

Articles and Sermons :: The Vision and the Appointment (new book by George Warnock)**The Vision and the Appointment (new book by George Warnock) - posted by sermonindex (), on: 2007/4/16 14:00**[Image: <http://www.georgewarnock.com/VisionCover%20003W.jpg>]

The Vision and the Appointment

George H. Warnock

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And, the Lord answered me, and said, 'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him; but the just shall live by his faith" (Hab 2:1-4).

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read the book online here:

<http://www.georgewarnock.com/vision-main.html>**Re: The Vision and the Appointment (new book by George Warnock) - posted by crsschk (), on: 2007/4/20 0:13**

This is great brother ...

These writings may be copied and pasted, reprinted and distributed - without charge. Of course it is only right that we remind people to be accurate in their quotation, and complete - because we have known of instances where a few of Brother Warnock's words would be quoted - and then the individual would finish off the "quotation" in his own words. In so doing the reader may get the impression that this is the substance of what Brother Warnock wrote -- which may or may not be true.

None of these writings have been copyrighted, and it is the desire of the author to keep it that way. Nor do we sell these writings and we discourage others from doing so. We honor the command of our Lord, who said, "Freely ye have received, freely give." (Matt. 10:8). But as stewards of what the Lord sends in to finance this project...we do not send these books out indiscriminately. We seek to use wisdom and discretion in the matter; for "it is required in stewards, that a man be found faithful." (1 Cor. 4:2).

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Re: - posted by ADisciple (), on: 2007/4/20 1:59

"...A word in season to him that is weary."

Re: The Vision - posted by crsschk (), on: 2007/4/22 12:38

What a treasure ...

Can't help myself but to bring forth here the first chapter of this. Before that, a couple of notes. I can only speak for myself but there is hardly anything in my mind that surpasses sitting under the elderly in the Lord and listening, learning, absorbing their wisdom.

Dear saints, Mr. Warnock is **90** years young! Have read bit's and pieces and know just a little from mentions here in the past but this is just remarkable, more of his background can be read here; (<http://www.georgewarnock.com/bio.html>) George H. Warnock

Secondly and on a very personal level it has been a very different season, a time of great searching and best I can perceive one of great testing. There are times when the desert is called for it seems and though there have been thus far times of perplexity, 'dark nights of the soul' however one wishes to couch it in human terms, this has been most strange and *different*. Know enough of my tendencies and maybe they are yours in some form or fashion as well where we can become quite besides ourselves trying to figure out just what it is going on. The bombardment of questions, doubts, the examination best we are able to search our hearts, repent, pray for understanding ... "Is it 'I', Lord?". "Have I failed on some level? Harboring unforgiveness? Something I need to repair? Someone I have harmed? Unkind words ..." A multitude of considerations. Even further knowing that we *don't* know ourselves as much as we really think we do, going to the limit and that 'dangerous' prayer of Psa 139:23,24

Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting..

My own 'term' for these types of seasons is the seemingly absence of the Lords 'slight manifest Presence', that subtle but undergirding knowing that the Lord is near, is 'felt'. That which keeps things in perspective and thrusts us onward no matter what trying circumstances, situations, difficulties, problems we find ourselves in the midst of.

But again, this is different still. The Heavens are *brass* and barred and locked it seems. Even all the recent events of the past couple of months, of death and the great deal drawn out from that ... that I would not forget it, the deep, penetrating aspects of reality, spiritual reality on such a tremendous and ever approaching moment. The self approbation to keep this before my eyes and thoughts, to not "go back to normal". It is there and it is not forgotten but as strange as it may sound, it is also 'barred' from ... being let back into that particular sense of it and it seems this is but temporary. In other words or in more modern ones, I just cannot "go there" at the moment, try as I might. In the 8 or so years now since the great abduction from on high, have yet to sense such an absence, such profound *silence*. Carefully and with a great deal of honesty in not trusting this fallen mind and it's multifaceted complexities and beginning to sense that what may be going on is nothing more than a test. Reading Mr. Warnock's words below are just so profound had to unburden myself here with his rambling preface.

How often did the Lord ... jostle the disciples with His chagrin I guess it could be said about being "Dull of hearing", of "Little faith", and other similar sentiments? Fact is we often are, I often am on some level. The need for repetition and coming back to be seemingly 'simplistic' and staying on it for awhile, truly pondering again, denying that impulse that insinuates "I know this already" and allowing the cold water of these very principle and basic *facts* to awaken us. Found it quite profound indeed to just recognize so many things from just this short chapter. **Waiting** for one, but the other that just gripped me and smitted me for the sheer stupidity of not ... only realizing it but *internalizing* it was just this;

The emphasis is, How to become righteous before God. And so in Romans the apostle declares that we are accounted to be righteous before God, not by any works of righteousness of our own, but our faith alone is counted unto us for righteousness. When God declared to Abraham that his seed would become as the sand on the seashore, and as the stars of heaven, we are told that Abraham "believed in the LORD and He counted it to him for righteousness" (Gen 15:6). That is the simple meaning of "justification." It is a judicial word: the Judge declares to the man who stands before him: "I declare you righteous," or "I declare you guilty." Abraham had yet to be tried and tested a lot more, but because he believed in the LORD's promise, right there God declared him to be righteous, only because of his faith in what God said. This shows us how greatly God honours those who believe what He has said. Abraham's faith was counted to him as righteous

ness, simply because He believed God's promise to him.

God said

This is far beyond 'God said it, I believe it, that settles it'. Sure it's that, but it is much more than that. Part of my particular trouble and it seemed to be lurking about in the dark crevasse's of the cranium was just this matter. If my perception isn't completely skewed what it amounts to is just this; Sure I believe, of course I believe and it is as if the Lord said, "Very well, let Me pull My undergirding, the subtle sense that you have come to recognize ... Do you still yet believe?"

There is a great "of course" about this. "Thou He slay me yet ..." that is not the issue whatsoever, there is no quit or giving up or any other diabolical notion. Maybe what I am at pains to express is the sense of "Can you handle both My absence and silence?"

Praise God ... yes!

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## **The Vision and the Appointment**

*George H. Warnock*

### **CHAPTER 1 - THE JUST SHALL LIVE BY FAITH**

#### **Standing on My Watch**

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him; but the just shall live by his faith" (Hab 2:1-4).

Let us just look at the setting of this statement. Habakkuk was a true prophet, who carried a burden for His people. God had laid this burden upon him, so clearly that he could 'see' it: "The burden which Habakkuk the prophet did see" (Hab 1:1). But he carried the burden with a lot of distress because nothing was happening in the land, to relieve that burden. Israel's enemies were treacherous, and yet God was silent. The prophet grew bolder. He had to know why God had not come on the scene and changed things. So he went to his watch-tower, and waited for an answer from God. And God made this clear to him: the Vision is true, and it will come to pass, but only in **God's appointed time**. In the meantime, while the Vision seems to tarry, your responsibility is this: "though it tarry, **wait for it**, because it will surely come – but the just shall live by his faith."

#### **Though the Vision Tarry, Wait for it!**

God's appointments for us are generally not as we anticipated, because we just know that God is over-extending His time! He is always too late. What are You waiting for? You must know that Your people are in great distress now, and still You wait! If You would just come now, You could change things. This has been the cry of God's people in all generations.

But God does not spend time reasoning with us, because He knows we are not capable of understanding what He is doing. Generally He does not answer the questions we ask, but He answers the questions we should have asked. And this is the answer He has given to all generations of time, who have come to Him and unloaded their many concerns as to His ways. "**The just shall live by his faith.**" I recall many years ago in my studies, that these words were quoted by the apostle Paul in three of his epistles. As I meditated on the passage in its three different settings, it became evident that in each of these epistles, the apostle was using this clear statement of faith, and setting it forth in a threefold dimension. So in these 3 epistles we have a beautiful trilogy in this one statement: **The Just – Shall Live – By Faith.**

**To the Romans:** "For therein is the righteousness of God revealed from faith to faith: as it is written, **the just shall live by faith**" (Rom 1:17).

The emphasis is, How to become righteous before God. And so in Romans the apostle declares that we are accounted to be righteous before God, not by any works of righteousness of our own, but our faith alone is counted unto us for right

eousness. When God declared to Abraham that his seed would become as the sand on the seashore, and as the stars of heaven, we are told that Abraham "believed in the LORD and He counted it to him for righteousness" (Gen 15:6). That is the simple meaning of "justification." It is a judicial word: the Judge declares to the man who stands before him: "I declare you righteous," or "I declare you guilty." Abraham had yet to be tried and tested a lot more, but because he believed in the LORD's promise, right there God declared him to be righteous, only because of his faith in what God said. This shows us how greatly God honours those who believe what He has said. Abraham's faith was counted to him as righteousness, simply because He believed God's promise to him.

**To the Galatians:** "But that *no man* is justified by the law in the sight of God, it is evident: for, The just shall live by faith" (Gal 3:11). Paul had preached the same gospel to the Galatians as he had to the Romans, but somehow there came into the Galatian Church some teachings of Judaism that were 'bewitching' the people (see Gal 3:1). They had to admit, O yes, we are justified by faith, but we must also keep the Law, obey the ordinances as required by the Law, if we are to remain righteous in the sight of God. So the emphasis Paul makes here to the Galatians is simply this: The rule by which we are justified, is the same rule by which we are to live before God. We are justified by faith, and so **we shall** live by faith. Those old rituals of the Law are not for us. We do not need to "observe days, and months, and seasons and years," as many were teaching in that day. Daily we are to walk in the Spirit, and live in the Spirit, by faith. One day in seven is not enough; it must be every day. This is God's rule for His people. A rule? The very word sounds like another law. And indeed it is another law, if we understand the difference between laws that pertain to human behaviour, and "the Law of the Spirit of Life in Christ Jesus" (Rom 8:2). Why do we not consider the Law of the Spirit of Life to be higher, much higher, much more glorious than the Law of Moses? It can only be because the Church of Jesus Christ who profess to be a people who are born of the Spirit, are not manifesting in their lives the beauty of the "fruit of the Spirit." May God shut our mouths when we boast and argue about "justification by faith" if in this so-called state of faith we are manifesting the "works of the flesh" instead of the "fruit of the Spirit."

**To the Hebrews:** "Now the just shall live *by faith*" (Heb 10:38). In writing to the Hebrews, the apostle must emphasize the quality and character of true faith. We are justified by faith, and we live by faith. But true Bible faith is also an enduring faith -- it is not just a mental assent to the truth.

Dare I say that in many cases, **this kind of faith** may be less than the faith of devils? For often there is no fear of God, while "the devils also believe, and tremble (Jas 2:19).

On the Day of Pentecost, after Peter preached to the crowds assembled for that great festival, great conviction gripped the people, and they cried out: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37,38).

Then on one of Paul's missionary trips he had come to Miletus, which was close to Ephesus where he had spent much time in the past; and he sent for the elders of the Church to come and meet with him before he went on his way. He reminded these elders of what he had taught them, "testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Bible faith is 'the faith of God,' the faith that He imparts when that man or woman or boy or girl is convicted of their sin and rebellion, and confesses with his mouth the Lord Jesus, and believes in his heart that God raised Jesus from the dead (see Rom 10:9,10). And then if we truly believe from the heart, God imparts the witness of the Spirit, the assurance that God has received us into His family (see 1 Jn 5:6).

If we are truly born of God, the Father is faithful to correct us along the way. He will not spare the rod. He loves us too much to let us go our own way. The 'mother churches' are inclined to excuse their children. But Father God is jealous over His sons and daughters, for they are born of royal blood. When they err in their ways, He is faithful to take notice and chastise them, yet with much love and mercy. His desire and purpose is to bring forth in their lives the character of the Son of God, who is known as "the Firstborn among many brethren."

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb 12:6-8). Mother Church may insist, These are my sons and daughters. But Father God may say, I am not their Father. But we have this confidence, the Lord knoweth them that are His.

The clear message to the Hebrews is that faith is a pure faith from God, and that it is an enduring faith... "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee" (Heb 6:13,14). He swore by Himself, because there was none greater to swear by. He spoke "two immutable things." He gave His Word ~ and confirmed it with an Oath. Very certain, is it not? Now let us hear the next verse:

"And so, after he (Abraham) had patiently endured, he obtained the promise" (vs 15). The promise was as sure and certain as God's Word and His Oath. But God subjected Abraham to much trial and testing, and his faith was strengthened by the trial, causing him to endure to the very end.

(<http://www.georgewarnock.com/vision-main.html>) The Vision and the Appointment

**Re:, on: 2007/4/22 14:10**

Quote:

-----What a treasure  
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And this looks to be from what I read, food for the soul.