

# Complete Surrender

by A.W. Tozer

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*A.W. Tozer's sermon emphasizes the necessity of complete surrender to God, prioritizing His will above all worldly influences and personal desires.*

**Duration:** 43:16

**Scripture:** Genesis 6:8, Psalm 57:9-11, Psalm 108:5, Psalm 149:6-9, Luke 9:23, 1 Corinthians 15:34, Revelation 3:16

**Topics:** "Absolute Surrender"

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## Description

In this sermon, the preacher emphasizes the importance of surrendering oneself to God and sacrificing for His glory. The speaker talks about the need to prioritize spiritual matters over worldly desires and distractions. They mention the concept of being caught up with the masses and the importance of staying connected to God and fellow believers. The sermon also highlights the power of prayer and seeking God's mercy and protection in times of trouble. The preacher references various Bible verses, including Psalm 57, to support their message.

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## Transcript

Since the book of Psalms, Psalms 67, Psalm 67, the merciful unto me, O God, the merciful unto me, shall my soul be kept within thee, yea, in the shadow of thy wings, till I make my refuge, until these calamities build up. I will cry unto God most high, unto God that performeth all things for me. He shall send from heaven and save me from the repose of him that has brought me up.

God shall send forth mercy unto truth. My soul is among lies, and I lie even among them that have set on fire, even the tongues of men who speak of spirit, and all that bears tongue are sharp-swords. These are the spires of old God above the heavens, lest thy glory be in the whole earth.

They have prepared the net for my steps. My soul is bowed down. They have kicked the pit before me, into the midst, whereof they have fallen themselves.

My heart is sick, O God, my heart is sick. I will sing this praise. Awake, O my glory, awake, soaring high.

I myself will awake early. I will save you, O Lord, among the people. I will sing unto thee among the nations.

For thy mercy is great unto the heavens, and thy truth unto God. These are the spires of old God above the heavens, lest thy glory be above all the earth. Now, the man who wrote this psalm is David, and David

found himself, what he calls, among lies.

And he describes them as persons whose feet were steel and arrows, and whose tongues were like sharp swords. There was no sin to them, except that they were like David's. These men who were like lions, and whose feet were like spurs, and whose tongues were sharper than the sharp swords.

They were like David's, and David, who is a dear God member, demanded this, and so he immediately did the same that all the other sons of Aaron were doing. He put God between him and his own. There is a lot of history here, but David was confident to know that to turn this into a permanent history required not that David be exalted, but that God be exalted.

Now, a lot of it would have said, "O God, thou who told me of this victory, make me invincible, and remove this abomination, and give me the victory." But David didn't. Nowhere in the psalm did he, but he said, "O God, be thou exalted above all the earth." He knew that to take victory by the eternal exaltation would be to take a treacherous shortcut to a victory which could only turn into defeat at last. God must be exalted, and David must be obeyed.

Now, how could he, or any man of the sharp teeth, would have destroyed David? Now, I would call attention to the inverted relationship that exists between God and the world, and the singular trouble of the world in which the world lies right there in the normal position, the normal relationship between God and mankind is that God is in heaven and man is on earth. God holds and man is unholy. God is all and man is nothing.

God forever is, and always must be, first in sequential order. He was before the world was. He was before man was an angel, or archangel, or serpent.

He was first, and the health of the universe requires that this order be preserved. We must be above and beyond existence. First, proper living organisms.

We belong to God, and we must be above, and then we are above, and man below, and man understands that, and believes it, and takes his position there. This order is without question. But if a man has to keep himself above God, or tries to keep himself above God, who do you think can come through? God is above, exalted in dignity and in honor, and always this must be so.

But, you know, men have turned around the other way, and they're put down second, and they are first, and this is the trouble with it. Now, I wish that I could say, they and we. I wish there were a line as sharp as a razor blade, and as wide as the gulf of separate diving under the, under the river, but there is no such separating line.

The truth is that the church people are greatly influenced by the people of the world. We enjoy their philosophy, we listen for their radio, we watch their television, we read their newspapers, we listen to their politics, and when we are converted mostly, we bring over into the church the same inverted philosophy that lives out in the world, and we make a lot of it. But, when the church is down, God is put down and left.

You'll find it that way. Now, millions of people call themselves by that name and pray to it, but the true place is God with relations to us. I want to ask you some questions, and let you answer them.

When the church is between God and money, who will be buried in the church? Who will? Now, I realize that there are some people who give very generously to the Lord's work. They give so generously that you

can hardly believe it, but if you knew what they had left after they did what they did, you would consider it heroic at all, because we give not according to what we give. We give according to what we have left, and when it's finally the choice that's been made between money and God, every Christian doesn't hesitate.

Now, he's a shit talker, and he's a clueless thinker, and he can even make a nice prayer about it. And, he goes to God and tells him very kindly why he's got to be petty. But, he, of course, doesn't put it like that.

He doesn't put it that way at all. Like the old pastor that's about to be done. He's been praying for years.

It didn't work, so he gives him some flowers and a suitcase, and everybody gets up and tells God what to do with it. But, actually, he sent it. He's done it.

But, they are kind as nice as they can be. I remember hearing this one speaker, Joe Martin, who lived out of this place in the Indian center of Portland. At the beginning, he went on a mobile, and he said, flowers for the church.

That's all. Flowers for the church. That's what he knew.

He recognized. He smelled them, and he knew there were flowers for the church. So, he goes to God and prays, and tells God how much he needs to earn to make his money.

And, what a man has to choose between God and ambition. And, he says, even in the churches, even in the live churches, if you only knew, if you knew a good number, how many popular singers these days got their start in church choirs, you would be heart sick. They were in the church choir as long as that's all they could do.

But, when they found out that they were wandering somewhere else, and could make a name for themselves, and sell a few hundred thousand records, they promptly walked out of the church choir and went to the world. And, let those same people, many of them there are Christians, and I heard of one group of singers that left the church choir and they gave ten percent of their money back to that church, but they're wandering nevertheless. Ambition has won over God.

Then, when it comes to fleshly enjoyment, is it God or is it the fleshly enjoyment when we come to make ourselves? Shall we give up the fleshly enjoyment and take God, or shall we try to compromise, or shall we go away to fleshly enjoyment? Most Christians choose fleshly enjoyment, but there have been enough Christian literature, particularly Christian fiction, that they know how to work it. They smoothly can fix it all up for themselves, but God knows who wants it, and who owes Him a duty. Then there is marriage.

Now, I've been in the ministry since 1919. I've been in the Alliance ministry since 1919. I took my task in the Alliance in 1919.

I was ordained 1921, I think. And, of course, I've married a lot of people, and I have a lot of proposals. And I try to keep myself clean on that.

But up to now, I've never known but one place where God would put ahead a romantic story. Now, there may be cases that I don't know about, because I don't know all systems they know. I don't know, and so it could be that you know cases where a woman carefully, tenderly, and with a broken heart gives up where they are.

I don't know. Maybe I've forgotten some. But up to now, I can only think of one couple.

They should not have married, and so they asked me about it. One called me and said, would I like to talk with you? And I said, do I know what you want to talk to me about? And he said, yes. And I said, you don't want to talk to me at all.

You know what the scripture is. Do what God tells you. Then, in a little while, he called me, and she said, could I talk to you, Pastor? Do you want to talk to me about the same thing that Paul told me? He said, yes.

And I said, you don't want to talk to me either. You know what you should do, not do it. So, that night, they met in her apartment, or her home, and they got down on their knees, and she told me afterwards, she said, Mr. Tozer, you should have seen Jim die.

He said, you died for me, sir. And they never talked together again, not ever. You died.

They died because they knew they ought not to marry. And he said, God loves their children, but it's not very welcome that God loves their children. I said, no, I don't think I did.

Not very long after that, he was an engineer on a railroad. Not very long after that, he was hurled from a plane to Toronto. On a railroad, man, it was.

Two trains, up the street, two trains, he was into the city. That was not a good thing, but God wanted me to do it. It was not very long.

I go to Niagara Falls, to Cambodia. Another one called, said, good night, let me meet you. Then, one of them gets in the car with me.

God just can't wait, not even now. And when it's choice between God and friends, who usually wins? You, my old friend. When it's choice between God and self, who usually wins? Self.

And so, the world started out as old as we were then, and only later things are like today. Old Thursday, the birds, the sun, moon, and stars. Caterpillars crawl underneath, and the elephants and lumbers to the jungle.

They're all the right place. Nature goes on, but whenever man's time will increase, this monstrous inversion is found, and instead of God above and God in front of, God is put down and man is put up. Now, my dear friend, I'd like to make it very easy for you.

Look, your, this superintendent used to make news that it was happening here this year, that I wouldn't break my wrist having any of them back. They knew that. And they knew that I would not bring any banana oil with me.

They knew that. They knew I wouldn't break it. They knew that I would tell you the truth, and they wanted me to.

So, you have to listen to that behind me, because I'm going to tell you the truth, and I'm going to tell you this, that in your Godly joys and your faith, you are in an abnormal relation to God. You may have accepted Christ. You may have spoken the Bible.

You may have done a semester of teaching and now you have to work it. You may be teaching in the Bible. You may be doing other things, but in your Godly joys and your faith, you know to tell it.

So, you can't do what you don't need. Things won't be right, and this is an integral part of the teaching of Jesus Christ. Let me take up this cross and follow me.

Let me take up this cross and follow me, and I obey it as it come of him. But, we do not expect that everybody will take it seriously. We smile at Jesus Christ, and he's wonderful, but in fact we'll know better now.

When we don't take up the cross, we make our own plans. The man who's taken up his cross has no plan. He knows that he has a minute, he'll be dead, and there's somebody else who made his plan for him.

The man who's taken up his cross isn't coming back home. He lives with Christ for the last time to his family. He thinks that the cross came to him.

But, for you and me, and this bachelor's day, the cross is a way to escape hell. It's something you sing about. It's something you put on top of church people.

And Jesus said, when you come to me, let me forsake house and home and husband and parents and life-affairs, everything that he has, he shall forsake. You can figure that out. And we say that we should just, as young people, forsake us and leave, and we can't handle it.

I don't want anybody to malign young people like that. I know better. Young people are just as eager to follow Christ all the way as some of you older people who have lost you.

And you don't drive young people away by preaching the cross to them. You may drive some of the Rockefellers away, but they have never been. But you certainly will not drive them away in numbers.

The people of God are afraid that if they tell the truth, people will run and leave them. Never will it work that way. Never.

They'll be rejected and won't renew it. Now, you know that in our time, we've made a little arrangement with Jesus. He bears all of dying, and we do all the wrathing.

He bears all of giving up, and we do all the blessing. But in our time, we've loosed and loosed and loosed. In our time, we've cut the gates and dug the lake, and we're happy and joyous, peace and knowledge, and we've been rocked, and we're all over the continent.

You'll find old folks sitting there. They've been coming to me now since the first Roosevelt was in office, and they feel a hero because they give up their coffee, and they come and rough it, rough it. Here, this is beautiful paper.

Rough it if you want to go to some town. Well, anyhow, they're here, but they're the same old boys they were and they have more girth, and they don't walk as fast, but they get older and older, and settled down into a dock-laden, half-and-half, half-suitable, half-early, half-dog, half-flesh kind of Christianity. Then Jesus said, I'll shoo you out of my mountain.

Once those same middle-aged people were bred out of young people, looking to the youth of Angelus. They even came and worked on an oil mason, but they wouldn't go all the way. They just wouldn't do it.

The result is now they've compromised. They're back home around the door, and their pillar is in the church back home, but they haven't got anything, and the young people that have been bred under this

tough labor of the pastors, looking at them, just assuming that Christianity isn't much of anything, because there's no examples to any of that. They took their last witness, and they rebathed in heaven upon earth, but they hadn't got anything, nevertheless.

They hadn't got what we write about. They hadn't got what they sing about. They hadn't got what the church stands for, and it started when they came to a place where they were to take up a cross, and they wouldn't say it.

And they wouldn't say, He thou deservest. They said, God, we are really very deserved, but don't forget me. I forget who it was, maybe C.S. Lewis, who said this penetrating thing.

He said, there are two kinds of Christians. The Christians that say, Thou wilt be done, and the Christians that say, I don't know, God, have it your way. God says, I've got that penetrating, my brethren.

Some say, Thou wilt be done, and some say, I don't know, God, have it your way. And there's so many like that. Sire Christians who have surrendered their life at the dentist's tireless.

They haven't come and said, good God, between heaven and the temple, and said, dear, I have walked over these without going over them. I want to put in your hand, I want to put in your hand the lever to move mountains if you'll take it. I want to put in your hand the ladder to climb to the kingdom of power if you bear the promise.

I want to put at your disposal methods by which you can have richness of energy through it, and full satisfaction of your cultivation, and a wonderful life that they want to live there, and it's all in place. These are the ones that we know. And it is, my brethren, it's an awful lot of plurality you won't understand, and you won't need to understand if you'll take that position.

That's all. A lot of us that can live there are very, very good at various things. Good And they're very quick at it, but they have never said, I wonder if you would do it, or if you will do it, tonight.

I wonder if there are some here who could say that I was in the deep of your soul. Oh, God, catch myself in my sin. Catch myself in my sin.

Let it cost me anything down the dress. Let it cost me anything. Well, let that girl be above my possession.

I will never be able to say that. But if we come to God and have an understanding, and say, God, I want that girl to be above my possession, anything that I have. That sweet car that you will get pinching up on me, fella.

That's a royal rattle when you pull away from the curb. Take it to the girl if you must. Do not let her be above my possession.

And all of you have, and you're rulers, people, you know where life seems, and you know where the trouble has been around a long while. If you're in Missouri, you'll see so many things you wish you hadn't seen. Here's what I've seen in these cities.

I've seen young people now grow up, rear their families, give them a living in an apartment or in some simple place, and struggle, and bring them up, and then they get married and go, and they leave a couple and get a life, and not so many expenses, and a little more income, and so they decide that they can afford a flip-level house with a good bath, and so they do, and they go out there, and pretty soon it's too far

in, and the church begins to lose, and they sit around and then compromise themselves with a religious TV program coming out, and don't come to church. And you'll find a lot of people with the reasons they stand for the fourfold God. But they're dead nevertheless.

They died a while ago, and they're not worth killing, they're not worth burying, they're not worth the grease that would come out of them if you rendered them in a corner. And the city churches, many of them in the East, are dying because we have had those in the East. And they're dying because we have had those in the West.

And they're dying because we have had those in the East. we have had those in the West. And they're dying because we have had those in the West.

He's still a Christian, but he's back with his old friends, so he's not a Christian. So, here's the point of this debate. To get victory over your friendship, tender-heartedness, always you give up your friends in order to get the friends.

You give up friends in order to get the friends. The one friend, that friend that I could... I read a little earlier in my book, and finally I can look at some text. It was used to talk about the man that is a friend that's a bit closer than a friend.

Some of those sweet old Christians, old brothers of Coles, old brothers of Caithness, and some of those... There is a friend that's a bit closer than a brother. Well, this is what Scripture says to Jesus, and he's a friend. He's the kind of friend that'll stick.

But the other is old. I wonder if there are those here who are letting friendship get you down. Some of you young fellows are here at camp, but at that point, you're these four bamboos with bones, with greasy hair, and a sad face.

And you don't cry for them to give them up, and yet you don't cry for them to go with them, and you're miserable. You know what you need to do? Cut clean, clean for all that's in you. And there are some of you there that have praised yourself because you're so deceitful.

Because you love Jesus Christ, and you stop and start working on a concept of male humility that looks at you, and you like him, and will never love him, never want to go out with him, and you can't decide whether it's Jesus or that guy. And some of you are here, and you're trying to cover up, but your friendships are ruined. I love you, Lord God, above my friendship.

No man is where he should be, no young person is where he should be. I'm told, Jesus is first, and there isn't a friend in the world who wouldn't be there for Jesus' sake. I don't believe that we're a new fashion of Christians until we have reached the place where God's the only friend we have, and we'll give up everything for God's sake.

And then when we get there, so that God is all that we need, then you'll send us a thousand friends. But they'll be good friends, and they'll be good for us, and we'll be good for them. And you'll have friends all over the world, on the mission field, of all colors.

You'll have good friends, but there'll be friends that ask you, and don't hire them. And then, we've got to say, do not jog it over my face. Some people have only had fun, no matter, and were even made fun out of the cross.

The cross was a jolly thing. Now, the cross never was jolly in the day when they nailed men on it. Never was it jolly.

Now, the cross was the instrument of execution, and the instrument of execution is never a pleasant thing. Nobody jokes about it, or is embarrassed. His head is empty.

Over in New York State, at Parkland in New York, I went in for St. Clem's Christmas, and was shown through, and they cut me in the electric chair and strapped me in. I wasn't singing, so I was just there by request. They were showing me around.

Fine-looking young fellow, blond, handsome young fellow, and I said to him, Are you a, are you a, one of these, are you a, where you at? He said, he interrupted me. I'm one of these legalized killers. Then, he showed me his straps.

He said, he's got his broken straps. He said, there's a great big Hungarian. How awful is this man? He was electrocuted here a few days ago, and he was so powerful that when the Jews hit him, he lurched forward and broke that strap.

And, I asked him about those thirteen steps from the green door of his chair. I asked him what parts he had, and he told me his parts. I said, you look at the way I put them in the refrigerator.

Cool. Now, everybody was shocked, and they would have told me there was, quote, more foreplay to talk less about dead people. But, listen, friends, listen.

That is the modern cross. In the days of the Romans, they didn't have electric chairs. They had crocks.

And, when a man was considered not worthy to live any longer, they put him on a crock till he died. Just as when we consider a man's society to have demands on where he should live, they put him in an electric chair till he died. And, yet, we're going to have our pleasures as children, and we're going to have our time in our country, and then our reputation.

There are those of us who want a reputation. We're ready to suffer, and we're ready to give up a lot of things in order that we might have a reputation. I want a reputation as a great preacher.

I want a reputation as a good singer. I want a reputation as a leader. I want a reputation as a writer.

I want a reputation, we say. For just as long as you want a reputation, you're still not very hard to beat, brethren. My wife said all that now, that if you want to be known as somebody, if you want to sit in a gate and have people bow to you and have a reputation, no good, no good, until you die of that reputation, and are willing to do nothing at all, and willing not to be known at all, willing to work behind the scenes unheard of, you're not what God can use.

Remember, if I'm talking to any young fellow that's got ambitions to be another Billy Graham, don't have mercy on you, junior. You'll never have mocked a Billy in the kingdom of God until you're ready to never be heard of at all, until you're ready to drive the garbage truck to candy can. Now listen to me.

Until you're ready to go down and down and down, God cannot use you. Your whole church will use you. Sure, if you're good-looking and got a lot of personality, and got a bunch, a lot of bounce in your knees, the church will use you.

Sure, a modern church, a modern evangelical church is geared to that kind of thing. A man doesn't have to die and be filled with the Holy Ghost to be used in the modern evangelical church. He just has to have a lot of personality and flip past.

That's all. Or, have somebody praying for him in the hall, who bounces in there and found something, and bounces on and found something else, but it's all flesh. The world is in it.

He's never died. He's ambitious, and wants pure Jesus after the latter for him to climb up to fame on. They put Jesus out and said, and he uses the cross to kill Jesus as a symbol of his ability.

Oh, be unsure, my friends. Reputation and ambition can be known. You've got to value your reputation, and then your right-finger dislikes, too.

You've got to value them. You've got to value your health. Many of the Lord's dear children are so afraid they won't be healthy that they won't do anything.

I'll tell you what I mean. I asked a district superintendent one time, not this one. I asked a district superintendent, a mutual friend of ours, I said, he says, will you tell me, Father Somesville, how is my friend Somesville getting on? How is he getting on spiritually? Well, he said, I'll tell you.

He told it just like this. He said, he's all right. He's a good fellow, and he's a good pastor, but he says he has worked out a scheme, a plan, whereby he's going to protect himself.

He's not ready. He's not willing to turn. He won't do anything sacrificial.

He won't risk anything. He won't gamble. He won't take a pill.

He just surrounds himself. You know, that's how many hours he can do this, and how many days he can do that until he gets himself a rest. He's got no party.

The various things he has to have to protect him. He said he's protecting himself all the time. No party ever yet.

Seven world wars around protecting himself. God's people are, you can give them up, you know. You can slaughter them.

They're sacrifices. They're ready to die. The Lamb didn't surround himself.

It stood waiting for some man of God's will, and offered it a sacrifice. The Prophet didn't surround himself. Those two hundred or what? Two hundred box-litten conquerors, they're the names that he liked, because they knew that they were no good.

But the other man didn't hide. The other man said, Oh, I'll build this house. You've got to sacrifice yourself.

Put yourself on the altar and be with it, and then the glory comes. This house was all chosen by God, and if I've got to kill myself working for this, well, I suppose that would be some glory, but it can't be. And then finally life itself.

Now, you'll find it hard to comprehend what I'm telling you tonight, because, you see, what I'm telling you is all out of modern Christianity. Now, as you know, we have examples on the other side. We have the really self-confident Christians, the little affinity for Christ and his cross.

We have the Jonathan boys, you know, and yet they have joy for Jesus. He's doing it for his own eternal pleasure, and he's using the church as a theater because he hasn't yet displaced where the illegitimate theater would take it. That's the spirit that's abroad in the world now.

That's why we don't have the joy we ought to have. That's why we don't have the sweetness we ought to have. That's why we don't have the glory we should have and could have and God wants us to have because we won't pay the price.

God is glorified, but above all, we want a cup, we want a cup, we want a percentage, and it's this cry for a percentage of the glory that ruins so many of God's great children. Well, now I'm wondering this morning, and today we'll discuss, if there might be those here with having in mind the saints of God, Abraham, and Jacob, and Moses, and Joshua, and David, and Isaiah, and Paul, and knew what it cost us, and knew the price they paid, I'm wondering if there are those who would come to the Lord and say, Oh God, tonight I want to make a vow. I don't want to make a prayer.

It is, be Thou with this office at my expense. Honor Thy name, glorify Thy self, take Thy proper place above all that I have or am or will ever be. Above all friendships, all ambitions, everything, God, be Thou above all, and let cost me what it will.

I wonder if there are some. You know, I think there are. I really think there are.

At any cost, God, be Thou as long as over me. Someone said this, and perhaps the eschatology isn't sound, but this devotion is sound. Many said this.

He said, No man is betrayed. Thy kingdom comes. Without the corollary prayer, my kingdom goes.

Before God's kingdom can come, my kingdom must go. As long as I may have a kingdom, a little kingdom, a poor little flat-sack kingdom, poor little kingdom with barber chair throne and a wire cross, no matter what poor wretched little kingdom I have, as long as I have it, the kingdom of God can't come within my reach. But when His kingdom comes, my kingdom has to go.

And before His kingdom can come, my kingdom must go. My kingdom. You'll see, young lady, and I've seen lovely young women around the grounds, but the trouble is coming to know them.

And it's your kingdom, and it shall go. I thought about you when I was taking a walk this morning. Young fellows stand up there in basketballs, baskets stacked with the whites off.

It's because of the way they stood and the power they seemed to have. But the trouble is, boys, be anonymous. It's your kingdom.

It's yours. Your pride. It's you.

It's your flesh. My kingdom go, thy kingdom come. Are there those who would make this not a fight, but would have this understanding with God? Who would come to God and say, O God, beginning tonight, set in motion a chain of circumstances that will result in thee being glorified, and me being saved, thy kingdom being over all, and my kingdom over all places, thy poor and humble servant? If you will do that, if you will take that faith, now I don't say that you can come to the office tonight and finish this.

That is, I don't say you can come tonight and kneel, spend five minutes, get up, dust off your knees, and go. A perfect example of what a Chinese Christian ought to be. I don't believe that.

But I'll tell you what to do. I believe that you can come and make your vow and set yourself and serve toward God. And then from there on, and from now on, it'll be victory following victory and glory following glory.

So it'll all come here to life, but it'll set your soul in the right direction. And God will hear your prayer, and God will set that train of circumstances in motion. We only need all the glory, don't we? If the pastor let you get a room, you'll just be voted out of it.

And if the singer let you, you won't be asked to sing again. You will a little bit, but God will a little bit, and God can't quit you without your will. If you're His and you belong to Him, He's now exalted over me, and let me give thanks unto thee.

You will occupy the throne, and you will kneel and rapture before the throne. That's the right relationship. Is that your relationship? Is that where you stand tonight? I hope it is, but if it isn't, this will be a wonderful time to come to God and have an understanding.

Come to God and have this understanding. If you just would talk to God, you would talk to a different superintendent. Tell God what you want Him to know.

Scream much quieter up here, and in your own words, tell God that you want Him to be exalted over you as it costs you everything down to your very life's cap. Tell Him that you're not strong enough to follow Him. Tell Him that you can't keep your mind made up.

Tell Him you're weak, but tell Him you're counting on Him to work in you to will and to do for these good things. He'll accept that. God will show, He'll accept that, and you'll begin to work providentially, I'll tell you.

Providentially, to cut you down and to build you up, to take away and to give back, to take away the fish and give you the silver, to take away the Christ and give you the gold, to take away false friends and give you friends that'll be yours through eternity, to take away a cheap claim and to give you a lasting fame among the saints of God. Are you ready? Would you do that? Are those here? You know, somehow I have a feeling that there will be some. There won't have to be disappointments, but I believe there are some who will this night come and kneel and say, Now, this fish and I saw it.

I have really set my faith towards that. From here on, God, I'm nothing and now I'm everything, and you work it out, I can. God will take care of it.

Amen? Let's pass. It's the Book of Psalms, Psalm 967, Psalm 67. Be merciful unto me, O God, be merciful unto me, for my soul shudders in fear, yea, in the shadow of that fear for I have lost my refuge.

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Audio: <https://sermonindex1.b-cdn.net/5/SID5025.mp3>

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