

True Worshipers

by George Warnock

True worship involves obedience to God's will and a willingness to follow the stepping stones that lead to God's desired place, requiring patience and perseverance in the journey.

Duration: 1:07:52

Scripture: Genesis 22:2, John 9:27

Topics: "Worship"

Description

In this sermon, the speaker emphasizes that the Word of God is like rain that floods God's heritage, providing each person with what they need at that particular time. The Word of God is abundant and cannot be contained, flowing into streams, creeks, rivers, and eventually into the great oceans. The speaker highlights that God goes out of his way to keep us in line and bring us into tune with him, even if it means using measures that may seem challenging or uncomfortable. Obedience to God's will is emphasized as the highest form of worship, and the speaker encourages the congregation to seek God's will and do it.

Transcript

Verse 19, it's the occasion when Jesus sat at the well and met this woman from Samaria. And she said to Jesus, Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father.

He worshipped ye know not what. We know what we worship for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.

For the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth. That's all we'll read there at this time.

I'll read another verse in John 9. Jesus had just healed a man who was born blind and caused a certain amount of controversy amongst the people because it happened to be the Sabbath day when he had done this. And Jesus shouldn't have been doing things like that on the Sabbath. And so they had quite a controversy over it and argued with the man who was healed and the man's parents.

He says, well, you just ask our son. He's the one that was healed. And he's of age.

You can ask him. They came back to him. And then the man began to get a little more bold.

They were afraid of being put out of the synagogue. The man got bold in the matter. And they said, this man's a sinner.

Give God the praise. And he says, whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see.

Then said they to him again, what did he do thee? How open he thine eyes? He answered them, I have told you already, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples? Then they reviled him and said, thou art his disciple. We are Moses' disciple.

We know that God's spoken to Moses. As for this fellow, we know not from whence he is. The man answered and said to them, why, hearing is a marvelous thing that ye know not from whence he is, and yet he hath opened mine eyes.

Now we know that God heareth not sinners, but of any man be a worshipper of God, and doeth his will, him he heareth. This matter of worship, you'll notice in both the instances which I read. Jesus told the woman that God was looking for worshippers, those who would worship him in spirit and in truth.

And this man said, if any man be a worshipper of God. And God wants to bring his people I believe into a higher form of worship. And I don't think we know much about worship, true worship yet in the church, because in my own experience, worship has simply been a time in the beginning of a meeting when you set aside half an hour or 15 minutes for praise unto God.

Well, that is true praise, but it's not necessarily worship. And what I have to say about worship, I'm not trying to downgrade this other. That's a part of spiritual worship and approach unto God.

But the fact remains, God is still seeking worshippers. He's still seeking worshippers. And he will continue to seek worshippers until he's found that people who worship him in spirit and in truth.

And I know there's some churches where they show you how to worship. And there's a system attached to it. This is how you worship.

But we're not talking about that. We're talking about becoming a worshipper. And when you become a worshipper, that's what you are.

And your life, your whole life is unto God a worship. Not just something you do. Worship isn't just something you do.

It's something you become. And then when you become that, then you worship all the time. Don't think now we're saying you shouldn't, you know, the kind of worship you have is no good.

It's alright to worship in the manner you are if you're following the Lord with all your heart today. But it doesn't necessarily mean that you're a true worshipper. And God wants true worshippers.

Coming back to the Old Testament, I think Abraham was a good illustration of worship in the Scriptures. Abraham was called of God to leave his country and to grow into a strange land, into a place that God would show him. And we're told that he obeyed when he heard the call of God.

He obeyed and he went out. And obedience becomes the first condition of true worship. I don't care how well a man can worship according to the way men have systematized it.

It doesn't matter if you can worship and meet all the requisites, you know, of the particular system you're in. If you haven't learned to do God's will, you know absolutely nothing about worship. And this man, I know the Jews said to him, you were born in sin.

Who are you to teach us? But he gave some very wonderful teaching there. He says, if any man will be a worshipper of God and do his will, God will hear him. And doing God's will becomes the highest form of worship.

In all that we're saying these days, we're very concerned and we pray that God will mete out a portion of truth to every person, no matter what level he is on. And I think there is, even in the song this morning, and in something I think that Tom mentioned, there's something to the fact that that the Lord had food for everyone. Or was it in a prophecy? I even forget.

That even the young, that the Lord was bringing them in along with the older folks. And that's something that I'm very concerned about. That we do not seem to segregate and, oh, this is deep teaching now.

This is just for the adults. And the children are not involved. And I know it often seems that way.

But I believe that if the Spirit of the Lord is really in our midst, He's able to take a word or a song or something and to feed and to meet the needs of the very young. And the very young can be touched and broken under the hearing of the Word, though perhaps their mind isn't grasping very much of it. And that's the kind of a service we want to come into, where there'll be food there for everyone.

I'm not saying it's wrong necessarily to have classes for the young and different ages. But I believe God's order is really that in the ministration of the Spirit in the assembly, there'll be something for all ages, physically as well as spiritually. And just to segregate them by age doesn't necessarily solve the problem.

Because you'll find children, you'll find young people, maybe 10 or 11 years old, that'll have an understanding of God and His ways that's far beyond some old people in the church. And Jesus, at the age of 12, was able to confound the elders there in Israel because of the wisdom that God had given him. And so you come to our house, we try and fit everyone around the one table, little children and all.

Not that maybe the babes will partake of the meat that's on the table, but there'll be something there, something there for them. And the plants that grow, the trees, we don't expect that that little seedling that has come up a few inches high, we don't expect when we receive a torrent of rain that it's going to receive very much. But we do expect it will receive that portion it needs for that particular occasion.

And the tree will receive more and more. Whenever I get talking along that line, I can't help but think of that massive tree I saw down in Sequoia National Park. Many saw the General Sherman tree in Sequoia Park.

And this room is, what is it, 42 feet? No, it's a 12-foot priest trailer, 36 feet. This tree was 32 feet in diameter, almost from wall to wall, 275 feet high. I think they estimated it weighed about 6,000 tons.

And I sort of calculated a little bit and I figured I could probably build about 50 or 60 homes out of it. And apparently it started to grow about the time of Abraham, way back in those days. Once it was just a little

sapling, just maybe receiving two or three drops of rain for every shower that came down.

But now I couldn't estimate the amount of water it requires. So you see, it isn't a case of, well, this one can only receive so much, so we'll just tell you so much. But the Word of God comes down like a rain and just floods God's heritage that every person might receive.

That which they need for that particular time. And the rest flows on down into the streams and creeks and rivers and finally into the great oceans. And so it is that truth comes from God, waters His inheritance, and goes back to God.

For of Him and through Him and unto Him are all things. And the promise from God is that His Word will never come back to Him empty. It comes back to Him because we can't contain it all.

It goes back. His promise is it will not return to Him void, but it will accomplish the purpose for which He sent it forth and goes back to Him. Why does it go back to Him? That He might send it forth again.

And so all the rivers run into the sea, but the sea is not full. Why? Because God takes it out of the sea and brings it over our land again and lets it fall again. And as you have required a portion of the latter rain in years past and days past, so now you might require much more.

And the time will even come when you don't even need the rain in harvest time. But there are still those who do need it. And so we just pray that God will just do that which He wants to do in every life.

That no one will feel that, well, I'm way down here, you know. And often times those who feel they're way up here are really down here, you know. And vice versa, often times those who feel, oh, I'm a nobody, you know, they're great in God's sight.

For He that is least, He would be great among you, let Him be least of all. And the meek are those who sort of feel, well, you know, I just don't have it, I'm nobody. But blessed are the meek for they shall inherit the earth.

So we don't want to judge where a person is in God, we just leave that with the Lord. And pray that God will be faithful in sending the Word over and over again, and that we will be faithful in our responsibility to receive it, embrace it, and walk in it, until it brings us into a greater and greater measure of maturity. And so Abraham, his first step in worshipping God was in obedience, doing God's will.

And he lingered a while, I know, in Haran before he had finally found the place that God wanted him in Canaan. But God continued to deal with him and separated him from his relatives and brought him down into the land of Canaan, but still as a stranger in that land. And we're told that Abraham came to Shechem and built there an altar.

And the Lord appeared to him and he worshipped the Lord at Shechem. And Shechem means shoulder, which in the Scriptures is identified as a place of strength, power. And God, the high priest, carried the names of the children of Israel on his shoulder.

And it's a place of strength and a place of power. And that's where God brings us first when we come into him. And God is very present.

He bore the children of Israel on eagles' wings as he brought them out of Egypt. Very sovereign. And he does it all for us.

And we expect him to do that, and God expects to do it. He doesn't expect anything else. Just to be carried by him.

And many people feel that's the ultimate in worship. God's a giving God. God's on the giving hand.

I'm on the receiving end. The more I can get from God, the more faith is manifested. And how to receive from God, there's books about it.

And it's all wonderful. God does that. He wants us as children to keep receiving and receiving.

But the burden of the Spirit of God in the Scriptures is that we don't stop along the highway that God is leading us from here on to his ultimate perfection, you see. The burden of the Spirit is that we don't stop along the way. Because man is always inclined that way.

And so even as we encourage people to partake of God's present blessings, there's always the reminder of the Spirit of the Lord that even as we're partaking of it, not to lose sight of what God is really after. Because it's so easy to do that, especially if there's some tremendous manifestation of God's goodness and blessing in our midst. Oh, if we could just retain this, you see.

Just retain it. And we find it difficult. It's difficult to retain the blessing of God so often.

And so it's good to come to Shishun and erect the altar and worship the Lord at Shishun. But Abraham dwelt in a tent. And somehow God wouldn't just give him that feeling of finally I've found my home.

People get so disturbed in the church when they move from one church to another trying to find a true home. And then just nicely get settled and buy themselves another pew and another congregation. And then they don't feel at home.

But then they bought that pew. And just got it paid for and they feel, I don't feel at home here. And so that's why it's good always to be tent-like in character.

Always to be tent-like. Because a tent you can take down and fold it up and move on. And you say, how does that apply in this day and hour? Well, I admit it's a little difficult.

It's a little difficult to be tent-like. But may God give us that in our spirit. That no matter what kind of structures we get involved in individually in our personal lives or in some religious work, may the Lord keep us tent-like.

In other words, something you can leave. Never get involved with anything you can't drop. And that goes for the millionaire as well as for the man who's just living hand to mouth.

Never get involved with anything you can't just drop when God says drop it. Keep that tent-like spirit about you. So Abraham didn't feel at home at Shechem and he moved on to Bethel.

Bethel means house of God. And, oh, I think we've come to our Bethel many of us at different times. And what a new revelation and what a new sense of worship there was as we worshiped at Bethel.

House of God. We're not just alone. We're in union with God's people.

And there's been a gathering together of God's people. And how precious it is, the house of God. The house of God.

Jacob, you'll remember, many years later, landed at this same spot which was called Luz at the first. On his way up north, he was fleeing from his brother Esau. And he gathered the stones about him and laid down and made his bed for the night.

And during the night, he saw the heavens open and the vision of God with the angels ascending and descending on this ladder. And something that is seldom pointed out, he saw God at the top of it. God is at the top of the ladder.

And the angels were ascending and descending. Jesus said, Hereafter you shall see the heavens open and the angels of God ascending and descending on the Son of Man. It was Jesus, that ladder.

But it wasn't just Jesus but it was that one individual who was Christ in union with His people. The angels of God ascending and descending on the Son of Man. Because the Son of Man is now exalted in the heavens and His feet are here in the earth and His arms are here in the earth and His body is here in the earth.

And the angels of God ascend and descend on the Son of Man. That's why there's great angel activity in the earth today as the house of God comes unto her own. But don't get too caught away with angels.

God's at the top of the ladder. The angels are sent forth to be ministering spirits, to minister on behalf of those who shall be heirs of salvation. And it's wonderful to know that they're doing that.

It's often disastrous when men see them. Because immediately a man sees an angel, he's a super-spiritual person. So God doesn't give us too much of that.

He does show them sometimes. People see them. That's good, wonderful.

Whether we see them or not, they're there. They're ministering spirits on our behalf. Ascending and descending on the Son of Man.

And so Bethel is a wonderful place of worship. A new sense of worship at Bethel as we see ourselves in union with the body of Christ. But then it says there was a famine in the land and Abraham went down into Egypt.

And we question God sometimes why He sends these famines when no sooner do we find a beautiful form of life and a form of worship in the body of Christ and suddenly there's a famine. And we saw it way back in what they call Lateran days when there was a real anticipation of the body of Christ coming together with the body and a move in that direction and wonderful fellowship. But there came a famine in the land.

There came a famine in the land. Because in all that God is doing unless we keep His ultimate in mind, we're going to fall short of His purpose. On the other hand, we cannot sidestep all these various altars because we see the ultimate.

And there's those who see what God really wants in His people way out there, that great and wonderful thing. And everything else, I can't take part in it because I see that. And so I can't get involved with what you're doing on this low level.

And so we want to go to the ultimate without going through the means. And for many years there's been rich teaching on the holiest of all realm of the temple. The outer court, holy place, holiest of all.

You'll find it in many of the old fundamental churches. But they don't want the means. They don't want gifts of the Spirit and tongues and prophecy, interpretation, because there's something better.

Paul said there's something better. I've shown you a more excellent way. The realm of perfect love.

That's what we want. That's better. I know it's better.

But there's no doorway into the holiest of all. You've got to go through the holy place to go into the holiest of all. And so we're so inclined that way.

We see something great. Well, I can't go along with this because I see something greater. So we cannot deny the means, and yet we cannot settle for the means, you see.

I mean, we can't proceed without the means. To come to God's intention, we must follow along in these various, these stepping stones that lead us unto that desired place. And I believe the Lord is concerned that we do not try to make it the sure thing.

We try to make shortcuts. Because we're inclined to make shortcuts unto God. And we'll miss out if we do.

We'll miss out in the beauty that the Lord is seeking to bring forth in His people if we try and make these shortcuts. Like the fruit tree that brings forth its leaves in the spring. And it says, Oh, I want to bring forth that fruit.

That's all I want. And the blossoms begin to appear. I don't want that.

Cut it off. I don't want that. I want the fruit.

You see. But the gardener says, No, I won't do that. I won't cut off the blossoms because if I do, there won't be any fruit.

On the other hand, the blossoms come and the tree says, This is beautiful. This is what I've longed for. I just want it to be a beauty and a praise unto God and worship the Lord in the beauty of holiness.

That's all I want. But then after a season, the famine comes. The dry times come.

And the flowers fall off. And then the tree is all upset. But the gardener says, No, that's alright.

I expected that because I want the fruit. And so on the one hand, we can't cut off the flowers because we see something greater. On the other hand, we can't continue to try and nourish those flowers because we found it to be beautiful.

God says, No, there's something else I want. And so the husbandman is waiting for the precious fruit of the earth. With long patience for it until it receives the early and the latter rain.

After Bethel, the famine. It's distressing. But sooner or later, we discover that God was in it all.

Abraham had to go down into Egypt and had to come back out of Egypt. And then he had to be further disciplined of the Lord and he had to be separated from Lot because God had told him to leave his kindred. Well, Lot tagged along.

And he had to leave Lot. There had to be a separation, a total separation unto God. But rather than looking upon Lot as, you know, your wife or your husband or your pastor or some Christian that you don't get along too well with, let's see the Lot as that other part of our nature.

That other part of our nature that more earthly-minded and naturally-minded and seeking after earthly things. And there had to be a separation from that. And Lot chose the vale near the cities of Sodom and Gomorrah because it was fruitful.

And Abraham took what was left. But after Lot had separated from Abraham, God said to Abraham, Lift up now thine eyes and look to the west and the north and the south and the east. All this I have given unto you.

Arise and walk through the land, through the length of it and through the breadth of it, for to you have I given it. And so Abraham, who was prepared to leave all and let Lot take everything, was told of the Lord to walk through the whole land. That God had given him the whole land.

And then he came to perhaps the best part of the inheritance at Hebron and built there an altar and called on the name of the Lord, built an altar at Hebron in the place of the inheritance. And perhaps some of us have been coming to our Hebron and we're discovering what great things God has in store for His people and the wealth, the spiritual wealth that there is in our inheritance. And Hebron speaks of the very best of the inheritance.

It's the part that was reserved for Caleb when the children of Israel eventually took the land. This part was reserved for Caleb because Caleb had walked through the land 38 years before and God had promised him that every place that the sole of their foot would tread upon would be theirs. And Caleb as a spy along with Joshua, they'd walked through the land and I believe as they were walking through it, they were partaking of that promise of God that it was going to be theirs.

And God swore with an oath that God would give them that land. And Caleb and Joshua came to Hebron. And when he came to Hebron, he said, this is a beautiful country.

This is going to be my country. And he went back and sought to encourage the children of Israel to go forth and take the land. And he had the vision of the land because he'd walked through it.

As he walked through it, it wasn't his, but he was laying claim to it. So as we walk through the inheritance in the Word and in the revelation of the Spirit in our midst, God wants us to lay claim to it. To stand upon the land.

This is ours. This life in Christ. This overcoming life.

And we won't deal with the inheritance this morning, but it involves your whole sphere of life in Christ. Your inheritance in God. And Hebron is a wonderful place to worship, to build your altar unto the Lord.

And I think we discover in every moving of the Lord where He leads us on from one degree of glory to another, we discover that there is a changing somewhat of the manner of worship. But God forbid that we should begin to erect our tabernacles too soon and say, now I'm in my inheritance. God forbid that we should do that.

And I think as long as you find it in your heart, as long as you find that sense of dissatisfaction in your heart, it's a good sign that you realize you have not yet come unto your inheritance. Notice I said dissatisfaction. I've often wondered what word to use there.

I don't want to say dissatisfaction. Because I do find people that are dissatisfied. And God doesn't want His people to be dissatisfied.

Even in tribulation, Paul says, there's to be rejoicing in tribulation. And there should never come upon God's people a sense of dissatisfaction. And I think we should examine our hearts in that area.

Because I see it coming from time to time, a dissatisfaction over God's people. We're dissatisfied. We don't like it.

We'll grin and bear it. We'll try to endure it. We just hope somehow that God will do something soon because otherwise I won't be able to stand up under it.

But we'll call it dissatisfaction. That in everything that God is doing, we rejoice in the way God has led us. We have great hope in what He will yet lead us into.

But we're just not quite satisfied yet. God forbid, we should become satisfied until He is satisfied. And if we're open unto the Lord and seeking Him, we're going to discover that we will be unsatisfied as long as God is unsatisfied.

As long as God comes into your life and mind and says, no, I'm not quite satisfied yet. I'm pleased with the growth, but there's still areas there I must deal with. And you're walking with God, you'll sense that.

You'll sense it in your own life. You'll realize it's true. I can't feel at home yet.

I've still got my tent. Don't think it's some strange thing if you find yourself in fellowship with a group of people and you don't feel entirely at home. Just recognize that you're dwelling in a tent.

And continue to dwell there with Isaac and Jacob, heirs with you of the same promise. They all dwelled in tents. They were all heirs of the same promise.

But you know, I'm not at home here, and so we go somewhere else finding a home somewhere else. And if you're truly following the Lord, the Lord might lead you from one assembly to another. He might do that.

But don't go to the next assembly with the thought, now I'm going to really find my place. I'm going to feel at home here. God might lead you and the Lord bless you if the Lord leads you somewhere else.

But don't go there with the thought, now this is really my home. Because there are still places the Lord would lead us onto and unto as we follow along with the Lord. May He continue to keep that burning desire within us to come into the full desire of His heart.

The full desire of His heart. Unless He does that, unless we seek Him to that end, unless we desire Him to lead us from one realm of glory unto another, we might find ourselves not moving when God would really desire us to move with Him. Paul's prayer for the Hebrews was that they would not fall short of what God had desired for them.

I fear lest a promise of being left you of entering into His rest, I fear lest some of you should come short of it. And that's the thing, that's the burden of the Spirit of the Lord. That we do not come short of God's desire.

So that brings us up to another altar that Abraham was required to build. And that's in Genesis 22. After these things, after all we've mentioned and much more that we haven't mentioned, it came to pass that God did tempt Abraham or test Abraham and said unto Abraham, He said unto him, Abraham, and he said, Behold, here I am.

I don't think it's too difficult. I don't think it's been too difficult for many of us to hear the call of God unto that realm of power or unto the realm of the house of God or unto the realm of Hebron, the place of the inheritance. Why should it be difficult? We have nothing to lose.

But this call is a difficult one. Perhaps difficult for us to hear. But it won't be difficult for us to hear if we have been obedient in our present walk with the Lord.

I've noticed through the years there's been many people who have cherished the ultimate of what God wants to make His people, this glorious church, to be manifest as one of God's sons, to go forth with the power and anointing of God in the last days. Through the years, I've seen many who have cherished that. And yet in it all, so much inconsistency, so much lacking of that seeking of God's faith and seemingly a great lack of obedience in the things of God.

And seemingly thinking that having the doctrine of the body of Christ and the unveiling of His glory and power in the church, that somehow that would cover any of these other places of deficiency. But it will not do so. And unless the Lord has succeeded and will succeed yet in bringing forth that total obedience in His people, it doesn't really matter what great revelation we have had of what God is doing or yet to do.

We will not participate in it. So it's very essential that now, wherever we are now, that God enables us and we seek Him for that desire within us to do God's will and to walk in obedience. Not just with the thought, yeah, I'll do it, Lord, as You say.

But with an earnest passion, Lord, I want to do it. I desire to do it. Not just I'll do it, Lord, if You crowd me into it.

Lord, I must know Your will. I have to know Your will. Because I want to do it because I've discovered that in doing Your will, that's greater than receiving any blessing You've ever given me.

To do Your will becomes my life. And that's what Jesus said. My meat, my food, my daily bread is to do the will of Him that sent me.

That's my daily bread. That's my life, Jesus said, to do the will of God. And I wonder if we've come to that.

Or is the passion of entering into the great things of God so great that doing the will of God becomes monotonous and boring? God wants that desire to do His will to become so great within us that that becomes our food. That becomes our life. Oh, you see, I think it would be real living if I could go forth with the power of Christ to heal the sick and raise the dead and build up the church and build up Bethel, the house of God and bring people into Hebron.

That would really be living it in Christ. Well, Abraham found those realms in God, but when God said to him, Abraham, he said, here I am. He was in tune with God.

And I think it's going to take that. And these days, I just trust that in the going forth of the Word from time to time, it will so quicken that faculty of hearing within us that when God says, John, Abraham, Mary, you hear it immediately. You say, here I am.

Here I am. You see, unless that faculty of hearing becomes more and more pronounced within us, God might be saying, John, and you don't hear it. When you say, how can that faculty of hearing, I don't feel I hear as I ought, how can that become so pronounced that when God just whispers, I'll know it's God? Why is it that now I get this thought and that thought and I hear this whisper and that whisper and then I try to wade through it and sort it out? Is this my own idea? Was God really saying something? So God goes out of His way in this hour or two as He seeks to bring us into that place where we are in tune with Him, where we can hear His whisper.

He goes out of His way to keep us in line. We don't like it, you know. It knocks this way and we go off and knocks us back the other way.

Why does God do that to me? Well, you can't hear, so He's got to keep you on the way somehow. You can't hear, so He has to use some of those kind of measures. And that's a sign of God's faithfulness, but it's also an indication that we have not yet come to that place where that hearing is real sensitive within us.

And so there's a secret given to us in Hebrews 5 where Paul says everyone that partaketh of milk is unskillful, the thought being he's unlearned in the word of righteousness. And the learning there is not so much a matter of an intellectual learning but a spiritual learning. He's unskillful in the word of righteousness for He's a babe.

But it's good. And the milk is good. And don't as a little child say, oh, I want that strong meat because I'm an adult.

Continue to partake of the milk of the word that we might grow thereby. And as God sees we're able to receive more, He gives us more. For strong meat belongeth to them that are full-aged.

Those are full-grown. Even those who by reason of use, my margin here says by reason of habit, have their senses exercised to discern both good and evil. By reason of use is a matter of habit.

You say, I don't do anything by habit. Well, we should. There should be spiritual habits that we have.

It's something that you just do out of a matter of course. Coming into God and coming to know His voice and to hear His Word develops habits. You say, oh, no, I work in the Spirit.

I don't want anything to be habitual. Well, there are spiritual habits that God wants us to have. It's something you just do and do and do and do again.

It's a habit. That doesn't sound like the Spirit, yes? It's a spiritual habit though. Reading His Word.

Seeking God. Manifesting love and charity to one another. Persons in need, you help them.

Some people have all kinds of means, but here's a person in need. Well, God didn't tell me to say anything about it. Do you know why? I'm glad to see a little of that in our own little group.

Someone tells us about someone in need. No wealthy men in our midst, but do something about it. Help them out.

And so God would develop these kind of habits, you see. And it's all part of this matter of walking in obedience to the place where our spiritual hearing becomes very sensitive so that when God whispers, we hear Him. Here I am, Lord.

Here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee of. This was something different.

This was different. You mean after Shechem and after Bethel and I went through all that famine and I went down to Egypt and then I came back and you wrought a great work of restoration and you brought me to Hebron and I've been tenting here in Hebron and it's almost my home. I like it here.

And you've been faithful in your promise, Lord, that I will bless you and multiply you, multiply your seed, and I'll give you all this land. And now what's this? What's this? But Abraham didn't even seem to question God. We don't hear of any argument.

All it says, Abraham rose up early in the morning and saddled his ass and took two of his young men with him and Isaac his son and claimed the wood for the burnt offering and rose up and went unto the place which God had told him of. God had entrusted Abraham with Moriah. God was able to offer Moriah to Abraham.

We might kid ourselves and say, well, I'm ready now, Lord, for my Moriah. I'll go all the way. God might not offer you Moriah until you've been to Hebron and you've been to Bethel, you've been to Shishun and manifested faithfulness and obedience in it all, so that Moriah becomes not just the stripping away of everything you have, but in God's intention, it was to be the highlight in Abraham's experience.

And even in the command that God had given Abraham, there's a little bit of a promise there I think that Abraham grasped. Get thee into the land of Moriah, which means the Lord will provide. And I think we should come to know the Lord in such intimacy that when God tells us something that seems utterly difficult and contrary to our will and desire and something that you feel is going to just be the destruction of everything that God has ever given us, let us learn to receive every promise or every command from God as a promise that God wants to bring greater glory out of it.

Instead of condemning God, let us learn to see in every test that God would bring us into a divine provision whereby God would be glorified and we would come to know Him in a greater way. I think Abraham saw that there when God said to him, go to the land of Moriah. Go to the place where the Lord provides and offer up your son as a burnt offering.

And so he arose and went and on the third day, he lifted up his eyes and saw the place afar off. And Abraham said unto his young men, abide ye here with the ass and I and the lad will go yonder and worship and come again to you. We talked about Abraham worshiping at Shechem, at Bethel, at Hebron, but actually the word worship was never used back there.

He built an altar. He did worship. Able worship.

But this is the first mention of worship in the Scripture. This is the first mention of worship in the Scripture. So the true worship is not just something you do, it's something you become.

And if you become that, you do it. Don't say, well, I'm just seeking to become something. Well, if you become what God wants, you'll do it.

So God emphasizes the life. Jesus emphasizes the life because the life brings forth and produces what God desires. The first mention of worship in the Scripture concerned a man who took everything that he'd set his heart upon and offered it up to God as a burnt offering.

Because worship in the Scripture is not praising God with uplifted hands. Worship in the Scripture is falling on your face before God. It literally means to fall down, to bow down.

The Word means that. And worship is that. In the place of power, I've seen hundreds of people fall back as God smoothed them with His power.

They came into God's presence. There was an impact of God and they fell back. I know there's a lot of them now because they've seen that.

They start pushing them over. I'm not making fun of it because I know God does push people over and I've been pushed over many times. I fell back and hit my head on a cement floor one time.

Never felt it. But now they line them up. Come on, you're a big husky fellow.

You're a strong man. You come here. And when I pray for him, you know, you'll be ready to catch him.

Don't you do that in my meetings. If they fall over, let God push them over. And I don't care what they hit.

They won't be hurt. And so a person's ready to fall, you know. And the preacher's ready to give them a little push.

I know what I'm talking about. It's true. God knocks a man over with the mighty impact of His power.

But when you come into the presence of God, you fall face down. That's worship. And how we long for that impact of the Word of God in our midst when people will fall on their face.

Paul in 1 Corinthians, he was telling the Corinthians about the operation of the gifts of the Spirit. He goes through the whole list and tells them how they operate. And he says if you're prophesying the Word of the Lord, and a man will come in, an unbeliever who doesn't know what's going on, the secrets of his heart will be made manifest and he'll fall on his face and say, God's here.

That's what we want to see. That kind of a going forth of the Word of the Lord. Not to say we're not hearing Him at Hebron.

Not to say that we're not hearing Him here in this camp, or at Bethel, or at Shishim. But you see, we don't get too excited about it yet because we haven't even come to that place that they had in Corinth. We look upon the Corinthian church as being a carnal church.

Well, where are we? Paul says they come into your midst and the Word of the Lord goes forth in prophetic utterance and the secrets of his heart are made manifest and he'll fall on his face and worship God. And say, God's in your midst. What a truth.

I and the lad will go yonder and worship. They worship the Lord and bow down. They worship the Lord and fell on their face.

It's not really God doing something for you. It's you just totally. Everything that you are and you have, you just follow at His feet.

Lord, I'm all yours. But Abraham remembered what God had said. It's in the land of Moriah that you're to go.

It's in the land where God provides. And so when Isaac said to his father, Father, we're going up the mountain to worship. We've got the wood.

You've got the fire. Where is the sacrifice? Abraham said, God will provide the sacrifice. That was faith.

That was confidence. But as far as he was concerned, he was going to do what God said. Strange, you know, but God will ask His people to do things which will mean, if they do it, the utter cancellation of everything that they've set their hearts upon throughout their lives and in which God has blessed them.

A gift. A ministry. A great place in God.

It's not hard to hear the call to prosperity, to blessing, to gifts, to power. And God might call us into those areas. I'm not denying that.

But the ultimate of God's call is to Moriah. To Moriah. God will provide.

And God did provide. God did provide. But it took the sacrifice.

And Abraham lifted his knife to slay his son. And Paul says he did it. There's no thought that he raised his knife and was going to hold it there until God came forth and did something to change his mind.

Because Paul says in intent and purpose, he actually slew his son and received him back from the dead. That's the kind of faith he had. Abraham had resurrection faith.

And that's why he was prepared to obey unto death. Because he had resurrection faith. Maybe God hasn't called us to our Moriah because we don't have resurrection faith yet.

We've got faith to receive. Faith to get. Faith to heap upon ourselves.

Faith to build up a church. Faith to launch big building programs, TV programs. Faith to do all of that, but no faith to lay it down.

No faith to cancel it out. You see? So that's what's involved in Moriah. I don't know what that will mean in your life.

I don't really know what it will mean in mine. But may the Lord help us to keep this thought before us. Even though the Lord is blessing and manifesting Himself and the bringing together of His body and manifesting truth concerning the inheritance and giving us that vision, in the ultimate it means you give back to God literally everything that He's given to you.

And there we will see the glory of God. Jesus said, Your father Abraham rejoiced to see My day, and he sought and was glad. I believe it was on Mount Moriah that he saw the glory of God.

And God somehow pulled away the veil and showed him a day of Christ. And then Abraham could understand why all these years he'd been living in a tent looking for something better, looking for a home, looking for a city. He couldn't settle down and say, This is my home.

I'm going to build a city here like many others had done that we read of in the book of Genesis. They built a city. They built a city.

We hear them today building their cities. Their faith cities. Their cities of God.

Abraham looked for one. And God's Abrahams today are looking for it. It's too big for us.

It's beyond our ability. All we can do is look for it. Wait for it.

The city of the living God, not made with hands which cometh down out of heaven. Even the bride of Christ who has prepared herself and made herself ready. Let's continue to look for that city.

Let's continue to be worshipers at a tent and an altar. You don't voluntarily go up to Mount Moriah. God calls you there.

But be faithful in the place you're in now. Walk in obedience now. Perhaps God will entrust us with a call to Moriah in the days to come.

May God bless this Word to your hearts this morning. My dwelling place A home for the presence of the Lord And my heart shall be Separated unto Thee That I might be what I was born to be I was born to be Thy dwelling place A home for the presence of the Lord And my heart shall be Separated unto Thee That I might be what I was born to be I will give myself to Thee As a living sacrifice Holy and acceptable to God I will give myself to Thee As a living sacrifice Holy and acceptable to God Lest we enjoy singing these things or declaring these words and believing these truths and there still seems to be some area there where our hearts are not really going along with it. May the Lord test us thoroughly even these days that the motives of our heart will truly be revealed lest we deceive ourselves into thinking we're going on with God and God says you're walking in disobedience.

I will give myself to Thee As a living sacrifice Holy and acceptable to God I will give myself to Thee As a living sacrifice Holy and acceptable to God Dear people, even at this moment even now there might be a commitment unto you even now, Lord, that you might work in the hearts of your people who have perhaps long wondered just where they stood with you and whether they were really given over to you to simply make that commitment Lord, I do give myself to you and I desire that you will lead me in your ways and that you'll give me grace to walk in obedience no matter what the cost for truly I recognize at this moment that there's nothing I could give to the Lord except what He has given to me in the first place so I give it back to Him knowing that in giving it back to Him I'm bringing great joy to the heart of the Father because the Father has recognized that we really believe that everything that we have is from Thee and therefore we give it back and if we retain it then we're saying, no, this is mine this is something I brought forth of my own power, my own strength we give it back to you we're saying, Lord, you gave it and you can give it again even as Abraham had resurrection faith and in laying down all that he had he received it back in resurrection life Lord, how we've desired to walk in resurrection life yet how slow we've been to comprehend the way into resurrection life is through the way of the cross make this very real to your people, we pray even during these days and in the days to come may it become an established thing within us that we might have spiritual habits develop spiritual habits that will continually relate us to you

and your word and your ways in Jesus' name we ask it, amen

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