

# (Steps Towards Spiritual Perfection) - Fulfills

by A.W. Tozer

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*God created man to know Him in a way that no other creature can, but through sin, we have lost our knowledge of Him and now know Him only by hearsay.*

**Duration:** 42:47

**Topics:** "Spiritual Perfection"

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## Description

In this sermon, the preacher emphasizes the importance of knowing and loving God for who He is, rather than seeking Him only for personal gain. He highlights the emptiness that exists in the hearts of mankind when they do not have a true relationship with God. The preacher suggests that the crises and problems in the world are a result of this emptiness and lack of knowledge of God. He encourages listeners to seek a deeper understanding of God and to recognize that worldly pursuits and knowledge alone cannot satisfy the longing in their souls.

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## Transcript

Dr. Tyler and Julian Fong, lithium, chapter 3, verse 10. In verse 10, that I may know him. Now, today I want to talk about this, that I may know him.

In the first place, I believe that God created the heaven and the earth and all things that are there in it. Everybody that believes this is Jewish, say amen. I believe that God made the heaven and the earth and all things that are there in it, and I'm going to believe that he made all his creatures.

And he made each one his kind of life, so he is rich. The kind of life that he chose for us. And when he adjusted that kind of life to an environment which he chose for us, and as long as each living creature stays in its own environment, and lives the kind of life God gave us, that creature fulfills the purpose for which it is made.

And God being who it is, there can be nothing better than a creature higher than this. He fulfilled that for which God made him. Now, that's all.

You can't go higher than that. You can put statues in your parks. You can write their names on the walls of famous buildings.

You can give them prizes of all sorts, noble prizes, influential prizes, and every kind of prize. Or you can canonize them if you wish. And it's all been told, and it's all been said, they cannot say any more of this

creature than this.

God made him. Gave him a certain type of life. Gave him an environment to inhabit.

And he has lived in that environment, and in relaxed confidence, has lived the kind of life God gave him. Now, that's all. The angels and archangels and each person and each person and each saint and each prophet and each prophet can't go any further than that.

Now, it says here that the angels did not let their churches stay, but let their own habitation. God has reserved in every country, cities, and in darkness, for the judgment of the great day. Do we see a certain order of beings, or a certain number of beings of an order, that let their churches sit? That is, they let the place for which they have been created, and anyone, anybody, any intelligent creature, any moral creature anywhere, to leave this prophecy and escape will know only its secrets and pains, because they not foretold the end for which they were created.

Now, that I said generally, of any living being anywhere, the incidental evidence is that you and I are willingly part of this system because we're scared shit. We're afraid to use our religious imagination, and we're afraid to believe what the Bible teaches us. The Bible talks about angels, and dark angels, at least one, and parrots, and cherry of them, and watchers, and holy ones, and principalities, and powers, and we and I insist on people, that's all.

We are afraid to rise and let our faithful imagination encompass the wonder of the whole universe, the whole of beings. Now, God created man in his own image, and there's no other creature as this person. I cannot find any scripture where God said he ever created a cherub in his image, nor a cherub in all of these places in his own image, nor an angel or archangel or principality or power, but it's clear that God made man in his image.

God said affectionately, let us make man in our own image, poor in the image of God's created being. Then came the blessed life, and man began to live in his soul, so that man, now here it is, you can take this out, make it quiet, misquote it, and make a radical out of me if you want to do it, but I'm sure you won't, but as originally created, man was more like God than any other creature that ever was created. As originally created, man was more like God because of no other creature did God say he made him in his own image.

And a wise old German Christian says this, there is nothing in the universe so much like God as the living soul. Now, of course, he takes for granted and admits that man's soul is sinful and lost, and in that sense, sin is not like God. In the soul, a sinner who shall die, but there is something basic in human nature, and in the soul of man that can become more like God than anything else in the universe.

I wish you could believe that. I wish that we could accept that as a part of our truth, and not be afraid that if we take it and say we believe it, somebody will charge us with believing man's all right. Man's not all right.

Man's a fallen creature. Man went down like a automobile that left the highway at a curve, and went over a jolly downwind among the rocks, and man is not all right. Man is lost.

Man is not damned. I heard a preacher this afternoon talking about my poor, lost, damned soul. No, no, never call yourself damned, brother.

You're lost, but you're not converted. You're lost, but you're not damned. That's another thing altogether.

But God created man to know him, and he created man to know him in a sense and to a degree that no other creature can know God. The creatures that are in the presence of God may not know God as well as the man-soul that God has made in his image. Don't you see? Don't you see that there has to be a degree of life there which enables a man to know God? Don't you see that the cat there under your table, or the dog there lying on the right, you put a record on.

You put on something by Mozart that Beethoven, and he'll never even open his easy eye, because there's nothing in that cat's nature that can understand Beethoven or Mozart. So go on, as you have at home, some of the fine records of London, the great choir there, singing Christmas carols. Well, no dog will get up and go over and sit down and gaze, in spite of that little eye he knows his master's voice.

No dog ever looks into a photograph. He lives with curiosity. He can't appreciate it, because he hasn't got the kind of life that can appreciate it.

It's a two-year-old baby. We thought as church that our grandchildren were unworthy, because when we would play a music, they'd show their little bodies. Then we'd find out all the babies do that.

But everybody's like that. They'd show their end of them. They've got an end of them to do it.

God puts them into the rhythm of the universe. Now, I'm not afraid of rhythm. I don't go for Elvis Presley, but I'm not one afraid of rhythm, because the beat of God, the up, down, north, south, east, west, it drops the music to me as a little baby.

And so, the little babies are born into the stream of it, as a creature born into the water, into the stream. And when they're old enough to hear music, they're old enough to smile and close up, because it's the dance of life that God gives them that kind of music. Remember, Billy? God made us to know him in a way that no other creature can know him.

He made us to know him into a degree that no other creature can know him, because no other creature has quite the capabilities that man has. Certainly, the angels have capabilities. They're holy angels, and they obey God.

And certainly, the seraphim are on the throne of time, in the fire of God, and they know God. But they don't know God. If man will know God, redemption has been completed.

For God means that man should be higher than the angel. God made him a little while lower than the angel, so he might really be higher than the angel. And when it's all over, and we know that we are known, we shall rank higher in the hierarchy of God than the very angel himself.

But my brethren, man by himself lost his knowledge. He lost it. I read about it over here in Romans, the first chapter.

Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their true heart was darkened. And even as they did not like to explain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient. As one version says, to do this great collapse.

So that man by his sin lost his knowledge of God, so that now man, though he has the potentiality to know God in a way no creature in heaven can know God, he still does not know God because his conduct is

unweighted in his high origins, and his heart is filled with a huge emptiness, if you know what I mean. And so, that's what the matter is. That's why we have these crises all the time.

That's why I was treasuring this Christ I chose, who directed me in his chastity. Oh, where do you go unless the next man who's elected president is the anti-American, and they turn out to be anti-Christian? Well, what's the matter with it? They told us it's science and philosophy and psychiatry and psychology and sociology, and all of this is all the preparation which remains. Indeed, we should all, men should all be like brothers, each other's brothers.

But we're hurting each other more than ever since the beginning. There's more hatred and more suspicion and more treachery and more firing and more extreme odds and more sceptery and more telling out. Whenever there has been since the beginning of the world, what's the matter? It's because man is filled with a vast emptiness.

He was created to know God, but by his sins he chose the gutter and would like not to have God in his knowledge. He says man is like a bird trapped in a cage, like a fish taken from the water. And so, man instinctively craves for the image, and misses it, misses the eternal being, misses the life, misses the life, misses the friends.

And that's what you never really see on earth. It's like a 15-kid getting into an old banged-up car with pipes and hammers, and go out on the prowl looking for anybody, not anybody in particular, but anybody to cause down in the deep soul of him is the knowledge that sometime you've got to die, that this world isn't enough, and there's a don't understand, and don't take the win on them, and turn to shame, become perverted, and like the alcoholic refuse the gutter and love the gutter. What does the Bible teach about the now knowing God, the truth? Well, it teaches that God can be known.

It teaches that God was not abandoned in any way, as he abandoned the angels of sin. Why did he abandon the angels of sin? Because they were never made in the image of God in the first place. They were made more physically capable of moral and spiritual perception, but they were not made in the image of God.

Why did not God abandon man? Because man was made in the image of God. Before God gave man a chance, he sent a redeemer. How does the Bible teach that man can know God? It teaches that in Christ, and through Christ, he is the image of the indivisible God, the brightness of his glory, and the strength of his justice.

Our old father said this about us. I believe in one Lord Jesus Christ, Lord and begotten Son of God, begotten of Him before all ages. God is God, light of life, very God, very God, begotten, not made.

He is the one substance of the Father, by whom all things were made. And this is what the Bible teaches. It teaches that everything that God had is Christ's.

Don't listen to the liberals who say God revealed himself through Christ. Don't listen to the liberals who say that it was that Christ reflected more of God than other people did. Don't listen to the liberals who say that as one piece of metal might be more radioactive than another, so certain individuals are doomed to die in a way that other individuals aren't, and they are therefore religious geniuses, and that Jesus Christ was the supreme religious genius, touching and reflecting more of God than any other man.

Don't listen to that, because all that amounts to is to himself, Jesus Christ. Jesus Christ was not a receptor of deity, only though he was that. He was not the revealer of deity, only though he was that.

He was, and is, and always has been, and never shall cease to be God, Light of Life, God of God, very God of very God, begotten, not created. He told that all that God had is Christ's, is. He told that no Jesus Christ is to be back at the ancient fountain again, back at the ancient fountain again.

We don't say this is the result of advancing years, because I felt this way when I was converted at 17. I certainly didn't have developed this far, but I went back to the roots of my being. But I tell you, my brethren, as we shall go on into artificiality so far, that it's a wonderful thing by one wonderful quick act of our souls' impatient care to go back to the ancient fountain of our being and start over again.

And there is no God for ourselves all over again, back where Adam started, back beyond where Adam started, back beyond where the world began, back beyond where the angels began, back at that ancient, glorious, heavenly fountain we call the dream of God, the shining of. And in Jesus Christ, we go back there. In Jesus Christ, we leave all the environment, and we go back to the ancient source of our being.

"Pick on it, blissful center, rest," said John Lewis, and wrote, Now rest, my long-divided heart, pick on it, blissful center, rest.' And so back at the ancient source of our being, we find the beginnings, we start all over. Jesus Christ, that I may know him,' said Paul, that I may know him. Now, my question tonight is why Christians know Christ so little, and know God so little.

Well, I'd like to say to you this, that not all of the Godhead can be known. If you serve with any of them, it'll be a most wonderful thing for us, because a real good tricking down is good for Christians sometimes, because then you're tricking them back to where they belong. And if any of you have the idea that you know pretty well all that can be known about God, you're just about to burst, and we're warning you just about two more of the six-pound pressure, and you'll go.

And when you go, it'll take God a long time to get you back together again. Dear brothers, not all of the Godhead can ever be known, because that being that was capable of knowing all of the Godhead would have to be equal to the Godhead. Just as you can't pour a cup of water into a vessel holding less than a quart.

Same, you can't pour all the Godhead into a ceiling with anyone being less than God. Now, I have quoted before what some of the ancient fathers said in arguing for the Trinity. They said, look, I didn't like this.

God, the eternal Father, who is beneath, and is God beneath me, and is love, and he is love, who told the very nature of love is to give itself. And he could not give his love fully to anybody which was not fully equal to him. He told her he had an ancient son, who is equal with the Father.

And the eternal Father poured out his love into the son who could contain it, and contain all of it, because the son is equal with the Father. And then he said to his wives and to the old brethren, they said for the ancient father to pour his love out on the son would mean that the medium of communication had to be very close to the father and the son, and that was a holy door. So, there you have the Trinity.

The ancient father in the fullness of his love, pouring his love to the son who can be equal to the spirit and the father. So, not all of the Godhead can be known by man. The limitless infinite spirit being is called God, filling and surrounding and enfolding and upholding.

But all that can be known of God is revealed in Christ. And when Paul said, when Paul said that I may know him, that I may know him, no one will know him. He is not intellectual at all.

You don't know God, but you know the mother's occasion table, or know the mother's code. And I was a kid, 16, and so I learned the mother's code, and I could send me a few messages, or not too well, but I was working on them for a while, you know, go over the old telegraph instruments. And I didn't know almost anything, practically nothing you can't learn.

But it's intellectual. And Paul said that I may know him. He did not mean him intellectually.

He meant by experience, personally and consciously. He meant that I may know God personally, myself, spirit touching spirit, and heart touching heart, and conscious knowledge of God. In all the old Henry's truth, Paul, I get to heaven, and I'm going to hunt some of these old fellows up.

I'll be satisfied to sit in this grave for a thousand years, but after that, if I get up enough courage, I'll go hunt up some of these dear old fellows. One of them will be Henry Sousa. And Henry Sousa said this, there is a vast difference between hearing a little piece be played and really hearing that one has been played.

Now, it's one thing to hear that there's been a concert. It's another thing to have heard the concert. It's one thing to hear that there has been a planet suddenly discovered, but it's another thing to have days on that planet.

Now, this describes almost all Christians. Not all, certainly, but a great many. Too high percentage of Christians.

They've heard, they've been completely told that they've never heard this in text. They know God only by hearsay. And I don't want to be harsh and hard on people, friends, but it's my conviction, a growing conviction with me, that that's what's the matter with it now, what's the matter with the church on earth, the gospel church, the believing church, that we tend to know God only by hearsay.

Some have never heard of him except by hearsay, and others have heard him and known him, but only faintly. We've heard only faint echoes of God's voice. Instead of ever hearing the voice of God, you can always tell a man or a woman who's been into the presence and come out.

There is a vibrancy in the testimony that you won't find anywhere else. I claim I can know as much about a place by reading about it as most people who go there, but everybody that goes and travels abroad and comes back, they always smile at that. If you've actually been there, you'll know it in a way you can't know if you've only read a book about it.

Most Christians have only read a book about God, that's all. They've heard the faint echo of the voice of God, they've seen a reflection of the light of God, they've seen a photograph instead of God himself, and their personal knowledge of God is very slight. And I don't want to hit your game, so I will if I ask you, but I would say that I'm afraid that a lot of us here, for all our education, we don't know God for himself very much.

Church attendants and fellowships and kings lean on each other all the time, and we have faith and fellowship and religious activity, and all the various religious crops lean on each other. But that's one thing, my brethren, that's one thing. Jesus had that.

He had his brethren, he had his work to do, he had his healing, raising from the dead and opening eyes and unstopping ears, answering questions and blessing people who had that. But he also had a personal knowledge of God that was firm and real to an individual, so that when he went into the mountains to pray and waited on God all night, he didn't think that he was alone. But God was there.

You know, as modern Christians say, we should do this and do that and go here and go there, and the result is we know God only by his praise. We hear a bit sweetly, but we never hear it said for ourselves. You know, we want things instead of God, because God wants to give himself.

God wants to impart himself in his gifts. Preparations from God earn you gifts of danger, holy gifts of danger. If I were to pray for all the seventeen gifts in the epistles of Paul, the gifts of the spirit, and I got them all, they'd be dangerous to me.

Sweet and good, and God didn't give himself. Listen, God wants to give you himself. Didn't I say a while ago, and isn't it true in the fifties that when God creates an order of life, he creates an environment for that life? And when God made man in his image, and revealed him by the blood of the Lamb back to that image, is not God the environment of the Christian? Today, see, we call the earth and the environment for hell, and the air is the environment for burn, and the earth is the environment for the nightcrawler and the mole, but the heart of God is the environment for the Christian.

And God meant that we should live in that heart of God, and the great dream from heaven is that we want God's gifts and don't want God's. And even in the church today, given in the church, it's the same. And if God gives you a rose without giving you God, he's giving you a rose with a thorn, and if he gives you a garden without giving you himself, he's giving you a garden with a serpent.

And if he gives you wine without giving you God, he's giving you that with which you may restore yourself. And God wants to give you himself. You and I, we've got to re-figure this modern Christian God-free benefit.

What we can get out of God. You write a book, anybody can write a book now, you tell us, anybody. All you have to do is write a book on 17 ways to get things from God, you'll have immediate sales.

14 ways to have peace of mind in the world over the church. How we can bring God to our service. And the printer can't keep up with a book.

We work up God for what we can get out of him, and that's the great blight that arrests itself, the great blight that arrests upon us. The sovereign God wants to be loved for himself, and he wants to be appreciated for himself. And more than that, that's only part of it, not even a half of it.

The other part is that he wants us to know that when we have him, we have all the rest. Jesus said it in another way, fifty-first the kingdom of heaven and his righteousness, king of God is righteousness, and all your sins shall be added unto you. Why does God forgive sin? He forgives sin because sin is the trouble that chains between him, God, and us.

And if God is ever going to know us and we know God, the trouble has to be removed, so God forgives sin. Why does God pour tears on us when we trust in the living and the dead? It's in order that the spirit when he comes will take the sins of mine and throw them unto you. Why does God answer prayer in order that in answering prayer he might unveil his own face to us? And why has God given us the scriptures that through the scriptures we might know God? The scriptures, my brethren, are not an end in themselves.

You hear them talked about as though they were an end in themselves. No man can believe more fully in the verbal inspiration of the scriptures as originally given than I do. But verbal inspiration, or any other series of inspiration, when it makes the Bible an end in itself is a dangerous thing, because the purpose of the Bible is not to lead you to the Bible, the purpose of the Bible is to lead you to God.

And the Bible is a lattice through which you look and see how beloved, gathering, lives with the dew on his hair, as it was in the song of Solomon. The Bible is the ladder, the Bible is the means of communication, the Bible is the entrance in, and the Bible is never an end in itself. If a modern vocation means God, means God, oh, that God would raise up somebody that could say it, that could make us church kids, that could make the Orthodox church kids, the Bible people, the fundamentalists, we evangelicals, that could raise up somebody that could make us spirits.

We've undergone, for so long, indoctrination and brainwashing, and the kind of things that make God to be our servant, instead of our being God's servant. And we're like that somehow if we pray God change money, and he does. I described it that the first few years of my ministry, if I said he paid money in, all that's not.

So, I believe God changed money, but it's pretty cheap when you get all excited because God changed money. Somebody over in the Bowdoin Valley was praying for money to buy an outboard motor. They needed an outboard motor.

Of course they were praying for it. Can't you see what they weren't praying for? And somebody over here heard them, and told us any \$350 should buy them a motor over there. I believe in that.

But that's, what you might say, that's down on the level of the routine. There's something grander, and higher, and finer, and richer than that. And if God doesn't give himself over there along with the motor, he'll wreck that motor himself.

God wants to give gifts, but every gift he gives, he wants to give himself in gifts. And that's the wonder of it, my darlings. He wants to give himself.

But how does you as God, you as God, use God to get you God? Use God to give you safety? Use God to give you peace of mind? In heaven, at last. All right. If God was 50 years old, he would say, God, I don't know.

My heart craves thee, I want thee. My heart is, my heart is pained, nor can it be at rest till it finds rest in thee. And I'd rather have thee and nothing, than to have everything rolling in my way.

You can't be sure God's making you prosperous, businessmen. You can't be sure he can't. You're prospering, you say, because you're tired.

Well, go ahead and cry. That works all right with me. I think you should, but if you're prospering, you're not coming from God's care.

Maybe the economics level of the day makes you rich. Maybe you're pretty sharp, cutting corners. You'd better have God in your band than have all the riches in the world and not have God with you.

God is searching for those who were put beneath the cloud of forgetting, the verdict of all the things that ever God has made. For he is a jealous lover and he suffers no rival. And he don't want anybody to stand

in there and take his place or even bring no one to take his place.

He wants us to seek him, to seek God. And to dedicate him, let me, somebody asked him about seeking, and he said, well, let me tell you something. If anybody comes seeking, he's telling you to seek him, to seek any more than more love.

Don't listen to them. Don't listen to them. The only truth of the order, listen to me, that which is more God, seek to know the shining God.

You can't all know all that God had. You can know all that God had revealed in Christ to your soul infinitely more than you now know. And if the church of Christ would come back to this, and would get so blinded and furious and stop feeling and would begin to seek for God himself, then all the gifts of God would come along with God.

And all the blessings of God would come along with God. We want the fullness of the spirit. We want clean paths.

We want the principle within. We want love divine, all love excelling. We want all of that.

But if we seek those things apart from God, we've only found the rose and the thorn. But if we find God, then we'll find all of these things, seeing God. And better I say a thousand times, may God through Jesus Christ take him away.

If you say, I have accepted Christ and I am he good, oh very wonderfully good, that's good. But do you know him? The man Paul had been converted to when he was one of the world's great Christians, when he wrote that I may know him, and that I may know him and the power of his suffering, he made conformable unto his death. He was plowing on and plowing ahead, and that it appeared to be that the knowledge of Jesus Christ, he had what he called the excellency of the knowledge of Christ Jesus my Lord, the excellency of the knowledge of Christ Jesus my Lord.

My friends, this is what you and I are here for. Somebody wants to know what the legal life is. I almost withdraw from the term anymore.

I almost shrink from hearing it, because everybody's talking about the deeper life, but nobody seems to want God. God's given for life. Jesus Christ given for life.

And as I plunge further into the knowledge of the kind God, my heart moves out into God's presence, and there's less of me and more of God, and the life becomes deepened and strengthened in God, so that this is the next step, that I might know him. And anything that keeps me from knowing him is my enemy. If it is a friend that stands between him and me, that friend is an enemy.

If it is a gift that stands between him and me, that gift is an enemy. If it is a remission that stands between him and me, that remission is an enemy. If it is a defeat I had once, and I allow that defeat to get me down, and stand between him and me, I'm the forget type.

Forgetting all the things that are past, I plow forward and press on. And if it's a victory that I have back there, that victory stands between me and the knowledge of God. I've got to put that victory behind me.

Well, I suppose I might as well stay in bed. I don't know whether anybody knows what I mean. I know everybody goes to God before I think some of you do.

But, dear friend, do you see what I mean? That, that, that all of this heathening of the gospel by, by making God our church. God running around with a basket, giving away presents. A throne of diamonds like John of New Rock, or a neat scramble for the diamond.

A crown of new diamonds. You know, I've talked about it. I found a crown that had the image of God on it.

Wonderful, isn't it? But nothing compared with the deep knowledge of God himself. Knowing, knowing, you know this knowledge of God, nobody's out of you. Nobody's going to have you out of it.

They can come and point that sick, angry finger at you, and call you every name the law permits. And when they see you, you'll feel bad about it, but you'll know you know God. They can come and argue with you, and give you shit to prove you're all wrong, and when they see you can say, well, you're pretty good at torture, but I happen to know God.

You got things too late. You come to prove I can't, and I met God before you ever came to prove it. So we can know God for ourselves, that I might know him.

The good thing is, some of you are finding him. I know that. Some of you are trying to.

I've gotten letters, I've gotten phone calls, I have had personal conversations, and I know that some of you are finding the Lord in a new, rich, deep, and wonderful way in these last weeks. And I'm glad. But, uh, how about a direct, shanty-speaking call of prayer.

Now, before we do pray, why, we're going to find out, before I let you pray, I want you to remember me. You're your own, your own lonely heart is talking back to you, and the enemy in you is bigger than you are. You're not sure, maybe, quite about it all intellectually, but your heart has to drop.

Do you want to know what Paul knew? Do you want to know what God has revealed and given? It's been explained to me since I'm a year old. And if they say to me, Mr. Tozer, that I might have this grace, this courage, this faith to rise and put behind me and under my feet, whatever those plans are, ambitions, or hopes, or plans, or gifts, or victories, or anything that prevents me from knowing the Lord Jesus, would you raise your hand and be afraid for me? Anybody here, if you say, I do want to know. Put your hand up if you're going to pray.

Say, yes, I do. Do you want to know? Yes, I do. Do you want to know? Yes, yes, yes.

God, for the hands that have gone, now that's not the way to say it. Lord Jesus, Lord Jesus, in the beginning is the Word, and the Word is this God, and the Word is this man, and in the beginning is God. We thank you, Lord Jesus, that when we come to you, we go back to the beginning.

We go back as Paul, and back as Moses, back as Abraham, back as Adam. We go back to the beginning, the life, the time, and the life of every man. Indeed, we sing of Paul.

Indeed, we know of Paul. We pray for him to be resurrected as a monk. In the name of thy Son, Jesus, we pray, Paul, that thou would take these young people, and these older ones, and lead them to be pastors, and dream pastors, and see the ways that may be rough and hard, and painful and certain, but lead them, Lord, lead them until all is behind them, everything's behind them, and they put behind them everything, everything, what they were, and what they are, and what they're proud of, and what they're ashamed of, and what the victories they've had, and the defeats they've had, and the mistakes they've made.

Oh, may we lead these things on, and teach them how to look forward and not backwards, and keep right feet. You know, Father, that when you talk about these things, some come because they feel that they'll be given a capsule that they can swallow, or a text they can memorize, or some one little tip they can do. Oh, God, it is not just received, but rather by the cultivation of the knowledge of God in Christ Jesus, by faith, and humility, and prayer, and trust, and confidence, and obedience, and pressing onward from the blasts and mountaintops of tears and anger, and the thought of the mystery comes at the sunlight.

Come, Holy Spirit of heavenly love, come with all our faith and power, and we pray these, we pray God, we pray his love, and we pray for all of these, and we pray, Lord, for some who didn't request a prayer for anything, but who could have, and who perhaps have this night without even salvation, and we pray for all the churches that are coming, bringing their services. We pray right now, it will be within a half an hour or so. Bless them all, Lord, and grant these churches whatever they must, and they have to preach, and whatever shepherd might find lost sheep, and whatever harvest he finds on hand.

There'll be victory in the church of Jesus Christ this night, and we pray these throughout all this hour, and we will this day, we ask this in the name of Jesus Christ, our Lord. Amen.

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