

God's Four Warnings

by Keith Daniel

God's Four Warnings are a call to acknowledge and respond to the consequences of ignoring God's warnings, and to understand the importance of knowing God.

Duration: 56:59

Scripture: Isaiah 7:14, Matthew 2:13-15, Matthew 4:12-17, Luke 9:51, Romans 1:16-18, Romans 1:20

Topics: "Warning"

Description

In this sermon, the preacher highlights four significant moments in the Bible where God looked and warned humanity. The first moment is when God created the lights in the heavens to divide the day from the night and give light upon the earth. The second moment is when Satan tempted mankind to disobey God, resulting in the fall of humanity and their vulnerability to evil. The third moment is in Genesis 6, where God sees the wickedness of man and regrets creating them. The fourth moment is when God creates the creatures of the sea and the earth. Throughout these moments, God's judgment and sorrow are evident. The sermon emphasizes the consequences of disobedience and the importance of heeding God's warnings.

Transcript

This week is Keith Daniels, he's an evangelist from South Africa, has a wife and three children, great Christian family life. Our Lord has used Keith in many, many different ways, and you will sense that in his life and you'll sense why our Lord has used him. I'm so grateful for his walk of holiness and for his discipline of study, for his commitment to the Word of God and to the authority of that Word in truth, and it is out of that that he comes to speak to us tonight.

It's through this kind of message that you and I, if we ever shall, shall experience revival in our land, revival in our personal living, revival in our churches. And we're grateful for the servant and for the servant's message that we will hear tonight. And I know you'll be there with your mind alert, your heart open, your Bible ready as he comes to share with us.

May God bless each of you as you do open that mind and heart of yours, some of you tonight to find the Savior and to know him, and some of you to find a new love for him, and some of you to find a new path of service, richly. And thank you, Brother Keith, for coming to share with us. Father, thank thee for the lovely hymn we have heard tonight from this very dedicated choir, and the choir leader, and we praise thee for the words that thou didst speak to us through this lovely, lovely hymn.

And thy other child, Lord, who sang so from her heart to us. The wonderful, wonderful grace of Jesus that we sang of. How we love thee, Lord, for Jesus Christ.

How we praise thee, Father, for thy Son. O God, thank you for Jesus. Come, cleanse the atmosphere with the blood of Christ.

Wash me in the blood of Christ. Anoint me with the Holy Spirit, and make thy word living by the power of the Holy Ghost, that we may all become conscious of only one thing tonight. God, have mercy especially on me, Lord.

In Jesus Christ's name, for his glory only, and out of love for him only, we ask these things. At four gripping moments in the Bible, God looked, and he warned, he warned. At four gripping moments in the Bible, God beheld, and he warned, he warned.

Firstly, as God beheld the creation of mankind, he warned. We read in Genesis 1, verse 1, In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light. And there was light. And God saw the light, that it was good.

And God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so.

And God called the firmament heaven. And the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.

And it was so. And God called the dry land earth. And the gathering together of the waters called he seas.

And God saw that it was good. It was good. And God said, God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth.

And it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind. And God saw that it was good.

It was good. And the evening and the morning were the third day. And God said, Let there be light in the firmament of the heaven, to divide the day from the night.

And let there be signs and for seasons, and for days and years. And let there be for lights in the firmament of the heaven, to give light upon the earth. And it was so.

And God made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.

And God saw that it was good. It was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind. And it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind. And God saw that it was good. And God said, Let us make man in our image after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and of every creeping thing that creepeth upon the earth.

So God created man in his own image. In the image of God created he him. Male and female created he them.

And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of the tree yielding seed, to you which shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat. And it was so.

And God saw everything that he had made, and behold, it was very good. And as God beheld the creation of mankind, he warned. He warned.

For in chapter 2, verse 16, we read, And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it. For in the day that thou eatest thereof, thou shalt surely die. And Satan came, and lured man to disobey God.

And man, in falling, was cast from the presence of the Holy God. Oh, the fall was great. For now man was open to the powers of evil.

And the devil made chaos of mankind, who had yielded to him and disobeyed God. Then, in chapter 6 of Genesis, we read in verse 1, how men began to multiply, how men began to multiply upon the face of the earth. And look, look what God beheld.

In verse 5, God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth. It grieved him.

It grieved him at his heart. And the Lord said, I will destroy man, whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowl of the air. For it repenteth me, it repenteth me that I have made them.

Verse 11, the earth also was corrupt before God. The earth was filled with violence. And God looked, God looked upon the earth and behold, it was corrupt.

And as God beheld the corruption of mankind, he warned, he warned. Firstly, as God beheld the creation of mankind, he warned. Secondly, as God beheld the corruption of mankind, he warned.

There in the midst of all this corruption in chapter 6, we read in verse 3, and the Lord said, my spirit shall not always strive with man. No wonder Isaiah cries out in chapter 45, verse 9, woe unto him that striveth with his maker. For God's spirit did not always strive with man, then, nor through the ages.

We read of this terrible, terrible, terrible tragedy in Romans chapter 1, more clearly than anywhere else in the Bible, where Paul begins by crying out that the gospel is mankind's only hope. He says in verse 16, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew, the Fast and the Old, to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith.

And then in the verses that follow, in the verses that follow, Paul tells of how God was forced to give men up, and the awful reason why he would do such a thing to something he had created in love. He says in verse 18, for the wrath of God, the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that which may be known of God is manifest in them.

For God has sold it unto them, so the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they were without excuse. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, made like a corruptible man into birds and four-footed beasts and creeping things.

Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, through dishonor of their own bodies between themselves, and changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause, God gave them up unto vile affections.

For even a woman did change her natural use into that which is against nature, and likewise also the men, leaving the natural use of the woman burned in their lusts one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense of their error which was complete. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are inconvenient, which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful, who, knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Who, knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Oh, Psalm 14, verse 1, the psalmist says, The fool, the fool, the fool hath said in his heart, in his heart, there is no God, there is no God, the fool. Paul says, For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even as eternal power and godliness, so that they were without excuse, because that when they knew God, they glorified him not as God, neither were grateful, but became vain in their imaginations, and their foolish hearts were darkened,

professing themselves to be wise, they became fools. You label yourself a fool, sir.

If you say there is no God, you may as well take a big plaque and write with bold letters, I am a fool, and put in a poem, hold it high, sir, please. Professor, as you walk into the university lecture room, I beg you, hold it high, if you tell or impress upon people there is no God, if I say you are a fool, what difference does it make who am I but a god? Call the man a fool, you are a fool, sir, you are a fool. No man will stand before God, no man will stand before God and say, I lived in an intellectual age, academically, where it was impressed on me in every level as I sat, opening my mind to learning, by all those over me, that there is no God, science has proved there is no God, I was impressed, it was impressed upon me, no man will stand before God, and say, that is the reason, oh, oh, you weren't born like that.

No man is born on earth without the conscience and the conviction that there has to be a God, in darkest Africa, where no learning, ignorance, but they look at this universe and say, this couldn't have just happened. Conscience tells you, you don't need learning. Conscience cries out to a child, this couldn't have just happened.

You fool, if you could say it just happened, you'd become a fool, professing yourself to be wise, you'd become a fool, even if you were a professor. That men live in awe of your degrees, you're a fool. No, no one was born with that conviction.

You came of your own choice to a point where you went against conscience that God gave every man, woman and child on this earth, unless they were mentally retarded, which they'll never be judged for, but every single person with a clear thought that God gave, knows there has to be a God. This couldn't have just happened. I marvel at them, you know.

Science has suddenly proved, through tracing back light, that the actual universe stood still, did you know that? That the whole universe, as they traced back light, they were able to see what happened thousands of years ago. They found that the earth actually stood still, the sun turned back. Do you know, it was told to them when they answered in the Bible, and they calculated out when Joshua and the sun stood still and Hezekiah turned back the dial, they calculated out the exact time they found science proved the universe did that.

Talk this book. And they go further back, and eventually through advanced technology and science knowledge, they come to realize what they said they couldn't have just happened, there's billions of years we've always been in, it never ever started, always was there, now they suddenly got to swallow their words. Do you know why? Because they've proved it started.

It was one moment that suddenly happened. Oh, it confused them. Goodness me, they've got to rewrite all the books.

And so they call it the Big Bang Theory. Why don't they just say, a creator created. How could it just bang, it's all there.

You fool. God bless. How could anyone conceive or even dare to impress upon their own minds, if there's any intelligence, this could have just, in one big bang, happened.

This universe, this perfect universe, just happened. And then by sparks, spasms, and goodness knows what, we crawled out of the sea, and somehow started it and became eventually a man from the apes. I don't know about you, sir, if you want to believe your forefather was a baboon, fine, but not me.

My forefather was created, in one moment, in the image of God. At the same time, creatures were created. They named them, created as they were, by God.

Oh, you can find many, many arguments, but I tell you something that will stagger you. There are hundreds of the world's leading scientists that are convinced there was a God, and that this book is accurate. And they're honest.

They're born again because of it. You'll be amazed how many of the leading scientists of the world are convinced. Hawkins said, how can you say there's no God? There has to be a God.

Oh, it's a terrible thing, you know. It's a terrible, terrible thing when man gives up the concept of God, the viability of God. It's a terrible, terrible, terrible thing.

Whatever the reason for a man to give up the concept of God, whether it's for academic achievement and acceptance, or whether it's for corruption, that you just, because you're so wicked, you have to push out this concept, this truth that your conscience tells you there was a God, and therefore I will have to give account to Him. This couldn't have just happened. Life couldn't have just been given.

I know conscience cries out to me when I've never heard one word of the Bible. I'll have to stand before this God that I know must have created. Conscience cries out, I will give account.

I will give account to this God that I can see by the very creation, whether it's for academic acceptance, or whether it is for faith, just to push this God out of your mind so that you can say there's no God and then continue unhindered with your sin and evil. Whatever the reason, a man giving up God is a terrible, terrible, terrible thing. It's a terrible, terrible thing for a man to give up God, but it's a worse thing when God seals the man's choice, when God gives up a man.

Verse 24, Wherefore God also gave them up. Verse 26, For this cause God gave them up. There's always a cause.

Don't you ever read Romans 9, unless you've read Romans 1, 2, 3, 4. Don't ever read Romans 9, or you might blame God. No man would stand before God and say, I had no choice in the matter. No, for this cause God gave them up.

There's always a cause. No man would stand before God and say, I had no choice. No, God would never give up a soul without a cause.

Nothing's just perfect, God. And by the by, Romans 9, in case you don't know it, and Paul's great doctrinal work of Romans, is speaking to the Jews. 10, 11, 2, of course it speaks to us too.

Every word in the Old Testament. The Jews are God, it speaks to the Gentiles. But Romans 9, in case you don't know it, and if you don't know it, you're in trouble doctrinally.

It's God looking at the Jews with their argument that they're the chosen people. And now suddenly with the dispensation of the gospel, God will not choose others, and God now has to come through Paul, and he directs completely, totally, we don't know that he's speaking to the Jews, we'll get all confused about what God's saying, we'll blame God, we'll even call God a monster, that man had no choice, he just chooses one to hell, one to heaven, no matter what they do, they're born for his good pleasure, for hell. Can you believe that? Don't you believe that? Don't you believe that? My God.

No, for this cause. No, God wrote Romans 9 to the Jews, who were the chosen, but now they couldn't understand how God could choose Gentiles. And God says to them, God says to them, he will do what he will do.

He will do what he will do. What if God, and thank God he starts with the word what if, be careful with every phrase God puts in the Bible, isn't that what God does? That God has an argument here with the Jew to show him he's God! If the Jew resists Christ, he reaches out now to the Gentile for the gospel. No, no, no, no, be careful now, when you look at Romans 9, don't read it unless you look at chapter 1, clearly, there's always a cause, there's always a cause for this cause! God gave them up, verse 28, and even as they did not like to retain God in their knowledge, even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.

To do those things is not convenient. You know what a reprobate mind means? A mind void of judgment, the Martin says. A mind that was once able to discern between right and wrong.

But now, this mind can go of its own choice, it came to this place. It can go into evil, it can embrace blasphemous teachings, rejecting the concept of God in this book, and it can go to bed without blinking an eye. No conscience, there's no fear of God before their eyes, having a conscience seared, seared, with a hot iron, unable to function anymore as God made it.

They weren't born like that, no, no, even as they did not like to retain God in their knowledge. Stay! Not God! There's cause for this cause! Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. To do those things is not convenient.

He warned, my spirit shall not always strive with man. Woe unto him that striveth with his maker! Woe unto him! And then as time went on, God came upon different prophets, men like Isaiah. And we see in their writings that as God beheld the salvation of mankind, he warned.

As God beheld the salvation of mankind, he warned, he warned. Hundreds of years before Christ came on this earth, God took hold of men, hundreds of years, and looked together with them, looked at the whole salvation plan of... Record it, record what I show you. Hundreds of years before Christ came on this earth, God took men and revealed to them the place of his birth, the manner of his birth, the slaughtering of the children of Bethlehem, the weeping, the weeping of the mothers, the wailing of the mothers for their slaughtered children because of the wrath of Herod, the fury, the envy, the fear of Herod, hearing that the Messiah was another king.

Hundreds of years before it happened, God recorded the wailing of the mothers who slaughtered children there. Hundreds of years before it happened, it was recorded in detail, the flight to Egypt to escape Herod's wrath for the child. The return to Nazareth at the death of Herod, the beginning of his ministry around the lake of Gennethophet, the Galilee lake, the beginning of his ministry on the shores of Capernaum, how suddenly a light spiritually would burst forth, bringing the full revelation of God's light

through the darkness, in the darkness, in spite of the darkness of before.

Suddenly there would be light there on the shores of Galilee, revealed spiritually, bringing the full revelation of God back to mankind, of his heart towards them. Hundreds of years before it happened, how he would set his face like a flint to Jerusalem, knowing what was coming, knowing what was coming. Listen, listen to the glorious revelation first given to Isaiah the prophet in chapter 7 verse 14.

Behold, a virgin, a virgin shall conceive and bear a son, and shall call his name Immanuel, Immanuel. Now the word Immanuel is a Hebrew word that means God with us. Whether the Jehovah Witnesses like it or not, you can't change that word to mean anything else.

Behold, a virgin shall conceive and bear a son, and shall call his name God. God with us. God with us.

The great God of all creation came into the world. The great God of all creation came into the world. Look how the world treated him.

Matthew chapter 26 verse 67. Then did they spit in his face, and bonfited him, and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ. Who is he that smote thee? Chapter 27 verse 26.

Then released he Barabbas unto them. And when he had scourged Jesus, he delivered him to be crucified. Do you know what scourging means? They're almonds.

If you were whipped, the lash would cut into your skin, but a scourging is on a rod, a number of lashes, and interwoven unto each of those lashes is a hook. Thicker than a normal hook, but in the shape of a hook. Interwoven into each lash.

Do you know what scourging did? It ripped the body open, reaching the bone. Did you know you never, ever recovered from scourging? Did you know that? You recovered from whipping, but scourging, no man ever recovered. Never.

Have you ever wondered? Many people didn't even make the cross. Multitudes, as you call it, never made the cross. They were condemned to the cross.

Do you know why? They had been scourged. They had died, dead, just from the scourging. Do you know, have you ever wondered why Christ could not carry a cross? He must have been strong physically.

You look at what he did in the temple to the money changers, he couldn't have been weak, he must have been strong. Do you know he sunk? He couldn't. Can you imagine the state of Christ? Can you imagine the state of his body before the cross? He sunk onto the streets, his body.

Another man had to come and carry the cross. Have you ever wondered why? Have you ever wondered why? Listen to the coronation. The world gave their king.

In the next verse, verse 27, then the soldiers and the governor took Jesus. In this state, by the way, you can imagine how he limped and faltered. They took Jesus into the common hall and gathered unto him a whole band of soldiers and they stripped him.

And they put on him a scarlet robe. And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand. And they bowed the knee before him and mocked him, saying, Hail,

King of the Jews.

And they spit on him. And they took the reed and smote him, smote him on the head. And after that they had mocked him.

They took the robe off from him and put his own raiment on him and led him away to crucify him. The apostle John wrote in John, chapter 1, verse 10, He was in the world and the world was made by him and the world knew him not. He was in the world and the world was made by him and the world knew him not.

He came unto his own and his own received him not. Then it seems in chapter 53, Isaiah cries out to what he knew would be an unbelieving world as he realizes that this is how God is going to reconcile the world unto himself. He says, Who has believed our report? Literally, who? Who would believe this message, he cries? Who? Who has believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground, he hath no form nor comeliness.

And when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him. He was despised and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows. But we did esteem him smitten, stricken of God, and afflicted. But he was wounded for our transgressions.

He was bruised for our iniquities. The testament of our peace was upon him. With his stripes we are healed.

All we, like sheep, have gone astray. We have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth.

He was brought as a lamb to the slaughter, and as a sheep before her shears and guns, though he opened not his mouth. He was taken from prison and from judgment. They thought they were judging him, but it was their own judgment taking place.

He was taken from prison and from judgment, and whoso declared his generation, for he was cut off out of the land of the living for the transgression of my people. Was he stricken? And he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was there any deceit in his mouth. Yet it pleased the Lord to bruise him.

He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Oh, it pleased the Lord to bruise him.

He hath put him to grief. When thou shalt make his soul an offering for sin, he shall be satisfied. Nothing in my hands I bring, simply to the cross I cling.

That's the only moment God will ever be satisfied with anything you could ever do. There's nothing. God will look at you once in your life.

No good works, all your righteousness is as filth in his sight. If you dare believe that you can be saved by your righteousness, it becomes filth, and it keeps you from realizing the cross is your only hope. Nothing in my hands I bring.

When thou shalt make his soul an offering for sin, you realize you sin. You realize you sin. Oh, if any man say we have no sin, we deceive ourselves.

The truth is not in us. If we confess our sins, not all our life, one might be in contact with God. He is faithful and just to forgive us our sins, to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar. The truth is not in us. All have sinned.

There's none righteous. No, not one. There wasn't one of us.

Not one of you, even if you've never used a dirty word in your life, didn't nail Christ to the cross. Not one of you, even if you've never said a dirty word or a dirty thought, you've never been unfaithful, you've never touched a drink, you've never set a cigarette, you are going to the same hell as the murderer and the adulterer. You have to know that all liars shall have their part in the lake that Bernard finds themselves.

The smallest sins in your eyes are as wicked as the biggest in God's eyes. You nailed Christ to the cross. You have no hope.

But one thing, when thou shalt make his soul enough, all he will be left. Nothing in my hands I bring, simply to the cross. My God, it's my only hope.

And if that doesn't happen, you're going to hell in all your goodness. For you nailed Christ to the cross, but you have to acknowledge it. I have read through this book, but I don't know the verse that has staggered me as much as this.

It pleased the Lord to bruise him. He hath put him to grief. How can that be? For the joy that was set before him endured because of joy.

What is God saying here? How could this be? It pleased the Lord to bruise him. Oh, I believe in the sovereignty of God. I don't stumble over that word.

I don't believe it makes him static. I don't believe that concept of the sovereignty of God, the foreknowledge of God. My little finite mind can't comprehend how God, this infinite God, could know the beginning from the end and not be guilty of anything that he saw, but grieved in truth, grieved more than you and I could ever be.

Though he knew his grief before the foundations of the earth, the Lamb was slain before the foundation. Believe that. This God knew beginning from end, but that doesn't make him guilty.

That doesn't make him sovereignty, something of ugliness. My little mind is limited to time, but God knew beginning from end, but that didn't make him guilty of anything that nailed him to the cross that he hated. Oh, this sovereign God knew, somehow, before the foundations of the earth.

He saw past the fall, this God, this triune God, saw in grief, the same grief. He saw the grief that he would have, and he felt that he wasn't enacting it, and the grief he knew would be his, but he went ahead. He saw past the fall.

He saw the wickedness. He saw a man called Abraham, and through that man, he saw a nation that he could develop and reveal light until the point where he could send his son to a nation that would be prepared for just what God wanted to reach the whole world through. He saw past the cross.

He saw past the cross with Christ. He saw the multitudes, the millions seeking him in their despair of sin and their conscience collapsed and hurting because of sin that they know they have to face, this God that they know must exist. He saw the millions seeking.

He saw me, twenty-nine years ago, kneeling, weeping, sobbing, broken, crying, God, help me, save me. He saw me stand up, and I don't know how, but he saw in that moment my heart filled with worship and awe and praise of the consciousness that is the whole witness of my spirit that I am a child of God. There's no condemnation for anything I ever did.

As it flooded me, and off my back fell the load that I'd carried from a boy, I was forgiven. He saw me. He saw you.

And he writes, he writes, it pleased him to bruise him. When he saw me, it pleased the Lord to bruise him. He hath put him to grief.

His soul loved me. His soul loved you. It pleased him, put him to grief for my soul.

Oh, do you know Isaiah was the first man that had ever seen the full revelation of the salvation of God? And in chapter fifty-five, the love of Christ constraining him, the first man that ever had the love of Christ constraining him. Never before did a man know to what extent God would go. Never before did a man know how much God loved the soul in its wickedness, in its sin.

To what extent he would go to reach them, to forgive them. Never before did anyone know what all the offerings and sacrifices were forgiving for as God looked ahead and in the meantime could forgive. Oh, never before, but suddenly everything was pointing to Christ, and he sees the love of God in Christ.

And no man had ever the love of Christ constraining him. He cries out the first appeal of the gospel in eternity. He cries out in chapter fifty-five as the love of God moves him.

The love no man had ever realized. God loved the soul so much. He cries, Oh, everyone that thirsts, come! Come! Everyone.

Oh, I love that. God now commanded all men everywhere to repent. I believe that.

It's not the will of God that any should perish, but that all should come to repentance through Christ Jesus. I believe that of the sovereign God. I don't blame him for anything of his poor knowledge.

The love of God, any revelation of God's love will cry, Everyone! Otherwise you've never ever had a full revelation of the love of God in Christ Jesus. You couldn't have if you don't cry it from your soul to every soul you see. Everyone that thirsts, he will in no wise turn away anyone who comes to him through Christ Jesus.

I don't care what you've done. Even if you're a murderer. Do you know that's hard to say? I must admit I found it hard to say.

I've preached where murderers were sitting out there and they came broken. I've been dragged to murderers who shot their children and their wife and their mother and father phoning and saying, We want you to go. And I've sat in the prison there trembling as I look at a man saying, What could you be to do this? But I have seen even that man as one on the cross next to Christ Jesus said to him, This day you will be forgiven.

God forgives even a murderer. Man won't forgive you. Face the judgment, I said, of man.

I can't change that. God can't change it. But you're not going to be judged by God because right now you repent and look to the blood.

I don't know how it's possible, but there's no sin you've committed that God will turn away. He will in no wise turn away anyone who comes to Him. Believe Him.

Everyone that thirsts, come, come, come! God said. What more can God say to you? What more do you want Him to say before you come, child? That thirst is for forgiveness of sins, for peace with God, for assurance of eternal life with God. Come! It's free.

He wants no payment. He's paid it for you. He just wants your faith.

He wants you to come with the blood. And He will be satisfied. He promises you no matter what you are, everyone that thirsts, come.

But, but, come while you may. You see, as He cries out the first appeal that is in the entire scriptures, in the light of the full revelation of the blood of Christ and the love of God through Christ, the first man that cries, he cries out, and none of us could ever cry, for we didn't see that full revelation as we were seeing revealed or we see it written in the scriptures, but this man was crying out like I wish I could cry out. He cries out to everyone, come, but, but, he warns in verse 5, come while you may.

Seek ye the Lord while He may be found. Call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.

It's true, but seek ye the Lord while He may be found. Tomorrow may never come for you, sir. Don't take a chance with your soul, child.

Tomorrow may never come for you. Most people who die every day, every day, are under the age of 20. Don't think you're going to reach an old man, child.

Tomorrow may never come for you. Seek ye the Lord while He may be found. Call ye upon Him while He is near.

Oh, now is the acceptable time, God says. Today is the day of salvation. If you will harden not your heart, as in the day of provocation, God says to you.

Oh, seek ye the Lord while He may be found. Call ye upon Him while He is near. It will be near.

Do you know what God says? Whosoever shall call upon the name of the Lord shall be saved. Do you believe that? Call ye upon Him. Don't think He's lying.

Whosoever shall call upon the name of the Lord, ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you.

For everyone that asketh and receiveth and he that seeketh findeth. To him that knocketh it shall be opened. Can God lie? No, not to you, not to me, not to anyone.

Seek ye the Lord while He may be found. Tonight, call ye upon Him while He is near, for God's sake. Tomorrow, the next day, you may never ever know the nearness of God in your life again like this.

Call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts. And let him return unto the Lord and he will have mercy upon him.

To our God he will abundantly pardon. But he waits for you to ask. He waits for you to knock, to seek, to call.

He waits and if you don't, he can't save you. If you will not harden not your hearts, now then is the acceptable time to me. If you don't blame me, what more can I do? Oh, as God beheld the salvation of mankind, as God beheld the creation of mankind, he warned.

He warned, as God beheld the corruption of mankind, he warned. As God beheld the salvation of mankind, he warned. And finally, as God beheld the destination of mankind, he warned.

Listen to the glorious revelation. In the closing chapters of the Bible, John recalls the revelation given to him by Jesus of mankind's destination. In the closing chapters of the Bible, John recalls the revelation given to him by Jesus of mankind's destination.

And we read in chapter 20, verse 11, And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. And there was found no place to them. And I saw the dead, I saw the dead, small and great, stand before God.

Oh, what a moment, what a moment. I thought, well, that's it, that's life. But it isn't.

What's this? What's this? I saw the dead, small children and great grown-ups, stand before God. And the books were opened. And another book was opened, which is the book of life.

And the dead were judged, that are those things which are written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them. And they would judge every man according to their works.

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth. For the first heaven and the first earth were passed away. And there was no more sea.

And I, John, saw the holy city, new Jerusalem, coming down from heaven. Oh, God out of heaven, prepare the bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away. And he that sat upon the throne said, Behold, I make all things new.

And he said unto me, Write to these words the true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.

I will give unto him that is the first of the fountain of the water of life freely. He, the noble comest, shall inherit all things, and I will be his God, and he shall be my son. But the next verse says, Oh, as God beheld the glorious destination of mankind, he warned, but the fearful and unbelieving.

And the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. When I surveyed the wondrous cross on which the Prince of Glory died, my richest gain I counted but loss, and poor contempt on all my pride. Forbid it, Lord, that I should boast save in the death of Christ my God.

All the vain things that charm me most, I sacrifice them to his blood. See from his head, his hands, his feet follow, and love, blow, mingle down. The death that love or sorrow meet, and thorns compose, so rich a crown.

Where the whole realm of nature mine, that were an offering far too small, love so amazing, so divine, demands my soul, my life, my all. All the vain things that charm me most, I sacrifice them. That cross, I sacrifice it.

Love so amazing, so divine, demands my soul, my life, my all. Anything less, when you look at what he did, if you think he saved you, all the vain things that charm you most. Come, let's all stand, please.

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