

Believe God's Word Is True

by R. Edward Miller

Faith in God's word is more important than faith in God's power, and it is based on God's integrity and nature.

Duration: 53:16

Scripture: Exodus 17:5, John 10:30, John 14:3, John 14:18, John 14:21, John 17:17, Ephesians 1:13

Topics: "Word Of God"

Description

In this sermon, the preacher emphasizes the importance of believing in the word of God. He mentions the concept of the 'four square,' which represents the four corners of the church's foundation: salvation by faith, baptism of the Holy Spirit, healing in the atonement, and the second coming of Christ. The preacher then refers to the story of Moses in Exodus 17, where God instructs Moses to speak to a rock, but Moses strikes it instead. This disobedience is attributed to Moses' lack of belief in God's word. The sermon concludes with the message that true faith involves not only hearing God's word but also obeying it.

Transcript

About a month ago, the Lord put in my heart a word that many times I read it, I never gave it the importance that God seemed to give it. And so this first night, I'm going to lay a foundation for all four nights. And it goes back into the life of Moses, and I want to go back into the Exodus, chapter 17 and verse 5. The Lord said to Moses, go on before the people and take with you some of the elders of Israel.

Also, take in your hand your rod with which you struck the river and go. Verse 6, behold, I will stand before you there on the rock in Horeb, and you shall strike the rock, and water will come out of it that the people may drink. And Moses did so in the sight of the elders of Israel.

And then in the 14th chapter and 16th verse, God said, Moses, lift up your rod, stretch out your hand over the sea and divide it, and the children of Israel shall go on dry ground to the midst of the sea. The rod speaks of the manifestation of the power of God. God did not manifest his presence to the Egyptians.

He manifested his power. All the plagues and all that happened in Egypt were manifestations of his power in different ways and to the Egyptians in judgment. And then that rod, that rod was so important.

It was a manifestation of his power. It started out on the mount and Moses encountered God at the burning bush, and God manifested to him that there was a gift of power that was represented by that rod. When he used that rod, look out, there was power in it.

And we read in Exodus 14, they lifted up the rod over the sea and divided it. And then in Exodus 17, not long after, he used the rod to open the rock and there came out water, which in typology, the rock represents Christ, represents a cross where Christ was smitten and the waters of life were released on earth. But Moses was never ordered to use the rod again.

Once they were over into the promised land, once he had opened the rock, which represents judgment, not only against the Egyptians, but judgment upon Christ for our sins. The rock was open. He was never told to use the rod again.

Nevertheless, in Exodus 17 and verse 9, we read, Moses said to Joshua, choose us some men and go out and fight with Amalek. Tomorrow I will stand on the top of the rock of the hill with the rod of God in my hand. Now, Moses chose to take the rod up there and use it.

But again, it was in the realm of judgment. They were in war and they had victory over Amalek. Now, in the 16th chapter, in the 31st verse, in the rebellion of Korah, number 1631, then it came to pass, as he finished speaking all these words, that the ground split apart under them and the earth opened its mouth and swallowed them up and their households and all the men with Korah with all their goods.

But I want you to notice he did not use the rod this time. Now, I want to go to numbers 20 and verse 7. Then the Lord spoke to Moses, take the rod, you and your brother Aaron, gather the assembly together, speak to the rock before their eyes, and it will yield its water. Thus you shall bring water for them out of the rock and give them to the congregation and their animals.

So, Moses took the rod from before the Lord as he commanded him. And Moses and Aaron gathered the congregation together before the rock and said to them, here now you, you rebels, must we bring water for you out of this rock? Then Moses lifted his hand and struck the rock twice with his rod and water came out abundantly and the congregation, their animals drank. Now, this time he used the rod and this was the last time he used the rod.

Then the Lord spoke to Moses and Aaron and said, because you did not believe me to hollow me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them. And in verse 24, Aaron shall be gathered to his people for he shall not enter the land which I have given to the children of Israel because you rebelled against my word at the water of Meribah. In other words, God wanted to take them beyond the rod.

He wanted to take them beyond the manifestation of power. He did with Elijah in the, in the cave at Horeb. You see, we all believe that we can bring people to God by the manifestation of the power of God.

I believed that greatly in my early years and sought the Lord much for the manifestation of his power. And I think you'll find many people all over the world are doing the same thing today. And we still think that if God really manifests his power, people will fall and you'll have a revival and a great thing will be done.

But an interesting thing is perhaps the greatest manifestation of the power of God was in Egypt and it did not bring repentance, did it? It did not bring repentance. It did not bring revival. It did not bring the people into a relationship with God.

It just made them all the more angry, all the more stubborn, all the more rebellious. Because power, power can heal, it can help, it can bless, but it can't do the work of the Holy Spirit. It cannot do what the word of God can do.

And Moses was still, when they had to have water, and he was out there in the wilderness, and he was upset anyway, he said, you want water? Well, I'll give you water. And he took the rod and smote the rock, and that breaks the typology because Christ was not smitten twice, and brought the water. But that made God very upset with Moses, not because he struck the rock, the thing that struck my mind as I read this verse, it was a verse I just read, it was not what he did, it was not his anger, it was not his striking the rock, it was something else.

And I want to quote these words now to you again. Because you did not believe me, do holler me in the eyes of the children of Israel. God said, Moses, take your rod, but speak to the rock.

Speak to the rock. That rock is Christ, we read in 1 Corinthians chapter 10. Speak to the rock.

He didn't say hit it. And God said, Moses, you didn't believe me. Not Moses, you were angry, you lost your temper.

We've always sort of thought that, that's what happened, he lost his temper. God didn't say that, did he? That wasn't what God held against Moses. It wasn't even because he broke typology and smote the rock twice.

It was because he didn't believe that all I have to do is speak to that rock and it will hear me. I mean, that's called rocks don't have ears. You know? And he said, you didn't holler me, you didn't honor me before the congregation.

Because even today, the critics say that the water came out because Moses saw it leaking and he knew there was a fountain inside and it was just a little bit more and he'd hit it real hard and that would break it open and the water would come. And so they have an excuse. It wasn't a miracle after all.

It was just smartness on Moses' part. But you see, if he'd just spoken to the rock like God told him to do, God said, you didn't honor me. You didn't let the people see that I can hear your word and I will work miracles just by the word of God.

I will feed my people, I will give them water, I will take care of them and you don't have to beat them with a rod. You don't have to beat me with a rod. You don't have to force me, you don't have to make me, just ask me.

Just, just come in my word in faith. God said, Moses, just speak to the rock. That's all.

Just speak to the rock. But that was just more than Moses' faith could handle that time. And the thing that displeased God was not his anger, was not his, it was not his action of anger and he hit the rock.

It was the lack of faith in the word of God. Moses, you did not believe me and therefore I was not honored before the congregation. I was dishonored because of your lack of faith.

Faith in the word of God is a thing that's so important to God. Not faith in the actions of God, not faith in the word of God. When God moved so extraordinarily in Houston, Texas, a few months ago and came in his power and hit the pulpit and broke it and started a precious operation of God in that church in Houston, the thing that started that was God said to the pastor, they've been seeking God for quite a while, God said to pastor, he said, you have sought my hands but you have not sought my faith.

You want to see my works but you don't want to see my presence. That doesn't interest you. You want to see what I can do and I can do wonderful things but your heart is not crying out for my faith.

He took him to Second Chronicles, or is Second Chronicles everything? No, it's First Chronicles and said, if my people will seek my faith, if my people seek my faith, then I will pardon them, I'll pardon their land and so on. And he read that scripture and when he read that scripture, began to speak is when that power hit the pulpit. Now, but God is saying, you want to see my works, you want to see my power manifested, you want the rod.

God said to Elijah, go up on the mountain. Elijah believed like what most of us believe that power will bring revival and a manifestation of power and he said to the people, he said, let's make a test. Let's see if our God will answer by fire and the God that answered by fire will be the God of Israel.

They all said, amen. Well, they went up on Mount Carmel they offered their sacrifices, Baal didn't answer and Jehovah did. He is the God.

All said, yes, he's Jehovah's God, Jehovah's God, Jehovah's God. And they all did and the priests and the prophets of Baal were destroyed. But then, but then they ran back to Samaria and then the very next day, the very next day, the king told his wife Jezebel what Elijah had done, not what God had done, what Elijah had done and made Jezebel so angry that she proclaimed that before the sun set the next day, she would have Elijah's head on a platter like John's head was on a platter.

And that frightened John, frightened Elijah and he went out into the wilderness to hide. Then God took him up on Mount Horeb and in the cave and then God came and this powerful, this tremendous wind blew. The wind was so strong that it broke rocks and I have never seen even a tornado that can break rocks.

That was a tremendous wind. Good thing that he was hiding in a cave, isn't it? What can stand before a wind that will break rocks? And the Bible says, and God was in the wind, God sent the wind, but God was not in the wind. And then came the fire.

God sent the fire. And I can see Elijah standing there and says, it doesn't work. I've seen the fire too.

I call it out of heaven, but it didn't bring a revival. It didn't change anything. It doesn't work.

God sent an earthquake. Will that work Elijah? That won't work either. It won't work.

And then as he stood there contemplating and realizing that all these manifestations of power, he'd seen them, he understood them. He realized that God had sent it, but God was not in it. And then came that wonderful breath, that cooling, sweet, merciful, compassionate breath that breathed over the prophet.

With words, and the Hebrew is very difficult to translate. Literally it means sound without sound. It doesn't mean anything, does it? A sound without sound.

It's translated in one, it's gentle stillness. It wasn't a sound that these ears could hear, but there was a presence. And Elijah knew there was another way.

There was another way, not by power. The prophet said, not by might, but by my spirit, saith the Lord. Not by power, not by might, but by my spirit.

He said, Moses, you just go and speak. You just do what I tell you. You don't have to do anything more.

You don't have to call fire out of heaven like Elijah. You don't have to call a locust from another country like Moses. You don't have to turn the day into night.

You don't have to work any of those things. Just speak. Put the rod away.

It's done its work. It's done its work. Even the judgment over Egyptian army, even in the Red Sea, it's done its work.

Now put it away. I've got one thing more. But I have another way.

He said, now go and speak to the rock. And he said, because you didn't believe me, and you didn't do what I told you to. That word, first to be able to hear that word, and then to go and just do what it says.

That faith that believes that God will do what he said he would do. But the basis of that is the fact that you're mighty sure you have heard the word. And that means you're pretty close.

In fact, one of our lessons on Ezekiel will shortly be, the spirit entered into me and set me on my feet, and the spirit spoke to me. You know, before we can hear him, he's got to enter into us and set us upright. Then we can hear.

But when we've heard, there is that obedience. Moses heard. That wasn't Moses' problem.

He did hear. But he couldn't believe that just a word, just a little human word out of human lips could open up that massive rock and let come out a huge torrent of water. Several times up in Vancouver, outside of Vancouver in British Columbia, I have driven down a certain road, and I've driven under a strange torrent of water, out of a sheer cliff.

It's just a rock cliff. There is an aperture, perhaps three feet wide, where a huge torrent of water flows out, flows over the road, and you drive under it, over the road, into the ravine below. It makes me think of Moses' rock every time I do, because it's just a blank, sheer face, rock face.

But there's a big hole in it, and this huge torrent of water is so strong and so fast, it goes completely over the road, and you drive under it. And I've driven under it several times. He didn't believe that just speaking a word would bring forth that miracle.

And that was what, that was what hurt God. He said, you didn't believe, and therefore, you didn't honor me. And the word I want to bring to you tonight, and the next four nights, it's out of the book of John, John 14, 15, 16, and 17, a chapter each night.

Because, well, let's read Hebrews. In the book of Hebrews, and in the first chapter, first verse, God, who at various times, and in different ways, spoke in time past to the fathers by the prophets. But he has, in these last days, spoken to us by his Son, whom he has appointed heir of all things, to whom also he made the worlds.

And then we read in Psalms, Psalm 138, verse 2, I will worship towards your holy temple, and praise your name for your lovingkindness and your truth, for you have magnified your word above all your name. You have magnified your word above all your name. God's word is above power.

It's above his name, because name means nature. It's based on his integrity. It's based on his very nature.

And God cannot exist without having his nature, and his word is based on that nature. It's so high. He's spoken to us by his Son.

And as I was meditating on this, I realized that there was a word given to us by the Son, which we call the Olivet Discourse, which is perhaps the highest and most important words that God ever spoke to earth, was through Jesus Christ. And so we're going to take a look, these next four days, at that discourse. We cannot examine it in depth because that's to take far too long.

That would take a year at least. But we're going to take a broad view of it and say, well, what has God really spoken by the highest prophet, by the highest priest, by the highest man that ever walked on earth that knew God, Jesus Christ? What were his last words in testament to us? What was it he said that God said to believe the word that I spoke? Not by prophets, not by priests, but by my Son. This is what I want you to know.

This is where faith should really lay hold. This is faith where faith should understand. And so we're going to John 14 now.

The rest of this was introduction. John 14, and we'll pick out a few words. The first verse we'll look at is John 14, verse 3. And if I go and prepare a place for you, and he said he would, I will come again and receive you to myself that where I am, there you may be also.

In the Greek language, the order of the first things are the most important things. The order in which they're given is the order of importance. And the first thing Jesus said in that Olivet Discourse, when he began to talk to his, out of his heart to his disciples and for the church, he said, I'm going to go and prepare a place for you.

And he said, if I go to prepare a place, in other words, if I go through the cross and the resurrection, then I will come again. And that word, that word is something that swept the country for the last century, the second coming of Jesus Christ. I will come again.

You know, there was a time in the early part of this century when the message of evangelism was, was hell, condemnation, judgment. And then there came a time the spirit didn't use that anymore. And there came a sort of a dearth.

There was a, there was a period of several years that everything was inactive. And then God brought forth a revelation. It began in about the first 12 years of this century that Jesus was coming back again and faith leaped up to embrace it.

He was coming again. That, that wonderful Christ, that wonderful God in Christ, that wonderful father who had given, gave his son, was not going to leave us without him. He was coming back.

He wasn't going to stay away, not only in spirit, but he was going to come back. And he said, I'm going to come back and I'm going to bring you to myself. I'm going to come back again.

He did come back in the spirit and the Holy spirit. And he said he would, and he did, but he meant more than that. And there swept the church for four decades until rather, perhaps 20 years ago, people began to get discouraged and they said, well, who knows? Who knows when? And, and faith, faith left it.

There wasn't that believing he is coming again, whether in my time or in yours, he is coming. This world will see him again. This world will know Jesus Christ, but in his glorified former, former, and reveal that every eye shall see him.

And when they see him, some shall be delighted and some shall be frightened, but he's coming back again. That's one of his legacies to us. That's one of the, of the last words he said, and it's the first of his last words.

I'm going to prepare a place and I'm coming again. And he said, if you believe the father, believe in me, believe what I'm telling you. He said, believe this.

He was angry with Moses because he didn't believe what God so told him. That was all. It wasn't, as I said before, it wasn't his anger.

It wasn't the way he did things. It wasn't because he hit a rock. It was because he didn't believe the word that God said to him.

God spoke to the church in the beginning of this century and it was broadcast all over. We, we have a church, a group of churches called the four square. Have you heard about it? The four square.

What does that mean? It means there's four corners upon that great building of Christ. The first is salvation by faith. The second is the baptism of the Holy spirit.

The third is that healing is in the atonement. And the fourth was, and is he's coming again. He's coming again.

He's coming again. Things are going to go ahead as in God's plan, just as he planned. There's been a lot of people that had all kinds of theories.

Don't worry about a theory. None of them are right. Not yours nor mine.

I've refused to have one. It isn't a theory in the sense of saying that all the rabbis and all the priests knew where Christ was going to be born. And when the wise men asked of Herod, he called the wise men, the rabbis, they told him that they told him where Christ was going to be born, but not one there.

They didn't see him. Not one went there. And all these people with theories, they may not even see it when it happened.

It comes by revelation. It comes by revelation, not education. Not because of what people teach us this theory and that theory, and there are seven main theories, post-tribulation and past-tribulation and who wants either one of tribulation.

But he is coming again. This God is coming to this little tiny earth. He's coming to his church.

He's coming to establish his own kingdom. He's coming to establish his righteousness. And it's something the more you can fasten your faith into it, you'll realize this isn't all.

It doesn't end here. Not in heaven nor in earth. This isn't the end.

This is a march of progress, step by step, as God works out his plan. But he's coming, and he's coming to take over the government of this world, and this church, and the government, we read in the prophet of

Isaiah, chapter 9, verse 6, that government shall be upon his shoulders. Hallelujah.

I'd like a government I could trust, wouldn't you? I think if any country had a government they could trust, they'd come into a wonderful place of peace and happiness. I am coming again. If I go, I will come again and receive you to myself, and from then on there's not going to be that great distance, that sense of separation, he says, because where I am, I want you to be.

That was a word that he spoke, and it had nothing to do with the other things he taught the disciples, and he taught the multitude, and he gave them all kinds of parables. But now he's speaking in a totally different vein. Now he's speaking as the word, the eternal word, and he's speaking out of his knowledge of the depths of God.

And he said, if I go, he hadn't been to the cross yet, if I go, I'm going to come again, and I'm going to bring you to myself. That's the first thing of revelation that God gave to us. If you can believe me, and he said in the very first verse, you believe me, if you believe the Father, believe also in me.

Believe that word. Set your heart on it. I remember when God was really inspiring it to the world.

I remember that I was, I was, I think, about eight years old, and I was wondering if I'd ever, ever get to be 12. I mean, people look for him. You expect it anytime, because the scripture says that, that he'll come when you, when you're not expecting him, when you least expect him.

So, of course, we were expecting he couldn't come yet, and people are not expecting now, and look out, look out, you might be surprised, because his word is eternal, and that's the one thing that upset God, and that's the one thing that kept Moses out of, of the promised land, and Aaron out of the promised land. They wouldn't believe his word. They wouldn't believe what he told, and he says, you didn't honor me, because you didn't believe me, and so I looked to these words.

I thought of the most important that ever spoke on earth by Jesus to us, and that's the first thing I saw, and the second thing I saw was in verse 10. Do you not believe that I am in the Father? He said to his wife, don't you believe that? And the Father in me, the words that I speak to you, I don't speak of my own authority, but the Father who dwells in me does the works. And verse 11, believe me that I am in the Father, and the Father in me, or else believe me for the sake of the works themselves.

And what did this say to me? What, what was, what did I put it in, put it in, in a brief way, brief word, what was he saying to us? And this is what I saw. He's saying, I and the Father are one. The unity, the unity, the immense, the mysterious unity of God in Christ.

He said, look, believe, believe the Father in me is in me. We're together. We're in this.

It's not just me, a man on earth with a few extra gifts and the great God in heaven. We are together. We are one.

I don't even speak of my own authority. I speak what he tells me to speak. That's the second thing.

He said, I want you to believe that. He said that. Believe me, believe me.

Do you don't believe I am in the Father? Don't you believe that? Answering Philip, he said, show us the Father. He said, well, if you see me, you see the Father. Don't you believe that? Don't you realize? Don't you understand? Can't you lay hold of it? Can't you believe that I am the Father as far as the Father is

being manifested to you? I and the Father are one.

I don't act without him. He doesn't act without me. I don't speak without him.

He doesn't speak without me. We are one. He said, believe this.

Oh, we all know that. But you know, if we believed it, if God could give us that faith to lay hold, we wouldn't see the separation in the Trinity. We wouldn't see that Jesus is one and the Father is another thing.

We realize God in Christ. And then we'll go on a bit further later, but we'll wait a minute. But he said this, I want you to believe.

He said it twice. I want you to believe it. I want you to believe it, because when you believe my word, then you can begin to believe my works.

If you believe my word, if you believe what I say to you, then he said, you will honor me. Then you'll honor me. You'll lift up my name.

You'll lift up my position. You'll hallow my name. The unity of the Father.

And then the third thing in this chapter, verse 15 and 16 and 17. If you love me, keep my commandments and I will pray the Father and he will give you another helper or comforter that he may abide with you forever. Even the spirit of truth from the world cannot receive because it neither sees him nor knows him, but you know him for he dwells with you and will be in you.

I will not leave you orphans. I will come to you. In verse 21, he who has my commandments and keeps them, it is he who loves me and he who loves me will be loved by my Father and I will love him and manifest myself to him.

But the helper, the Holy Spirit, who the Father will send in my name, he will teach you all things and bring to remembrance all things that I said to you. The third thing, the revelation of the Holy Spirit. The revelation of the Holy Spirit.

No one knew about that and he only spoke of this to his disciples. Eleven thought that Judas had already gone. The revelation of the Holy Spirit and the things he said about him.

But he said this. He said, if you love me, keep my commandments and I will pray the Father and he will give you another comforter. In other words, how do we get the Holy Spirit? Some people fast, some people pray, some people try to mimic tongues, some people do all kinds of ways, but how do we do it? And here he makes it very clear and very plain.

If you love me, keep my commandments and I'll give it to you. I'll give it to you. He's a gift.

He's a gift. He's not something we earn. He's not something we beg.

He's not something we tear down out of heaven. He said, just obey my words to you. Just walk in my commandments and I'll give it to you.

Just love me. Just love me. Just worship me.

Just try to live the commands that I give you. Not the commands of Moses. We're not talking about the laws and the commandments and the things that Moses wrote and the things that others wrote.

He said, my command, the things I tell you to do. The things that you know, this is what I want you to do. Whether other people do it or not makes no difference.

This is what I want you to do. And he said, if you love me and keep my commands, I'll give it to you. I'll give it to you.

This wonderful Holy Spirit is going to come in my place and he tells us so much beautiful things about it. In fact, I just got through, I'm in the process of finishing a book on the Holy Spirit, just on the words of Jesus, not anything else than what he told us about it. It's so amazing and so wonderful.

But how do we really have the Holy Spirit? Because the Holy Spirit, as we said the other night, the Holy Spirit isn't a language. That's something he gives us, but that's not a language. The Holy Spirit is a person.

The Holy Spirit is a baptism. The Holy Spirit is an immersion. The word baptized means immersed.

You're just dunked in it, all over you. He said, but I'll give it to you. You don't have to strain for it.

You don't have to pay for it or earn it in some way. He said, if you just keep my commandments, I will give it to you. And he'll abide with you forever.

He's the Spirit of truth. The world can't receive him because, well, first of all, there's no truth if it sees it. Truth is a very scarce commodity in our world today, and especially the truth that God talks about, which is divine truth, which is far above our concept of truth.

But again, it's a question of having faith in his word. If I do what he tells me to, that's wrong. Not what people tell me to do, not what Moses tells me to do, not what the prophets tell me to do, what Jesus tells me to do.

And in my heart, I know it's what he wants me to do. And if I love him, if I seek to worship and adore him, if I seek to come into relationship with him, not to get something, but to have a relationship with him. He said, I'll give him my Spirit.

I'll give it to him. And he told us about the Spirit, and he wouldn't leave us orphans. And then there's another thing here, the fourth point.

In John 14, 23, Jesus answered and said to him, if anyone loves me, he will keep my word, not the word of the prophets, my word, and my father will love him, and we will come to him and make our home with him. And he who does not love me does not keep my words, and the word which you hear is not mine, but the Father's who sent me. And so, I find here the fourth point, the unity of the Father and Christ with the believer.

Not only the Father and Jesus are one, the Father and Jesus and you are one. We are one in him. Paul said this mystery hid from the ages, but now revealed unto us, and that mystery is Christ in you, Christ in you.

You mentioned the other night, know you not that your body is a temple of the Holy Ghost? Christ in you, the hope of glory. That's what God is wanting to say to us. Look, I'm coming again.

I'm sending my Spirit till I come. I'm in perfect unity with my Father, and I want to bring you into perfect unity with my Father and me, and we're going to live together, and we're going to start living together even before I come. He said, this is what I want you to believe.

Can't you believe it, Philip? Can't you believe that the Father's me? Can you believe? Can you stretch it further? Can you believe that you are, that your body is a temple of the Holy Ghost? Can you believe that when he fills you, he can come to stay forever? Can you believe that he wants to have a relationship with you, so close, so intimate, so beautiful that he even likens it to a wife and a husband? He calls himself the heavenly groom. He calls his church his bride. He said, don't you believe? This is what I, I enjoy it in heaven.

My Father and I are one, and now my Father and I want to be one with you, and we'll come and we'll live with you. We'll come and we'll manifest ourself to you. He said, how are you going to do that? He said, by your Spirit.

He's going to come, and he's going to come into us, and we will know, we will know God is in here. We will know that we're not the same. We're not what we once were.

We're something different. The man, the woman that's been filled with the Spirit of God, the man or the woman that's been changed by the power of the Holy Ghost into a son or a daughter of God, that person is not the same person he once was. He might go by the same name, and some people change their names, but I want to tell you something.

You've got another Father. You've got another Father. You've got another life.

You've got another nature. You have another name, and that name is only known by God till he tells it to you. Can you believe? Can you believe how it will change your life? How it will begin to honor God? How you will begin to honor God? How will you begin to live differently? And you realize we have a union.

We have a place in God. And the last point, and I'll mention it very briefly, is he said in verse 27, peace I leave with you. My peace I give, not as the world gives, so I give to you.

Let your heart be troubled, neither let it be frayed. Believe in me. Believe we have a life to live in God.

Oh, don't take the rod to it. Don't say, well, I believe if I can see God. As I've heard some people say, well, if God heals my son or God heals my daughter, then I'll believe him.

No, no, no, no. That's not the way to go. He said, if you keep my word, the things that I say unto you, the things I ask you to do, if you'll do this, he said, then I will come to you.

I will make myself known to you. It's different. Remember, he said, this commandment I give to you, that you love one another.

That's the only command he ever gave us. But that wonderful spirit of Christ, that spirit of the Holy Spirit is a spirit of truth and a spirit of love and the spirit of God. As we begin to live in that spirit, John said, everything we ask, we receive because we please him.

And we keep, we do the things he tells us to do. If he tells me to do this, then this I have to do because of what it is, whether I like it or not has anything to do with it. I mean, most people that work in the world under some, some boss, has to do things they don't like to do.

They don't even dare argue or lose their job. Just, just what I tell you to do. And he said, then we're going to live together.

We're going to be one. And you're going to come into me and I'm going to come into you. And that's the first, that's the first chapter was the union in God and Christ and the church.

They're going to be one. Can we believe it? He said, can you believe this stuff? Can you believe that I am in the father one? Can you stretch it a little further and believe that I'm going to come again? And before I come, I'm going to send my spirit. I'm not going to leave you orphans.

I'm not going to leave you alone. I'm going to send my spirit and we're going to manifest the father to you. We're going to manifest the son to you.

Well, how does that happen? Some people says it happens when I was, when I was saved. Oh no, it doesn't. Not this, not something this high.

It happens when we begin to walk and we begin to, to, to commit our life under God and walk in God and obedient to what he knows, we know he tells us and begin to open into our hearts and that love and that spirit comes in because that is his spirit. That is his spirit. He hears us.

He answers every prayer we pray because we do the things that please him and the things he commands us to do. We do. And believe me, those aren't a lot of things.

Those, he doesn't matter. He doesn't manufacture commands to give us his commands. He really gives us the commands that Christ gives us are not that many and they're very few and he'll give you some works to do, but his commands are very few.

And one of them, and one of the only ones, one of them is just love one another, just like I've loved you. Just love one another because of who they are. Just because he loves us because that is who I am.

Moses, Moses, you didn't believe my word and you dishonored me before the people. They will never know that I don't have to use power. I can just speak a word and the rock breaks and the rock breaks.

I've seen so often the hard rock of a human heart break, not because the rod of power, because the Holy Spirit just spoke a word and everything inside just melted and collapsed. No, power is not the way. We like it.

Everybody does. But there's something greater and something better. He said, Moses, I put your rod away.

I haven't asked you to use it again. But you used it. You spoiled it.

He said, you didn't believe my word. I want to believe his word. I want to believe that his word is true.

In the 17th chapter, he says, Jesus said to God, his father, thy word is true. I want to believe. I want to believe that what he says is actually fact, is actually true.

I want to believe that through the Holy Spirit working in us, he brings us into a divine unity beyond what our poor finite minds can understand. That he's written, he's sealed us by his spirit and written in our foreheads his name. At a time in Argentina, at a certain conference, God allowed the devil to manifest

himself in very unique ways.

Only one time, and it didn't last about three days, but it was horrible three days. But anyway, it was very interesting to me. They would talk to us through these people.

They would talk before we ordered them to shut up and get out. And they would give us their names and tell us who they are and how they came and all kinds of garbage. But one thing to me was very interesting.

If you'd ask their names, they would tell you. I'd be glad to. But if you'd ask them, who am I? Or who is this person? They only had one answer.

They would never answer anything else but this one answer. You are a son of the Most High God. Or you are a daughter of the Most High God.

That's the only answer. They knew this. Hallelujah.

They knew. Maybe you don't. You can look at somebody, you don't know they are or not, but they know.

This one's a son. This one's a daughter of the Most High. Oh, if we could believe you're a son of the Most High.

You're a daughter of the Most High. He brings you into that unity with himself. Just that same unity that a father and a son have.

He says, we're going to come on in and we're going to manifest and you're going to know your mind because I'm going to manifest myself to you through the Spirit that's come to you. And when he comes, we come with him. He's not coming alone.

And great peace. You'll have the peace that I can give. Philip, can you believe me? Can you believe we have this unity? If you can believe that one, then you can go the next step and you and I have that unity with the Father.

You and I. And furthermore, if you can believe, Philip, then that Holy Spirit that we live in, you live in too. And you become the temple of the Holy Ghost. And we make our abode, we make our dwelling place, we make our house in you because you are mine.

You are mine. I believe the true report. I believe what God says.

I can't understand it. It's too high. If I look at myself, I would see how stupid, how absolutely crafty, egotistic it is to think such a thing.

But I didn't think it. He said it. And I believe him.

He said, you believe the Father, believe also in me. God has spoken to us by his Son. Can we lay hold of it? Can we let our faith lay hold of it? Can we open our hearts in the simple joy and the simple praise of the wonder of it? I'm yours and you're mine.

I am your habitation. You live here. Oh, I want to honor.

I want to keep the place clean. Lord, buy me a new dirt devil. Buy me a new thing that will clean the dirt out of here.

Buy me a new touch with the breath of God. Come and fill me anew until that lovely presence begin to manifest itself. And we are one.

We are one with the Father and one with the Son. We'll find later in the book of John, he doesn't leave it here. He comes back to that again.

But tonight, there are five things in this one chapter. The words that Jesus spoke. God has spoken to us by his Son.

Father, I believe. And I pray with a man of old, help thou my unbelief. But I believe.

I believe God. I believe your words. I don't have to rationalize it.

I can't. I don't have to try to make sense out of it. It's divine.

But I believe that you're coming again. I believe that on this earth, mine eyes shall see you in flesh. I believe that this is only a beginning, not an end.

I believe that we shall stand in the glory of God. And I believe that you shall sit upon the throne of the universe. And sit upon the throne of this earth.

And sit upon the throne of your church. And you shall reign in righteousness. And the glory of the Lord shall cover the earth as the waters cover the sea.

I believe. Help thou my unbelief. Father, thank you for speaking.

Thank you for saying such high and wonderful things to us. Even when we're ready to kill you. And we did kill you.

Crucified you. But you came back. And you're coming once more.

Hallelujah. I thank you.

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