

(The Chief End of Man - Part 8): Soul Is the Natural Habitat of the Spirit

by A.W. Tozer

A.W. Tozer emphasizes that true worship must be spiritual, sincere, and led by the Holy Spirit, reflecting the nature of God.

Duration: 42:40

Scripture: Matthew 6:33, John 4:23-24, Romans 12:1, 1 Corinthians 6:19-20, Colossians 1:27, Hebrews 13:8

Topics: "Chief End of Man"

Description

In this sermon, the preacher uses the analogy of a broken teapot to illustrate how we can become broken and useless when we encounter difficulties in life. He emphasizes the importance of knowing ourselves and relying on Christ living in us as the source of our hope and glory. The preacher highlights three key texts from the Bible: 'Christ in you, the hope of glory,' 'Jesus Christ the same, yesterday, today, and forever,' and 'In the world, but not of the world.' He urges believers to live up to their name and be simple, worshipful, and sincere in their prayers. The sermon emphasizes the need for simplicity and authenticity in our relationship with God.

Transcript

In the Gospel according to John, the fourth chapter, the Lord is speaking in the sermon of verse 23, following, The hour cometh, and the hour is, and the true worshiper shall worship the Father in spirit and in truth. For the Father seeketh such to worship him, God is spirit, and they that worship him must worship him in spirit and in truth. That is the same text I had two weeks ago, but I told you then that I wanted to give two talks on that text.

There must of necessity be some overlapping, but since my purpose is to inspect the mind and inspire the heart, I do not apologize for overlapping and reiteration. I'm going to call it reiteration, because it's a better word than repetition. Repetition nobody likes.

They say about a man, he's repetitious, but nobody ever said about a man, he's reiterated, whatever you would say. Nobody worries about a man reiterating, because if we reiterate, that is the best scholarly way of repeating. So I want to reiterate some of the things I've said before, and then go on with something else.

We will begin with this thought which I closed with last time, that according to our Lord Jesus, true worship is spiritual. I have said that men have enslaved themselves to externals, to objects and locations and times and seasons and days. That way our Lord has said that these things were not important, but that the Old Testament system, though they included days and locations and seasons and foods and all that, they were an external evidence of an internal thing which God was pointing to.

And when our Lord came, then locations and times and seasons lost their meaning, and worship became spiritual. And our Lord said here, God is spirit. Not God is a spirit, for there's no a there, it's a Jain or a King James, but God is spirit.

That is, what God is, is spirit. Just as we say man is flesh, we say God is spirit. And since God is spirit, natural worship must accord with the nature of God.

So I don't think we'll have to be a profound thinker to find that out. I think it's taught all over the scriptures, and it would seem to be so very logical and right that true worship accords with the nature of God. That we worship God according to what God is, and not according to what God is not.

The terror and the frightful error of idolatry is that they worship according to what God is not. He said about the Samaritans, you don't know what you worship. You worship according to what God is not.

But we Jews know what we worship. And the salvation is of the Jews. The Jews, not because they were better than other people, because they were not.

Their prophets distinctly said they were worse than some people. But because God had revealed the truth to them and given them the oracles, by self-revelation God had made it possible for Israel to worship according to the nature of God. And Jesus Christ our Lord then says that God is spirit, and that we worship according to that nature of God.

You see, God is not affected by the attributes of matter. He is not affected by weight. He is not affected by size.

He is not affected by space. I can't help but I suppose you would do, too, if you don't allow yourself to get stunned. I don't like to be stampeded by anybody.

And while it was an amazing thing that John Glenn did the other day, I am not greatly taken in by it, because all he did was go up a hundred and some miles and go around the earth three times. He went a little faster than most of us have gone, and he went a little higher. But after all, it was only space that he was invading.

And some people are greatly bothered by this, and they feel that this will shock their Christian life. Not if they know why they are Christians. It will only stun a man if he is not a good Christian, not a good and well-taught Christian.

A well-taught Christian knows that the great God is not affected by space, and he contains space in his bosom. The well-instructed Christian knows God is not affected by speed, that is, the getting of people from one point to another, because God alone will get from one point to another point, but God lives around all points. And so we worship God.

God is spirit. God is not affected by location. God is not some place to which you come and can recede, but God is all about us and contains space, and so he is as near to one place as he is to another.

That is a great comfort to know that God is as near to one place as he is to another place. Now, God made us in his image, and because he made us in his image, there is a part of us which is like God. I wish that all Christians might see this, that there is a part of us which is like God.

The human soul is most like God in anything that has ever been created. It is the most like God. Now, you say, how can this be, seeing that there is so much sin in the world, and so much that seems to be so ungodly? The answer is seen.

The answer is the fallen man. The man is fallen, and just that man has fallen does not mean that that which is fallen does not have about it yet the lineaments of the likeness of God, so that it is easy for God to restore us and redeem us, easy for God to do it, because God has material to work with that was once made in his image. Let's find an Old Testament illustration and see if we can.

Suppose that there is a vessel. A man is a potter making a vessel. He is going to make a beautiful teapot, and while it is spinning on the wheel, it runs into some sand or grit and falls apart.

And there it is now, it's broken, it's not useful anymore, but the material out of which it is made, while it doesn't look like a teapot anymore, while there is no artistry there, and while the soul of the artist isn't in it and can't be in it because it has been broken on the wheel, still it's a simple matter for the potter to take up that material again and take out the offending parts and make it into another vessel. He couldn't do that if he had iron, he couldn't do it if he had rock, but he can do it with clay, because clay is the material with which he works. It was broken the first time, he can restore it using the same material, and so God made us in his image.

And while we're not all together clear about what that image of God is, we do know that the human soul is like clay. In the spin of temptation, man fell apart and lost the artistry, the beauty, the holiness of God, but he didn't lose the potentiality to become God-like again if he got into the hands of the divine artist. And that's what redemption is.

Redemption is taking our material of fallen man, and by the mystery of regeneration and sanctification, restoring it again so that it is like God and like Christ. And this is why we preach redemption. That's what redemption is.

It is not saving us from hell, although it does save us from hell, but it is making it so that we can be like God again. I want to talk a little more about the qualities of worship, if we're going to worship God correctly and rightly. There's got to be spirituality, and that's in the text in Acts 1, so we'll talk about that first.

Worship has to be spiritual. You can't worship without the Holy Ghost. God is spirit, and the Holy Spirit is the spirit of God, and therefore the Holy Spirit is the only one who can properly lead the heart out to worship God acceptably, because the fallen human mind doesn't know how to worship God acceptably, so that the Holy Spirit takes the fallen human mind and points it up and corrects it and purges it and aims it and directs it so that it is worshiping God.

That's why it's so vastly and vitally important that we should know the Holy Spirit. I've often felt like getting on my knees, in fact I have gotten on my knees more than one time, and apologized to the Holy Ghost for the way the Church has treated him. We've treated him shoddily, we've treated him in a poor way, we've

treated him in such a manner that if we would have treated guests that way, the guests would slip away, be stricken, and never return.

We have treated the Holy Spirit wretchedly, I say. He is God himself, God, very God of very Gods, the link that binds the Father and the Son, and himself of the substance uncreated, of which Deity, of which is Deity, and yet the Holy Spirit gets mighty short shrift in the average church, even in the average gospel church. If we have a doxology to begin with the service, let me sing, praise God for whom all blessings flow, praise him all creatures here below, praise him above you heavenly host, praise Father, Son, and Holy Ghost.

That's a mention of the Holy Spirit. And if we have a diction at the close, we say the love of God, the Father, and the communion of the Holy Ghost, so we have the Holy Spirit again. We have him at the opening of the service, and we have him at the close of the service.

If we are outside of that, we don't count on his presence, you see. How many of us came here tonight counting on the Spirit being present? How many of you are counting upon the Holy Spirit speaking to you this evening? How many of you are trusting with me that the Holy Spirit is going to take a human voice and speak through it, that he's going to take a human ear and listen to it, that the Holy Spirit is going to be in all this? And if that's precisely what the Bible teaches, it teaches them all through, and comes up to a bright teaching in the epistles of Paul, so that worship has to be in the Spirit and by the Spirit. The notion that just anybody can worship is all wrong.

The notion that we can worship without the Spirit is all wrong. The notion that we can crowd the Spirit into a corner, ignore him, quench him, resist him, and yet worship God acceptably is a grave heresy which we need to correct. Only the Holy Spirit knows how to worship God acceptably.

If you will look at the book of Romans, you will find in the 8th chapter that prayer, that only the Holy Spirit knows how to pray his people. It says here that, I can find it here now without running around too much, but in this 8th chapter, here it is in verse 26, Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And so even our prayers, they will be mutterings and repetitions until the Holy Spirit takes them and pledges them and cleanses them and makes them acceptable to God through Jesus Christ. So it is impossible to pray without the Spirit, and the most powerful prayer is prayer in the Spirit, and we cannot worship without the Holy Spirit. I think it is time that the Church of Christ should rethink this matter of the place of the Holy Spirit in the Church of our Lord Jesus Christ.

We should rethink it in the light of the scriptures, because without the Holy Spirit we are as Israel was when she continued to try to worship God after the fire had left the holy place, and there was no Shekinah there and no glory there and no fire there and no light there and no presence there, and yet Israel continued to worship vainly and futilely, pitifully she continued to worship, forgetting that the Holy Spirit of worship had left her long ago. I believe it is time the Church should rethink this whole matter. Spirituality is one of the ingredients of worship, and without spirituality I cannot worship God acceptable to Him, acceptably to Him, and no matter how much I worship, if it is not acceptable worship, then it is vain worship and better not attempted.

The second ingredient in worship is sincerity as distinct from formality or duplicity. We have extreme and heinous examples of this taught us by our missionaries. They tell us about the heathen who worship their God and they like to cheat him.

They like to cheat their God. I remember hearing of a man who was a sailor, and he was a big storm at sea. So he said to St. Anthony, If you will save us from the shipwreck, I'll dedicate a candle as big as my body.

Somebody heard him and said, Now you know you couldn't do that. He said, I know I couldn't too, but St. Anthony doesn't know it. He said, If I can just get some milk, I can declare it.

I don't know whether that ever happened or not, but I do know that it's quite in order with what I know to be true about a lot of so-called worship and praying. We think we can cheat the Lord, and by crossing our fingers and meaning something else, the Lord won't hear, won't notice. We have got to be absolutely sincere if we are going to worship God.

It is distinct from formality. I do not know whether anything that is merely done formally has any meaning at all. I do not know that it has any meaning before God at all, if it is only done formally.

The Lord pointed out a little child and said that the little child was the example, and I believe that one thing about a little child is complete sincerity. No matter how embarrassing we may be talking, how many embarrassing things we may be saying, he is nevertheless absolutely sincere. And it is this sincerity that we must cultivate, and we must cultivate it prayerfully, if our worship is going to be accepted of Almighty God.

What a terrible thing to spend a lifetime making offerings to the Almighty, all of which are rejected. Cain made his offering to the Almighty, and God did not answer and would not accept it, and Cain's countenance fell. Honesty is the third ingredient that must be in all prayers, as distinct from mere propriety.

I have got to be absolutely honest. I suppose honesty and sincerity are twin brothers and can't be separated, though they are certainly not identical, but there must be complete honesty before God. I get on my knees and I ask God, O Lord, meet our missionary budget.

And then the Lord knows that I am not going to do a thing toward it. He knows I am a dishonest prayer. If I pray, O Lord, save this man that I have never done anything toward winning him, I am a dishonest prayer.

And if I ask God to do things that I could do for myself, I am dishonest in my praying. But we have larded it over and glossed it over till it sounds shocking to hear it said, it's true nevertheless. And then simplicity is distinct from sophistry and sophistication.

Simplicity, utter simplicity. I have heard a few people pray in my time that were utterly simple, almost embarrassingly simple. So simple-hearted that you tended to feel perhaps they were intellectually strong.

But there is no incompatibility between intellectual power and simplicity of heart. Jesus Christ, our Lord, was simple and to the point and direct. And our old Quaker friends who lived generations ago, maybe some of them still, or some of them living now, their descendants, or at least their spiritual descendants, simplicity was everything to them.

You remember the old English Quakers when they went before the King to take off their broad-brimmed hats, because they thought that was giving too much honor to a man. They'd do anything before God but they insisted on wearing those hats, and they looked out too many a set of bars out of many a prison just for that reason. Personally, I don't think there'd be any harm in it.

I'd take my hat off, there's nothing in covering your head, you're certainly not worshiping anybody. But the point is, they believed and did what they believed, and God honored them for living according to their faith. Simplicity, utter simplicity.

They said in vain, vow. They called each other Mary and John, whatever the name was. And they taught the Church of Christ to be simple.

I get out sometimes among the Mennonite people, and there's one thing about them is their simplicity. And the brethren in Christ, so-called river brethren who wear the beards, well, they're utterly simple, simple. I said to the president of one of their colleges one time, we were sitting together in an automobile, I said, Dr. Hustetter, well, you are supposed to be a simple people and you're called a plain people.

Now, I said, I want to ask you a question. Are your people as simple as their dress indicates? He said, well, that is our aim, but I don't know whether we ever reach our goal or not. He said, we aim to be plain people and be simple, and so we dress simply, but I don't know whether our people live simply.

I thought that was a good, honest answer, and I appreciated it, for it was not claiming too much. But at least there was an aim to be simple. The brother and sister, if we'd ever break ourselves down and suddenly be faced with death or some other tragedy or terror, and actually be forced to see how unnatural we are and how unlike ourselves.

You don't know the average man or woman, we don't know ourselves. We have lived like zoo lions, utterly unlike the lion that roams the belt, and so we're in this civilization of ours, pressed on every side. We tell so many lies without meaning to do it, and utter so many untruths and half-truths without knowing that we're doing it.

Following along with the Emily Post of the day. Emily Post. Somebody called her the high priestess of the decaying order, and I thought that was a pretty good expression.

The high priestess of the decaying order. You've got to have your knife here, your fork here, your spoon there. One dear man I knew about, who was more at home in the factory, maybe, than he was in high society, got invited to one of those places one night, and he said at one o'clock in the morning, that is, they had a bank, wasn't it? One o'clock in the morning, he said, I had a tablespoon left.

He said, that's all I had. He said, they had lugged it all away. He didn't know what to eat, but he knew how to eat, you know.

There's a story built on that. A fellow went to, was invited to a home, he had one suitcase, one little suitcase, and the butler insisted on drawing his ball, and he said that he wanted to know about his, what do they call him, bathrobe, and he had no bathrobe, and the poor fellow was so embarrassed that he got up in the middle of the night and went home. He couldn't take it.

Well, he was a simple man, being forced suddenly to be in a highly complex social situation where he didn't feel at home. People of God ought to be the simplest people in all the wide world. The man I heard

of had had a great spiritual experience, great uplift, great breakthrough, great rise into God, and afterwards somebody asked him how it was and how about it.

Well, he said, I came to a place in my life where I got down on my knees and took a vow before God, and I said, O God, I now hereby vow before thee and solemnly promise that I will never again utter a word in prayer that I do not mean. That would shorten a lot of people's prayers. I challenge you to pray twenty minutes in a public prayer meeting and mean every word of it and not put any password on or any decoration, but mean every word of it.

It would stimulate your prayer, but it would shorten them tremendously. There must be simplicity. If we are going to worship God, we must worship God simply.

I don't care who you are or what you are. It must be simple. My friend McAfee was traveling.

I have forgotten where. It seems to me it might have been in South Africa. He was in the British possessions there, and a great man, I don't recall who now, but he was a Christian man, a fine Christian man, but he was a great man.

He had a vast domain there and a huge responsibility. Mr. McAfee and his friends, they introduced him. The man invited him in, and he was dressed in pure white from top to bottom, a pure white suit, and he looked upon him.

He looked as if he should have been an authority of some sort. Mr. McAfee said something to the effect that he looked imposing. He said, It's a terrible thing, how much corruption a nice white suit will cover.

How much corruption a white suit will cover. He was a Christian man. He never allowed his high position to change that fact.

Never, never! No Christian or two. Abraham Lincoln was like that. Nobody could ever get him to get on a pedestal or pretend to be something that he was not.

The stories about him are legion. I think most of them true. He was that kind of man.

He was President of the United States, and he wanted to see a general. And this general had a swelled head, and the general should have been called to the office to see the President. But Lincoln knew that he had a big head and a bad temper, so Lincoln went to see him.

He made him sit two hours in his office, the President two hours in his office, waiting to get in to see the general. And somebody said to him, Mr. Lincoln, why would you humiliate yourself in that manner? He said, I didn't mind that. He said, All he was doing was insulting me.

He said, That doesn't mean anything. He said, What I want is to win battles. If he'll win battles, he can insult me.

It takes simplicity and humility, my brother, to do that. And it takes simplicity and humility to worship God acceptably. Most of us are a half a dozen people.

I have an awful time, because I have four or five repetitions. And I have an awful time just trying to be myself. My wife helps out on it.

And, but just be myself. To some people I'm this, and to some people I'm that, and I think everybody's the same. So we try to live up to our repetition.

It's always bad. And then to worship must be internal. The internality that's distinct from externalism.

Brothers and sisters, we ought to thank God from the depths of our hearts that you don't have to have any machinery to worship God. That you can worship God in spirit and in truth, in the depths of your own heart, as well as the angels in glory can worship God. And you don't have to have anything.

You don't have to die with a crucifix in your hand. You don't have to have holy water on the dresser. There used to be an Irishman by the name of Mr. Dookley, lived in the state of Pennsylvania, near where I was brought up.

And he wasn't a Catholic, but he was married to a Catholic. And he was good-natured, of course, and very tolerant and friendly about it, and the two loved each other, and it was all good nature. But he used to tell, he never knew whether it was so, but much to her chagrin, and much to his delight, and the amusement of the company wherever they went, he would tell about getting up one night with his corn hurting him terribly, and feeling his way to the dresser, and getting a hold of what he thought was linoleum, and rubbing it on going back to bed.

He said, Help! But the next morning he found it was his wife's holy water. I am so delighted, brother and sister, so delighted that all water is holy water to me, and there isn't anything anybody can do that can make it any holier. That is H₂O, and there isn't any Latin word that will make it any H₂O.

It's just right there, H₂O, and there isn't anything anybody can do about it, brothers and sisters, nothing anybody can do about it. There it is. So it is with all the gadgets.

They mean a thing. Anything may mean something to a worshiping heart, but they mean nothing if the heart isn't worshiping. A wooden ring may mean a great deal to a woman, but it's only because she believes it tells her something about a man, not because it has any value.

And if she loses it down the sink, she'll swivel a little because she's lost it, but she won't lose her husband, and she won't lose his love, and she won't lose that for which it stood and didn't know. And so worship is an eternal thing. Worship tells me something about God and me, and I worship, I can worship truly because something is true between God and me.

And if after years of going to the same church, I come to associate that church with worshiping God, that's natural, that's psychological, that's conditioned reflex, I think they call that in psychology. But it doesn't mean that if I don't go to that church again, or the church burns down, that I can't worship God, and worship God in spirit and in truth. Now, how can worship be saved? I believe that it's time that illuminated persons begin to affirm worship, that we begin to understand it again in the church of Christ.

I believe it will bring revival to us, I think it will be some kind of revival. For who is the object of worship? Back to our basic text. He is thy Lord, worship thou him, so shall the king greatly desire thy beauty.

Your soul is made to entertain God. They can only see this. It has delineaments of the Deity.

Your soul, somebody said, is a God-shaped void. If I were to carry it further, I would say, your soul is a God-shaped garment. Your soul is a God-shaped garment, like a glove shaped to fit your hand.

But God can't enter because it's full of rubbish. Try putting a lot of truck in your glove sometime and then getting your hand into it. You can't do it.

A glove must be empty before a hand can go into it, and the heart must be empty before God can enter it. That's why at the altars in times of evangelism and prayer, and the pressure to get people to write with God, we insist upon an emptying out of ourselves. That's why your soul is a God-shaped garment, and God wants to clothe himself with it, because he wants to clothe himself with giving.

But he can't enter because there's rubbish in it. Have you ever searched your heart and found out how much rubbish you have collected over the past years? How much more rubbish? How much intellectual rubbish? How much rubbish of habit? Rubbish of custom? Rubbish of things you do and don't do, think and don't think? Rubbish. You just empty it out.

Now, who needs to have taken that into account? Our knowledge is filled with it, begging God to empty us and fill us, empty us and fill us. We're getting away from it. I'd like to come up, say, I found something in a new way.

There's no new way. No new way, it's as old as the everlasting mountains. Empty the rubbish out of your soul.

Turn yourself up to God in the name of the Lord Jesus Christ, and he'll fill you and come in and clothe himself with you. Who wants to do it, I say? Only the garment is unclean, and God won't wear an unclean garment. God wants to wear a pure garment.

Remember that the bride sat within, clothed in needlework, in the righteousness, the righteousness of the saints. They worked their righteousness before God in purity and obedience. So let's ask God to cleanse us.

We can empty ourselves, but we never can cleanse ourselves. If you have something in you that prevents God from entering, you can empty that out. But if after you're empty you're unclean, you can never cleanse yourself.

Only God can do that. By the blood of the everlasting covenant, by the fire of the Holy Ghost, by the discipline of obedience, God cleanses these people and makes them white in the blood of the Lamb. Who are these? Who are these? He says they came up out of great tribulation, and their garments were made white in the blood of the Lamb.

Your soul is the natural habitat for the Holy Ghost. Did you know that? Your soul, yes your soul, is the natural habitat for the Holy Ghost. Just as everybody that knows about birds knows that there are what we call natural habitats.

You don't go to a swamp to find a wood thrush. If you want to hear a wood thrush, you go to the cool, leafy woods that border a field and wait for the evening to come. And when the wood thrush quietly bursts men loud and bold, as the shadows go deeper, she will play her lovely flute in the darkness.

You never go to the swamp. If you want to hear a red-winged blackbird make its clunk clunking sound, you don't go to the cool woods in the evening. You go to the swampland where the cattails stick their brown flowers up.

There you'll find a red-winged blackbird. And if you want to hear a wind sing, you don't go to the wood and you don't go to the swamp. Go out in your own backyard.

There she will be, bubbling over with delight. It's what we call natural habitat. As a boy I used to trap rabbits, and I knew where to find them.

As a country man, I knew where to find rabbits. I didn't set a trap out on a bare knoll. I didn't go to a clay bank and set a trap.

I went among the bars, in the bar patches. And I watched until I saw, down underneath the winding, wavy path, where the rabbits went at night. I set my trap there and the next morning I had my bunnies.

Because I knew the natural habitat of the rabbit. I believe that the Holy Ghost has a natural habitat. I say as God, he is omnipresent and imminent and fills all space and contains it.

But by habitat I mean where he makes himself at home. Where he makes himself heard and felt and where he can speak and where he can live. And that natural habitat is nothing else but the soul of a man.

So how do I know? Because God made that soul in the image of God and God can dwell in his own image without embarrassment. Just as the blackbird can sing there among the cattails, just as the rabbit can hop among the grass, just as the wood thrush can sing unseen at the edge of the woods at night, so the Holy Ghost wants to come into your soul and live in it. Not a guest, but an inhabitant.

Not there, not weekending there, not a house guest for a while, but a permanent inhabitant who makes your soul. Only sin can prevent that, brothers and sisters. That is why worship and sin are incompatible world without end.

That is why you cannot deal with the matter of true worship and omit the question of sin. Sin will prevent worship. You cannot worship God with sin.

Behold, I stand at the door knocked. Can a man hear my voice and open unto me? I will come in unto him and will dwell with him, suffer with him, and be with me. Here is the picture of Jesus in your house, in your house, dwelling with you.

I will come in unto you. Not in this instance I will take you in unto me, but I will come in unto you. There you are, Jesus speaking in the house of his friends, your house, as an individual man or woman, dwelling in you, Christ in you, the hope of glory.

There are two texts that made the Christian missionary lines, two texts, or three texts, that made the Christian missionary lines. Christ being preacher, the God Almighty filled him with the Holy Ghost, filled him, broke his heart of the conditions of the world, and gave him three texts. Christ in you, the hope of glory.

That was one. Jesus Christ, the same yesterday, today, and forever. That was the other.

And the third, going to all the world and preach the gospel as a preacher. It would be too bad for us if we ever knew those three texts. It would be too bad if we ever forget that the Christ living in me makes me a worshipper, nothing else will.

So now it's up to you and me, my brother and sister, up to you and me. God has spoken. If he hasn't spoken, there's nothing I can do.

But if he has spoken, there's still nothing I can do. But there's something you can do, and there's something he will do for you. You don't need to think about your soul.

Your soul is a God-shaped glove, a God-shaped garment. And God wants to enter it and fill it. But it's full of rubbish.

If you get rid of the rubbish, you don't have to beg God to come in. Go fresh and light bulbs. I don't know whether they make them like that or not.

I've been too busy to care lately. But they used to make the old-fashioned light bulb, and on the end was a little projection where it was made and it closed up there. And then it was pumped empty.

They pumped it out so that it was a vacuum. They used to take, when I was a kid, they used to take the broken bulbs. I forgot to show them those days, but you could see the interior.

They used to take those bulbs, take a pair of pliers, and break that little projection off. And there was a swishing sound as 14 pounds of a square inch of atmospheric pressure rushed into that bulb. You didn't have to get in the bulb and get on your knees and beg and say, please come in, atmosphere, please come in.

All you had to do was take away the obstruction, and the atmosphere rushed in. Nature, on the whole, is a vacuum. So, my soul is a vacuum, and the soul of every man.

Maybe we filled it with trash, but as far as God's concerned, it's a vacuum. We only have to empty it, empty it, and God rushes in and fills it. For he made it for himself, and he doesn't have to be begged.

Do you believe that? To wonder who knows, you only dare believe it. We're going to sing a number. What number is that? 284.

We're going to sing a number, and as we sing it, we're going to fill the invitation open for those of you who want to meet God. And we're not going to do any dancing, catwalking. We're going to come boldly into the presence of God and ask him for help, and expect him to give it to you, and not care what people think or say.

The kingdom of God suffers violence, and the violence takes it by force, and we don't care who knows it. Do you want to come right back? Why, you slip into the prayer room over here. I'll be singing number 285.

Audio: <https://sermonindex1.b-cdn.net/2/SID2178.mp3>

Source: <https://sermonindex.net/speakers/aw-tozer/the-chief-end-of-man-part-8-soul-is-the-natural-habitat-of-the-spirit/>

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