

# Eagerly Awaiting on God

by Randy Krahn

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*This sermon emphasizes the importance of entering into God's rest, highlighting the need to cease from our own works and find peace in Jesus. It explores the significance of having a personal revelation of Jesus Christ, understanding His love, and being transformed by His presence. The message delves into the concept of Sabbath rest, not just as a day but as a continual state of resting in God's grace and love, allowing Him to work in and through us.*

**Scripture:** Hebrews 4:9, 1 Corinthians 3:16, Ephesians 2:19, Acts 2:1, 2 Timothy 2:19, Romans 14:5, Isaiah 6:1, Psalm 139:23, Matthew 11:28

**Topics:** "God's Rest", "Transformation through Christ"

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## Description

This sermon emphasizes the importance of entering into God's rest, highlighting the need to cease from our own works and find peace in Jesus. It explores the significance of having a personal revelation of Jesus Christ, understanding His love, and being transformed by His presence. The message delves into the concept of Sabbath rest, not just as a day but as a continual state of resting in God's grace and love, allowing Him to work in and through us.

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## Transcript

Let's pray, Lord Jesus, grateful to be here again, thankful that we can come before you with thanksgiving and enter your courts with praise and say, today's the day that you've made. Lord, we choose to rejoice and be glad in it. We pray for the anointing of your spirit to speak to us, to encourage us, to convict us, and to cause us to press forward with you.

In Jesus' name, amen. We sang that song, one thing I desire and that I'll seek is to see him, to see him in his presence, in his glory, and in his power among us. So many things going on in our lives throughout the week, with work and school and taking care of children and housekeeping and everything else.

You know, when are we going to see the Lord? We have to take time aside to meet with the Lord. Wherever that is, we need to meet with him. As Moses met with the Lord, he'd meet with him early and he met with Moses as a man meets with his friend.

And he met him in a spiritual sense, face to face, even though he never saw him. But it was in his heart and he said, Lord, I just, I want to see you in your power and in your glory. And God says, well, that's not possible because the scripture says no one can see God's face and live.

He said, but let me at least see some of you. And so he said, okay, that I will pass by on such a time and I will shield my face from you and you'll see my part of me. And Moses was eagerly waiting and expecting to see what he could see of God.

Are we eagerly waiting and expecting to see what we can see of the Lord? I think of Job and he was a man who feared God was blameless in his ways. He had many children, I think seven sons, three daughters, and they would get together for feast days. And Job was very careful about offering sacrifices for himself and for his family in case when they got together, perhaps in their heart, they might've cursed God.

God took notice of him. He said, he's an upright man, a righteous man, blameless in all his ways. But the Satan came and said, Job doesn't serve you for nothing.

Surely you put a hedge around him, you've blessed him. And so the Lord allowed for Satan to strip him of all his goods and all of his health. Even his wife said, curse God and die.

But Job, he says, you speak as one of the foolish women speaks. The Lord gives and the Lord takes away. Shall we only serve the Lord in good times? Shall we not also honor him and serve him in adversity? Isn't covenant for the better, for the worse? Isn't it for the richer, for the poor? Isn't it in sickness and in health until death do us part? Aren't we in it for the whole haul, for the full life, whether it's good or whether it's difficult.

It's easy to be a Christian when everything's good. It's very difficult when you're being persecuted for the name of Jesus. We don't even understand these things.

We only understand them in part. When things get tough, would we curse God and die? Would we be like Job's wife? Would we turn our back on the Lord and say, what has he done for me lately? Or would we be faithful unto the end? Scripture says, he who endures to the end shall be saved. So after all these things, and then Job's friends, the preachers started to judge him, to accuse him falsely, say all kinds of things.

And Job's holding to his integrity while he has boils all over his body. And then he starts to look to the Lord and blame the Lord for allowing this to happen to him. And then the Lord begins to rebuke him, told him that, who are you to speak to me like this? What can you do? Can you put a fish hook in the Leviathan's nose and can you tame him? What kind of power and strength do you have, Job? And Job gets convicted through it all.

And he says, basically says, I was a foolish man. I am vile and you are holy. He gets a revelation of God.

And this revelation of God and God revealing himself to Job in a new and living way that he had not yet known. Job saw his self-righteousness. Job saw his sin.

I am vile and you are holy. I am little and you are almighty. I can't tame no Leviathan.

I can't do the least of these things. I have heard of you with the ear. I understood you in part, but now I have a greater vision of you, Lord.

Now I see you. I see you high and lifted up as Isaiah had a vision of the Lord. The year King Uzziah died, he said he saw the Lord high and lifted up and the train of his robe filled the temple.

And he said, woe is me for I'm a man of unclean lips. He had a revelation of his uncleanness before a holy God as Job did. I'm dwelling among a people of unclean lips, but my eyes have seen the Lord.

To see the Lord high and lifted up. To have a revelation of Jesus Christ. Not just to know him according to the scriptures, but to know him in power.

To understand the living spirit. To walk in the anointing of God. To hear his voice and to follow him.

It's a total different covenant. There's a covenant, an old covenant, where we hear all about God and his laws and his holiness and his wrath. And then there's coming into this revelation of Jesus Christ.

The scripture says, no one can see God and live. And the writer of the hymn said, let me see his face and die. Unless a man be born again, he can't enter the kingdom.

Unless a man be born of water and spirit, he can't see the kingdom of God. To see the kingdom and to enter the kingdom, we have to be crucified with Christ. We can't just come with head knowledge.

We have to have a revelation of Jesus Christ. As it says in the last book of the Bible, the revelation of Jesus Christ. We can take it in chronological order and we can say, well, these events haven't happened, these have happened.

And we can get all excited about where we are on the timeline. Have you had a revelation of Jesus Christ? Do you know him? Have you seen him high and lifted up? Do you have a revelation that you are a man of unclean lips, dwelling among a people of unclean lips? Because your eyes have seen the king. I was reading this morning about the Sabbath rest.

And it says that in the Old Testament, when Moses brought the children of Israel out of Egypt, and he brought them into the wilderness, and they were supposed to enter the promised land, that he gave them the commandments. And one of them was to remember the Sabbath, to keep it holy. Six days a man shall work, on the seventh day he shall rest.

As God did from the beginning, before the foundation of the world, he finished the works, it says. And he rested on the seventh day. God has entered the seventh day rest.

And he wants us as his people to find that rest in him. There was a man who thought he would go out and gather sticks on the Sabbath. The Sabbath then was what we would know as Saturday.

That was the seventh day. And so what happened that they said, well, we found this guy, he was gathering sticks. He's getting ahead on his job.

He's getting ahead of jump on the week. Maybe he forgot to gather the day before. And they brought him to Moses, what should we do? And he inquired of the Lord, and the Lord says, the guy's got to go.

Stone him with stones. He's got to go. He was breaking the Sabbath.

In other words, he didn't do what God said. He had no fear of God. There was no desire to do what was right before God.

Do you have a desire to keep God's Sabbath? Is it in your heart to please him? I was reading recently about this runner, or watching this video about chariots of fire, this little, who was running in the Olympics.

And he decided he wasn't going to run on Sunday because he was going to honor God. Because Sunday was the way he understood to be God's day.

And I can hear the seventh day Adventists screaming from a distance saying to this little, why are you so foolish? Sunday is not God's day. Saturday is God's day. Run your race.

I want to read a passage in Romans chapter 14, starting in verse four, who are you to judge another servant to his own master? He stands or he falls. Indeed, he is able to make him to stand, for God is able to make him stand. One person esteems one day above another.

Another person esteems every day alike. Let each one be fully convinced in his own mind. He who observes the day, he observes it to the Lord.

And he who does not observe the day to the Lord, he does not observe it. He who eats, eats to the Lord. He who gives God thanks, and he gives God thanks.

He who does not eat to the Lord, he does not eat, and he gives God thanks. None of us lives to himself, and no one dies to himself. So if we live or if we live to the Lord, and if we die, we die to the Lord.

Therefore, whether we live or die, we are the Lord's. What is this passage about? Well, we can talk about it in many different ways with regards to food and drink, with regards to fasting and not fasting. John Baptist came neither eating nor drinking, and they said he had a demon or whatever they said.

And Jesus came eating and drinking, and they said here's a glutton and a winebibber. But to the Lord, John Baptist fasted and prayed, and to the Lord, Jesus ate and drank. And to his own master, he stands or falls.

But specifically, we want to speak about the Sabbath. One person to the Lord would observe sundown Friday to sundown Saturday and say, this is my keeping of the Sabbath to honor God and his commandments. And to the Lord, he would observe it.

But should I then take that yoke and put it on someone else who doesn't have the faith? Absolutely not. Should I judge another because he observes Sunday and does not observe Saturday? We should not. How about those who change the times and seasons and now worship God on Sunday? They decided that Sunday is going to be God's rest.

And so we lay aside a day on Sunday and we say we should not work. We should observe God's Sabbath. To the Lord, we observe it.

Just like this Olympic runner in the 1920s who said he would not run on Sunday. To the Lord, he observed it. But what about the one who esteems every day alike? What about the waitress who works at Ricky's and on Sunday after church, when people are observing the Sabbath, they go there and have a nice meal while the waitress is serving them.

We're okay with these things. But we should not work on the Sabbath being Sunday or on the Saturday. We go to the restaurant and people are working and serving us.

We have these kind of religious lines. Is God pleased with these things? I think of the woman who's working in this mansion as a servant, as a slave. And she has this task.

I'll say seven days a week she has this task. She gets up early in the morning and she lights. There's all these fireplaces, these stoves in the old country.

And she has to light these fires in this great mansion as a servant. And she gets up and she lights this fire and she blows on it with her thing. And she gets this thing raging and she goes to the next fire.

There's like 12 fires to light. And she lights that fire and she gets it going. She comes back to check on the first one that's gone out.

She gets it going again with the kindling and she starts fanning the flame. And she gets that one going and she goes to the next one and the next one. And one of the guests comes and sees this servant lighting these fires.

It's their job early in the morning to get the house warm. Fanning the flames of this lowly task of getting the fires going. With a song in the heart, this person goes to this lady and says, how is it that you are able to do this with such joy on your face, with a song in your heart day after day, seven days a week? How can you do this? She says, my secret is this.

Every time I light a fire, I say, Lord, kindle a fire afresh in me. Burn a fire afresh in me today. Let me burn for Jesus.

Some people observe one day above another, other esteem every day alike. Because they've entered into a rest that is greater than the day itself. Because Jesus himself is Lord of the Sabbath.

We have to come into that Sabbath rest of knowing Jesus. To see him in his power and his glory. To lift up the name of Jesus.

Let's observe Hebrews in chapter four. Hebrews in chapter four. Therefore, verse one, since a promise remains of entering his rest, let us fear, lest any of you seem to come short of it.

For indeed, the gospel was preached to us as well as to them, being those ones who came out of Egypt, those children who were brought out of Egypt, who came into the wilderness, who were called to go into the promised land, but were not willing because of unbelief. They rebelled because of unbelief. It says the gospel was preached to us as well as to them, those former Israelites.

For the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest. As he has said, I swore in my anger, they shall not enter my rest.

Although the works were finished from the foundation of the world, for he who has spoken in a certain place of the seventh day in this way, and God rested on the seventh day from all his works. Again, in this place, he said, they shall never enter my rest. Since therefore, it remains that some must enter his rest.

And those to whom it was first preached did not enter because of disobedience. Again, it designates a certain day and David saying today, after such a long time, as it has been said today, if you'll hear his voice, don't harden your hearts for if Joshua had given them rest, then he would not have spoken afterward of another day. Therefore, there remains a rest for the people of God.

For he who has entered his rest has himself also ceased from his works as God did from his. Brothers, sisters, there is a rest for the people of God. Before you're born again, before you come into the new covenant life, you're trying to please God with all those things, those commandments that are written in

ordinances, trying to do all the right things, get up early, have your devotions, do your readings, do your prayers, do your fastings.

And sometimes we can become disillusioned because in them, these are the words of life, but in them, we think we have the life, but there's no life there. And it leaves us tired with no rest. Because the scripture says there is no rest for the wicked.

Until we have a revelation that woe is me for I'm undone. I'm a man of unclean lips, dwelling among a people of unclean lips. Because I saw Jesus.

I saw him in his glory and his power. And I fell as one dead before him. You are holy and I am vile.

I've heard of you from reading the scriptures, but now I've seen you. No one can see the face of God and live. Let us see his face and die.

Are you willing to be crucified with Christ? Are you willing to let go of all that you possess? All you once held dear, built your life upon. All worthless now compared to this. Knowing him.

Knowing you, Jesus. There's only one thing I desire and that I will seek. And I might dwell in the house of the Lord all the days of my life to see him in his glory, with his power and the beauty of the Lord to behold him.

When you cease from your works. When you stop trying to please God by all of your activities. When you come to just sit at his feet and rest.

To be still and know that he has got. Then you have entered the seventh day, my friend. You've entered the Sabbath rest.

You come to have a greater revelation of keeping the Saturday or keeping the Sunday. You come to see every day alike. That every day is the seventh day.

Every day belongs to Jesus. To love him with all your heart, soul, mind and strength. To love your neighbor as you love God.

Then you get a revelation that it's all of him. It's not about six days for myself and one day for God. No, it's seven days for God.

Full stop. So whatever I'm doing, it's all for Jesus. Everything for Jesus, I surrender all to him.

I freely give. Will you give all to Jesus? Will you surrender all you have? So whether you're working or whether you're at rest in vacation or whether you're shopping or whether you're with your children, you can say that there is a rest for the people of God. That you be obedient to the convictions that you have and you follow the Holy Spirit's leading and you're obedient to the Holy Spirit's speaking to you of the word of God.

There will be a rest for you. You will not be restless in your spirit. You'll find peace with God.

It's scripture says he himself is our peace. But yet there's no rest for the wicked. Who are the wicked? Those who are not in the grace.

Those who are still of works. These are people who are of wickedness. Because the blood is not yet applied.

Oh, but he finished the works from the foundation of the world. But has he finished his work in you? Are you still trying to do something for God? David had a desire in his heart to do something for God. He said, Lord, I want to build you a house.

He told the prophet, I want to build God a house. I feel guilty. I've made myself a fantastic house of cedar.

And there the Ark of the Covenant is dwelling in a tent. I want to make God a house, a beautiful house. And the prophet said, seems good to me.

But then the Lord spoke to Nathan in the night and he said, listen, you go tell David. When have I ever asked for a house? I've never asked for a house from the time that we were with our people. When I was with my people, Israel, we moved about from place to place and we tabernacled with them.

We moved about in a tent. What does the scripture say? We have this treasure in earthen vessels that the excellence of the power might be of God and not of ourselves. In this tent we groan, being burdened.

Not that we should be unclothed, but rather further clothed with our habitation, which is from heaven. Do you groan for your habitation, which is from heaven? That God might tabernacle with us? Or do you want to just go to the house of the Lord one day a week? Or do you want God to tabernacle with you seven days a week, 24 seven? That was always his plan from the beginning. When did I want a house of cedar? What have I asked? David, he said, I saw you when you were with the sheep, when you were a small lad.

I didn't choose to lie of your eldest brother, who was head and shoulders seeming like Saul above the rest, who was handsome and even Samuel thought he was the one. No, I don't look at the outward appearance. I look at the heart.

I saw you had a heart from God. I saw you when you were with those lowly sheep and I raised you up to kill the bear and the lion. I gave you power over them.

And then you had faith when all of Israel was trembling in fear at the Goliath. You had faith as bold as a lion. You charged at the Goliath, not with Saul's armor, with a sling and a and a stone.

You went after him. I delivered that uncircumcised Philistine into your hands. David, I want to make you a house.

You want to make me a house? I never asked for a house. David, I want to make you a house. What does Paul say? You are God's house.

You are God's building. No longer will you worship me in temples made with hands. 1 Corinthians 3 says, you are God's field.

You are God's building. As a wise master builder, I laid the foundation, which is Christ. Others build on it.

Take heed, how you build. If you allow yourself to be built up on carnal doctrines, on carnal thinking, on worldly ways, and then some spiritual teachings, when the house is shaken and the wind beats on it and the flood comes against it, will your house stand? It says, in a house, 2 Timothy 2.19, in a great house are not only vessels of gold and silver, but of wood and clay, carnal things. Some for honor, being those gold

and silver and precious stones.

Some for dishonor, carnality, foolishness, uncleanness. If a man will cleanse himself of carnality, wood, hay, stubble, the day will declare it, it says in 1 Corinthians 3. Fire is going to come to test it. It's going to burn everything that will not stand the test of fire.

Will you put your hope in wood and clay and stubble? We live in this world, but we're not of it. Here we have no continuing city. We have no inheritance here.

So we do our work, we plant, we build, we do all these things, but our heart is not here. Our heart is not set on these things. Our heart is set on seeing Jesus.

When you love the Lord with all your heart, we live and we breathe and we have our being in Jesus Christ. So those who possess or have things should not be as though they possess them. We should be content with the things that we have, in the sense that if we have opportunity to have something, praise God.

But as soon as our heart goes after it, you have a problem with God. We have to live with open hands, brothers, sisters. The Lord gives and the Lord takes away, but we need to bless his name.

So if he gives us opportunity to enjoy the fruit from our labors, praise God. But if we lose those things or he takes them from us, shall we not love him in good times and also in difficult or in adversity? Are we fair-weather Christians? Do we serve him on Sundays? We say this is the Lord's day. And then six days a week we're on our video games and we're playing, watching our movies and we're running all over the place doing our own stuff.

When will you come to find that rest that's in Jesus? When will you enter into his rest? When will you come to know the peace that passes understanding that guards your heart and your mind? There is a rest for the people of God. If Joshua had given them rest when he brought them into the promised land, then he would not have spoken of another day saying today if you hear his voice. Don't harden your heart.

Allow him to purify you of the wood, the hay, the stubble. And not only that, let him work on the gold and the silver and refine you in the refiner's fire that the dross might come off, that you might be ever purer and ever sweeter for Jesus. That you might burn bright for him.

That people would see Jesus when they see you. I can spend 10 minutes with a person, find out what they love. Because what they love is coming out of their mouth.

We drive up to the creek. We go there to preach the gospel. And we can find out everything about how the week's been going by the things that are coming out of our mouth, the things that are in our hearts.

Everything that's in our heart or the abundance of the heart, the mouth speaks. When will we get to be done with all these things that are in our hearts? And say, Lord, purify me, whatever it takes. Burn it out of me, Lord.

Make me pure, a vessel of honor. Sanctify me, Jesus. Make me useful for you.

We think, well, I'm just going to get more serious. I'm just going to get a little more fervent. I'm just going to do more prayers.



I'm gonna have more fasts. If you don't get the love of the world out of your heart, you can fast till you're blue in the face. You'll fast for strife and debate or some other thing.

It'll be useless. It'll only produce pride in you. You'll just get up in prayer and thank the Lord you're not like all those people up at the creek.

May the Lord help us not to look down on anybody, but to examine ourselves and see that this Isaiah, who was one of the great prophets, was a man of unclean lips. He saw his carnality in the presence of holiness. He saw his vileness, Job saw his vileness when he saw the Lord high and lifted up.

God's intention is to bring us into that Sabbath rest, brothers, sisters, that we would rest from our works in seeking to attain to something in this flesh. When all we need to do is attain to the measure of the stature of the fullness of God in Christ and to know the love of God, which surpasses knowledge, how breadth, how wide, how deep, how high the vastness of his great mercy and his love toward us, how he could love a sinner condemned unclean like me, how marvelous, how wonderful. You have that revelation, how he could love you, how he could love me.

Have you come into that revelation of Jesus, the sweetness, the sap that comes from the stalk of the tree, us being the branch that bears through the pruning process of the vine dresser that we might bear ever sweeter, maybe less grapes, but sweet. I remember a time when we had the grapes at the old place. Now, I didn't want to prune it because I knew there were so many grapes.

I was so excited. There were so many. I was scared to take the fourth and fifth and sixth clusters off and to prune it down.

I was interested in volume and we never brought the grapes to sweetness. They were always sour. There were a lot of them, but they were sour.

Do you want to be sour? A lot of good works, but you don't have the love. You left your first love. He says, I have this.

I have ought against you. I have this against you. Repent and do the first works.

What is the first works? When you first came to Jesus, you just had this grin, this smile on your face and all you knew is he loved you. And you didn't deserve it. It was later that we had some other kind of ideas of what it looked like to follow Christ.

But he says, repent and do the first works. Mary has chosen the better part. Martha, you're so busy with your serving, but Mary has chosen the better part.

Can you enter into that rest that Mary found when you sit at Jesus' feet and you listen unto him, you hear him. Can you hear his voice? Are we so busy? We can't quiet our souls. We've not yet been weaned as a nursing child with his mother, not become quiet, weaned in the lap of the Lord, in the bosom of Abraham.

The scripture says, oh, taste and see that the Lord is good. Blessed is the man who makes the Lord his trust. Does not respect the proud, for such has turned aside to lies.

Our best intention to seek after God is a fail. We have to be born again. We have to be filled with the spirit of God.

We have to have the indwelling presence of the Holy Spirit that he might tabernacle with us. That we might be a kind of first fruits to God in the new covenant. His own special treasure.

When we speak with one another, them that fear the Lord, and we, he hearkens in and he listens to what we are saying about him. Do you ever get together and just talk about him? Or do we just talk about our shortcomings and what we learned? Do you share revelation you had of Jesus? Is Jesus your all in all? David says, no, Lord, I want to build you a house. Lord says, no, David, there's a son coming from your own body who's going to build me a house.

And let me tell you for sure it wasn't Solomon. Solomon's temple isn't standing today, but Jesus Christ, his temple is standing. We are being built up into a spiritual tabernacle in the spirit.

He being the cornerstone and the capstone, the Alpha and the Omega. We're being knitted together on the foundation of the apostles and prophets being built up a spiritual house. When you come into this house, you don't come in on the bottom.

You come in on the top, totally opposite to the way the world works. The world, you get in a job, you start at the bottom. But the scripture says, the greatest among you shall be the least and servant of all.

So when you come into the kingdom, you started on the top. That's why you shouldn't be a teacher. It says not a novice was being puffed up with pride come under the devil's condemnation.

And the ones that carry the most weight are those that are in the foundation. And there's no glory for the foundation. It's not seen.

It's hidden. And those hidden parts receive more honor. Will you allow the Holy Spirit to knit you together for his power and his glory to be manifest in your life? I shared on Thursday about the children of Israel were commanded to bring 12 stones to build an altar to the Lord.

One for every tribe of the children of Israel, they're going to make an altar to the Lord in the wilderness. He said, bring 12 stones on which no man has put his tool. There were master craftsmen who could shape those stones to fit them together and to make a wonderful altar.

But he said, No, you build that altar with stones which no man has put his tool. That is how we come into the house of God. That is how you come into the tabernacle of God.

And you allow God to knit you together to fit you together. It cannot be a work of religion. It cannot be a work of man, where man puts his tool.

We've made this mistake in the past to be junior Holy Spirit to say, you know, we want to help this brother, this sister out. We want to help them to get fit in with our church properly to get cleaned up. And it's not a work of the Holy Spirit.

And it's never an inner work. It only becomes an outer work and you make someone religious. And you start building, not the altar of God, not the house of God, a tower unto Baal.

The tower of Babel, this mighty hunter Nimrod, this mighty man, he decided to build a tower unto God. And they had one language. And they decided to make these bricks.

They used the asphalt to make the bricks and the slime for mortar, and they made them all the same. And they were building this house unto God. Is this the house that you'll build for me? Is this the place of rest? Heaven is my throne and the earth is my footstool.

Where is the house you'll build for me? Will you make it with bricks made by men? A tower unto heaven with one language, with all the gifts that men can bring, all the craftsmen, bring all the people who have their natural talents. Let's get this thing going. Let's build a house for God.

Get everybody under one umbrella. Let's make it happen. This end time revival, let's make it happen.

Bring all the Methodists, the Baptists, the Lutherans, the Pentecostals. Let's get them all together. Let's join with the Catholics.

You know, we have use for the Mormons. Bring in the Jehovah Witness. Let's bring in Muslims.

Let's bring everybody in under one umbrella. Let's build a house for God. Let's do something impressive.

And God looked down and said, let us go down and confuse their language. And they absolutely got shut down. No one could understand one another.

The project stopped. God's ways are not our ways, brother. They're higher.

As the heavens are above the earth, so his ways are higher than our ways. Seemed good to build a house for God. No, David.

You have a son coming from your own body who will make you a house. He's gonna build me a house. Speaking of Jesus Christ, not of Solomon.

Yes, Solomon, he allowed him to make this kind of elaborate thing. But then they raised up this other tabernacle. And it seemed as like nothing in their eyes.

And they said the glory of the latter house would be greater than the former. This seems like nothing. But we have that power of the spirit dwelling in jars of clay.

That the excellence of that power might be of God and not of ourselves. He said greater works than what Jesus did. Will you do? Do you believe that is possible? No, I don't believe that.

Beware, brother, unless there be in any of you an evil heart of unbelief in departing from the living God. There remains a rest for the people of God. Have you experienced the rest of Jesus Christ? He himself has become our rest, our peace.

He reconciles Jew and Gentile into one new man in Christ and thus making peace. He abolished in his flesh the enmity that is the commandments contained in ordinances. So don't taste, don't touch, don't handle.

It's all been abolished in Christ. He fulfilled the law that the righteous requirements of the law might be filled in him who walked not after the flesh, brothers, but after the spirit. For the law of the spirit of life in Christ Jesus has made us free from the law of sin and death.

And what the law could not do, holy as it was on the outward appearance, God did. By sending his son in the likeness of sinful flesh on account of sin, he condemned sin in the flesh. So that we could become the

righteousness of God.

So that the power of the Holy Spirit could come and act in chapter 2 and they could all be waiting on the Holy Spirit to come so that they might receive the power. And when they were there all in one accord, the opposite of what was going on with Nimrod, because it is an upside down kingdom, the wind blows into that building there with tongues of fire resting on each one of their heads, every one of them speaking in another tongue. The people coming, hearing them glorifying God in other languages, and it was absolute unity of the spirit.

It was not confusion like it was in the days of Babel when they built the tower into heaven. No, now God was building his church. No one spoke the same language.

Everyone was speaking another tongue and it was total unity. Foolishness with God is wiser than men. The foolishness of the message preached that people would hear the wonderful works of God in their languages and no man could say it was my good preaching that did it.

It was my prophesying that caused it to happen. That all glory would go to God. When we come to the end of seeking to make a name for ourselves and the only one we want to make a name for is Jesus, to see him high and lifted up, to know the love of God which surpasses knowledge, to come into that glorious rest where God can make you a house, where you could be God's house, where he could knit you together into a spiritual tabernacle, where he could fit you in from the top down and you could begin to carry weight and become a prophet, where you could be one of those brothers that says follow me as I follow Christ, where we could be a witness and a testimony of Jesus Christ to perishing people.

May the Lord Jesus help us to fulfill the purpose and call of God for our life that we might come to understand his Sabbath rest that we would say Jesus I have a revelation. I heard of you with the ear but now I understand. I see you that you are the rest that the writer was speaking of when he said there is a rest for the people of God.

Jesus become our rest. Fulfill your call and your purpose in our life that we might be the chosen of God in Jesus name.

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