

Wynne Prison - Part 2

by George Warnock

George Warnock's sermon emphasizes the importance of seeking God's kingdom, healing through forgiveness, and the transformative power of faith in community.

Duration: 1:07:33

Scripture: Romans 8:3

Topics: "Christian Life"

Description

In this sermon, the preacher talks about the vision of the river of life that God intends to open up in the Church. He refers to Jesus standing up on the last day of the feast of tabernacles and inviting those who thirst to come to him, promising that rivers of living water will flow from their bellies. The preacher emphasizes the need for believers to go deeper in their faith and not be satisfied with shallow experiences. He encourages the congregation to offer their lives fully to the Lord so that they can be vessels for the power of God to set others free. The preacher also shares a personal story about his son being in prison and the pain it has caused him.

Transcript

Man, God shall supply all your needs according to his riches in glory. What about the scripture where all your needs will be supplied by the Lord Jesus? Well... Can y'all pray with me? Lord, we just ask you to forgive Michael, Lord, and heal his heart, Father God, from greed and covetousness, Father. Pray, Lord, that the whole body, Lord, would be healed, Father God, from their desires for the fleshly things, Lord God, and seeking after material things, Father, that you give us hearts that are content with the things that you've given us, Father.

Lord, that we would seek first your kingdom, Lord God, and that we would not covet, Father God, in Jesus' holy name. Amen and amen. Say, hey, wait, but can we go in and keep these anyway? What's the matter with you? I know.

Did you pick up on the scripture in there? A little different way of opening our service, but... I think we should be always stuck in tradition, amen? Amen. Tradition's been known to get some people in trouble. Let's stand together.

I don't know about you, but I feel like a little heaven's in my heart tonight, amen? Let's turn to 266. Can you say... He's across the road at holiday, been working in the fields all day. So I hope that the Spirit of God

just lifted those praises to those boys over there.

How you doing? How many of you never knew your real mother, were adopted, or just never knew your real mother? Raise your hand, or stand up. Stand up. Jan, come up here.

You know, when the Lord leads you in something, you know He has a purpose, but... Jan gave a child up for adoption many years ago when her life was very troubled. And last night when I looked over at her, she was weeping, and... And I went to see what it was, and she said, I know the Lord is going to let me know my son one day. And... I just want those of you who never knew your mother to know that that longing, if you never know her, that that longing was in her heart to know you.

And I want Jan to just pray for all of you who have had an ache in your heart. And when you think about that, just pray that this desire of Jan's heart, that the Lord will cause it to come to pass. Father, I come to you tonight, Lord.

I lift up each of these men here that haven't known their mother or their father. Lord, I pray that you bring them peace. Let them know that... You're the one that loves them, and that's what matters most of all, Father.

You can give them the joy. You can give them the peace, Lord. Lord, I pray for each one of these men, that their mothers will have a yearning and a desire to find their sons and to love them.

And to let them know how much they've missed them. And loved them. Lord, I pray that each one of these men would... would grant their mothers forgiveness.

Whatever the circumstances were, Lord. Lord, I pray that these men would lift up their mothers and pray for them daily. Lord, I love you.

I thank you that you've let me be here tonight. Bless each one of these men, Father. Amen.

You know, if I'm here in your midst, I am awed at what God has done in this church in the last seven years. And when we began to come in, there were more factions here than in the outside churches. You know, there was racial tension.

You all remember those who've been here seven years, you remember? There was just not much mixing of the races. The high church singers and the praisers were not real compatible. Remember that? And then all of you who had a separate little group, there was more of a desire to sing than the Lord would put there.

You all remember? How many of you remember what I'm talking about? And see, since I come in maybe two or three times a year, I can see that God has moved awesomely to make you all a body. Amen? Only he could have done this. And I think it's just the beginning.

It's certainly not a time to settle back and say, say, well, we've arrived because we're all so far from where he's going to take us to. Well, Brother George, your wife had some requests to sing, not from me. And several men came and said the song that she sang last night touched them.

And so she's going to sing in obedience to the Lord and to answer these requests. And then after she sings, Brother George, you come and speak. And then after that, Michael, will you give whatever invitation you think is fit? Can I face this way? Well, I appreciate the Lord and the fact that every one of you are a

son of someone and most importantly, a son of the Lord, of our Father.

In the life of every son, there's a thread of purpose. All the darkness and the light have a part to play. Father's hand will move in love to bring the crushing.

Until with God, with his firstborn son, you too can say. Thy will, O God, is my delight. To die is gain, for in thy sight I too shall live when race is run.

To stand in Christ as thy beloved son. In the life of every son, there's a thread of purpose. All the darkness and the light have a part to play.

Father's hand will move in love to bring the crushing. Until with his firstborn son, you too can say. Thy will, O God, is my delight.

To die is gain, for in thy sight I too shall live when race is run. To stand in Christ as thy beloved son. And if you should seem to come short of it, I think maybe I'll comment as I go along.

The Apostle said he feared lest when God gives us a promise to enter into, we come short of it. I mean, we're always being criticized for holding up a vision that's too high for people to attain to, giving promises that are too high. There seems to be a bit of a ring here.

Are you hearing it okay? But the burden of God is that he fears lest we come short. I mean, whenever God would move mightily by his Spirit, throughout the history of the Church, it's always those saying, Oh, you're going too far. Well, I know it's possible to go too far in the things natural and carnal.

We're not talking about that, but God wants to lead his people on into lengths and breadths and heights and depths that we know nothing about. Paul prayed for the Ephesians that they might know what is the length, the breadth and the length and the heights and the depths. And to know the love of Christ which passes knowledge.

That you might be filled with all the fullness of God. There's no danger of you and I going too far with God. God is always beckoning us to keep coming, keep coming.

When Ezekiel walked into the water, it is God leading him by his angel. A thousand cubits. Let him another thousand, another.

Water up to his ankles, water to his knees, water up to his thighs, but God said keep coming. But Lord, it's getting scary. It's getting scary.

I know three men who have had a vision of the river of life that God is going to open up in the Church because that's God's intention from the beginning. That rivers of living water should flow from his temple. Jesus stood up in the last day of that great feast of tabernacles to which he had gone in secret, but he stood up there in the last day of the feast.

And he says, He that thirsteth, let him come unto me. He that believeth in me, as the scripture has said, out of his belly shall flow rivers of living water. And then we get ankle deep and we think, oh, I can't go any further.

Or knee deep and, well, it's getting too deep now and the river is swift. Or up to the thigh and you say, this is it. If you go any further, I'll be caught away in the stream.

I won't be able to keep my footing. But that's what God wants. To go to those depths in God where we can't keep our footing on terra firma, on firm ground.

That we might flow in the river. We might just flow in the river of life. Oh, you say that's a little scary.

I know it's scary because we like to keep control of our lives. God wants to have control of our lives. God wants to have control.

And we only learn that as we learn obedience. When I say control, perhaps it gives us a wrong feeling like you're under control in this place. I don't mean that kind of control.

I mean the control of God who is love, who is truth, who is light, who is righteousness, who is everything that pertains to the realm of that which is good. How wonderful to be controlled by him rather than by evil spirits. We are in Christ and God wants us to walk in the river of life until we're under the control of Christ.

Under the control of that river. I remember a native brother up there. He was an American actually, but he was visiting there in Canada.

And he had a vision of this river. And he says he started to walk into it. The Lord kept saying, keep coming.

Something like, I thought of Ezekiel right away, very similar. And he kept going. And the Lord said, keep coming.

And the water was getting deeper and he was getting fearful. Because the water was getting so deep. But God said, keep coming.

And he began to lose his footing. And he fell over and he was swept along. He landed on the bank of the river.

And people started to come to him. Come and pray for my son. Come pray for my daughter.

Come, my mother is sick. And they began to come to him. Because here was one who had been flowing in God's river of life.

And we're told in Ezekiel that whatever this river touched, it brought life. He's talking of the Spirit of God. That God wants to release in his people.

That out from the temple of God there might flow these precious waters of life. That's why he says, prepare me a sanctuary. Because he wants to send waters of life out from his sanctuary.

Don't fear lest you go too far with God. Fear rather, lest you go too far with the carnal mind of man. The Spirit of God will lead you in his ways.

He'll lead you into all truth. He'll lead you into nothing but truth. But the Spirit of God can't lead you into anything else.

Oh, I know there's a sort of a thought that if we don't watch as we get into things of the Spirit, we're going to get fanatical and all that. It's not because you're getting in the Spirit. It's because you're getting out of the Spirit.

When you start getting fanatical, that's not the Spirit. He leads in truth. He it was that moved upon the face of the waters in the beginning.

He it was that created all things. For he is God. And he wants to have control of us.

He wants to have control of us by a law, but not by a natural law. But by the law of the Spirit, which is the law of life. Anything wrong if you're healthy and strong, and that life that God has given you is in control of your body.

Isn't that what we want? For the life that's in us to function throughout our human body. And God wants the Spirit that he's put within us to be the law that rules and reigns within us. For what the law could not do, the old law, those old laws.

The law of Moses, your own laws that you make. But the law of sin and death. What the law could not do in that it was weak through the flesh.

God sending his own Son in the likeness of sinful flesh and for sin condemned. Sin in the flesh. I must pause there.

That when Jesus Christ hung on the cross, he died out of love for you and I, but he did something else. He condemned sin in that holy body of the Lord Jesus. He became the sin offering and God condemned sin at the cross.

Condemned him in the person of his Son so thoroughly. And so he was so identified with your sin and mine. The apostle Paul was able to say, God has made him to be sin for us who knew no sin.

That we might be made the righteousness of God in him. So what the law couldn't do, God sending his own Son in the likeness of sinful flesh. Not a sinner, but in the likeness of sinful flesh and making him to be sin for us who knew no sin.

Condemned sin in the flesh. That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. It is the burden of the Spirit of God.

Because I know, I say Paul wrote this and we know that, but he was motivated by the Spirit as he wrote it. And so God was saying, I fear less having these promises from God. You seem to come short of it.

For unto us was the gospel preached as well as unto them. He's talking about the time the children of Israel left Egypt and went into the wilderness on their way to Canaan. He talks about that in the previous chapter.

How that when they were there in the wilderness, their fathers tempted God or tested God. And proved him and saw his works forty years, but hardened their hearts. So he's talking about their trek through the wilderness as God led them.

He took them to many stopping places, but all along the way their hearts were murmuring against God. They never came to know his ways. They never discovered his ways.

The reason being that they hardened their hearts. So he's talking about that. And the word preached did not profit them.

What word was preached? Well Moses preached to them. Moses taught them God's ways. But when they came to the doorstep of Canaan where God was leading them, they sent out twelve spies to spy out the land to bring back a report of it.

And they came back with a report of it and declared what they had seen. And that's what he's talking about. The word preached or the word of the report.

Another translator has it. The word of the report did not profit them. Not being mixed with faith in them that heard it.

And so they came back with the report. Twelve came back with the report. They all agreed it was a wonderful land.

They all agreed it was a fruitful land. They all agreed that it was truly what God had said. A land that floweth with milk and honey.

But ten of them had a false report. Ten of them said we're not able to take it. Ten of them said it's too far out.

Don't get involved with that. There's too many enemies there. Enemies so big, so tall that we were like grasshoppers in their sight.

And they said in our own sight we felt like it too. We just saw ourselves as grasshoppers. They can't take it.

Yeah it's good but we can't take it. And that's what Paul's talking about. And he said it didn't profit them.

Because the report that came back wasn't mixed with faith and those that heard it. Caleb and Joshua, they heard the good news. Today going to take this land.

They had waited two years for that. Almost two years for that day. As a nation they had waited longer than that.

They'd waited from the time they were children because God had promised them how. God had promised to give them this good land. And now they come to the doorstep and they said we can't take it.

It'd be too much for our children. As if to say yeah we'd go in but our children are too weak. They couldn't stand up to it.

God was angry with them. Because they hardened their heart when they had waited all these years to come to this promised land. And then turned back because of unbelief, fear, disobedience.

And he tells us the reason. They didn't mix the word with faith. The word came but it had to be mixed with faith.

Perhaps we don't understand that. But in the word of God that goes forth. There is faith to do what God says.

I'm not saying if you just stand up and read any scripture in the Bible and say here's a scripture from God's word. Now let's act upon it. I'm not talking about that.

I'm saying that all the promises of God are true. But only as it comes to us in God's way and God's time and by God's anointing. Does God require that we act upon it in obedience.

And so he says today if you hear his voice. You might not have heard his voice yesterday, last week, last year. But he'll be faithful to speak in a way that you can hear.

If you're faithful to obey. But as you and I harden our hearts. He speaks and gradually comes to the point where we don't hear.

So they didn't mix the word with faith. Because faith is there in the living word that goes forth. Faith is there.

Oh not just to do things. But to obey God. Faith is there.

For the word is nigh thee. Paul said writing to the Romans. Don't think you've got to have someone bring it down from heaven.

Or someone to bring it out of the deep. For the word is nigh thee. Even in thy mouth and in thy heart.

That is the word of faith that we preach. That thou shalt confess with thy mouth the Lord Jesus. And believe in thine heart that God has raised him from the dead.

Thou shalt be saved. The word is nigh thee. It's in the word that goes forth.

It brings forth. It's creative. A living word is creative.

And it brings forth that opportunity for you and I. To walk in obedience. For we which have believed do enter into rest. As he said.

As I have sworn in my wrath. If they shall enter into my rest. Although the works were finished from the foundation of the world.

He used to wonder about that. What does he mean although the works were finished. Well he's saying.

That God offered them rest. When they came out of Egypt. And came into the wilderness.

And down to Sinai. And God gave them his laws. And one of them was the Sabbath law.

Something he'd never given them before. Although the works were finished from the foundation of the world. That law was not given to men.

Search the scriptures and you'll find that is right. God says even in Egypt you worship false gods. And I brought you out in the wilderness.

And in the wilderness I made known unto you my Sabbath. Although the works were finished from the foundation of the world. That rest hadn't been entered into.

For he spake in a certain place of the seventh day on this wise. And God did rest the seventh day from all his works. And in this place again if they shall enter into my rest.

But those two verses are separated by hundreds of years. He spake in a certain place of the seventh day on this wise. God rested the seventh day from all his works.

And in this place. Hundreds of years later. When they're in the wilderness.

God says I want you to enter into my rest. But they didn't do it. But because they didn't do it.

It doesn't abrogate God's promise. We've emphasized I think here as well as other places. That when God sends his word into the earth.

It remains there to be fulfilled. It isn't something that's wasted. But that word that cometh forth from the heart of God.

Remains there in the earth. In a place that might lay there hundreds of years. But as surely as God sent it forth.

God said it's going to prosper in the thing where unto I sent it. And so Paul says it remaineth therefore. That some must enter therein.

God has a resting place for his people. And there's going to be a people enter into it. I'm not denying we have partaken of his rest in measure.

And I don't know if I'll have the opportunity tonight to pursue that. But it doesn't matter. That God is going to find a perfect place of habitation in his people.

He's preparing that. You've sang it both nights I've been here. God's preparing a sanctuary.

Let us cooperate with him to prepare this sanctuary. And God gave them that vision. When they crossed the Red Sea.

And landed on the other side. And saw the host of Pharaoh. Overtaken and overthrown in the Red Sea.

Right there. God inspired them. Should I put it that way? Inspired them to sing not only the victory song.

But to speak of what God's purpose of bringing them out of Egypt. By and large we have a gospel. That's far short of what God intended.

It's good to sing the victory song. Then sang Moses and the children of Israel this song unto the Lord. And spake saying.

I will sing unto the Lord for he hath triumphed gloriously. The horse and his riders he's thrown into the sea. The Lord is my strength and song.

And he's become my salvation. He is my God and I will prepare him a habitation. They didn't perhaps know what they were singing.

God gave that word in this prophetic song that he gave to Moses. And they sang it. I will prepare him a habitation.

God wants a habitation in his people. Later on in the same song. Exodus 15 and verse 17.

Thou shalt bring them in. A promise, a prophetic promise in this victory song. God doesn't want us just to cross over the Red Sea.

See our enemies destroyed and stand there on the banks of the other side of the Red Sea. Singing the victory song and never entering into that victory. God said I brought you out from Egypt.

That I might bring you into Canaan. And I know for many some of the songs we have. Some of the old hymn books.

They mention Canaan as that heaven. That place we will go to when we die. It's not that.

It's a place of warfare. It's a place of powerful enemies. A place of giants.

As well as a place of fruitfulness. It's something that we have to take. And take by faith and take in warfare.

Spiritual warfare as God leads us. And let's remember that the weapons of our warfare are not carnal. But mighty through God to the casting down of strongholds.

There were strongholds in Canaan. Caleb and Joshua saw it too. As well as the other ten.

They saw the strongholds. But they came back and they said all that matters is this. If God delight in us he will bring us in.

That's all that matters. If God's delight is in us. He will bring us in.

And God's delight is in his people. Oh he's grieved when they go their own way. But he's looking for a people in whom he can find total delight.

And that's his rest. When God rested the Sabbath day it wasn't because he got tired. Bringing forth this creation.

But rest is not just a case of you when you refresh. You have a hard day's work and you refresh yourself and rest. God refreshed himself in beholding the beautiful handiwork that he had brought forth.

And especially the man whom he made in his image. God delighted in him. God never found rest until he made a man in his image.

One like himself. I don't understand it. Still of the earth, earthly.

Dust of the ground. But bearing some of the attributes of God. In that wonderful creation.

Attributes of wisdom and knowledge. And understanding. And love.

Bearing that in his own being. Man lost the image we know that. But God did not forsake his intention because of that.

He was content to wait. Until another Adam would come forth. According to God's plan and purpose.

Another Adam was to come forth. Another man. Like the first Adam and out of his race.

Even though it was fallen. Nevertheless he would not be born of man. He would be born of the woman without man's help.

The seed of the woman shall bruise the serpent's head. Until he became a new man. Another Adam.

I emphasize again there are two races. Only two races. On this planet.

Those who were born of the fallen sons of Adam. And those who were born of the son of God the last Adam. You are in one race or the other.

The racial tension is just because they are all in the last Adam. But when we come and bow at the foot of the cross. We see ourselves I don't care what race we are of.

See ourselves crucified at the cross. That we might come forth as one new man in Christ Jesus. And so in the song they sang.

Prophetically. Thou O Lord thou shall bring them in. And plant them in the mountain of thine inheritance.

In the place O Lord which thou hast made for thee to dwell in. In the sanctuary O Lord which thy hands have established. Probably they couldn't understand a word of that but they sang it.

You know there's a lot of songs in the hymn book. That we sing loudly and. God is in it.

Do I continue? And plant them in the mountain of his inheritance. In the place that he made to dwell in. This glorious church that God is preparing.

I know it is only in type and shadow back there. But God has in mind a dwelling place in the hearts of men. And when we lose sight of that.

And the temple of God and the house of God is. Something made of wooden stone or. Or just a congregation of people who come to worship.

That we lose sight of God's whole intention. Israel came to that. God allowed them to build a great marvelous temple.

And they were so wrapped up in the temple that they forgot God. And God said to them one day through the prophet Isaiah. Where is the house that you will build for me? And where is the place of my rest? Hath not my hand made all these things? Where is the place that you will build for me? Heaven is my throne earth my footstool.

And you're going to build a house for me. But he said to this man will I look. Even to him that is born of a contrite spirit.

And that trembles at my word. That's what God wants for a dwelling place. For a sanctuary of people who fear the Lord.

And tremble at his word. Don't take it lightly. Tremble before him.

And so this generation had come to this sanctuary. Only a type I know. Of the true sanctuary not made with hands.

They come to it. They fail to enter in. And God swore with an oath.

You're not coming in. To whom he swore in his wrath. They shall not enter into my rest.

Back to Hebrews. There's something here I want you to notice. Back in Hebrews 4. Seeing therefore it remaineth that some must enter therein.

And they to whom it was first preached entered not in because of unbelief. Again he limiteth a certain day. Saying in David.

Some hundreds of years later. The psalmist. David quoted this.

Or declared this scripture. Today. If you will hear his voice harden not your heart.

That's in Psalm 95. And I want to turn to that. Before we leave Hebrews 4. Psalm 95.

Because Paul says. God designated another day. He said it must be that some enter therein.

They never entered into God's rest. In Canaan. And God says.

You're not going to enter it. Your children will come in. Your children for whom you feared.

They'll come in. But you're going to die in this wilderness. He swear.

He would let them die in the wilderness. But because it remaineth that some must enter therein. For when God gives a word.

A promise. It's going to linger there until. He finds the people who are obedient.

And so because. It remaineth that some. Must enter therein.

Again. He limits or he defines. Another day.

Saying in David. Today. After so long a time.

Hundreds of years later. God brought forth the promise. Of another rest.

And that day is. Paul said. David declared that day to be.

Today. If you hear his voice. Harden not your heart.

For if Joshua. Jesus. Greek word for Joshua.

The Hebrew word. Joshua had given them rest. Then would he not afterward.

Have spoken of another day. Now Joshua did give them. A typical rest.

In Canaan. He entered into a typical rest. But it wasn't the real rest.

For if it was. Paul says. God wouldn't have spoken of.

Another day. Which he did in the book of Psalms. He says.

There remaineth therefore. A rest. To the people of God.

For he that has entered into his rest. Has ceased from his own work. As God did from his.

Let us labor therefore. With diligence. Let us take this matter seriously.

Doesn't mean to labor. In your own carnality. But to desire.

To anticipate. To cherish this promise. Therefore.

To enter into that rest. Let any man. Fall after the same example.

Of unbelief. Less than hearing God's voice. We don't let God's word.

Penetrate our heart. Given to us. And let us find ourselves.

May God's will. Are a light to the world. Of the land of Israel.

The future of the world. And let God's will. Be a light to the world.

And let us. by his singers who became singers in the temple that was to be built. There's one or two written by Moses, but all the Psalms of David.

Sartre thought, oh, come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms.

For the Lord is a great God and a great King above all gods. In his hand are the deep places of the earth, the strength of the hills is his also. The sea is his, and he made it in his hands to form the dry land.

We did that a while ago. We sang unto the Lord. We sang his praises.

We glorified the great and mighty God. But notice this, verse 6. Oh, come, let us worship and bow down. Worship is different.

Oh, I know what can happen while you're singing, but worship is not really praise in that sense. It's a bowing down before the great and mighty God. It's a humbling ourselves in his presence.

That's what true worship is. It's giving God our all. And so he says, come, let us worship and bow down.

Let us kneel before the Lord, our maker, for he is our God and we are the people of his pasture and the sheep of his sand. Come, let us worship. Come, let us worship.

Worship is something that God has always desired of his people, but he wants true worship. It's not just you come here Sunday morning or during the week to worship. He really wants worshipers.

You can worship at times. You can go to a certain place to worship, but God wants worshipers who worship him always. The women of Samaria as well say, well, you Jews say you're supposed to worship there in Jerusalem, but we Samaritans say we're supposed to worship here in this mountain, Mount Gerizim, I believe it was.

Jesus says, let me tell you something. The time is coming and now is when the true worshipers shall worship the father in spirit and in truth. God is a spirit and they that worship him must worship him in spirit and in truth.

God wants worshipers. You say, I worship God, but are you a worshiper? You know, you can do many things without, you can hammer nails and you don't have to be a carpenter. Jesus wants worshipers.

God wants worshipers. God's seeking for those that will worship him in spirit and in truth. And so we have many in the Bible that were worshipers, many worship, but few that became worshipers.

Abraham was a worshiper. Wherever he'd go, he'd erect the altar. Whatever God told him to do, he'd do it.

Oh, I'm not saying that he didn't slip up sometimes, uh, ignorantly, but he was a worshiper. What God said he would do it. He would go to Bethel and erect the altar down to Ai.

He might have missed God's direction like we often do, but he was always a worshiper. And when God said to him one day, take thine only son, thy only son Isaac, take him up to a mountain that I will show you and offer him there for a burnt sacrifice. Abraham didn't hesitate.

What was God asking him to do? Give back to God everything he'd given him. No, he didn't ask for all his sheep and camels. That was incidental in the eyes of Abraham.

One thing he had one possession that was Isaac. God says, give him back to me. Offer him up to me as a burnt offering.

And when Abraham got up in the morning, he took his son Isaac, the wood and the fire to consume the sacrifice. Went up to the mountain that God showed him and he saw the place. He left a servant there at the foot of the mountain.

And he says, you stay here. I and the lad will go up yonder and what? Worship God. How? Not with cymbals and tambourine this time.

Giving back to God. Everything God had given him. The promises of God were wrapped up in Isaac.

But Abraham had come to know God so well. He didn't hesitate to give him back because he knew in giving him back as a burnt offering, God would raise him from the dead. Amen.

Don't hesitate to give your all. You say, but God promised me this. You don't hang on even to the promises that God promised you.

Give them back to him. But you see what the psalmist said there following all this, right after that. Today, if you will hear his voice, harden not your heart.

He wants to make you and I true worshipers. And after saying, sing unto the Lord, after saying, come let us worship and bow down. Then he says, today, if you hear his voice, harden not your heart.

Because that's how you and I will become true worshipers when we do what God says. When we keep our hearts open to him, when we let God work in our hearts, mold our hearts, change our hearts. When you hear his voice today, God says today when you hear his voice, harden not your heart.

And so as we depart tonight, remember that verse. It's very simple. No doubt many of you can quote it already.

Today, if you hear his voice, harden not your heart. May God bless you. Lord willing, we'll see you in the morning.

Many of us who started out following the Lord Jesus Christ haven't really entered in to the depths of his life, even with our understanding of creation. Many times we believe that God has stopped at seven days.

He rested.

But even now today, his eternal purpose is still creating. All that has transpired in your life has happened within the eternal purpose of God to create here upon the earth one man. And if you heard his voice tonight, our brother said that a living word is creative.

So let the Lord be glorified by entering into this rest tonight. I would ask that as we all stand, if the free world people would come forward and those of you who would not harden your hearts that would care to follow your Lord on this holy highway, to allow him to continue the work that he started in many of you, but to allow the seed of his life to be planted in the earthen vessels of many of you who have never touched him. I ask you to come at this time and call upon these faithful men and these faithful women that they might be able to pray with you so that God can continue his creative work, that his name might be glorified.

Would you stand please? Harden not your hearts, brothers. Come forth. Enter into the depths of his life.

Give all that you are, your whole life to him. You have seen the pain and the travail of the whole earth. Many of you are still in pain and travailing, but yet God is creating a man who would set at liberty all of creation, but he needs your vessel in which to bring forth the power of the Godhead that would set at liberty our neighborhoods, our families, our loved ones, our children, our wives, our sons, and our daughters, even the very creation, the birds in the sky awaiting for those that would be formed into his image, that they too may experience the liberty which many of you enjoy now.

If you have withheld your life and have not given all there is to give to the Lord, I ask you to come forth and present and let God be glorified by praying with these faithful ones as they've come forth to bring you this living creative message. So Joyce wanted me to just take a moment and share a little bit. We were in a meeting last weekend in Palestine with Brother Warnock, and he began to teach about the bitter waters of Marah that you find in Exodus 15, and how God brought the Israelites out of Egypt, out of bondage.

He was taking them through the wilderness, and they came up. They were very thirsty, and the first place they came was the waters of Marah. They came to drink the waters, and they were bitter waters, and they began to murmur and complain against God because he could see what was in their hearts and what was coming out as bitterness and resentment.

If you've read that scripture, it said how the Lord said to them, throw in the tree. We have a New Testament picture of the tree, and that's Calvary. The thing the Lord was showing me, I've been coming here for about seven years, and in those seven years, at this point in my life, my son, in this period of seven years, is in prison for the third time.

The last time we got a phone call, it was in the middle of the night, and he wasn't home, but we didn't know it until we got that call. And a friend called and said, the police have Shane. He's in jail.

Well, I can't describe the feeling. Oh, my God, my son, my son. All that goes with it, the courts, the lawyers, the judges, all the things that you have, you are powerless over.

And I didn't realize it, but through the years, as we've walked through these things, just the hurt and the pain, each time I've gone to the Lord and believed that I have forgiven and chosen to forgive my son, but yet find myself in a difficult place. And as he was sharing last week, I just saw, as I go to see him and as I write him, and some of the things that you face with judges and lawyers and guards and, and sometimes I would go with his girlfriend and we would see that, you know, don't you? Yeah. And I would turn to her and

say, we have to guard our heart with all diligence.

Guard your heart with all diligence for out of your heart are the issues of life. And it said, be in Hebrews. It said, do not let the root of bitterness enter your heart, because if you let it get ground, it will spring up and defile everyone around you.

Just the bitterness of your circumstances, the bitterness of things you cannot change, the bitterness of people that betrayed you and, and have abandoned you while you're here. Many of you have been divorced since you've been here. You've lost, I know some that their mom died while they were here.

I mean, you've suffered many things, but guard your heart with all diligence. Do not be embittered. And it's going to take God, man, because I'm a mama.

It takes God to help me to lay it all down. And yes, I'm at the bitter waters of Mara tonight because my son's right over across the road at holiday, but Jesus made a way to throw in the tree. And that's all that he did at Calvary for you and me.

Amen. Amen. And many of you are at the place of bitter waters tonight, and he wants you to throw in the tree.

It's Calvary. It's all that Jesus did. Just let it go.

All the hurt, all the, the bitterness toward the, toward the system. Let it go. Yeah.

If you understand what I'm saying, and, and as I'm, as I've spoken that, you know, Evelyn, there's something in my heart toward someone or toward the system or where I am tonight, I'm at the bitter water and it's killing me. And it's defiling everything or everything that comes out of my mouth is bitterness and hatred. You want to be free from that? Let's go to the Lord.

Father, we just, Oh God, we can't do it for ourselves. When they came to the bitter water, they murmured and they complained and it was against you, God. It was, it was bigger than their circumstances.

They're saying, God, I don't like what you're doing in my life, but Lord, I know as we, as we're there, we can turn and say, Oh God, help me to come to Calvary, to let it go. Every hurt, every disappointment, everyone that betrayed me, the whole stinking system, I'm going to let it go, God, because you alone are God and, and God, you have, while I, while I might have my eyes on this earthly life that might seem miserable, you, you want us to look up and see eternity, that you're working an eternal weight of glory, that Lord, though we may be suffering in the flesh, it's just just to destroy this old place that we might walk by the spirit. And I pray Lord that they will guard, that they'll let it go tonight.

And if they truly will guard their heart with all diligence and that they will not let the root of bitterness spring up and take seed and spring up and defile people around them. I just pray for them. I pray for myself, Lord.

We thank you for Calvary. We thank you for forgiveness that we have received, Lord. We thank you in Jesus name.

Amen.

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