



Tarry Ye in Jerusalem

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Luke 24:49

Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.

This writing is a natural successor to the previous writing “The Power of God to Accomplish His Will”. The question will arise, to those who see the need for walking in the power of God, “How does one obtain this power? What must man do to receive the anointing of power to perform the commission of Christ?” I have thought on these things in recent days, and would like to share those things that I have been led to consider from Scripture.

The Spirit has brought me to a point where I understand that I can go no further in performing His will without an endowment of power from God to accomplish His Kingdom purposes. I have been allowed to come to a place where before me are doors of bronze and bars of iron, and the way before me is completely sealed off. No human energy will take me through those things that have sealed off my way. Only the Spirit of Yahweh can shatter the bronze doors and cut through the iron bars that block my path. Like the Israelites at the Red Sea, with mountains on either side and an impassable body of water before them, only God can make a way where there seems to be no way.

This is a merciful place in which to be brought, for when we are completely stymied, when we have not the least hope that the strength of man can take us one more step forward, then we at last sit down and look to God to perform His will. When Yahshua commissioned His disciples to be His witnesses (literally martyrs) in Jerusalem, Judea, and to the uttermost parts of the earth, He instructed them to first TARRY in Jerusalem until they received POWER to perform what they had been called to do. It is apparent to me that as Yahshua’s witnesses, the church has failed terribly in this regard. We have wrongly assumed that because the early apostles and disciples experienced their Pentecost 2,000 years ago and power came upon them, that we too as their successors have received the same power. Each person must receive power by experiencing their own Pentecost, and the pathway to this Pentecost is the same for every man and woman. Pentecost always follows the crucifixion of Passover, and is in fact dated as fifty days from Passover.

We must remember that ALL things in the Old Testament were written for our benefit, and something as prominent as the feast days of Yahweh must hold very specific revelation for us. Yahshua was the pattern Man, and He showed forth the pattern that we must all be conformed unto. Of the Overcomers we are told in Revelation that “they follow the Lamb wherever He goes”, and the meaning of these words includes the thought that where He has gone, we must also go. As He went to the cross, so must we as His disciples also go the way of the cross. As we do, we too will be seated at the right hand of power, and we will be clothed with the authority and power to be the executors of His will in the earth. We must go through Passover to get to Pentecost, and those who delude themselves by saying that because Christ went the way of the cross that they need not do so, have denied the witness of Scripture and the testimony of the Lord. They have become enemies of the cross and they will not arrive at the promises that are given to the Overcomers, but will remain in the place of which Paul spoke, “Having a form of godliness, but denying the power thereof.”

That we must all go the way of the cross is the testimony of Christ and all the apostles.

Matthew 16:24-25

Then Yahshua said to His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.”

I Peter 4:1-2

Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God.

This message which I am writing will only find reception in the hearts of a remnant of believers, for most having viewed the path of the cross and of suffering have turned back another way. They have heaped up to themselves teachers to tickle their ears and tell them that which they have desired to hear. What does the flesh want to hear? It wants to hear that the flesh need not die. It wants to hear that the flesh and soul of man can remain intact and unbroken, that there is no necessity of experiencing a personal crucifixion in order for the life and light of Christ to be released in and through us. Some care little that there is either light or life being expressed through them, for they think that if they can only live for self now and have heaven when they die that such an existence will suffice.

For that remnant that has not avoided the cross, but has instead embraced it in order that they might follow hard after their Lord, fearing lest they should fall short of His will for them, this

message is given. I do not say that we are ever free from the cross in this life, for we must finish the course set before us, but there is a time when having been sifted by Satan, and our faith having not failed because of the intercession of our Lord, we are brought to a place of Pentecost where we are endued with power for service.

We may have walked with the Lord for some time, and we may have been given authority for a season to cast out devils and heal the sick and preach that the Kingdom of God is at hand, even as the disciples did when they knew the Lord according to the flesh, but this brief season of ministry leads to a season of night where little ministry can be done and the dark night of the soul comes upon us. In this season we know sifting and crucifixion and despair and many fears, but the Lord supports us through them all, and we find that the confidence that we once had in the flesh is now shattered and we must lean upon the Lord for all things.

These experiences bring us to the doors of bronze and the bars of iron that we know we cannot open. A further calling and ministry lies ahead of us, and a deeper life in Christ where we no longer walk with Christ, but where He is in us, and the life that we live is no longer our own, but His. We see a place before us where we no longer live, but Christ lives in us. How many saints can truly say that Christ living in them is their experience? I have heard many try to explain Paul's words here as something less than they really are. I have heard many try to spiritualize these words, but I have known few who have lived them and known them as their experience, for in order for Christ to be our life, our old life must be put to death, and this death of our old life is a painful and sorrowful process that few are willing to endure.

The working of the cross in us shows us how truly impotent we are in our own strength to accomplish anything for the Lord. We may truly know that we have been given a commission and that we are called to be the agents of heaven in the earth, but we see that we are not yet equipped with that which is necessary to serve in this capacity. We must have an open heaven where we too, as Christ, can say, "I was always beholding the Father", and "I only do those things that I see my Father doing", and again "I only speak those words which my Father commands me to speak." Such is the necessity of one who would be a faithful ambassador of our Lord, doing His will and carrying forth His work in the earth. Beyond this we also need to receive the power to accomplish those things we see the Father doing.

Pentecost was the occasion for this power to come upon the first apostles and disciples of our Lord. All of the 120 gathered in that upper room had been partakers of the life and sufferings of Christ. Though they had not endured a physical crucifixion, they had truly gone

through many pangs and sorrows. Some had been sifted most severely, and all had known the despair of that dark season when for a time the Savior had been taken from them. Some knowing not what to do, in their desolation and loss, returned to their fishing nets, or other occupations. What a crushing was theirs when they saw their hopes for the Kingdom being established on earth through their hands suddenly snatched away.

Even so, I suppose that God will lead all His children down similar paths where what was once a bright hope, becomes dim and obscure and we wonder how our hope can ever be resurrected. We are shown this process in type through the lives of Abraham, Joseph, Moses, David and others, for all were given a promise of some promotion, some great task, or some blessing for the world being released through them, only to see this bright promise delay until any illusion of it being accomplished through natural means had died. Thus Abraham saw his flesh grow old and impotent, Joseph saw the possibility of release from prison die when the cupbearer forgot him, Moses after having such great promise in Egypt was emptied of all his fleshly confidence through forty years of wilderness existence, and David also having begun to rise in the Kingdom was suddenly forced out and spent years in caves and wilderness places as the promise tarried.

The word of God to all of us is that through faith and PATIENCE we will receive the promises of God, and this patience does wear on us most severely at times. How difficult it is to be told that you are called to be a king, and to have visions of doing wonderful things for the Lord in this capacity, only to find that you must first experience desolation of soul and many sorrows before arriving at that which was promised. Yet how needful is this time of crushing that we might never again think that we can do anything for God by our power, but that we must look to Him to accomplish all things.

The disciples then, having come through the crucifixion and the forty days of seeing the Lord, are instructed to tarry in Jerusalem until they receive power to be the agents of Christ in the world. The task ahead of them was more than they could accomplish by human strength, and the present day desolate condition of the church, her powerlessness, her fall into gross immorality on every hand, her tolerance of false doctrines and deception, her inability to deal with demons and sickness and other pressing needs, all testify that the church today cannot accomplish her task apart from the power of God. Power only comes to those who have embraced the cross, and the church despising the cross in this day has settled for a powerless religion.

I believe there are a number in this hour who have not shunned the cross, and they are looking for God to place an anointing upon them to "repair the ancient ruins", to "raise up

the former devastations" and "repair the ruined cities, the desolations of many generations" (Isaiah 61:4). These ones long to see Jerusalem, the people of God, once more made a praise in the earth to the glory of Yahweh God the Father.

Perhaps the Spirit has revealed that you are to have a part in this glorious work, perhaps through a dream as Joseph received, or through the word of a prophet as David received, or perhaps through an inner knowing such as Moses had when he first set out to deliver his people. As the cross has worked in your life you realize that you are impotent to birth anything of consequence in the kingdom. The calling before you cannot be performed with your natural attributes. Your confidence in the flesh has been shattered, and now you look only to the Lord to perform His work. Before you are doors of bronze and bars of iron that only God can open, so you look to Him for His power to perform the call. You hear then the words of the Lord:

Luke 24:49

Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.

You may see the need for power. You may know the necessity of a greater anointing and of a deeper revelation of Christ in you, but you ask, "What must I do to attain it?" The Lord answers, "Tarry."

"But Lord", we may say, "is this all? Should I not fast, or pray in the Spirit, or do some work to cause the Spirit to fall?" And the Lord answers, "Just tarry." For ten days 120 disciples of the Lord tarried as they awaited the coming of the promised Spirit. We are not told that they did any "spiritual" work. But what they did was not easy. They had seen the risen Savior. They had seen Him ascend into the clouds on high. They heard His charge that they were to be His witnesses, and how they yearned to be about the Father's business! There was a whole world outside of their doors that needed to know about the Savior who had risen, yes, risen from the dead! The good news that Yahshua had come as God in the flesh and had died for the sins of men just screamed out to be proclaimed, and the Lord had said "Tarry!"

What a task this was which was laid upon this 120. They were not told how long they must tarry. We are not told that any had the insight to know the significance of the feast of Pentecost. They may have had no idea how long they were to wait in expectation of the Spirit falling upon them. But wait they must. Had they attempted to go forth and be Yahshua's witnesses apart from the power of the Spirit, we would never have read of three thousand souls being saved on Pentecost, or five thousand saved when a lame man was

healed. We would not have read that these men turned the entire world upside down in a few short years. All of this required the power of the Spirit.

This call to tarry is of vast importance. Only when we die to our own will, thoughts, and ways and come to a place of rest before God where we choose to no longer do our own works, but only the works of God, only when we enter into this place of Sabbath rest, can God entrust to us the power of the ages to come. The word tarry in the Greek is “kathizo” which Strong’s defines as “to sit down”. In our flesh we must sit down before we can rise up in the power of God. God cannot place His power upon those who are still walking in the power of their fallen Adamic nature. These must come to a place of rest first, a crucifixion must be experienced, before the power of God can be released.

This truth is seen in a myriad of places throughout Scripture. We see it in the sign of circumcision, which is a removal of the flesh. This removal of the flesh is very painful, and it too brings man to a place of rest where for a season he can do no work.

Joshua 5:8

Now when they had finished circumcising all the nation, they remained in their places in the camp until they were healed.

We see that once the flesh is removed that the people must tarry for a season. The event described here in Joshua occurred immediately prior to Joshua (Yahshua) leading the nation of Israel into the land of promise to perform the great work God had set before them of destroying the inhabitants of the land and taking possession of their inheritance. The pattern is seen here that before a great work of God can be performed the flesh must be cut off and a period of tarrying ensues. We see this pattern also in the very first act of circumcision.

Genesis 17:24

Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Genesis 21:5

Now Abraham was one hundred years old when his son Isaac was born to him.

Abraham had been given a promise of a son being born to him many years earlier. The promise was not realized immediately and this led Abraham to consider that if he were to see this promise fulfilled while his strength still lasted that he must help God out. So in his mid eighties he took Hagar the Egyptian, who represents the world and its ways, and he had a

child by her. Yet because this child was born of an act of the flesh, and not by the power of God, Yahweh rejected this son. Abraham was uncircumcised when he had Ishmael, signifying that he was still trying to accomplish the will of God through the power of human flesh.

Do we have eyes to see that the church is also uncircumcised in their actions today? Can we see how much human effort is spent upon trying to accomplish the will of God in the earth? As wood, hay and stubble, all this work of the flesh will be burned up and will not remain in the presence of God. Only that which is performed through the power of the Spirit will remain.

Abraham was 100 years old when Issac, the child of promise, was born to him, and it is very significant that he was 99 when he was circumcised. Before the child of promise could come forth the flesh of Abraham had to be cut away. This also brought Abraham to a season of rest while his body healed. Following circumcision (a type of crucifixion), and then tarrying, the power was given to Abraham from God to raise up seed from his impotent body and his wife's barren womb. This impotent body and barren womb were the doors of bronze and bars of iron in Abraham's life, yet God was able to open that which man could not.

In this hour we look for more sons to be born, the sons of Zion. These sons will walk in the authority and power of Christ, as kings and priests in the earth. How then will these sons be birthed? Will sweat and toil and pain be the instruments through which they are made manifest? Will the church, as a natural woman, go through labor to birth these sons? Will she produce them through her own natural efforts? We are told that she will not.

Isaiah 66:7-9

Before she travailed, she brought forth; Before her pain came, she gave birth to a boy. Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons. "Shall I bring to the point of birth and not give delivery?" says Yahweh. "Or shall I who gives delivery shut the womb?" says your God.

Many even now sense that they are at the point of birth, yet as a babe shut up in a womb they cannot come forth. A longing to come forth from this place of confinement is present, but no human effort will accomplish it. This entrance into the power and authority of sonship will not be manifested through sweat and toil and human effort. Not like a natural child will this one come forth. But as rest comes upon the body of the woman, her sons will come forth without labor and without pain.

What then must we do to enter into this place of authority and power before God? We must tarry. We must come to a place of rest before God, and we must look to Him to perform that which we cannot. For He has said:

“I will go before you and make the rough places smooth. I will shatter the doors of bronze, and cut through the iron bars, And I will give you the treasures of darkness, and the hidden wealth of secret places, in order that you may know that it is I, the Lord, the God of Israel who calls you by your name.” *

If you see your own impotence and the barrenness of your human efforts to birth anything in the kingdom of God, do not despair. The Lord has said, “Shall I bring to the point of birth and not give delivery?” He will perform what we cannot. Place your hope and trust in God. Surely, He will accomplish salvation for the earth, and He will not delay.

* This paragraph was received as a prophetic word from another brother in Christ.

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