

Knowing the Lord

by David Wilkerson

David Wilkerson emphasizes the necessity of knowing Jesus personally amidst prevalent religious activity that often overlooks Him.

Duration: 1:14:28

Scripture: Mark 3:21, John 1:6, John 7:3-4, John 7:26

Topics: "Personal Relationship", "Spiritual Discernment"

Description

In this sermon, the preacher discusses the problem of religious people who attend church and listen to teachings but do not have a heart to obey God. He emphasizes that many people in the church are blind and lack discernment, constantly seeking guidance from leaders instead of having a personal relationship with God. The preacher refers to a passage in John 7 where Jesus stands up in the temple and declares that anyone who thirsts should come to him and drink. He urges the audience to seek after Jesus and discern whether teachings are from God or man, emphasizing the importance of thirsting after God in these last days.

Transcript

You know something, I don't think I can go on until... I feel that there's some people in physical pain this morning. You're sitting here with physical pain. Stan, please, so I can pray for you right now.

You're sitting here in physical pain. Yes. I sense that so strong.

Like about three or four around these who are standing, just lay hands on these, just on the shoulder or on the arms. Heavenly Father, You are our healer. The devil's an adversary.

And I ask You, Lord, right now to remove the pain. Remove the pain. Father, bring healing this moment.

Hallelujah. Lord, I believe You that we can sit here without pain this morning. Because You've taken our pain on Yourself.

You've taken our pain on Yourself. Lord, I believe You're able right now. We agree in Jesus' name for the healing of these who are here.

That they can sit down and say, Lord, I thank You for relief. And I may hear the word. Sometimes the enemy is just trying to block the word.

In Jesus' name. God bless you. Trust Him right now that you can sit here without pain this morning.

Hallelujah. He took our pains and our infirmities on Himself. I'm going to have you leave your Bible open to the book of John.

I mean to the book of John, the seventh chapter. Seventh chapter of John. And just leave it open.

I'm going to be referring there, coming back to that quite frequently and ministering primarily from the seventh chapter of St. John. Heavenly Father, I pray that the word that You've put in my heart would come forth as You want it to come forth. We come with this word to encourage Your saints and to challenge us.

That, oh God, we need that anointing, that anointing that comes from God. Heavenly Father, speak truth this morning. For You are the truth.

And I pray for the unction and the anointing of the Holy Ghost. That everyone that is here this morning will be ministered to by the power of Your Spirit. It's the Spirit that gives life.

The letter itself killeth, but the Spirit gives life. Hallelujah. Lord, for those that are here just curious, I pray that even though they are curious, speak a word, Lord, to their heart.

Minister. Come Holy Ghost and minister to all of us. Indeed we're hungry.

Indeed we're hungry this morning, Lord. We would meet with You. We want to hear not a man's opinion.

We want to hear the word, the living word of God. And we want it in demonstration power of the Holy Ghost, Lord, because that's the only way it can affect our hearts and change our lives. In Jesus' name, Amen.

Let me begin by saying, I believe that the most important thing for a Christian to know in these troubled times is nothing more than the Lord Himself. Now, I thank God for doctrine, but my goal is not to know doctrine, it's to know Him. I thank God for this Holy Scripture and I study it, but my goal is not simply to know the Scripture because the Scripture is given only to describe Christ to our hearts.

I thank God for the message of the Kingdom of God, but my goal is not to understand and know the Kingdom of God. My goal is to understand and know Jesus Christ. Now, I'm going to say it again, the most important thing that you and I can ascribe to, the most important goal in your life, is to simply to know and understand and walk with the Lord Jesus Christ in fullness.

Wasn't it Paul who said, and he said it in a time when many doctrines, winds of doctrines were blowing in all sides, he said, I'm determined to know nothing among you save Jesus Christ and Him crucified. And all of these doctrines had to do with the mystery, Christ abiding in us. To Paul, there is no other kingdom than the kingdom within.

There is no other paradise than walking on earth with Jesus Christ in fullness. The only place Paul wanted the Lord to be king and the Lord was in the heart, this was the kingdom, this was the realm, and this is where he saw the kingdom. This is what Paul was talking about, the mystery, Christ in you.

The material world had no meaning to Paul whatsoever. He said, I consider it all done, it's all lost. And I'm amazed at people who hold so tenaciously to the world, they even build doctrines so that they'll not ever have to let go of this world.

Now there's something very wrong in all the religious activity today. Never have we seen so much religious activity with Jesus Christ even at the center of it. His name is on the lips of almost everybody in the religious world.

His teachings are prevalent everywhere you turn. There's talk about science and what does American people say, you ought to see what's happening under teacher so and so, or under this church, this great church, this super church, and there's so much religious activity, and so many people speaking of doctrines, so many people speaking religiously, and Jesus' name at the center of it all, but there's something underneath it all that's tragically wrong. And those who are walking in the spirit detect it, they know there's something wrong.

That's why this seventh chapter of John means a lot to me. Because you see, here's a chapter where probably the most religious activity in all the book of John, in fact, for that matter, may be the whole New Testament. All religious activity happening in the city of Jerusalem during the time of the Feast of the Tabernacles.

This is an eight day feast. Remember there were three feasts. And every male Jew over 21 was expected, or every adult Jew, had to attend these three feasts.

Passover, Pentecost, and the Feast of the Tabernacles. The other two feasts were seven days. This was an eight day feast.

And do you remember the priest would go with his little golden pitcher, and he would go down to the Kidron and fill it with water, and come up with a little silver funnel that he poured into the trough that would carry it out, supposed to water the fertile fields. This was a sign of the harvest. They stayed in booths to remind them that the Lord had taken them through the wilderness and had protected them.

This is the Feast of the Tabernacles. And there's unprecedented religious activity in this seventh chapter. We're going to talk about it.

Every Jewish adult in Israel that loved God was there. And I want to show you that in spite of all the religious activity, with Jesus Christ Himself being the center of the conversation and all the activity, He was really, in truth, left out. That there was something really wrong in Jerusalem.

Something with all this religious activity and all the talk about Jesus, He was completely missed. Completely missed. And my suggestion to you is that with all the religious activity today, and all the talk about charismatic renewal, and everything else, in many, many areas, Jesus Christ is being left out of the whole picture.

Even though we focus on Him and talk about it. We're going to talk about His religious brethren, we're going to talk about the religious multitudes, and we're going to talk about the religious leaders. I'm going to show you, Lord willing, how the brethren missed Him because of their self-interest, the multitudes missed Him because of their ignorance, and the leaders missed Him because of their doctrines.

And we're going to get into that as best as the Holy Spirit can lead me this morning. I want to consider first of all His brothers. His own family, His brethren.

What does the Bible say? He came to His own and His own what? Received Him not. Boy, it doesn't say that drug addicts, alcoholics, and prostitutes didn't receive Him. He came to His own.

His brothers, His sisters, His family, they received Him not. We're going to look at verse 3 and 4. Turn to John 7. I'm going to read verse 3 and 4. Let's start verse 2. Now the Feast of the Jews, the Feast of Booths, or Tabernacles, was at hand. His brothers therefore said to Him, Depart from here and go into Judea, that Your disciples also may behold Your works which You are doing.

For no one does anything in secret when he himself seeks to be known publicly. If you do these things, now listen to this. Show yourself to the world.

Show yourself to the world. Now look here. Now there's a doctrine involved here.

You're not looking here. This is the kingdom theology. These are people who can't reconcile the conditions around them of wickedness, sin, sickness and disease.

They can't reconcile that with who Jesus claims He is. And they are saying to Him, Look, there's a world around us of sickness and disease and poverty, and You are the Son of God. You can perform miracles.

We are under the thumb of Rome. Go now into Jerusalem. Overpower the Roman Empire.

Set up Your kingdom. Why should we have disease? Why should we have poverty? Why should these conditions exist? When already You have performed miracles and there are people in place ready to come out of hiding if they can just see a display of Your power. Go, Jesus, into Jerusalem.

Go right now into the city. Go to the capital and set up Your government because it is said by Isaiah that the government of all the people is on Your shoulder. If the government of all the people is on Your shoulder, then govern.

Take Your place. If You will show Your power. If You will display Your might.

You see, to these kind of people there is no such thing as meekness and humility in the kingdom of God. There is no such thing as a secret inner kingdom of the heart. It is out in the open.

It is a display. Bless God. He has the power.

He has the might. He is King of kings. He is Lord of lords.

And we are going to take the kingdom. Now, there is a teaching today that is sweeping the country. I got a letter yesterday from Jimmy Swagger.

Alarmed over what is happening today because this is where the entire health and wealth prosperity gospel is going. They are all going to meet. They are all going to amalgamate.

They are already organizing. And it is coming out in what is called the kingdom gospel, the kingdom message. And one of the television ministers that is running a political campaign, I wish you could read the statements.

I wish you could know in full what is being said. It is being said, Can you imagine a world where there are no more prisons and no more drug addicts, where the president is a Christian and all the congressmen are Christian, and there is nothing but peace and prosperity, and we have all the wealth of the world in our hands, and we don't buy, but we loan to the nations, and on and on, a paradise now. And the words are said right now.

We are on the brink right now of taking over. We are on the brink right now of Christ revealing Himself, bringing every enemy under subjection to Him. Every kingdom of the world is going to be subjected.

There is no such thing as an imminent return of the Lord Jesus Christ. He will come back only after we conquer the world and take over all the arts, all the sciences, and all the governments of the world. You have it here.

Show thyself to the world. Show it. This is the time for the kingdom of God to be set up.

Now, there is a mistake in this. And you have to go to Pilate's judgment hall to understand that mistake. When Pilate is asking and saying, Are you really the Christ? Are you really who you say you are? And Jesus said, You couldn't even hold Me except My Father gave Me into your hands.

He said, My kingdom is not of this world. If My kingdom was of this world, My disciples would fight. We would take over.

Now, I don't want you this morning to make the mistake that is being made across the country, and I'm going to take you into the Word of God. It's amazing. I've been reading the teaching of this new doctrine now that sounds so good.

It sounds so good. But I want to take you to the Word of God. Go to John 18 with me.

John 18. They say the tribulations already passed. That happened at Jerusalem 70 years after Christ left.

Then they go ahead and spiritualize everything else. They're going to take the literal translation of that and then they spiritualize everything from there. But listen to this.

36. John 18. 36.

Now what does it say? Now let's settle once and for all in your mind unless you get caught up in this last delusion before Jesus comes. This final delusion. Look at verse 36.

Jesus answered, My kingdom is what? Again, My kingdom is what? If My kingdom were of this world, then My servants would be fighting that I might not be delivered up to the Jews. But as it is, what? My kingdom is not of this realm. Say it.

My kingdom is not of this realm. Now, folks, there's some seats. There's a seat here, I believe.

Are there any more seats in here? We've got some folks who need some seats there. There's a seat over here? Fine. Alright.

Do you want some more? Go to Luke. Luke 17. Please.

Go back to Luke. You need to mark these verses down because you're going to hear more and more of this and you better know the word. Luke 17.

17. Verse 20. 17 verse 20.

Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God is not coming with signs to be observed. Nor will they say, Look here. It is here.

There it is. For behold, the kingdom of God is where? In your midst. That's Jesus Christ Himself.

Jesus Christ is the very kingdom of God. Go with me now to 1 Corinthians. Go right.

1 Corinthians. I don't want to go on until you understand something about this kingdom now. 1 Corinthians.

If you get to Romans, you go one more chapter. Young people. I'm talking to the young people.

They're trying to find out where it's at. 1 Corinthians 4. Verse 20. For the kingdom of God does not consist in words but what? The kingdom of God is in power.

It's a demonstration in power of the Holy Ghost in the heart, the inner man. We're going to prove that now because let's keep going to the right to 1 Corinthians 15. 1 Corinthians 15.

The 50th verse. 1 Corinthians 15. Verse 49 first.

And just as we have borne the image of the earthly, we shall also bear the image of the heavenly. There is an earthly and there is a heavenly kingdom. Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God nor does the perishable inherit the perishable.

Do you understand that? That flesh and blood cannot inherit the kingdom of God. It is not a flesh and blood kingdom he's talking about. Colossians.

Keep going right. Colossians. First chapter of Colossians.

So Ephesians, Philippians, Colossians. First chapter. We'll tie it down for you here now and then we'll move on.

You know, they talk about the kingdom that's coming. What's it say? Verse 13. Colossians 1.13. For he delivered us from the domain of kingdom of darkness and transferred us to what? How many are in the kingdom already? Raise your hand.

Are you in the kingdom of God? Absolutely. The kingdom of God is within you, the Scripture says. Now even the disciples, even the disciples.

I want you to go to Luke. Go back to Luke. The 19th chapter.

The 19th chapter of Luke. I want to show you how even the disciples kept looking for this earthly thing. They were looking for Jesus to set up a power of government right here on earth.

Luke 19.11. Luke 19.11. And while they were listening to these things, he went on to tell a parable because he was near Jerusalem. And they supposed what? That the kingdom of God was going to appear immediately. They supposed that Jesus was going to set up a literal, physical kingdom.

Jesus kept on praying. He said, you don't understand. The kingdom of God has come.

Alright, now go back to John 7 and leave it open on your lap because we're going to stick to John mostly throughout the rest of the message. John 7. Now, Jesus in John 7 introduced the reason why the kingdom talk that's going around then and even now is incompatible with his purpose in his ministry. Look at me now.

Do you know why there can be no earthly kingdom set up until he comes back and sets it up in his own righteous way? Do you know why the kingdom right now is right here in our heart and the only place that he's looking to rule and reign right now is in our hearts? That he wants dominion in our hearts over sin? I'll tell you why and I want to prove to you conclusively as far as I'm concerned that it's incompatible with the teaching and ministry of Jesus Christ that there will ever be a world in which you and I live without drugs, without prisons, without hell, without all of these things. There's not going to come some golden day here on earth until he comes back himself. Let me tell you why.

Because the Holy Ghost convicts of sin. I want you to look at something at verse 7. Verse 7. Well, let's go to verse 6. Jesus therefore said to them, My time is not yet at hand, but your time is always opportune. Now what Jesus is saying, the message that you preach is always going to be acceptable.

Look at it. Look at it again. My time is not yet at hand, but your time, oh no, your theology is always opportune.

Hey, who doesn't want that kind of a world? That's a tremendous thought. Wouldn't that be wonderful that you don't have to fight temptation anymore? Because you're doing away with all the drug pushers. There are no drug pushers.

There are no pornographic movies. You don't have to fight it in a battle anymore because someone has already legislated it out of condition. See, it's not even there anymore.

It's been legislated out. I don't know how they plan to do it. But he said that's opportune.

He said this will always be accepted. He said your time is always. The world doesn't hate you because you're not offensive to them.

You're not saying anything that's offensive. It will always be accepted. But he said as for me, look at the next verse, the world cannot hate you.

See, the world loves its own, doesn't it? But he said the world hates me because what? I testify that its deeds are evil. He said I preach against sin and that's the reason the world can never have a kingdom. Down here with me, as a physical ruler, I can't be president, I can't be king of nations here the way you want me to be because I'm going to testify that its deeds are evil.

Its deeds are evil. I'm going to be a preacher against sin. See, God will not take dominion over man's free will.

Listen closely to me now. How do you legislate man's free will? Has God given every man a free will? Doesn't Jesus say if you love me then you'll serve me, you'll obey me? What kind of a world would it be if we had to legislate righteousness? We had to make rules. You know, we have an idea, I think a lot of Christians have the idea if we had a Christian president, if we had a Christian congress, a Christian senate, and all of our mayors were Christian, that we'd have a paradise here on earth.

No we wouldn't because God's always going to have the Holy Ghost moving and breathing and the work of the Holy Ghost has convinced the world of sin and righteousness and judgment. And that produces hatred. That produces enmity.

You show me any man that preaches against sin and I'll show you a hated preacher. Jimmy Schwagert said recently, he said, I'm the most hated preacher, speaking of himself, I'm the most hated preacher. I was glad to hear him say that.

I thought I was. Go to Matthew 10. Matthew 10.

Matthew 10, verse 21. Alright, listen to what it says. And the brother will deliver up brother to death and a father his child and the children will rise up against parents and cause them to be put to death and you will be, what? Hated by all on account of my name but it is the one who has endured to the end who will be saved.

Over and over again Jesus said, if they hate me, they're going to hate you. In other words, if you're going to walk like I walked in this earth, you're going to reprove the world of its sin. When you see the name of Jesus Christ being blasphemed, when you see rampant sin, you've got to testify to the world that its deeds are evil.

And Jesus said, that's why they hate me. Jesus said, now if I go in there to Jerusalem and I say, get your sword, we're going to call fire down out of heaven, we're going to do away with the Roman Empire, we're going to do away with the Roman army, I'm going to set up my kingdom here in Jerusalem. He said, they would have loved me.

They would have loved me. But he said, the problem is not that, it's sin. And he said, I'm going to testify that the world, its deeds are evil.

And the reason there can be no earthly kingdom as it is being preached today, that God is always going to have holy men, that He's going to rise up crying out against sin, and that's going to cause enmity, and that's going to cause hatred. You know, the Bible said there was a division in this chapter because of him. What causes the division? What causes the division? It's this truth against sin and unrighteousness.

People say, well, those, he said, in fact, I got a letter from Poland, and one of our interpreters in Poland, one of our sponsors over in Poland, they've already had American evangelists over there, and they wrote me a letter and said, in fact they're saying it public, Brother Wilkerson is causing havoc in the church in America. They're saying that of Jimmy Swagger. It's havoc that's being wrought.

He's causing such division. They're causing such turmoil in the church. What is it that's causing the turmoil? It's sin.

People not willing to open their hearts. I'm not defending Jimmy Swagger's ministry. I'm not defending my ministry.

I'm not trying to relate my ministry to his. I'm just saying that man has a free will, and you cannot legislate that free will into submission to the Lord Jesus Christ. You cannot cause them to love the Lord Jesus Christ.

It can't be legislated. There will always be that hatred toward the body of Christ. And when there's a pure people walking and righteousness before the Lord, they'll not fall down and submit to it.

They're going to hate it. They're going to reject it. And the more we have a holy remnant walking with God, the more the world's going to hate it, reject it, resent it.

How in the world do you set up a kingdom when you have a whole world resenting you? They'll fight it. They'll fight that which is of righteousness. Go to 2 Timothy, 3rd chapter, 2 Timothy.

I want you to go to 2 Timothy, 3rd chapter. Verse 13. Verse 13.

But evil men and seducers and impostors will proceed from what? Does that sound to you like it's going to get better and better? But evil men and impostors will proceed from bad to worse, deceiving and being deceived. You, however, continue the things that you've learned and become convinced knowing from whom you've learned them. 2 Timothy, 3. Evil men and impostors will proceed from bad to worse, deceiving and being deceived.

Now go back to Matthew 24. Matthew 24, verse 9. Matthew 24, verse 9. Now, before we read this, look at me for a moment. You see what's being taught today, and I agree with Jimmy Swaggart that this is the final delusion before Jesus comes.

In fact, I've got a prophecy written 100 years ago by a great English preacher, a very divine, one of the great divines. And he said the last apostasy will be this concept. He said men are going to become so earthbound they'll even invent doctrines to keep the earth.

It's amazing. People who will not give Him their hearts want the world. Those who will not give Him the dominion of their own spirits want to rule the world.

And listen to what it says. Matthew 24, verse 9. Then they will deliver you to tribulation, and they will kill you, and you'll be what? By who? All nations on account of my name, and at that time many will fall away and will deliver up one another, and they will hate one another, and many false prophets will arise and mislead many, and because lawlessness is increased, most people's love will bear cold. Because sin shall increase, the love of many will wax cold, the King James says.

I like that better. The love of many will wax cold. Now that's Jesus.

That's His prophecy. About the end of time. The last days.

Men are going, evil is going to abound, and because evil abounds, the love of many will get colder, and colder, and colder. That's the opposite of what they're trying to say here. The very brethren of Jesus.

Jesus bluntly said to His brothers, the world accepts you. Now why was it the world accepted their brethren? His own brethren? Because they were not saying anything offending the world, they were accepting. You know what's an amazing thing? That there are so many churches today, so many Christians today, not only want to accept the world, they want to be loved by the world.

They want to copy the world, but not only copy the world, they want to be accepted by the world. They want the world to love them. There's not a single so-called Christian rock group in America that doesn't want to be accepted by their contemporaries out there in the world.

They want to be admired by other ungodly worldly rock and roll groups. They don't want to be accepted by the church, they want to be accepted by those that are out there supposed to be, you know, the professionals. They want the professionals to say, hey, they're good.

They want to be accepted. They go after the acceptance of the world. Jesus says, no.

It's because of these very things that your love is growing cold. And I listen to the sweet talk of many, many of these groups. They talk so sweetly about Jesus.

Their words are right. They talk so sweetly. You know, it says in Deuteronomy, God says, your words, your words were so right.

Oh, that you had a heart to obey my commandments. Your words are right. I can take you to almost any doctrine that's false now, and you'll find so many good words.

You'll hear Jesus spoken of so sweetly, that it's another Jesus, it's another gospel, it's another spirit. God said, oh, that you had a heart. You had a heart to serve me.

These brethren had no heart for him. Now, can you imagine? Do you think there's any self-interest in what they were saying to Jesus? After all, Jesus sets up his kingdom. Who's going to get the first shot? After all, we're related to him.

I find that most people that are talking about this kingdom that's coming, this paradise on earth, I suspect self-interest because I've been preaching prosperity. I've already given advice on how to make money. It pretty well follows that you want to keep hold of that and not let it go.

I'm not trying to be facetious, and I'm not trying to put any brother down. Just I'm saying, this world lies in ruins as far as God is concerned, and the Bible says, Peter said, it's reserved for fire. And there's going to be a fire, a consuming fire, it's going to be consumed, it's going to be purged by fire, and he said there's a new heaven, there's a new earth coming.

Glory be to God. Folks, don't be caught up by this outer kingdom message that the kingdom of God is within you. Hallelujah.

I've only scratched the surface, but I've got to move on because I've got to consider some more religious activity. Let's go back to John 7. There's a whole bunch of religious activity here. Now, we're talking about the brother here, they're trying to set up this earthly kingdom.

Jesus said that's always acceptable, that's a good message, it's going to be loved by the world, but he said it can't work because I'm going to testify that his deeds are evil. Folks, I can say the same thing Jesus said. As long as I've got breath in my body, I'm going to testify that the world's deeds are evil.

I'm going to say to those who call themselves Christian punkers and rock and rollers, your deeds are evil. Now, I don't care what anybody says, I'm going to say the same thing, and I believe Jesus would be grieved by what he sees today. I believe his heart would be grieved.

Let's look at the next group. We're going to talk about the spiritual, blind, religious multitudes. These multitudes that are in Jerusalem now, they've come from everywhere, from Judea and from Galilee and from all parts of the Jewish world, and here they are gathered in Jerusalem.

Verse 11. Look at verse 11 with me. The Jews therefore were seeking him at the feast, and were saying, where is he? Now, I want you to note, look this way please, where's Jesus? Jesus, Jesus.

Everybody's talking about Jesus. Know what tales are being told about him. You read on and you'll find that some are saying he's a good man, he's performed miracles.

I'm sure there were little conclaves here and conclaves here, even though they wouldn't do it out in open for fear of the rulers. They were talking about the miracles. They said, I saw him do this, I saw him do that.

They talked about his good deeds. He's got to be a prophet. No one is taught like this man.

No one has spoken like him before. And Jesus is the talk of the sea. All this religious activity, they're talking about this man of God.

This man called Jesus. And there's much grumbling among the people, among the multitudes concerning him. Now I want you to know, they weren't talking sports, they weren't talking clothes, they weren't talking materialism.

They're talking Jesus. Do you understand that? This is a religious crowd. This is not a wicked crowd.

This is the religious crowd. And suddenly, Jesus appears in the temple teaching. That's in verse 14.

But when he was now in the midst of the feast, Jesus went up into the temple and began to teach. Look at verse 15. The Jews therefore were marveling, saying, how has this man become learned, having never been educated? The crowds, what are they doing? Are they listening to him? No, they're marveling at him.

They're marveling at him. They say, isn't that something? How can he do it? He's not been educated like Gamaliel. He's not been educated.

You know, even Paul sat at the feet of Gamaliel. This man, he's unlearned as far as they're concerned. There's no record of him ever going to any of the Jewish institutions.

He didn't sit under any of the Sanhedrin. He didn't know anything of the law of Moses according to their schools of theology. And here he is preaching this profound message that's gripping their heart.

And it's touching them. It's most unusual. And all they do is marvel.

They're missing his point entirely. Jesus was wanting them to judge what he was teaching. And the point is, he wanted to know if this is of good, then you've got to obey it.

If this is of man, then you don't have to listen. But he's saying, you've got to discern whether or not this message is coming from the heart of God. Look at me, folks.

This is one thing that you and I've got to know in these last days when there's so many voices and so much teaching. Is this coming from the heart of God? Is this really God speaking? If it's God speaking, then we've got to listen. If it's man, we've got to ignore it.

And there's no in-between. They were so intrigued by his teaching, they were missing the message. I see people like that all over the country.

They run from teacher to teacher and they marvel. You ever hear them talk about their teachers? Paul said they heap them up. They heap up teachers to themselves.

They have heaps of teachers. Some Christians must run to 15, 20 teachers. They run around tasting teachers.

Some of you landed here this morning. And all they could say was, What a teacher! And then he already said. They were so busy marveling at it, they were so intrigued by his method.

How can he do it? He's never been trained. And missing the whole message, not hearing a word that this is God speaking, God himself is speaking. Look at verse 16.

Jesus therefore answered them and said, My teaching is not mine. He's saying, come on, quit listening to just the words. He said, this teaching is not mine, it's from him who sent me.

You're hearing from God. He's saying. Verse 17.

If any man is willing to do his will, he shall know the teaching, whether it's of God, or whether I speak from myself. You know what Ezekiel said? Listen to it. Now I'm going to quote you from Ezekiel.

And they come unto you as the people come, and they sit before you as my people, and they hear your words, but they will not do them. For with their mouth they show much love, but their heart goes after their own covetousness. And lo, you are unto them a very lovely song, and you're one of those who has a pleasant voice, and you can play well on an instrument.

They hear your words, but they'll never do them. Oh, they love your teaching! They love it! The more profound, the more unique, the more marvel, the more they love it! They marvel at it! Oh, you ought to come and hear so-and-so. Man, it's the greatest thing you've ever heard! This is something! You've got to come and hear it! They marveled Ezekiel.

I just quoted Ezekiel 33, verse 31 and 32. And this is what Jesus was to them. He's a sweet song.

They come and sit before him, and they marvel at him. Where did he get all this? Where is it coming from? It is amazing! And Jesus knew that he was not hitting the mark. He was not changing their lives.

He was not making an impact on them. He said, you come and you sit, and you sit and you listen. And that's the trouble with the church world today.

We have people that are willing to sit for hours, like these Jews. They'll sit for hours! They'll sit all day long! And they'll sit there drinking and marveling at how new, how novel it is! How novel it is! I have people all over the United States come to me after service. I have preachers come and hug me and say, Brother Dave, I read your book.

It set the trunk to your mouth. And boy, that book on Thomas really got under my skin. Boy, it really convicted me.

You are preaching the truth, brother! Well, I'm glad you got rid of your TV set. Well, I didn't get rid of my TV set. It just convicted me.

What a sweet song, a pleasant voice! See, people are willing to do anything religious. They'll go to the house of God. They'll go every Sunday.

They'll sit and take the teaching. They'll love it. They'll tell others about it.

But it doesn't change. It has no effect on them. Why? Because he said, you don't have a heart to do the perfect will of God.

He said, if you came to the house of God determined to do the will of the Lord and everything, you'd understand what's being taught. He said, if your motive was to go, not just to sit and hear teaching and to marvel at it, if you could try to tell the teacher how intriguing it was and how he's presenting his truth and get your eye off that man, if you really had a heart, if you had a motive to obey the Lord and all things, if you said, boy, I'm going to go there this morning and everything I hear you tell, I'm going to obey you in all things, he said, you'd understand the doctrine. You'd understand that it came from God.

And the reason people are not hearing the gospel today, the reason so many teachers and so... Hey, there are more teachers now than have ever been on the face of the earth unless accomplished. You know that's the truth. Fewer lives are being changed by this massive teaching that we have now because people do not have it in their heart to obey God in all things.

They do not tremble at His Word. I made up my mind that I wanted to know what God was saying and the only way I could know it, the only way I could get discernment was to have a heart that says, Lord, I want to obey You in all things. If You say it, I'll do it.

I'll obey You. And that obedient heart produces discernment. That obedient heart opens the eyes and the ears that you can hear.

And I don't care if it's a 15-year-old boy that gets up if he's under anointing and he's got a word of God. You'll hear it. That's what Jesus is saying.

He's saying, you sit there and marvel. You come to Me and I'll make a sweet song to you just like Ezekiel said. But you hear Me and you don't go out and do it.

You won't do it. He said, if any man is willing to do his will, he shall know of the teaching. You'll know what this is.

You'll know that I'm speaking from the heart of God. You'll know that this is not my own words. I love to sit under the teaching of a man that I know is bringing the heart of God.

And the only way you can discern that, the only way you can discern what is right and what is wrong, what is of man and what is of God, is to have that willing heart. And God sees that willing heart in you. He knows that you want to go all the way with Him.

He knows you want Jesus to be fulfilled in your heart. You want to walk in righteousness. There's a hunger in you to do the will of God.

He will not let you go astray. If you've got that in your heart when you hear false teaching, you'll know and God saw that's wrong. And when it goes to conviction, you'll say there's something wrong here.

Jesus said to them, you have a whole system of theology already and it doesn't do you any good. Look to what He says in verse 18. Did not Moses give you the law, and yet none of you carries out the law? Look at what He says.

He says, look, you already have a whole system of teaching. You've got the law of Moses. You sit every Sunday and you hear the law, the law, the law, and you don't obey it.

Doesn't it have a bit of effect on you? What Jesus is saying, what effect is my teaching going to have on you? Because you don't have a heart to obey the law. You don't have a heart to obey it. I believe the way

of this last day to discern what is of God and what is of man, and I'm not saying what is of God and what is of the devil, I'm saying what is of God and what is of man.

Sometimes what is of man will hurt as bad as that which is of the devil. That which is of man and that which is of God is discerned by those whose one desire in life is to say, Lord, I want to know you in fullness and walk with you in righteousness and I'll tremble at the word and I'll obey you in all things. And God will make sure that you hear the information, direction you need to produce that obedience.

You understand that? Am I clear enough on that? He said, none of you cares about the law. You know what he's saying? You're going to synagogue every Sunday. You're wasting time.

All these laws and regulations. Here you are in Jerusalem. Everything that you're doing here is in vain.

It's worthless. Because you don't have a heart to obey God in any of this. You just don't understand any of this that's happening because you're blind.

You know what happens to the blind multitudes? The people that are running around without discernment? They're always looking to their leaders for some word. They don't have a word for themselves. They really don't understand the Lord.

So they have to run from teacher to teacher to get a word before they'll make a move. I want to show you something. Look at verse 26.

In John 7. Look at verse 26. Verse 25 first. Therefore some of the people of Jerusalem will say, is this not the man whom they are seeking to kill? And look, he is speaking publicly and they are saying nothing to him.

The rulers don't really know that this is the Christ, do they? Do the rulers know something we don't know? Do they really know He's the Christ and they're not telling us? Are they holding something back on us? Isn't that awful that they don't know themselves? Isn't that awful that they've got to sit around in all of this despair, and everybody in Jerusalem, the whole multitude is running around saying, do they know something we don't know? Have they read Him secretly? Are they believing on Him and they're not letting us in on it? I want to show you something. Go to John the first chapter. I want to show you even John the Baptist didn't know Him at first.

John the Baptist missed Him. But I'll tell you why. He had a revelation.

I'll show you something beautiful about this thing. John the first chapter. Gospel of John.

Let's go to verse 29. The next day he saw Jesus coming to him. Oh, by the way, you've got to go to verse 6 first to establish who He is.

There came a man, what? Whose name was John. Who sent Him? God sent Him. You know where John had been all his lifetime? He was out in the wilderness studying about Jesus.

He knew the law. He knew the prophets. He knew all about this man.

In fact, John the Baptist didn't need a new gospel. He didn't need a new truth, a present truth. He preached Isaiah.

In fact, every message John preached is right out of Isaiah. Word for word. He preached Isaiah.

He knew Isaiah. He knew the prophets. So he'd studied about this man.

He anticipates. Now look at verse 29. The next day he saw Jesus coming to him and said, Behold the Lamb of God who takes away the sin of the world.

This is He on behalf of whom I said after me comes a man who was a higher rank than I for existed before me. Verse 31. And I, what? I did not recognize Him.

But in order that He might be manifest to Israel, I came baptizing in water. Now, the multitude of Jerusalem didn't recognize Him, did they? They didn't really know who He was. They didn't know Him as Lord.

They knew He was Jesus, the man from Galilee, but they didn't know that He was God in the flesh. John says, I didn't recognize Him. Ah, but then look down at verse 33.

And I did not recognize Him, but He who sent me to baptize in water said to me, He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit. And I have seen and have borne witness that this is the Son of God. Now, look at me, please.

John the Baptist didn't know Jesus by His standing out there. In fact, He who stood among you. In fact, John said, there's one standing among you who is the Christ.

And John didn't recognize Him by sight. But John had a witness in Him. He'd been walking with God.

And God had told him something. He said, now John, there's going to come a man who's going to be the Christ, the Son of the living God. And I'll tell you who He is.

You're going to see a dove descend from heaven, going to rest on Him. And that's the Holy Ghost. And that dove's going to stay there.

And that dove will never fly away. That dove will enter His body. That dove will remain with Him.

That's the Holy Ghost. And you'll know that He's the Christ. And John, when Jesus came to be baptized, he not only saw the dove, he heard a voice, but a dove came and sat on Him and remained with Him.

That dove entered. Some people think the dove just came and just flew away. The dove sat upon Him and just moved into His body and remained with Him.

And John says, now I know. I know. How did he know? Because he said, the one who sent me told me.

The one who sent me told me. He had an inner witness in him. He had a voice in him that said, this is the way.

This is the man. Hey, listen. If I didn't have that inner voice, if I didn't have my time with prayer, now listen to me good.

Look me right in the right eye and give me your good ear. In this day of all the voices, and this is the day of thundering voices on all sides, and Paul said nothing without some significance. With all these voices coming at you and all the doctrines, there have never been so many doctrines as you hear coming down

the turnpike now.

There are teachers rising up and one teacher will say one thing and another teacher will say another. How in the world are you going to know? How are you going to know with assurance? Are you going to be like these people saying now, does this man know something I don't know? Or does this man know something I don't know? Do the rulers really know? And they're not telling us? Or are they telling us something that's not true? How do you know? The witness. The inner witness.

If you set yourself in with God, you begin to walk with God. You walk in righteousness and you walk in holiness before the Lord. You turn down your idols and you get along with God.

You get along with the Word and it begins to speak to your heart. And then when you're sitting under a man's teaching, whether it's on radio, whether it's sitting here, or you go to a convention, you go to a seminar, there's a voice inside of you. The Holy Ghost abides in you.

And it begins to speak to you. And you know the Word because you've been speaking through His Word and you hear something that does not measure up. And the Word of God inside of you, that still small voice, that inner witness says, Wrong! A red light goes on.

Or when it's right, you say, the God who sent me, this bears witness. This bears witness. John said, I bear witness that this is the Son of the Living God.

Look at verse 33 again. I did not recognize Him, but He who sent me to baptize in water. What did He do? What's it say? Said to me.

All right. Look this way. Now I know a lot of people hear crazy things.

Have you ever heard a day in which there have been more people saying, God told me? Boy, if God's been saying everything He's supposed to be saying, He's very confused because, well, I get some loo-loos in the mail. I get some doozies. God said.

Some of the prophecies, they're not off the wall. They're off of something. I don't know where they're from.

But it's always, God told me. So you see, the only one God tells is the one who's in union with Him. Walking with Him.

Talking with Him. Living with Him. Knowing Him.

Intimate with Him. Then God speaks. And even then, everything He hears, He tests by this living Word.

He doesn't say a word until He can prove it. I ask God, let me preach a thing until I can prove it from this Word. Not just one single scripture.

I want at least four. I don't build a house on one wall. I want to build it on four.

Four walls. On my foundation. I don't want to go public with it.

There's some things God's saying to me right now I can't go public with because I've not yet checked it out with the Word of God. I feel clearly God told me in my heart, but I'll not say it until I can prove it from this Word. Don't go mouthing it off.

But I'm talking about God has inbuilt in every one of those who walk softly with Him in righteousness, who've torn down their idols, they're not walking in open or secret sin. They're not hiding anything. They come to the light.

They're walking in the Spirit. And I want you to know the man who walks in the Spirit, God does talk to him. God gives him that inner warning saying, this is wrong.

Or there'll be that simple, yes, yes. There'll be that inner witness. Hallelujah.

And thine ears shall hear word behind thee saying, this is the way walk ye in it when ye shall turn to the right hand or to the left. Thine ears shall hear a word behind thee. That's Isaiah 30.21 if you want to mark it down.

Don't turn, just remember it. Thine ears shall hear a word behind thee saying, this is the way, walk in it when ye turn to the right hand or to the left. Jesus said, do not judge according to appearances, but judge with righteous judgment.

Don't judge by the crowds that are coming. Don't judge by how assured a man says, how dogmatic he sounds, or how loud he preaches. I better soften down here.

You know what he says? You've got to judge righteous judgment. Not by appearance, but righteous judgment is that voice of the Holy Spirit that leads and guides those into all truth. That voice behind you that says, this is the way, walk ye in it.

You'll judge righteous judgment. He's talking about teaching. He's talking about the truth.

Look at verse 28 and back to John 7. John 7. Verse 28, Jesus therefore cried out to the temple teaching saying, you both know me and know where I'm from, and I have not come of myself, but he who sent me is true whom you do not know. You don't know him. Now look at that.

Why didn't they know his teaching? Because they didn't know the Father. They weren't walking with God. Jesus said, you don't know him.

If you knew him, you'd know me, you'd know my teaching. You'd understand it. He said, you don't know God.

You're not walking in communion with God. Oh, look at me folks. The people who know God know the truth.

Those who are walking with God, there's discernment there. Hallelujah. I never have to worry about people that are walking with God in communion.

They can hear every dock and comes down the turnpike. I mean, they can listen to any teaching. It's not going to affect them.

It's going to water like off a duck's back. They're going to say, hey, that doesn't move me. I know where I stand.

That God can raise up people not moved by every wind and wave of doctrine. And folks, if you thought you had winds and waves of doctrine, we've got hurricanes coming. Doctrinal hurricanes are going to

appear on the horizon.

There are going to be doctrinal tornadoes sweep in and knock over everything in sight. You'd better be on the rock. You'd better have discernment.

Hallelujah. Now let's consider these blind rulers. Here's where we're going to get into the religious leaders.

These are the blindest ones of all. Look at verse 48 and 49 of John 7. Well, let's go to verse 44 first. And some of them wanted to seize him, but no man laid hands on him.

The officers, therefore, came to the chief priest and Pharisees, and they said to him, why did you not bring him? The officers said, never did a man speak the way this man speaks. They're still marveling at him. The Pharisees, therefore, answered them, you have not also been led astray, have you? No one of the rulers or Pharisees has believed on him, has he? But this multitude, which does not know the law, is accursed.

And you know what that means in original Greek? This multitude's accursed? In original Hebrew it means they're a pack of wild animals. That's what the priest and ruler were saying. The multitude, they're just a pack of wild animals.

They'll go with anybody. They had such a disdain for the multitudes because they were so proud in their theology. They said, now look, not one ruler has believed in this man.

Not one ruler has believed. Look at verse 52. I'll show you why none of the rulers were believing.

They answered and said, verse 50, Nicodemus said to them, he who came to him before being one of them, our law does not judge a man unless it hears first from him and knows what he's doing, does it? They answered and said to him, you are not also from Galilee, are you? Search and see that no prophet arises out of Galilee. Good doctrine. Good doctrine, they thought.

Doctrine. Go search the Scripture. Go search the Bible.

We believe the Bible. We believe the Scripture. Boy, you know that could send you to hell.

Do you hear me? This blind acceptance of what a man says or some doctrinal thing that is often perverted. Let me take you into John. Go to John 5. Back two chapters.

This is John 5. Verse 38. John 5, 38. And you do not have his word abiding in you, for you do not believe him whom he sent.

You search... What did they say? Search the Scriptures? You search the Scriptures because you think that in them you have eternal life. By the way, folks, you don't have eternal life in the Scripture. You have it in Christ.

Do you understand what he is saying? He said, you are looking all through the Scripture trying to find eternal life. But he said, you are missing the whole point. He said, it is these that bear witness of me, and you are unwilling to come to me that ye may have life.

He said, the whole thing about the Scripture is pointing to me. You are supposed to go into the Scripture to find life in Christ in me. You are missing the point.

But look at the disdain they have for the multitudes. He said, these multitudes, they are cursed. He said, they are just a pack of wild animals.

They will bark any way we ask them to bark. They will go any way we ask them... I have known preachers and teachers like that that treat the multitudes just like that. They have a disdain for them.

God help such a man. You know what your question should be every time you hear a man teach? Where is Jesus in all of this? Brother Philip said something that really stirred me. We were preaching at a conference and up in the room he was crying one night and he said, God told me, David, that we must never veil Christ.

Never veil Christ. He must never be veiled in any of these messages. The whole thing must be pointing to Him.

This must be pointing to Him and that is where the end result is. Where is Jesus in all of this? You know, for years, these Pharisees have been searching the Scriptures. Aren't they amazing? Every Sunday they stood in the synagogue and they studied and they taught.

They said there is going to come a man. There is going to come a Messiah. And for years and years they have been teaching and the very Sundays, these Sabbath days that Jesus is healing the sick and they are trying to kill Him.

Then in the Sabbath studying about Him. And He is there. And they miss Him.

And how many people are sitting under teaching? And the whole teaching is supposed to produce the fullness of Jesus Christ in us. That He may become all sufficient in our lives. That He may become everything to us.

That we would not walk in dryness and emptiness and despair. And often He is missed completely. They missed Him.

They said, go search the Scriptures and you will find Him. By the way, they were wrong. They did not even take the time to look into this man's history that he was born in Bethlehem.

That he did fulfill all the prophets. These men were perverting the doctrines as it was. But their message was, go search the Scriptures.

And you know, the Bible says the Word of God is a hammer. But we are using the hammer on each other now. We are hammering people with the Scriptures.

Well, bless God, here is what the Bible says. And then, you know, I picked up Luther's book. I was studying the bondage of the will.

And Luther was answering Erasmus. I have not even read anything Erasmus had written. But Martin Luther was quoting Erasmus' arguments to refute them.

So I was reading what Erasmus was saying. And Erasmus was so kind. Had so many Scriptures.

And Martin Luther was so bombastic and so mean. And I love the writings of Martin Luther. And I am not putting Martin Luther down.

But I had to quit reading the book because I was more convinced of Erasmus than I was of Martin Luther. He got to me. You know, you prove almost anything you want here.

But the thing is, where is Jesus in it? How is this producing in me His character? Where is this leading me in Christ Jesus? Is this going to produce in me a fullness of Christ that the whole world can see that I become a testimony to the world of who Christ is? Does this bring me into the body and oneness with the body of the Lord Jesus Christ? You know, on the last day of the feast, Jesus saw something that must have broken His heart. He sees this multitude in total despair. And there is confusion in the minds of all of these who are in Jerusalem.

In fact, this is a religious problem. Jesus said, what did He say? That they wondered about a sheep having no shepherd. And oh, how His heart went out to them.

How He must have been broken. And I am sure Jesus walking among them heard these murmurings and these grumbings because the Bible, verse 43 said, and there arose a division in the multitude because of Him. By the way folks, is that any less true today? I read again.

And so there arose a division in the multitude because of Him. Is there any less division today because of Him? There is a division because of Christ, because of doctrine. And Jesus is looking at this and He is feeling the heart of these people.

And they are saying, who is really right? Could He really be the Christ? Are other priests right? And He sees the terror in their hearts and the people torn apart inside. I experienced last week a little bit of this. You know, I have been talking about this doctrine coming out of Seattle.

They call it the doctrine of the bride. It is called the new move of God. Dancing with other people's mates.

You dance for 10 to 15 hours looking into the eyes of another man's wife or husband. They have 12 different stages, 12 rooms in the church. And you move up to 12 stages.

And I can't describe in public what stage 12 is. They allow kissing and touching. And if you get sick, your wife has to release you to your mate.

The mate comes in and takes care of you. Your connection, your spiritual connection. Mega connections, super connections.

50 tapes, 50 doctrinal tapes. And I was listening to this man preach the other day. I never heard a man so sweetly talk about Jesus in my life.

I never heard a man so convinced of his gospel than this man. He sounded so sweet. He sounded so tender.

And he was saying the right words. Don't get into adultery. But then if you just listen, you heard words that just shook you inside because you knew they came from hell.

He was saying, for example, even though this is a soulful connection, don't be afraid if you get excited about being with another man's wife or another man's husband. And don't mind the excitement of the flesh because it's all a part of what the bride's about in these last days. And you listen to these doctrines and then the doctrines of the kingdom and the paradise restored.

And it's coming from everywhere. And I felt the other day, I felt a terror in my heart. For just a few moments, I felt a terror.

I said, Jesus, I listened to these Christian punkers. These rock and roll groups who say, we're the prophets of this last day and God's doing a new thing. We're taking the gospel where nobody else goes.

And I hear them talk so sweet about Jesus. And yet I look into the Word and say, come out from among them, be separate and clean. Say, Lord, what fellowship has light with darkness? And I see all these Scriptures that come in my mind.

And then they say, but we're having all these results and all the people that are getting saved. And you listen. I'm getting letters out of that church in Seattle from people saying, I've never walked with Jesus closer.

Our pastor is a man of God. And I listen to all their letters saying, I've been drawn so close to Jesus through my mate, through my soulmate. My husband doesn't understand me, but God's given me a soulmate that's taken me into the depths of the Holy Ghost.

And I listen to these testimonies and I listen to this blindness and I listen to the confusion. And that's what Jesus saw in Jerusalem. They were going about saying, what's happening? Is there really a Messiah in this city? Is He really the Son of God? He's doing miracles.

And yet the priest is saying they're going to kill Him. What's going on? There was the confusion. There was mass confusion.

And I felt that terror for a few hours this past week in my study. The terror that's in the church. The terror that's in some of you.

What's going to happen? How am I going to know what is right and wrong? And finally Jesus couldn't take it any longer and He stood in the midst of the tabernacle, in the temple, because the priest had just gone to the kitchen. He's got this little golden picture and He's pouring through that silver tube the water. And the people are not understanding it.

They're saying, what does it mean? And all for reality. All for reality. I can't take any more of this darkness.

And Jesus stands up and He cries at the top of His voice, If any man thirst, let him come to Me and drink. There's the answer. To thirst after Him.

And a man or woman who thirsts after Jesus Christ will not go wrong. Come unto Me. Look at it.

John 7 Verse 37 Now on the last day, the great day of the feast, Jesus stood and cried out saying, If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, from his innermost being shall flow rivers of living water. But this He spoke of the Spirit whom those who believed in Him were to receive, for the Spirit was not yet given because Jesus had not yet been glorified.

Now, look this way please. We've got to understand this. Listen to what Isaiah said.

I will pour water upon him that's thirsty and floods upon dry ground. I'll pour out My Spirit upon thy seed and blessing upon your offspring. David said, My soul thirsteth for thee.

My flesh longs for thee. They that hunger and thirst after righteousness shall be filled, Jesus said. Here's the key.

Jesus wrapped it up in this one sentence. Are you thirsty for Me? Do you want Me? Are you looking for a new doctrine? Are you looking for some new truth? Are you looking to justify something you're doing? Are you looking for something to justify your sin? Are you hungry for Me? Do you want Me more than anything else in the world? And I want to tell you something. Listening to all these doctrines has done something for me.

It's made me thirsty for Him. It's making me thirsty. It's making me say, I don't want anything, but like Paul, I want to know nothing among you but Jesus and Him crucified.

I want to know Jesus. I want to know Him in His fullness. I'm going to go to the Word so I know Jesus.

I'm going to build a wall around me and the Word of God said, in Zechariah 2, 5, I'll build a wall of fire around you and the glory therein. The Lord will build a wall around you if you hunger and thirst after Jesus. You hunger and thirst after righteousness.

You say, I want to be righteous before the Lord. I want to know Him in His fullness. Jesus said, you don't have to look any further.

I'm here. Just hunger, thirst after Me. And that's what's missing in all these doctrines.

That's what's missing. Jesus. Being drawn to Him.

You know, it's an amazing thing that here they are in Jerusalem. They're celebrating the Passover, which is the Feast of Tabernacles. It's all about Christ.

The water that's being poured, it's His life that's being poured out. And they don't understand that the whole thing is about Him. Folks, why are we here this morning? Why do we study this? Why do we pray? Why do we seek God? Why do we do anything spiritual? It's all about Him.

It's all about thirsting after Him. I'm in the middle of a book right now for pastors, for ministers. Watchmen of the Night.

And I'm not going to fight doctrine. I'm not answering them. I'm not going to go into the Word and say, well, here's what you say, but here's what I see it saying.

No. I'm just trying to create hunger and thirst for Jesus. So you take your doctrinal battles and take it where you want.

I don't want to get involved in any more of those fights. I'm not going to fight you. I want Jesus.

I want Him. And that's what the Lord's looking for today, a people who want Him more than anything else. This little town right now has got churches divided by their doctrines.

No, the one thing that draws us together is the thirst after Him. If I see a person that's really thirsty for the Lord, they come and say, I want to know Him. There's a hunger.

There's a thirst. Boy, I feel a kinship. I feel something there.

None of this means anything. Nothing means anything at all anymore unless, not on Sunday morning, but this afternoon when you're out, away from church, when you're on the job tomorrow, you're hungry and thirsting after Him. And you stay thirsty.

You don't just put Him on the back burner and you bring Him out every once in a while when you think about Him. No, He stays up for most. He's always there and there's always that thirsting, that constant thirsting.

And He said, I'll give you the Holy Ghost and that Holy Ghost will be a well of living water springing up at all times. You can drink and be satisfied at all times. Why are we preaching repentance? That it produces life, the life of Jesus Christ, so that you don't have to sit around the house bored.

You don't have to walk around saying, I don't know what's right, I don't know what's wrong, but you're drawing strength, you're drawing life. You're drinking at a fountain! Hallelujah! Let's bow our heads.

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