

Warnock and Chad Stendal - 10-21-95 (Has a Few Missing Parts)

by George Warnock

The sermon emphasizes the importance of Christ's victory over hell, the rest of God, and the significance of the blood of Christ in our lives.

Duration: 45:48

Scripture: Genesis 15:6, Matthew 5:3-7, Romans 5:17

Topics: "Seminar"

Description

In this sermon, the speaker emphasizes the importance of being vessels of mercy in the world. They highlight the need for songs of the Lord, songs of His grace and mercy, to be shared freely without copyright. The speaker also discusses the concept of waiting for God's appointed time, using the example of the vision that will come at the right moment. They encourage listeners to be patient and faithful in the midst of evil and darkness, trusting that God will fulfill His promises in His perfect timing. The sermon references the story of Israel's deliverance from Egypt and the prophets' cries of 'how long' as examples of God's timing and preparation.

Transcript

I think my remarks this morning are possibly going to be fairly brief, maybe I'll have something more to say this afternoon. Yes, but as a victim, he didn't go there to suffer. He got a whole great big denomination now, several of them as a matter of fact, that teach that Christ went to hell and that maybe you picked it up on the TV, you know.

It was not long ago, there's this guy, and all the demons of hell are stomping on poor little Jesus, you know. And then God, with a word of faith, resurrected, now you've got to get him resurrected if he's dead spiritually, see. And so they visualize the resurrected Christ, God does, his head, his shoulders, and so on.

First thing you know, they got him. Can you imagine such nonsense? And what does the scripture say? It is finished. That's a cross, you see.

Not to be continued later down in hell, see. That's not God's plan. He's not going to continue it later down in hell.

Christ doesn't go to hell to suffer, he goes as a victory. He takes captivity captive. He is the great conqueror.

And you got it all in that psalm there, you see. And he opens these gates, and so on. And takes the part that pertained to him, the bosom of Abraham, with all the Old Testament saints, and he runs them right up to heaven.

And the book of Revelation, they find him up there. And they're saying, hey, how long we got to stay here? And he says, well, just be patient until the last of the martyrs, mind you, is added to your company. They gave him a white robe.

Okay. Well, there's a lot of symbolism in there. But anyhow, Christ took captivity captive, you see.

He didn't go down there to suffer. He goes down there as a victor. Okay.

And so, I just want to read this verse one more time. Because, and if I get a little emotional, it's because of the tremendous deception that this has been perpetrated on the church. And only in a very recent time.

This type of thing, that Christ died for us spiritually, or that God and Christ were separated from one another, was unknown in the church till 1980. I can tell you exactly who brought it in, how it was brought in. And easy-believerism came in at the same time, together with dispensationalism, which allowed the dispensationalists to put all the total commitment verses of the Gospels into a different dispensation, and then we can sit here with only believe the facts.

And you say, no repentance, no lordship, a wrong use of grace. And I wanted to emphasize that the true view of grace, and the true rest that pertains to the people of God. And there's this easy-believerism that comes in there and says, relax.

It's all of grace. All your sins are covered. And they're trying to tell you to relax when you're still in known sin.

What a delusion. There is a rest pertaining to the people of God, but that's a rest in victory. And so the kingdom of God is taken by force, by violence.

There's a struggle to enter into that rest. What a contradiction. No.

Our example is Jacob, wrestling with the angel. Until the daybreak, I will not let you go until you bless me. And then his body is smitten, but he's a prince of God.

That's our pattern. And so that's the same pattern here, then for all of us. And that's why we have to struggle to enter into the rest.

The rest comes when everything that we know about is on the altar. You see? Now we can rest. You say, oh brother Chad, you're teaching fear and all this.

Brother, you better be fearful if you are not in perfect love. Because what casts out fear? Perfect love casts out fear. And if you haven't gotten to perfect love, you better well be fearful.

If you haven't gotten everything on the altar, you're going to have to struggle, because the flesh doesn't like to die. And so consequently, there's a struggle there until you get everything up on the altar. Then

there's rest in victory this time.

Not rest in sin, but rest in victory. You see that? His finished work there is now he's in the yoke with you. That's why it's easy now.

Just had to get that off my chest because it was bothering me for some time. And so anyhow, I think we should look at the blood in Leviticus, and then another verse or two and we're done. In Leviticus 17.11, for the life of the flesh, Leviticus 17.11, for the life of the flesh now.

The flesh is the problem. That's why Christ has to come in the flesh. So we can control the flesh, show Satan and the whole world and all the rest of us, he can control the flesh.

He's the only one that can. And then as representative man, the last Adam, he gets that flesh over onto the cross and gets it crucified as representative man to break the power of the flesh and sin and the devil over all mankind. See that? That's God's main purpose, so that he can have fellowship with man.

So I want you to understand the life of the flesh is in the blood. That's what the blood signifies, death to the flesh. When the blood is out of it, that's why you split the animal's throat, and when the blood is out of it, then the flesh is dead.

That's what it's talking about, even back in the Old Testament. And in the book of Hebrews, it says without the shedding of blood there is no remission of sins. What that means is, without death to the flesh, without you being crucified with Christ, there is no remission of sins.

It isn't something he did that you can accept. He doesn't have eternal life to hand out independent of himself. He is eternal life.

He is eternal life. It's a gift, all right, but that gift is not some eternal life that he's got fixed up for you and just hands to you. It not only is eternal life, but the life is in him.

It is a gift, all right, but the gift is Christ. Why? Because he wants this intimate relationship. That's why the gift is Christ, and that's why the good news is Christ in you.

Do you see that? The hope of glory. Why is it the hope of glory? Because as soon as Christ is in you and starts working in you, now you have a legitimate hope of glory. You can see that God is transforming you.

You've got the earnest, you've got the down payment, which is the Holy Spirit. Now do you see what the blood means? The blood means death to the flesh, and it's just like in Columbia. There the guerrillas will get an amnesty, provided they turn in their weapon.

They don't turn in their gun, no amnesty. That's the same with us. God demands that we stop our rebellion.

As a condition for salvation, oh, salvation is unconditional. I can give you conditions for the rest of the night here, sitting in the Scriptures. And salvation is not unconditional.

God is not operating unconditional love. And so the love is unconditional on his part. It will always be there, but there are conditions for receiving it, most certainly.

And so what happens here, right in the Holy of Holies, God receives the blood from our high priest, which is Christ. Now he enters the veil through his flesh. He enters the Holy of Holies through the veil which is his flesh, which is significant.

The flesh comes in here all the time. The flesh is the problem. It's God's problem, it's our problem.

And that's why Christ gets the flesh crucified for all mankind. And all you've got to do is accept it through faith, and it will be legally yours, as you identify in that death, and by faith it becomes practically yours. And sin shall not have dominion over you.

We're talking known, willful transgression. We're not talking sinless perfection or something. Because what God is going to do then is utilize that same gospel over and over and over again, because the power of God unto salvation, real salvation from sin, not in it.

And so as he goes along here, and tomorrow, let's say tonight, you turn everything over to the Lord. You confess and forsake everything, you see. On the one hand.

And you put trust and faith and confidence in Jesus Christ to deliver you from the sins you just repented of on the other hand. That's why it's the death and the resurrection. Because we're going to come out of the kingdom of darkness.

We're going to enter the kingdom of light right now. It's going to be a new creature. Boom.

Just like this. And so that gospel then continues to operate. And just as the good news goes out, please, God, through the foolishness of preaching, save them that would believe.

That means trust him. And he has that living word. And it consists of the living word of the truth of the gospel.

What I'm preaching to you now. The good news, we have a new king. He dies for our sins.

He's resurrected for our justification. Do you see that? And sends us the Holy Spirit. And then through his death and resurrection, we identify with it immediately.

Water baptism. Not the water. If your heart's not right, nothing happens.

But he wants it understood. Right at the beginning of the Christian life. You're supposed to be dead.

Jesus Christ is supposed to be alive. That's the way it was. Nobody was ever saved in the early church any other way.

Nobody was ever put into a class of six months to study all the Christian theology of the denomination before they baptized you. I mean, you were baptized right at 3,000 people were baptized. That same day.

Okay? Not later. All right. And so here we've got this wonderful gospel operating now from now on.

And so then the Lord will show you something else. You see? Maybe he'll overhaul your leisure time. Okay? Now, it's been sin all the time.

But sin is not imputed where there is no law. You're only responsible before God. The only thing that breaks fellowship is what you know that you are willfully transgressing.

You see that? And you can be forgiven from all known sin. And you can get the victory over it. Through faith.

Now, that faith is not just believing that it's done. The faith is trusting Christ to do it in you. So we're going to have an actual salvation here.

Not this phony one. Where you're pronounced righteous when you're sinning. That's not what God has in mind.

God has in mind victory over all known willful sins. And at that point, you are blameless before God. Because they're all forgiven.

Actually blameless. You see? Nothing against you. Like Paul says, I know nothing against myself.

I have a conscience void of offense. And we're to maintain that every day. That means we have to die with Christ every day.

I'm crucified daily, Paul says. There has to be a time in which you say, search me, O Lord. See if there be in me any wicked ways.

And if there is, what do you do? The gospel. Repentance and faith based on the death and the resurrection. Not just trying to tell everybody that, well, Christ paid it.

And I continue in it. And put the penance on him. God is not interested in penance.

Not on your part. Not on Christ's part either. He wants a death and resurrection.

He wants a conversion. And he wants over each sin, an acknowledgment, a repentance, and a faith, and an overcoming. All through his power.

See that? Not your own work. You see how that works now? The Lord shows you something new. Maybe your finances are not in order.

And maybe you didn't think that was important for a few months. And then the Lord gets on your case. And he starts bearing in on himself.

At that point, if you reject what he's saying, you're in rebellion. And that's very serious. But as soon as he shows you these things, then get your will over onto God's side.

Say, alright, that's true. I acknowledge that. That shouldn't be there.

And I want it gone. I give you all liberty to work that out. Out of my life.

And he can do it instantaneously, or he can start bringing circumstances. But if you maintain faith, then his job is great. And through his power, he will transform you from faith to faith, from more and more like the Lord Jesus said.

That perfection process probably never ends in this life. Paul didn't think so. He pressed on to the mark, the high cross.

He said, I don't know anything about myself, but that doesn't finally justify me. The Lord might show me something tomorrow. And so he presses on.

We've lost the whole idea of pressing on, of running a race. We think we've got the prize right now. And it can never be taken from us.

What a colossal deception. We say, oh well, it's eternal life. How can you lose eternal life? Easy.

Because it's only eternal life in the sense we're thinking of it, in English. In Greek, it is not. In Greek, we have a double meaning to eternal.

One is the quality of the life. The other one is the length. And you can have either one in focus without implying the other.

What do I mean? In Jude, we're talking about Sodom and Gomorrah are destroyed with eternal fire. Same word. What does it mean? Is it still burning? Is it going to burn forever? No.

It's not still burning. Why was it eternal fire? Because it was God's fire. It wasn't ordinary fire.

It was the quality of the fire. You see that? And so here, when we're trying to pull a little English word on God and expect him to be all impressed, boy, you know, I mean, hey, I thought I had eternal life. Make your calling and election sure.

Many are called and few are chosen. Now, that's the system. All these conditions are sitting there.

And so, everyone understand how it works now? See how we go on to perfection? And that's the goal, but specifically so we can both serve God and have fellowship with God. Both. And that's why God wants all these things cleaned up.

And that's why he gets right in the yoke with us. And as soon as we got everything turned over, we rest from our own efforts. We rest in victory.

His victory. Now the enemy is Satan. And God fights the battle for us.

He's in the yoke. That's why it's easy. And so we're marching here together because he's utilizing us, but it's his power.

And what a travesty this other thing is on the true God. What a travesty. And how many people has it deceived? There's millions of people down there trying to just have fun in their old age.

And all the vices coming back in, you know. It pains me. And let's pray that God will send forth laborers into his harvest season.

Not only for the totally lost, but for those who made a profession of faith and now are backing away from it for whatever reason. And they have been deceived. As it says in Galatians, don't let anybody deceive you.

You are going to reap what you sow. And that's it. And so, has anybody got any questions on the atonement? How it works? And you see that God did not turn his back on Christ.

He's totally out of character. He lays the iniquities of us all out. And Christ died for our sins.

And it's a physical death he died. You see how that physical death can wipe it all out? It says, who shall bring any charge against God's elect? It is Christ who died for us. You see that? He died.

We benefit from it, but nobody can bring any charge because you can't bring a charge against a dead man. But if you're not dead and crucified with Christ, then of course all the charges are open. Not only that, you're going to be in big trouble at the judgment day, because the Lord's going to say to you, hey, you say you believed that I died for you.

Well, then what are you walking around fully alive in the flesh for? And your whole life will be a testimony against you that you didn't really believe that Christ died for you. If you did, you'd be dead and Jesus Christ would be alive. That's a whole different story.

So the evidence against you is, well, I did all these things, you know the story. No good. I didn't know you.

Never broke through to the living God. So if there's any questions on anything that we've covered, you see how it works, great faith, truth, and glory, and why we need to be crucified daily, why we need to be crucified to have our sins forgiven. Yes.

Yes. Whom to know is life eternal. And as I mentioned earlier, that's the Greek word, to know intimately.

Yes. That's essential. We know Christ.

He knows us. And His life is in us, obviously, because He's doing His thing. If Christ be in you, then you have to walk the same way that Christ walked.

If the good works and the things like that that Christ should be doing are not there, neither is Christ in you. Does that make sense to everybody? Yes. You're quite correct.

And I personally believe that the King James is correct. But even if it weren't, down on verse 4 it picks up the same theme and says, who walked not after the flesh but after the... So that's a perfect confirmation of what I'm teaching is correct. Because there is now no condemnation.

What does now mean? It means that your conscience is void of offense. Once you have totally repented and turned everything over to the Lord, in one sense you're perfect, even though you've still got a long way to go. But you're certainly blameless.

Really blameless. Your sins are all gone. You've turned everything over to Christ.

Now you have to maintain that, through a daily walk and yielding, utilizing the gospel. So it says there's now. That means there's nothing bothering your conscience now.

It doesn't mean that there's no condemnation at the judgment day, which is the way we take it. It says now. There's now no therefore, after all this business lined up here being in Christ, there's no condemnation with two conditions.

That's right. Who walked not after the flesh but after the Spirit. And just before that, who are in Christ.

What does that mean? It means you're in Christ, he's the head, you're a member of the body, you're functioning there. Then there's no condemnation, because you're dead. How does that work practically? Beautifully.

When I first saw this, I had victory steady for three weeks. And then finally, no knowledge of conviction of sin coming in at all, because I was walking in the Spirit with every instant. I was an engineer.

I was an engineer right here. I was project engineer at the radar station at Grand Rapids. And so here I am, with walking, the Lord showed me what walking in the Spirit meant.

Every one of our decisions have to be directed by the Spirit of God. We've got to have peace and know that whatever we're doing at any given moment, as God is pleased with, that's what God wants us to do. And so, that's walking in the Spirit, and there's a promise.

We shall not fulfill the lust of the flesh. And so, after three weeks, I was in a pickup truck, and here comes this temptation to think these moldy thoughts that have caused me such problems. Satan could take care of my mind, put in an x-rated video right through the top of my skull, and I couldn't control it.

And I was so upset. And that story is in my book there, this book right here, as is all the key doctrines the Lord showed me in the last 50 years. It's sitting in the last 110 pages, by the way, right here.

So, I said, Satan, and I'm not an emotional person, you know. I'm an issue. How far are you getting with that? And I was so happy.

I can't tell you the joy that was there, you see. What was the joy about? Well, wouldn't it be awfully hard for Jesus to break that temptation of thinking moldy thoughts? Wouldn't He really have to struggle? That would be a hard one for Him, wouldn't it? No, personally, it can't be like that. Well, the unequalness of the battle just caused me no end of joy and laughter, if you please.

Thinking of Satan trying to tempt Jesus Christ with that moldy thought, you see. And he's not going to get anywhere, and he didn't, you see. And so, you see how this works now? Identification in the depth? As long as you maintain that position, you see, Satan can't touch you.

I'll just give one verse to illustrate it. Galatians 5.17. Galatians 5.17 says, And the Spirit wars against the flesh, and the flesh against the Spirit, so you cannot do what you would. Now, that verse is confusing in most translations.

What it means in the Greek, and if you want a good Greek scholar to read it in writing, what I'm going to say to you, Vincent, with his four-volume word study, we'll bring this back out. One thing he brings out is that Abraham believed God and it was counted unto him as righteousness, not instead of righteousness. And what was the other thought we were just looking at there? Galatians 5.17. So there we have what Vincent brings out, and what the Greek clearly teaches, is that the part, you cannot do what you would, applies to both the flesh and the Spirit.

So how does it read? It reads, If you're in the flesh, the Spirit can't do what it wants. But if you're in the Spirit, the flesh can't do what it wants. It means you're in one mode or the other.

You are not in constant conflict. Now, you can elect to take back your life and control it and get yourself in the flesh again. That's two.

Or you can be in the flesh and start walking in the Spirit, and you'll have victory. But the two, as far as the class is concerned, going on constantly, is not what that verse teaches. It couldn't teach that, because the verse right ahead of it and the verse right on the other side of it are both victory verses.

You're not going to get a chaos, repeated verse in between. And of course, that's what tipped me off, and as I checked the grammar and everything, it doesn't mean that. It doesn't mean a constant conflict.

There's a constant temptation, perhaps. But as long as you walk in the Spirit, you shall not fulfill the lust of the flesh, and that's the word of God. He doesn't say maybe, or sometimes, or more or less.

He makes these blanket statements. You shall not fulfill the lust of the flesh. Sin shall not have dominion over you.

We don't believe it. We've been taught the other. Oh yeah, we sin every day, word, thought and deed.

But the victory comes over no willful transgression. That's a different category. You see that? You don't get imputed righteousness, continuing to steal and adultery and murder and all this stuff.

God isn't going to give you imputed righteousness for that. He expects victory over that immediately. You get imputed righteousness only over the areas that God hasn't talked to yet.

See how that works? But as soon as God reveals something to you, he expects the victory over it. Does that make sense? Okay, any other questions? Okay, good job. Student, am I to take up and carry? I don't care how bitter the experience, it will sweeten those waters from which you drink.

That out from that sweetness there will come forth songs of the Lord, songs of his grace, songs of his mercy. People who get those kind of songs, they don't copyright them and charge you to use them. Something that God has brought in their lives, streams of mercy, because he needs that kind of a people in this awesome day that's ahead of us.

He needs vessels of mercy as ain't no time in the history of mankind. All the world needs now is the mercy of God. God's preparing vessels of mercy in the midst of God's long-suffering over evil.

He asks us to be long-suffering, also be also patient, as God has said. You want the fruit of the Spirit? God is working it out in your life if you're seeking him and not knowing, and if you're perplexed and frustrated about many things, God's seeking to work out in your heart and my spirit of mercy and compassion. I'm patient, waiting upon him.

I know I do this often. I say, we'll read this passage, and I'm finished almost before it. But behold, there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.

This man, I call him an old man. It doesn't say he was an old man, so I'm not going to try and prove he was an old man. But I know that God, when he prepares a vessel for some very important thing, he waits long before he fulfills the promise.

He waited long for the time when he would bring Israel out of Egypt. He waited long to prepare a man to deliver that nation who, having come into Egypt after some years, a new pharaoh who rose to the new nations and began to bring great hardship upon them, ordained of God, because God was preparing a people through hard times, through bondage, for the day of deliverance. God waits long.

And the prophets, not only the prophets, but God's people who love him are continually crying, how long, don't you care, Lord, don't you see what's happening? Habakkuk got into that state, he was a prophet of God. He got into that, when he looked at Israel, he saw them, desperately saw them taken up in the

fishnets of their enemies, like fish of the sea. And then because they got Israel in their grasp, they worshipped their God, who profited them by giving them God's people as a prey, and they sacrificed unto their gods, and offered incense to their gods, because God has given us this hateful nation of Israel, our gods have given it to us.

Habakkuk cried, oh God, what's it all about, when you let your people be taken in the net, and then they sacrifice to their gods, and you don't do anything about it. He wasn't complaining in the sense of any bitterness, but there is a complaint before God that you utter in the pride of your heart, in a heart that loves him, in true prayer and intercession, Lord, do something about it. We cry here to do something about it.

Then he said, look at me, I've been reproved in God, I'm going to stand back and hear what the Lord will say. And as he stood himself upon the watchtower, as it were, to hear what God would say, God told him the vision is for an appointed time. You can't rush that vision, you can't make it happen, it's got an appointed time.

God wants us to know that. He has an appointed time. But he said, it's for an appointed time.

But blessed is that man who waits for it. Because it will come in due season, it will not carry beyond its appointed time, it will come right on time. Blessed is the man who waits for it, if the vision can wait for it.

It will come, it will not lie. That's God's words to you and I, who are waiting in expectation for God to do something that we know he's promised, and we can't seem to persuade him to do it. God says, I've got an appointed time, but in the meantime, he waits for it.

Which implies waiting before him, being sensitive to him, hearing his voice, being alert, all that's implied in waiting. So it was with Simeon, that's what I'm inclined to believe, God gave him the promise early in life, because he waited long, he waited until he was wishing he could die, but he couldn't die, God wouldn't let him die. God says, you're not going to die until you see the Messiah.

Clear as that. That vision became his burden. You've got a great vision? What God's going to do? It won't be meaningful to you, so it becomes a burden.

A burden sometimes too heavy for you to carry. That's why many times we read, the burden of the Lord, the old prophet is about to speak, and the burden of the Lord. Burden? I used to want a burden.

Wouldn't it be wonderful to have a prophetic utterance direct from God? Wouldn't that be wonderful? You've got a prophetic utterance. If it's truly from the heart of God, it'll be a burden on your heart that you must carry until it's fulfilled. That might take a long time.

If it doesn't take a long time, it might mean a lot of hardship, a lot of trial. What I'm saying is the vision becomes his burden. And so it was with Simeon, became a burden, and we discover that when it was all over.

But because it became a burden, and though he realized time was dragging on, he was getting older and older. He knew he couldn't die, but I sense he wanted to die. I gather he was an old man, but I can't imagine God giving him this vision a month before as a young man.

And then a month later he goes down to the temple and sees it fulfilled. I can't imagine that. Because if that was so, he wouldn't say when he had seen that Christ, he came into the temple, but I'll read it as I

promised.

There was a man in Jerusalem whose name was Simeon. And the Simeon man was just and devout. He was walking with God.

He was doing what God said. If you can't walk with God and be able to do it, he said it. He was just.

He was doing righteous things. We're not told of any righteous things he did. That doesn't matter, because the one thing for which he was born was still ahead of him.

But he was waiting. While he was waiting, he was doing God's will. I know that.

But those things, the Holy Spirit didn't seem fit to mention. Because the important thing for which he was born, for which he was called, was to reveal, to take the Messiah in his arms and declare him to Israel. That was the thing that was important in God's sight.

You say, why is that important? You better ask God why it's important. He's going to have a people walking with him, serving him, waiting for him, devoted to him, just and holy, who are going to present the glory of God to his people. When our Christ comes again in power and great glory, and every eye shall see him, I know that.

But before that, he's going to come to his temple. And he's going to be heralded by a people whose hearts are humble and meek and holy before him. They're going to receive him.

And they're going to go to people in the name of the Lord and say, whatsoever I have, I give you. And Christ will overshadow them. He'll be in them.

And they'll be in Jesus. And Jesus will be in them. You know that, Scripture.

I dare say, many of you can quote John 15. Abide in me and I in you. The quote is wonderful.

And it is wonderful. But I don't think we've begun to see the glory that there is in that union with God as I abide in the yoke of Jesus and he abides in me. I in them and thou in me.

I mean, I know it's beautiful and we try to explain it. But we won't know the reality of it until it becomes something very real within us, as real in us as it was in Jesus when he knew that the Father was with him always. That everything he did was because the Father was prompting him to do it.

That every word he spoke, he knew it was the word of the Father dwelling in him that was doing the speaking and the working and the comforting and the exhorting and the rebuking, whatever it was. It wasn't his doings. It was the Father because as that Geras in the Old Testament, that bond slave who was liberated on the 7th year for every Hebrew slave had to be liberated in the 7th year of their bonding and set free, totally free.

Realizing that this is a master I've served, that I never had it so good in my life, I don't want to go out free. So it is in our redemption God's redeemed us, purchased us with his blood, brought us out away from the marketplace, set us free, that we will discover and we'll never discover true freedom until that liberated slave comes to the master who redeemed him and says, Lord Jesus, I will not go out free, pierce my ears through with all that henceforth on my ear, only what you tell me. Do only what you tell me to do.

That's waiting on God. That's waiting on God. Simeon was that kind of a man.

And so the time came for fulfillment and because he was waiting on God, he was in the Holy Ghost and he went down to the temple and I don't even know when he walked down to the Messiah that day. I don't know. God might have led him to the temple many days.

Perhaps coming away just, I don't know. We don't know in what manner he was going to see the Messiah. And we're not, had no reason to believe he knew.

All he knew was he was led of the spirit, I've got to go to the temple. God bring us more and more to that place where we're led by the spirit of God. For these are the sons of God.

And these are the people that creation is longing for, a people that the Romans 8, Paul says, creation is waiting for the manifestation of the sons of God. And I deliberately quoted that scripture, even though if you quote the scripture, you're branded a heretic. God's going to manifest his sons in the earth as surely as he manifests his only beloved.

And they're going to walk in the same meekness, in the same poverty of spirit, in the same beauty of holiness, in the same mourning for those who are desolate in Zion, with the same compassion that Jesus had. Because if you're abiding in him and he in you, you're swallowed up in him and he it is that is glorified. And then will the Lord Jesus be glorified in his people in the earth.

And then no great man will rise up, and all eyes pointed to him and saying, he's the great one in our midst. And if it happens, that one abiding in Jesus will know how to handle it. It's necessary to rebuke them, it's necessary to walk away from it all like Jesus did, find himself alone with the Father.

God's preparing a people now because those times are coming when these people in the earth are going to do the work that Jesus did. And greater works than these shall he do, not because we're greater but because we're much less. That because he who humbled himself is now exalted to the highest throne in God's universe.

That from his throne there might come all that's in Jesus to be showered upon his people in the earth. That they might go forth in the strength of the Lord doing greater works than he did. That he, the glorified Lord, might be magnified ten thousand fold because of his people in the earth.

And the day that the prophet spoke about when he said, the light of the moon shall be as the light of the sun. Isn't the moon typical of the church? That body, that satellite that God made to reflect the light of the sun. Reflects the light of the sun, has no light of its own.

God said, Isaiah saw the day when the light of the moon was going to be as bright as the sun. Oh, he said, then we're equal to Jesus. Oh no, then the light of the sun shall be seven fold.

It's the light of seven days. And God puts his light upon his people, causes us to walk in the light of Jesus. Jesus is magnified seven times over because it goes back to him.

It's more that he gives his people reverts to him as it did from his only son. This people I'm talking about whom God is preparing now and disciplining and training, humbling and making them to be the people that Jesus talked about in the Sermon on the Mount, which we like to read about and know it's unattainable and it is unattainable by any works that we can bring forth. Because it's the working of the Holy Spirit in

our hearts and lives that's going to bring forth this beauty of holiness.

And his people came by the Spirit into the temple. And when the parents brought in the child Jesus to do with him after the custom of the law, then took he him up in his arms and blessed God and said, Lord, now let us thou thy servant depart in peace according to thy words. Let me go now.

I said it was a burden to him. That reveals it. He was 30 years old, just got the vision a year or two before.

God, I want to live to see this Messiah grow up. I want to walk with him. I hope I'm one of his disciples.

I want to sit at his right hand. No, he was weary of it all. Austin Sparks brings out a beautiful thought there.

He points out that the word Lord there is not the general word we use for Lord like, we love you Lord Jesus, we worship you Lord. It's a different word, despotism, despotism, despotism. Not that he was calling God a despot.

I don't mean that. But he was saying, you're autocratic, Lord. You do what you want.

And because you did what you wanted, you laid upon me a burden that I was going to live until I saw the Messiah. I've been under that, don't want to call it a heavy hand. I've been under that hand, God, that you put there so many years ago.

You said I couldn't die until I saw the Messiah. I've seen him. Let me die.

Let thy servant depart in peace for my eyes have seen thy salvation, which thou hast prepared before the face of all people alike to listen to Gentiles and the glory of thy people Israel. God continues to work in all of our hearts and minds, be it through trial, suffering, testing, disappointment, affliction, bitter waters of Marah, whatever they may be. Cause us Lord to so walk with you that we'll always find that tree on the banks of Marah, which when thrown into that stream causes the bitter to be sweet.

And causing us to know that in the bitterness of it, you're enabling us to take up our cross and follow you. For the joy that is set before us, not because we're trying to suffer in order to be like you, but for the joy that is set before us, you're causing us to share your suffering in a way we cannot do except we walk in your footsteps. That we too might be accounted faithful in this hour of great evil and great darkness.

Come forth in the day of your light, shining with your glory and your presence. So hid away in the cloud of your presence that man will see Jesus only. I think my remarks this morning are possibly going to be fairly brief.

Maybe I'll have something more to say this afternoon.

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