

# Path Toward Spiritual Perfection

by A.W. Tozer

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*A.W. Tozer's sermon emphasizes the necessity of a heartfelt pursuit of God over mere intellectual understanding and warns against the decline of evangelicalism without such a pursuit.*

**Duration:** 44:32

**Scripture:** Psalm 23:1

**Topics:** "Spiritual Perfection"

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## Description

In this sermon, the preacher tells a story based on the call of Solomon. The story revolves around a girl who is deeply in love with her shepherd. Despite her beauty, the man seems to have heard about her suffering and comes to see her, calling her to a higher level. The preacher interprets this story as a representation of Jesus, the rejected shepherd, and the world trying to ruin their love. The sermon emphasizes the need to empty oneself and make room for God to fill the void, emphasizing the importance of love and belief in entering the kingdom of God.

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## Transcript

I want to begin by saying that there is a vast difference in point between the text which I have read and the great Bible giant. And it can be said that I have lived through the Bible times and taken to the gospel church. The faithful think about the man David, look how David sought after the Lord back there in the Book of Psalms.

As I had a conscience I should have wondered this, oh conscience, my soul, after the old God. And so I was taken, so God said, a living God, when shall I come in this year before God? And oh God, God, my God, where will I seek you? My flesh, my soul is precious to thee, my flesh is longest to thee. He'll go and take the land, he'll know what it is.

To see that power and that glory, so God seen me in this country. And then he, to me, he said, my soul, follow it hard after thee, thy right hand doth uphold thee. Now that's the language in the man David.

He ascended to the Old Testament. He ascended beginning back with Abraham. And passing all the way down through, they were a festivity, a lot.

And the difference between them and us, and between the time of their lives and the time of our lives, is that they shot him and burned him and shot him still. And then found him and shot him again. And found

him and shot him more.

But we, believe on him, accept him and keep him no more. Now what is the difference? And I was, there's a thing in my heart, I can't say it is loose, but I can, I can think about some great souls, some great souls. And I would think it's nice about them.

And how they're very, very, they lose it to us because they are associated. They're dead and done. And we don't play to them.

And they have no virtue for us. They get their virtue when we get ours, from Jesus Christ our Lord. And they're coming from the same house now as does.

And ours is the same as theirs. So we're not deifying them. We're not shamanizing them.

But they lose their music because they're associated with this curse, that Paul expressed here. When he said, I can't hold things but Lord, you doubtless, I follow after. If I may apprehend and I forget the things which are behind, and I reach forth under those things.

It was this that gave music to the name of Augustine and Tauler and Jacob Bain and Thomas of Tempest and Richard Rowe and Bernard of Claveau and Bernard of Cluny and John of the Cross and Madden Down. Why do those names sound to us? Why do they bring us up like tuning an instrument when we hear them? Not that they're nice names and not that these had anything which we and I don't have potential information. But that they were associated with the long-churched and proud and Nicholas of Keatsville and John Rashidbus and Lorenzo Stapoli and Cengelton and Henry of Keatsville and Samuel Rutherford, introduced with Henry Churchill, that said there is a difference between hearing a lute sweetly played and only hearing that one has been played.

And he said most Christians, I was aware to this effect, were only hearing that there has been a lute played, but they've never heard it played. Well, that was Henry Churchill. And then there was Samuel Rutherford and Catelyn Heber and Samuel Shane and William Law and John Lytton and Samuel Lovely and Chris Coogan and Paul Gerrard and Sennett and Dobrods and we can name them.

And they're names, they're musical names. And why are they musical names? Because we associate them with the thirst of souls. We see them as the deer that's been chased by the hounds, thirsting, longing for the water.

And he's saying, let me alone for my soul is seeking God. And they found him and they caught him again. And what a tragedy it has been in our times that we are caught daily morning accepting and seeking no more.

And that's where we are today. And what I'm trying to do, my brethren, is to say that if you want to seek God, I don't care so much exactly what you receive at a given time. That's not the point.

You aim the arrow towards the target and hit it away. Raise the target with an arrow to its heart. It is direction and motion that matters.

If God is the direction and if we move in His head, God, I'm not so concerned that we have a great amazing lecture. It's not at all. What I want to see is, as the old book that I've been quoting from, ever more calling after Him, Thou Lover.

If that is the testimony of your soul, ever more calling after Him, Thou Lover. And you say that, Mr. Closer, I've heard of people who got blessings like this, and that's what I'm looking for. Well, I hope you will see that in the meantime I'm not too deeply concerned because what you want, sir, is a heart that ever more calls after Him, Thou Lover.

And a heart that calls after the one He loves is better indeed than the heart that has settled on to what He has. Now, there's a book of the Old Testament that very few people read. The few, which means, I don't like to read it because it's a little raw.

It's the Song of Solomon. And most people don't read it because they don't know what it means. But it was the very, the very joy of these great things that I've been telling you about.

Bernard started to write a series of sermons on the Song of Solomon, and he had only preached the sentence on the first chapter when he died. He finished it over there in glory. But the end of the first chapter, I have this book on the Song of Solomon.

The Song of Solomon seems that we love so much. Oh, thou in whose presence my soul takes delight was taken directly from the Song of Solomon. And it is a story of a girl who is very deeply in love with a young shepherd.

And yet she is so beautiful that a king demands her favor. And she is paid royal to her shepherd, her simple shepherd who gathers her in the day of the night and comes to seek her and calls her to the lattice. It's quite a wonderful love story indeed.

And it has been understood, though, by the church, as being the Jesus, the shepherd, the rejected shepherd, and the world with all it offers as being the king, demanding or coaxing and winning, trying to win our love while he waits, gathering ladies in the night and royal to him. That's the story. Well, I've made a great many songs about it.

Listen to this one. Peace is the order of thy grace. Thy name, Lord Christ, will wall the place with heavenly fragrances.

Thy perfect name, the virgin's love, drawn by thy unction from above will run the truth to thee. Thy shepherd of Israel and mine, the joy and desire of my heart so closer to me in our time, I long to reside before thou art. Ah, show me that happiest place, that place of thy people's abode, for saints in an excursion gaze and hang on a crucified God.

If I could even find a company of people that could go that far, I'd be a happier man than I am tonight. Tis there with the lambs of thy flock, there only I covet to rest, to lie at the foot of the rock or rise to be hid in thy breast. Tis there I would always abide and never a moment depart.

Concealed in the cluster thy pride is tenderly held in my heart. These, these great souls that I've mentioned, that day they talked about God. But our afflictions, I've believed on Christ, let's go have a sober.

Christ is Christianity. And brethren, if we don't have, I said this morning, I'll repeat it now, if we don't have a return to this kind of thing that I'm teaching about to you now, present day evangelicalism will be liberalism in thirty years, twenty-five or thirty years. Because we always remember that the church never runs on its head.

The church runs on its heart. Always remember that. And always remember that the Holy Ghost never fills a man's head.

But the Holy Ghost fills a man's heart. And the effort today to replace Christianity with all learning and all philosophy and all science which is being made by some evangelicals is going to get a cold thumb from Almighty God. And we will let them go their blind way to liberalism at last.

You'll see it little by little by little, protesting they're not while they are. But somewhere God will have Himself a people. I don't know where they are.

But God will have Himself a people and they will be those who evermore cry after Him their lives. Now, I want to point out to you that this is no place for human effort. See, man, as God says, Be wary in this work, tether not in thy wits nor in thy imagination.

He said, Now remember, you are longing after God. Don't try to think your way through. Because you see, in all this, there is an element of unknown, a deep divine abyss of the Godhead.

I won't settle for anything less. Now, I'm not, I'm going to try, and that should be typical, but I won't settle for anything less. In the deep divine abyss, the soundless, unrelating sea of being that we call God, it is there, and it's beyond the power of proper visualization.

And it's utterly and completely people in trying to think their way through. And that's been our difficulty in the day in which we live. A young man gets hungry and he's hot and he goes to see a teacher, and the teacher shuts him down, and begins to think of him.

And since he's seen him, he's all fixed up. And he goes away, says thank you, thank you, doctor, he's all fixed up, but he hasn't received his food. He has been caught in his head, but his heart still goes away hungry.

Listen to the old man. Of all the teachers, he says, and their works, and even of the works of God himself, a man no too great hath fullness of knowledge. Now let's get that.

Don't throw the head away, you're going to need it. And so of all the teacher's honors and their works, and even the works of God, can a man have in his head? He says, that's all right. If he's great, man can have fullness of knowledge, but of God himself can no man think at least.

Not that you can't think about him, but that you can't think around him and think equal to him and think up to him. He may well be loved, but not sought. By love may he be gotten, and by love may he be held, but by thought never.

How then can we know him? With a devout and pleasing scouring of love, to pierce that cloud of darkness and smite upon it with a sharp dart of longing love. For it suffices enough a naked intent they attend to God without any other cause than himself. There's that word himself again, and I have been noting lately how often that word himself occurs.

Did you know that this society always began on the word himself? Christ himself? And it was himself that gave us the message. But we're awake on it today and we're satisfied with the works of God and the theology of God. But you'll never get there that way, my brother.

You'll bump your two heads and you'll never get there because talking gives you the intellectual element in the gospel, and there is an intellectual element in the gospel. Remember that. Remember that one of the attributes of good is intellect.

And there is an intellectual element in the gospel, and that's what we call theology or doctrine. And thought engages theology. Thought engages doctrine and is necessary and right.

And, however, it is that beyond the intellect which we need and seek. It is that which you can't get to with your head. Now, one song says, The spirit breathes upon the Word and brings the truth to sight.

When the spirit breathes on the scriptures, how much more wonderful the scriptures are than when they are merely taught, when we merely hear them expounded. The expounding of the Word of God without the spirit breathing upon it can be, if not a handful, at least a useless thing. And we'll sing sometimes, Beyond the sacred page, what? Beyond the sacred page, not apart from the sacred page, not away from the sacred page, not contrary to the sacred page, but beyond the sacred page I seek thee, Lord.

The sacred page is not to be a barrier to block our way to God. The sacred page is not to be a substitute for God, though it is made that by millions of people. The sacred page is not to be the end, but only the means toward the end, and God is the end.

It is God that is preached, my brethren, with a naked intent unto God. There we have it. It is decisive enough, a naked intent direct unto God and without any other cause than himself.

Now, the parent error is that if you have the text, you have the experience. And most evangelicals settle for that. If you have the text, you have the experience.

And therein it's all wrong. If you have the text, you have the text. But the experience ought to result from the text.

But if you can have the text and not have the experience. I remind her, people remind me, of an heir, a rich man, a very, very rich man dies and leaves the will. And in that will, he passes on to his only son all of his riches, running into the millions of dollars.

And so the heir gets the will, borrows it from the lawyer, and carries it around. And here he is, ragged and hungry, ragged and hungry, begging his cuss on the street and walking around in ragged jeans. And they say to him, my poor fellow, you're in bad shape, you're, you're ragged, you're, your skin's showing through and your, your feet must be swollen like this and you're hungry, you're pale.

Oh, he says, don't talk that way to me. Listen to this. And then he opens the will.

And unto my dear son, Charles, I'll be patient. And he names bonds and stocks and poverty and lots. But poor Charles is satisfied with the will.

He's never had it tortured. He's never had it taken. He's never gotten anything.

He simply has the will. So you and I go around with the bits of the season. And we're lean and we're hungry and we're pained and pale and we're dry.

And they can see our, our, the rags that we wear. And some evangelist comes along and charges everybody by saying, you're ragged and you're, you're hungry looking and you're weak. And we whistle up

and say, why, how, how, what a way to talk.

What a way to talk. Am I not accepted in the Lord? Do not I have everything there is in Jesus? Is not God my father? And am I not an earnest God? And we go in for a ragged lonely way down the street. If you're judging that it's one thing to have the will, it's another thing to have what you will.

And the will of God is one thing, but to have the will of God is another thing. But I want to tell you, as the old man said, be thouware and don't try to think you're a fool. Some of you have come up to a point where you've caught your way up as far as you can get.

And you'll never get any further with your head now. You might just as well put it to rest. I want to give an old testimony illustration and show how, how this was.

I've used this before, but I illustrate with it here. The progress of the high priest into the Holy of Holies. You remember there were 18 places.

There was the outer court, which had no roof over it, and the sun shone down. And when the priest was there, he had the light of nature. Then he passed through a veil, and when the veil fell back in place, that was called the Holy Place.

And in there, there was no light of nature. There was an artificial light, a light that the priest himself made and lighted and kept lighted. But that wasn't enough.

There was the Holy of Holies. That Holy saturated the can of glory, burned and burned and burned. And there, there was no light of nature, no light couldn't get in there, and there was no artificial light, no ecclesiastical light, no long-characterized picture enthroned in the ministry of John.

None of that stuff could help in there, but it was the supernatural light of God, he thought. It was the shining from the mercy tree. And so when the priest got in there, he had nothing, absolutely nothing.

Would he like to have been a high priest in those days and know that the God that made heaven and earth was running in fire between the wings of the heavens, that that great God with his powers and attributes and his sea of endless bounded beings, this terrible God that made heaven and earth and the sea and all the things that are there, this God built there. And the priest was moving toward that God. He told him there was a light above the heaven, that's very good, sure, that's good denomination, that's natural thing.

And there went a little pilgrim, he got an artificial light, that's the theology that he had to go on until there was no natural light, no artificial light, but a supernatural shining. And there in the presence of the supernatural shining, he had nothing to protect him but the blood, and he had nothing to restore him but the character of God, and he was all alone. Nobody could go in with the priest.

They could help him, his helpers could help him to get the veils apart that they had debaculated with their eyes averted. They could not enter into that holy of holies. That was alone for the priest, it's blood.

And the blood protected him from the burning, for he would have burned as a leaf burned in fire, except the blood was there to protect him. And he had no assurance, nobody there to pat his back, nobody there to show him a check, nobody there to read to him, nobody there to tell him a story, nobody there to help him. He had nothing but the character of God to assure him, and he was all alone.

My brethren, when you meet God's final, it has to be alone in your heart. It would take the crowd to get you converted if you hadn't been converted. It would take the crowd to get you through to the holiness of the Holy Ghost if you haven't had, and then don't know anything about what I'm preaching about.

But there's a loneliness there, there's a loneliness. I heard a grand old Christian preach one of the greatest, two greatest sermons I ever heard in my life. One was preached to me by a presbyterian called, it was the final hour of listening to God, Old Samuel Kramer.

The other was preached by Max Reich when he preached on spiritual loneliness. And there we are, alone. Alone.

People don't want to be alone. They don't want to be. You young people, you don't want to be alone with God some of you.

You want the crowd around you. You want people there that can laugh. You want people there that can take the heat off.

You want friends around you that can support you and comfort you. But if you ever get through to where you should, and if ever your lonely heart finds a water, it won't be alone. I don't mean you won't be able to work here, but I mean you will be alone even though you're surrounded by a crowd.

You know what I mean? You'll be all alone, even though you're surrounded by a crowd. God has to cut every maverick out of the herd and band him all alone. All alone.

He doesn't do it by mouth, but it's all alone. And all those three thousand that were converted that day were all converted each alone as if there'd been no other. And when the Holy Ghost came at twenty o'clock and sat upon each of them, said the Scripture, each of them.

He didn't say it sat upon all of them en masse. It sat upon each of them. And each one went to this experience as if he had been all by himself.

And that remarkable Irish woman that came to be able to get God to do anything she asked him to do, this little woman up in Canada who died some years ago, they said about her, they said, and came as if God were her father and he had no other kid. As if she was God's only child. There's what I mean, my friends.

We want to help each other and this is good as far as we can. But God wants us to cut through where there is no natural light to help us. We can't even have anything natural.

And where our denominations close out from under, denominations have their place and I'm not against them, but they can be a great pain if you don't watch it. You lean upon a denomination. I read in a letter in one of the church evangelical magazines of a man who said, I have accepted the doctrines of such and such a denomination and I expect to stay in them.

Don't bother me. He had allowed somebody else to make up his mind for him. That's why millions of people are conservative Catholics.

Because somebody does their thinking for them. Somebody assures them. Somebody says a word of assurance and consolation.

And all of their thinking's been done. And all of their responsibility's taken by somebody higher up. And all they have to do is obey.

Now is that unkind? I hope it isn't. I don't mean it to be so. I only say this is why certain great religious denominations can worry their people.

They never say, it's your job for it. You have to find God as the role founder of it. You have to seek God alone.

And I'll help you and coach you and sing to you and do my best. But when he meets you, it'll be by yourself. And you can't take an authority of somebody.

Nobody can come and say, all right, it's done. I'm hereby now, as of today, this hour, declare you all right. I almost got there myself in early days.

Somebody, some happy woman said to me, I think you've got it. Well, I thank God I found out that. Because that should have been the end of me.

Somebody pointing to me and saying, you've got it. But, brethren, what we want is, I repeat, ever more trying after him, our lover, and looking for, looking in his direction, with nothing, nothing, but a naked intent unto himself. A naked intent unto God.

I want God, and one nothing more. Now watch how we do. When Christ has removed all the legal hindrances, for that I am glad.

I heard a sermon today by some fellow with a very young voice. I didn't wait to hear him out, so I don't know who he was, and I don't know from where he preached. But he was very carefully pulling all of the nerve out of the passage to be justified to the against him which is in Christ Jesus, and so on.

Telling how that was pigeons of speech that were being used. Pigeons of speech. And pigeons had been going somewhere else.

And when he was through, all I had was an illustration. Brethren, they can't rob me. I'm too tough an old bird.

I won't be robbed. And let them try to rob me, but I won't be robbed. I believe that when Jesus Christ said, He redeemed me, He meant He redeemed me.

And I'm not going to be shooed away by some bright fellow who tells me that was a figure gone from a slave market. And when he said, I'm justified, I'm not going to be shooed away by some fellow who said it was an oriental illustration drawn from a court of law. Maybe the illustration or the figure was drawn from there, but back of that figure is the hard core of reality.

And my life and future and hope depends upon that being more than an illustration. It's a glorious, solid, hard core of facts harder than the rocks of Asia. So Jesus Christ removed all the legal hindrances.

The word legal boxed me off to say that, to get a defense. I believe that if there's a legal reason why I ought not to go to heaven. I believe that there are governmental reasons why I ought not to go to heaven.

I believe that a holy God must run His universe according to holy laws. And if He runs His kingdom according to holy laws, I don't belong there because I've broken every one of them either in intent or in purpose. And so there's got to be a justification somewhere.

There's got to be a redemption somewhere. Something has to be done to legally permit me to have God and God to have me and it's been done. Thank God it's been done.

We Romans too. So remember that every legal hindrance has been taken away. And there isn't a thing that can stop me except myself.

Not a thing in the wide world. And all that gets to the fullness of God's glory and there's not a reason why we can't enter in. If we still evermore chastise Him and look unto Him with a naked intent of love.

Well, let me point out to you that the only way that He'll believe our way in. I have tried to deal with people who try to speak their way in. A man used to come to me and talk about the word grace.

He was a very deep student and a very deep thinker. I think you are. He'd read widely and he tried a few loads of them.

And he was trying to equate St. Paul with Charles G. Simmons and arrive at a definition of grace that would satisfy him. Well, the last I heard of him he had become a paranoiac and believed that the United States government I think it was was pursuing him or something. He was a downright schizoprenia.

He had gone off, you know. He'd gone off because he was trying to he was thinking his way in. Oh, brother.

You know, there's a time when all you can do is believe. Believe God. Believe what He says.

Believe. And love. Believe and love.

The old brother said that God Himself said to a man, He said, You may well be loved but not sought. By love may he be gotten and by love may he be honed but by thought never. The great God Almighty who filled the universe and overflows into immensity can never be surrounded by that little thing you call yourself.

Your intellect. Never, never, never. He knows that all you could do would be to stand up to the lowest point of the people of God.

And think down there. You never can rise to the face of God. But love and faith rise.

Love and faith. These, these, by these we can know God. By love and faith.

Now, I want to tell you that the very happy knowledge that there are no vacuums in the Kingdom of God. You know what a vacuum is? It's an empty place where there isn't anything, not even air. And nature has a vacuum so they say.

And wherever there's a vacuum unless it's protected by a hard shell air rushes in too. Or water, whatever it be. And the Kingdom of God also abhors a vacuum.

When you empty yourself God Almighty rushes in. And the reason that we're where we are is that we are but if you have been empty yourself you'll find that God will rush into the vacuum. Somebody wrote this.

Drawn by my redeeming love after whom I follow fast. Drawn from earth to see the above drawn out of myself at last. Shouldn't have been Calvin's time, was it? Drawn out of myself at last.

You know that's the trouble? And that's the trouble with so many of you and so many of us. We've never been drawn from earth to see the above. Drawn out of myself what a happy hour when we've been drawn out of ourselves and there's a vacuum.

And into that vacuum rushes the blessed Church. Listen to this. You must know that it does not consist in anything else but in the knowledge of the goodness and greatness of God and of our own nothingness and information to every human.

In subjection not only unto Him but for love of Him unto every creature. In the renunciation of all will of our own and a complete resignation of ourselves to His good pleasure. And all this should be willed and done by us simply for the glory of God and for His favor alone.

And because He thus willed and yet to be thus loved and served and this is the law of God enforced by the hands of the Lord Himself in the hearts of His faithful servants. This is His easy dose and this is His burden light. So let's pull it unto the great saints of other days.

And here is the wonderful same thing. Whenever the Holy Ghost talks He always says the same thing to everybody. I have mentioned names from Augustine or from David on down to later times.

And you can read their hymns and read their devotional books. And you will find that they all add up to the same thing. A pilgrim and a heathen a Calvinist and an Arminian an Episcopalian and a Catholic as He lived in the day when there was power and light.

And they added up to the same thing so that the Holy Ghost doesn't say two things He says one thing. And He says the same thing to everybody that's listening to Him. And so I can quote from almost anywhere and not be contradicted because the same Holy Spirit says the same thing to all of His saints.

He says pour yourself out. Give yourself up to me. Empty yourself.

Bring your empty earthen vessels not a few, bring them and empty yourself. Same thing. So the glory of God alone they all say.

So that for God Himself says Paul, He says to Him things one and two. Not mentality, not intellect but the Holy Ghost. Who knows the things of a man but the spirit of a man that's in him.

Who knows the things of God but the Holy Spirit. So if you can't find your way up Jacob's ladder hand over heel into the kingdom and you can't think your way through you can only love your way in and believe your way in and come in meekness like a child and drawn by your dreamers love come and pour yourself out until at last you're delivered from yourself. You know that's your only problem yourself.

You say if you had a better pastor I'd be a better Christian. I wish that could be so but you know it wouldn't be. The better the pastor that you've got and the better Christian you'd be the more peril you'd be in because you would tend to become a spiritual parasite and lean on him and often the most spiritual people are in churches where the pastor can't preach his way out of a wet paper sack.

And the reason is that they have no help from the pulpit so they seek God alone. But if you get too much help from the pulpit you tend to be a parasite. And lean on your pastor.

I don't want you to lean on me. I believe in the preacher that believes. And I believe there's men here that hear the voice of God as surely as I do and have as much right to speak as I have.

And ordination to me is church and said no man ever laid his empty hands on mine today. And ordination to me is just that if the God Almighty hasn't called a man you'll still be a beggar. So my brethren it's just you if you're troubled.

It's just you and you'll get delivered from yourself. Drawn out of myself at last. What a noise it'll be when you're drawn out of yourself.

When you're sucked so far down in the mud of your own ego that God pulls you out and there'll be a sound that can be heard of blocking you. And you're pulled out of yourself. And you'll stop thinking you're somebody.

And you'll stop thinking you're a theologian. Or you'd like to be a theologian. You just know so much.

Brethren, God can be loved and by love we may be gotten and by love we may be whole but by thought. So we said be careful. Don't try to don't try to stand around and give your life by your whips and your imagination.

Don't try it. But look unto God by yourself. Keep God in your own heart.

I don't mean it's not alright to go to all this and pray and pray. That's another matter. I'm talking about the loneliness of the soul that may be cut out of the crowd.

Cut out all by itself. Even as a little woman who pushed herself toward Jesus. And she was so crushed in the crowd that they were pushing him on every side.

But one lonely little woman surrounded in Christian jostles touched his hand and was healed. And he turned and said, Who touched me? And they said, Well, that's a clue. You said, Who touched me? And you're in a mob crowded on every side in Christian jostling.

You said, Who touched me? Oh, I didn't mean that, he said. I mean, Who touched me? Hey! Who touched me? You said, Who touched me? And the rest of them were merely jostling. And so we have crowds, we have meetings where people just jostle.

That's all. Just jostling. He's there, but they're just jostling.

Somewhere, some little soul pushed through. And in love and in faith she touched him. You know what a lot of us need? We need to have a heart.

We need to have the the ointment put on our heart. Is there no balm in Gilead? Yes, yes, yes. There's a balm in Gilead.

It's here. To my friends, I don't know what else I can say. And now I want to leave you and tell you that your beloved is gathering lilies.

And if you watch, you'll see him put his hand through the lattice. And so come, my beloved, rise up. For the rain is over and gone.

And the singing of the birds is heard in the land. And if you're not like the poor bride, you know what's the matter with her. She said, Oh, I've got ointment on my hand.

They use it even back there. She said, I've got ointment on my hand. And I have my night diamonds on.

I'm all on my tie. Her heart began to condemn her. She jumped up to her robe on.

She started asking, Oh, you daughters of Zion, have you seen Tornizrael Shomer? That's what's the matter with her. He had come and passed on the lattice. And she said, I can't come now.

I'm sorry, honey. I'm all covered with ointment. And he had no way to get worse among the lilies.

And the watchman saw her and banged her around. He went to the pigeons and said, Have you found him? And they said to her, What is he? What is he above others that you are looking for? And I was cruel enough to make it. I was cruel enough to make it.

And he said, Come on, come on. Every time I have the heart to go. Now I see what I've missed.

And so she was searching for him. And at last she said, I found him in my soul. And when she found him in her soul, finally Jesus had come before her.

And he was pure as the sun. And bright as the sun, pure as the moon, terrible as an army was banished. But none other than that saint.

Oh, my friend, he's very near to us. And he'll never be any place but very near. He's green and he's sad.

He's very near. And he waits. He waits for a vacuum to pour.

He says, What is in my heart? But whatever it is, it's got to get out. And when you pour it out, he comes in.

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Audio: <https://sermonindex1.b-cdn.net/2/SID2197.mp3>

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