

To Whom Shall I Give Warning?

by David Wilkerson

David Wilkerson's sermon calls believers to heed God's warnings against covetousness and materialism, emphasizing the urgency of repentance and spiritual vigilance.

Duration: 57:14

Scripture: Luke 12:1-12, Luke 12:22-31

Topics: "Hypocrisy And Sin", "Gods Sovereignty"

Description

In this sermon, Jesus is preaching to a large crowd, addressing topics such as hypocrisy, hidden sin, and trusting in God. He emphasizes that everything hidden will eventually be exposed. Jesus also reassures his followers that God cares for them, even down to the number of hairs on their heads. He warns against denying him before others and discusses the unpardonable sin and the coming persecution. The sermon concludes with a critique of certain evangelists who promote self-improvement and materialistic dreams instead of focusing on the true teachings of the Bible.

Transcript

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To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken. Behold, the word of the Lord is unto them a reproach, they have no delight in it. Verse 12.

Their houses shall be turned to others, and their fields and wives together. For I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them, even to the greatest of them, everyone is given to covetousness.

And from the prophet, even the priest, everyone dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Friends, I have to preach what the Holy Spirit gives me.

It's the only thing I've ever known all my life. And, well, I'm not going to say anymore. I'm just going to do what he says.

And never, always keep in mind that one verse I've told you about, never to condemn the righteous and never to give peace to the wicked. Never encourage the wicked as far as their wickedness and never, ever grieve the righteous. And you pray that God will help us to know the difference.

Lord, we heard Nikki say that we're living in incredible times. And we believe that. And your great concern is what's happening in your church.

Because what happens in the church affects the whole world. And I pray, Holy Spirit, you make me an oracle of God, not of the flesh, but of the spirit. Lord, we don't try to be prophetic.

We don't try to search for things that would shake people, Lord. It's just something that comes through prayer. And suddenly you say, This is what I want you to preach.

And, Lord, if I don't preach what you tell me, then I have to stand before you in the secret closet and I have to answer to that great challenge. If you see the sword coming, if you see the times coming and you do not warn, then the blood is upon your own hands. There will be no blood on my hands, Lord, because I will hear and obey.

And we pray you give us ears to hear what the Spirit is saying this morning. In Christ's name, Amen. Now, please don't get shaken up in the first half of my message, because you'll be shouting by the time I'm done.

You see in the sixth chapter here of Jeremiah, God shows him that Israel is about to be visited with a great destruction from the hand of the Lord. In Jerusalem and Judea, there had been a backslidden condition. The society had pushed God completely out, out of Jerusalem, out of the government, out of every aspect of life.

They had brought in false religions, just as we see in our country today, putting away God out of our schools, erasing the commandments that are embedded and granted in our federal courts, trying now to get In God We Trust off our coins, trying to take out of the Pledge of Allegiance a nation under God. And we see this push, the same thing that happened in Israel and Judea. And the prophet Jeremiah hears a sound from God.

He said, there's coming now some swift destruction. God said, I've seen it, it's enough, and I'm going to deal with it. Jeremiah is told to warn.

He said, I want you to warn. Something's about to happen. There's a tremendous, horrible abomination in my church.

And God says, I see it. I have not overlooked it. And I've been patient, but I'm going to deal with it now.

And the prophet Jeremiah says, but Lord, to whom shall I speak warning? Who's going to receive? Who's going to hear? And he goes on, he said, they've closed their ears and they refuse to listen. Behold, the

word of the Lord has become a reproach to them. They have no delight in it anymore.

He said, who do I go to? He said, the wicked mock me. They say that I'm just preaching a word that is entertaining. And he said, those that call themselves by your name are saying, we don't want to hear that anymore.

Preach smooth things to us. Tickle our ears. Don't give us any more of that doomsday preaching.

We don't want to hear it anymore. And I tell you, that's exactly where millions in the church of Jesus Christ are right now. They do not want to hear it.

There are some of you, and I say it lovingly sitting here now, you say, I really don't want to hear another of David Wilkerson's doomsday messages. I don't want to hear any more of judgment. These are good times.

I'm enjoying myself. I don't want to come Sunday morning when I've got my own problems and hear something about what God is about to do that would disturb my peace. And some of you walked in here, you're visiting, and you would have liked to have heard, say, hey, this is an exciting church, wonderful things are here.

Maybe I'm going to hear a message today that sends me out shouting. Well, if you hear it right, you will go out shouting. But you see, we're not here to entertain.

We're here to deliver the heart of God and the message from the heart of Christ himself. And sometimes, remember what the disciples said when Jesus preached a difficult message and everybody walked away and said, that's a hard message, we can't receive it. And from that day on, many left him because they couldn't handle what they call a hard message.

Folks, what we call a hard message is the greatest act of mercy God can show His church, to care so much that He warns us before He does anything. Where the world is surprised, God's people should never be surprised. They should never be worried and surprised.

And God cried out, O congregation, listen. Your offerings and your sacrifices and your prayers are no longer acceptable to me because you are rejecting my warnings. You see, when we don't want reproof anymore, we don't want to hear what God says about what is coming to our times and our generation, then all of our offerings are unacceptable to Him.

He said, you accept a good word, you accept a blessing, you want all the grace and mercy, but you don't know and will not receive the reproof. And He said, when that happens to you, your offerings are not acceptable unto me. Praise all you want, shout all you want.

But when I send a watchman, or if I send a prophet, and I've never claimed to be a prophet, not once in my life, but one of many, many watchmen, and He said, because you will not hear it and listen and it offends you, He said, all your other offerings are totally unacceptable to me now. And what was this abominable sin that God said, I've got to judge quickly now and swiftly? He said, from the least of them, and He's speaking of His church, from the least of them even to the greatest of them, everyone is given to covetousness. From the prophet even to the priest, they're dealing falsely.

They're dealing falsely with a false gospel who is lulling the people to sleep. Judgment is at the door, and these men are standing in the pulpits and wherever people are gathered now and saying, peace, peace, all is well, good times are ahead, and they're given to covetousness, the Bible says. They were given over to it.

They were possessed by covetousness. Now, covetousness is a passion to acquire, to accumulate, to get more. Today we would call it materialism.

And Webster defines materialism this way. It's a doctrine that teaches ultimate happiness and well-being can be achieved through worldly possessions and wealth. In other words, the answer to all your problems is more money.

The answer to all your problems, if you had enough money, if you lived in a better house, if you drove a better car, you would be happier. And the key to happiness, and this is nothing but pure, unadulterated humanism. Humanism says that the only way to be happy is to have those things that make you happy, material things, possessions, pleasure.

This humanistic doctrine has crept into the Church of Jesus Christ and it's sweeping like wildfire, not only in the United States, but every country we go to now. We find American evangelists and teachers and writers with their books and their TV cameras are going into these nations and saying, if you really know your Bible, if you really want the blessing, you have got to improve your self-image. You've got to dream bigger dreams than you've ever dreamt.

I was in Dallas this past week, Monday, Tuesday, Wednesday, and coming home from the airport, I had a few hours and I noticed a book there by one of these candy cotton preachers. It's what it is, it's candy cotton and it's sugar. The whole world is crying, give me more sugar, give me more sweetness.

And I'm reading this and I said, I don't understand this. He said, dream bigger dreams, that's your problem. You're not dreaming big enough.

The house you're in, if you just go look at that and dream and keep it in your mind, this self-image. I'm thinking of a widow in this church, a single woman. Her last dream for the last three years, she wrote me a note, her little tiny apartment has had a leak there and the plasterboard has been down and it has been leaking and it's moldy.

And her dream for the past three years is that somebody would come because the owner wouldn't do anything in the building. If she could just get that leak passed and have it just, where there's no more water running around on her apartment, on her floor and on her furniture. That was her dream.

And I think of all of these dreams of the orphans. Everywhere we travel, they're dreaming what? The biggest dream of an orphanage in Romania, they came backstage after my meeting and there's about 25 orphans and they're singing a song they've learned in English. And they're Romanian and they went to the trouble.

And the lady that's been there for years, I said, how can I bless them? She said, brother Dave, the biggest dream they've had would be to go to McDonald's and get a milkshake. And I hear this gospel, dreaming big dreams, bank accounts, an educated pastor in a poor country who's talking to me, he said, brother David, let me tell you what I see in the church. I see philosophy taking over Europe, the doctrine of philosophy.

In the United States, I see materialism possessing the body of Christ. And here in this poor emergent nation, we're just trying to struggle to stay alive. Philosophy, humanism, materialism, and most of the world trying to live out another day.

Is this the gospel of Jesus Christ in a day and age when people are fretting and fearing of those things that are coming upon the earth? And we come along with our smile. We come along with our humanistic, lustful, covetous message. God wants you to be rich.

Is this the gospel of the lowly Nazarene who had no place to lay his head? Is this the gospel of a lowly Nazarene who said, lay down your life, sell what you have and what you don't need and give to the poor? Folks, the reason those who are in this kind of covetous gospel that has been originating in America and now spread like cancer all over the world, is because everything in the gospel lasses against it. Everything Jesus taught, and the reason they don't want to hear it, because it is against everything that is being preached from many of our pulpits today. I was taking on a tour through Dallas this past week, and there must be 5,000 churches.

It's the most church-ized, biggest church city, I think, in the world. And I stop, and there's a freeway, and there's a crossroads there. And he says, Brother Dave, look to the right.

And I look to the right, there's a great big Baptist church. And over on this side, another huge Baptist church. And over on the third corner, a huge Baptist church.

And there was another church on the other corner, and that was an independent church. And I go over here, and there's an Assembly of God church. Here, two blocks down, there's another Assembly of God church.

And everybody's looking for 30, 40 acres to build a big plant. And I thank God for the fact that in Dallas, Texas, there are many Baptist Pentecostal evangelical preachers preaching a powerful message. And some of them are large churches.

But I have a friend that collects the advertising of these huge megachurches, and those that are preaching mostly prosperity and health and wealth. And it's the most competitive world that you can imagine. And what they're really saying, switch to our church.

Dallas is full of church switchers. Switching from one church, because this church offers more. Come to our church, because we have a better program.

And very few of these churches know anything about missions. One of the most popular churches in America does not have a missions program, but we're working on it. Taking in millions of dollars, no burden for the orphan, for the widow, and for the lost and the hurting around the world.

God said to Jeremiah, Is this house, which is called by my name, become a den of robbers in your eyes? He said, I'm not blind to it. Those are the very words the Lord said. Is this a den of robbers now, that every man is out for himself? Every man is wanting to better himself? Jeremiah was alarmed, because he had been preaching a positive message.

Jeremiah was not a doomsday preacher. He was preaching a positive message up to this time. He was saying, oh turn, backsliding Israel, for I'm married to you.

I'll give you pastors according to my own heart, which shall feed you with knowledge and understanding, and you will not walk after the imagination of your own heart. He said, if you will just turn to me with all of your heart, if you will hear the reproof of the prophets and the watchmen, if you will hear the heart of God, I'll give you pastors that will lead you in righteousness. I'll send you pastors who will take you away from the spirit of the age.

You won't be living on the imagination of other men. You will have a fresh word from God. I'll give you pastors after my own heart.

But the Bible says that they said, we don't want those pastors. We want to hear smooth things. Those are the very words used in the prophet.

They tell us, preach to us smooth things. We don't want to hear judgment anymore. But there appeared in Jeremiah's time prophets and pastors and shepherds that were not sent by God.

God had promised the people, repent of your covetousness, heed my warnings, and I'll give you pastors after my heart will lead you into the paths of peace and righteousness. But the Bible says that instead the prophet and the priest all have been given over to greed. I picked up, I don't know whether it was Fortune magazine, it was a business magazine, and on the front page in huge letters, greed is good.

Greed is good. And what the story really was saying, if you don't have a measure of greed, you can't compete anymore because everybody's trying to make a killing. So go for the greed.

God help us when that creeps into the house of God, as it has. Jeremiah warned, they have lied about the Lord. In other words, these priests and prophets who were given over to covetousness, they have lied about the Lord and said it is not Him.

Evil shall not come upon us, neither shall we see the sword or the famine. And what they're saying, this doomsday talk about judgment, that's not God. That's not Him.

That's not God speaking. I'm speaking the word of God. I'm telling you all is well.

There's no end to this prosperity. There's no end to these good times. And God said they've lied.

They're telling you lies. They shall become like wind because the word is not in them. That's 513 of Jeremiah.

Jeremiah had the word of God and all of the sweet-talking preachers putting the people to sleep. And Jeremiah, listen to his very words. He said, I am weary from holding it in.

I've got to pour out my soul. Enough of these evil tidings they were saying, but in spite of it, Jeremiah says, I don't care what they think anymore. I don't care what they call me.

I can't hold it in because I see what's coming. And though I'm not a prophet, I feel what Jeremiah felt. I see something coming.

And I've been preaching it for a number of years. But I see something coming to this nation and to this world. And I've made up my mind I don't care because I have been around preachers recently, standing and sitting around a table with my heart burning, and I listen.

And when they say, Pastor Dave, what do you think is coming? And when I start, suddenly the conversation has changed. Suddenly, I'm cut off. And I sat not too long ago around a circle, and I said, I'm going to shut my mouth because there's not a person in this room who wants to hear what I'm saying.

But you see, there comes a time when you can't hold it in. There comes a time when you say, God speaks, and here's the prophecy. Well, God, who am I going to talk to? And I said, Jeremiah goes out in the streets to the children.

In the very next verse, and he goes, he says, I'm going to the grandmas, I'm going to the grandpas, I'm going to go wherever anybody wants to hear, and I'm just going to preach and let it fall where it may. And I'm at that point, I really don't care anymore. I don't care what people think.

There's something happening. The whole world knows it. God is about to judge the greed and the covetousness.

You see, this judgment is not going to come to those believers' houses that have the blood on the lintel of the door. This is not for you, dear saint. It's not judgment about you.

This is about the covetous Christian. This is about the one given to greed. And here's what the judgment is going to be.

It's been the same every time God has judged Israel. And every time in history, when He tries to awaken, He did it in the depression of the 1930s in this United States and around the world. The whole world suffered the judgment that God told Jeremiah was coming, and I'll read it to you.

He said, Here it is. Your house, Jeremiah 6, 12. Your house shall be turned unto others with their fields and wives together.

For I will stretch out my hand upon the inhabitants of the land, saith the Lord. You see, he's talking to a people who had been adding house to house and joining field to field until there was no more room so that they could live separate from others. In other words, they were speculating.

You see this happening now in the United States. Every true economist that has a soul is warning against it. People are mortgaging their houses to speculate and buy other houses.

Because, let me tell you what it's all about. Let me tell you what all of this greed and this covetousness is all about. Let me tell you why it's creeping into the church.

Because there's a sense, you ask anybody on your job, you ask almost anybody, What do you think is going to happen? They say, well, there's terrorism coming. Or things are not going to be like they once were. And now there's an underlying fear that I've got to get ready.

I've got to have something to see me through the storm. I've got to have a certain amount of money in the bank. I've got to sell some houses and make a bundle quick because something's coming.

And folks, it's fear. It's an underlying spirit of fear. And that fear is driving into insanity.

It's being called insanity by Greenspan, who determines much of what is going to happen to our economy. He said, it's insanity. People are buying houses with no money down, even though they have a house.

And they were comfortable there and they could have made it. They could have stayed out of debt. And now they have debt that they will never pay because they've got two houses, three houses.

And the Bible said they had house to house and land to land so that they could be separated. Now that's security. I want a place of security.

Everybody on the face of the earth is looking for a place to hide, a place for security. Because they're afraid. And when you don't have God, that's how you act.

I'm not against investing. Some of the most righteous people I know are wealthy people. And God has led them investment after investment.

That's their business. They know what they're doing and they have the funds to do it. And most of those that I know do it for one purpose.

They have enough of their own money and they're trying to make money just to help the kingdom of God. And much of what we do to World Challenge and even this church comes from many of those people. Some of them are sitting in this congregation now.

I'm not putting that down. That's scriptural. But I'm talking about those who are trying in the flesh.

They're not trusting God with their future. I have to do something about it. And that's the heart of covetousness.

The heart of covetousness. I won't be happy. I can't make it unless I have so much money in the bank.

I'm not going to be able to make it unless I have these things ahead of me. Making these great provisions for my flesh. Jeremiah saw a real estate crash coming.

His heart was broken. Even though he's being mocked. Jeremiah is scathing in his rebuke of those pastors and shepherds and evangelists who heal the hurt of God's people slightly.

You see everybody's hurting. But the Bible said these prophets and these priests, in other words, these shepherds. There's a certain amount of healing.

And I'll read some of the books and there's an amount of healing there. It's soothing. There's a bit of healing.

But he said, God says they're not getting down to the disease. They're not getting to the root of the problem. They're just putting a piece of tape over cancer.

He said there's slight healing. And God said, I despise that. There's no total healing because the issue's always been sin.

The book I'm telling you about now is one of the most popular in the country. They're not aware about sin. How do you deal with a disease until you get to the root? And the disease has always been sin.

And the only way to true healing is through repentance and taking up your cross and following Jesus Christ. Forsake the world, the Bible says. He said, separate yourself from the world.

Oh, folks, we don't hear that preaching anymore. Separation from the world. We look at the same movies, go to the same places, the same houses of entertainment, listen to their jokes, tell the jokes.

We live like the world and tell there's no power over the world because we're just like the world. Jeremiah's scathing against them because they're healing the hurt of my people, slightly whitewashing their sins, saying, peace, peace, and all is well. You deserve happiness.

Dream bigger dreams. Covetousness goes beyond coveting material things. It includes lusting after proselytes.

Jesus said these kind of people, they'll go the whole world, all over the world, all land and sea. They'll scour everywhere for one convert. Because, see, if this is the kind of attitude that comes in the church, then the people are just the pawns.

They're just the pawns to build a man's reputation. They're just pawns. They're just being used.

Therefore, they shall fall at the time when I visit them. They're going to be cast down, saith the Lord. Folks, we're facing a housing disaster.

This great bubble, real estate bubble, that is really worse than the one in Japan. And I stood in this pulpit when Japan was boasting of their real estate prices, and they were saying that their royal palace was worth more money than all the real estate in California. And, folks, I stood in this pulpit and warned about that real estate bust.

And, folks, we are facing a real estate bust like America's ever known, beyond anything America's ever known. And that's the very thing Jeremiah is saying. He said, this is what he says, Behold, many houses shall be desolate, even great and fine ones without occupants.

Great houses, fine houses, speculators are going to lose everything. Now, folks, don't get nervous because I've got something for God's people here in just a moment. Take a deep breath.

But you see, when this happens, these churches that have been saying all is well, and they're not getting the people prepared to get their hearts fixed on Christ, when that happens, they're going to flee. They're going to run from these houses. They're going to absolutely run.

And God told Jeremiah, tell them it's all coming down. Tell them they're going to fall. The priest and the prophet, along with the people, are going to fall.

Now, let's go from the warning of Jeremiah to the warning of Jesus. The twelfth chapter of John. If you want to just flip to John.

Some of you are sitting here saying, I can't handle this. Well, could you handle it if Jesus tells it to you? Luke, I'm sorry, Luke to the twelfth chapter. Did I say Luke? Luke to the twelfth chapter.

Forgive me. Now, let me tell you this setting. Folks, I didn't start until ten after, so I've only been a half hour.

Give me ten more minutes. In the twelfth chapter, Jesus is preaching to one of the biggest multitudes ever had. In fact, the Bible said so many, they were trampling on one another.

And Jesus gives one of the most fiery, incisive, convicting sermon or messages He's ever given in His ministry. If you read the first twelve verses, He's talking about hypocrisy. He's exposing hidden secret sin.

He said everything is going to be exposed that's hidden. He talks about trusting God in everything. He said every hair is numbered on your head.

He said don't fear. God takes care of sparrows. He takes care of the grass when He takes care of you.

He talks about the danger of denying Him before men. And most of all, He talks about committing the unpardonable sin and about coming persecution. And the Bible says in verse one, and His words were directed to His disciples first of all.

Now, not His twelve, but the masses who called themselves the disciples of Christ, followers of Christ. And Jesus is preaching this message. Think of it.

This powerful message from the heart of God. And a man stands up and interrupts Him in verse thirteen. And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me.

Now, get the picture. Here's a multitude just wanting to hear the truth and they're falling over one another. This man, it had to be hours that Jesus had spoken.

And there's a man not hearing a word. He doesn't hear a word. He's being told about the unpardonable sin.

He's talking about persecution. He hears all of this incredible all put into a few hours. And as soon as Jesus takes a breath, He jumps up.

Jesus, would you talk to my brother about my inheritance? Jesus looks and says, man, who made me a lawyer? Who made me a divider of goods? The spiritual indignation in Christ. What kind of a God do you think I am that I would use my power, my might and my glory to make you better off? Why couldn't you hear my word? Folks, that is why preaching like I'm preaching now will not be accepted. Whether it's me, whether it's somebody else standing up and preaching like I'm preaching this morning in the kind of churches of covetousness.

I could stand up and talk about the coming of Jesus. I could warn and preach and there would be multitudes sit there and they can't hear it. Because when you're given to covetousness, it shuts out everything else in the gospel.

You can't hear it. Folks, I'm not mad at anybody but the devil. And this doctrine of covetousness that says you can only be happy when you have things.

Master, speak to my brother that he divide the inheritance with me. And then Jesus turns to the crowd, probably holy righteousness. Listen, he says to the crowd, take heed, beware of covetousness.

For man's life consists not in the abundance of the things which he possesses. That's not the source of happiness. That's not where it is.

It's not in this covetousness. It's not what this man is talking about. This man's thinking to himself, well, I deserve better.

I've been cheated. I want my share. That's what you hear in the world today and even in many circles of the church.

I want my share. I want my dream. Jesus said, you've closed your ears and your eyes so that you can no longer hear or see.

Now, folks, before I close, I'm going to tell you there are two kinds of covetousness. There's a covetousness of the world and there's a covetousness that is found mostly in the house of God. And it's among true believers as a form of covetousness.

And I want to talk about it before I close. You see, when Jesus warns his people to beware of covetousness, he means something entirely different than that of the world. You see, Jesus is not against blessing his people.

No. Remember what Jesus said? All these things the nations seek after. He was talking about clothing and shelter and food and water.

He said, these are the things that the world. These are the things he's talking about, the things he's naming, these things. Folks, that includes your house.

That includes your transportation, your food, your job. And then Jesus goes right on. He said, your father knows you have need of these things.

God knows you have a need for shelter. You need a house. You need an apartment.

You need transportation. You need clothes on your back. And he said, I want to give you sufficiency.

And you know, God is not against blessing, because when Israel came into the promised land, they inherited goodly house, as the Bible said, and vineyards they didn't plant. And God was pleased and God was thrilled that his people were enjoying his blessings. And he promised blessings beyond their comprehension.

If they would just stay in repentance and faith and consider the poor among their midst. God promised them incredible blessings. You find it all through his word.

But you see, covetousness for the believer is to hear Jesus personally promise you through his word that he will provide for you no matter what happens, no matter what the condition in the world, no matter if the economy collapses. God has given a whole catalog of promises. I will keep you.

I will supply your need. And the covetousness Jesus is warning his church is about. The scripture says, seek not what you shall eat or what you shall drink and be not of doubtful mind.

This is the covetousness of the church of Jesus Christ, to sit on promises that are so incredible. An Old Testament, a New Testament filled with thousands and thousands of promises, evidences, examples of God keeping people in hard times. And God says, be not of doubtful mind, because that's covetousness and you're going to go and try to do what the world does and get yourself a backup system.

Folks, I'm going to tell you, if the world is a stage and we've been on that stage, this is the last act. Because you see, God said in the last days, from the apostles on, he's going to make a spectacle out of his people. And what is coming is not a test of faith.

I preached this, I think, last week. Not every trial is a test of faith. Out of this church and many churches just like this around the world, many, many Christians, hundreds, thousands, I believe even millions, have gone through the fires and they've been tested.

And the world, when that sees the shaking and men losing their houses and their money again, and people walking streets worried and fretting on stage, right on stage before the whole world will be a people who've been tested, they're going to go through hard times, yes. But they're going to stand up because they know they have another house. Now my house in New Jersey, I have to take care of that thing.

I have seen some cracks in the foundation. You have to put a new roof. Thank God for the house, but, oh, what a headache.

What about your car? Why do you trade every two, three years and most many every year? Because the thing's starting to break down. But you see, I can stand before the whole world, and this is not just pie in the sky someday. This has to be a reality in us, and this is the only way we can last.

Say, oh, yes, I may have to downsize. I may be going through hard times, but I've got a mansion in paradise. I serve a God who took three million Jews through a wilderness where there wasn't a single 7-Eleven.

A God who's taken me through trial after trial, and I'm on stage right now to tell the whole world He's going to see me through. If all you hear me say is this, be not of doubtful mind, you've heard the Word. And that's the antidote against covetousness.

I don't have to be my own Savior. The God I've been preaching and telling the world that He is so mighty and so loving that He's a loving Father has told me, when you get to thinking about the future, just take a look at the little lilies of the field. They don't labor.

They don't have a backup plan. God says, I've given them beauty, and I've taken care of them. He said, if you're a doubtful mind, go pick a lily.

Let's stand. Oh, my brother, what if I lose my house? What if I lose my job? All of these questions that we have, oh, God says, I see, I know. He's made you a promise.

You will eat. You will have clothing on your back. I've told you of this pulpit.

I don't care how much you would dream about filet mignon, He didn't promise you that. For 40 years, He gave the same menu, but that man had every vitamin, every mineral that the human body needs so that they could fight their battles and they could survive. And God will take care of you in His way what He thinks is right.

Oh, glory to God. Lord, help us. I know what's coming is not a test of faith for your family, for your beloved ones.

It's a time to become a spectacle to the world. That means a vision, something to behold of a people who put into practice everything they've preached. And they're steady.

I will believe and I will trust God. Hallelujah. Would you, folks, has God taken care of you so far? Would you raise your hands and just thank Him in the annex.

Raise your hands and thank Him. Lord, you've been good to me. You've kept me.

Here I stand as a testimony. I've been through the waters. I've been through the flood.

I've been through the fire. But I'm still here. I'm still here.

Hallelujah. Let me tell you what I want to do in the close of this service. I'm going to give an invitation only.

I don't care if it's five, ten people to come. This church is not interested in just packing the altars and having people lined up all the way to the back. I'm asking for those that are sitting here in this church and in the annex and the overflow rooms, balcony, wherever you're hearing me.

And to me, this is life and death. And you walked in here this morning and something has gotten a hold of your heart. That fire, that zeal and that love that you once had.

Now, if you didn't have that at all and you don't know Christ, you're the first I want to see. Boldly step out of your seat and come here and say, today I come to give my life completely to Christ. But I'm talking to those right now.

You have lost something of the touch of God. And when that happens, that's when the world starts enticing and pulling on your heart. And that's when you get in real deep trouble.

And God wants to deliver you. He wants to bring you back to that fire that you had. Or if you didn't have, you need, you need that fire, you need that touch of God.

Up in the balcony, go to the stairs on either side and come here in the manor. And in the annex, the overflow room, go to the lobby. And the ushers will show you how to get into the door to come down and come right down to the main building where I'm standing.

And stand in front of me here. And we're going to believe God right now that there will be a fire ignited in your soul before you walk out of here. And things are going to change in your life and in your home.

There should be married couples that come down and say, honey, let's get things straight. Let's get back to reality. Let's quit playing this foolish game.

God is speaking clearly. You hear that. You obey it.

Come move in closely. Make room for those that are coming. God bless.

I want to read a scripture. Seek first the kingdom of God and all these things shall be added unto you. Fear not, little flock, for it's your pleasure, your father's good pleasure to give you the kingdom.

What is the kingdom? Joy, peace and rest in the Holy Ghost. He said, I want to give you joy, peace and rest in the Holy Ghost. So there's no more striving, no more trying to keep up with somebody, but saying, Lord Jesus, I want my happiness in you.

Just knowing you, just spending time with you and just resting in your love and in your promises to me. Now, I want you to pray this prayer. I see a number of you.

Don't be afraid to cry. Don't be afraid. I wasn't.

That's what Jesus said. He loves to see that broken spirit and contrite heart. Look this way for just a moment.

There's no question that some of you are going through a real difficult time and you're really hurting. By the way, this woman, and she's probably here this morning, this dear sister who had the leaking roof in her house. Some men of our church went and fixed it.

And she's praising the Lord and God answered her prayer. The only issue now is you're going to take God at his word. Are you going to believe his promises? Are you going to follow your feelings? Your feelings are always going to fail you.

They're always going to lie to you. They're going to cheat you. They're going to mess up your thinking.

So there's only one place to go. And that's to say, here's what God said. I rest on that.

No matter what happens, I rest on his promises. Pray this with me. Lord Jesus.

You've never failed me. Never once have you let me down. And I thank you.

Forgive my unbelief. Remove my fears. Give me faith.

True faith in your promises. Cleanse me, Jesus. Of all sin.

Of everything that would grieve the Holy Spirit. Now, Lord Jesus. I accept your forgiveness.

And I accept your love. Thank you for loving me. I put my life and my future into your hands.

Because I know you love me. You will never fail me. Would you lift your hands and just thank him for that right now? Just raise your hands and thank him.

Jesus never, never fails. Oh, it doesn't take God long. It doesn't take the Holy Spirit long when your heart's open.

Just so you're open to the Lord. May I ask you to do this when you go home in all the next two weeks, please. Would you just go through the Psalms again? Just go through the Psalms.

Read at least five chapters every day. And also read the Gospel of John again. It's important to stay in there until you really grasp the loving Father and the fact that Jesus is praying for you every day.

Get into the book of John and read a couple chapters every day until you read it. And then read it again. Just keep reading it as far as you can, as often as you can.

Thank you, Father, for your presence in this service this morning. Thank you for speaking to our hearts. To whom shall I warn? Lord, we found that people today.

The people of God. The people who love your word. And you've unburdened your heart, Lord.

And I've unburdened mine. So we rest now, letting you take the consequences and the blessings in Jesus' name. This is the conclusion of the message.

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