

The Eye of the Needle

by G.W. North

G.W. North's sermon emphasizes the necessity of surrendering earthly trust and embracing the cross to attain true salvation and eternal life.

Duration: 1:07:55

Topics: "Riches"

Description

In this sermon, the preacher emphasizes the importance of understanding the great things of eternal life. He quotes 1 Peter 4:18, which states that the righteous are only scarcely saved. The preacher challenges the idea of being solely motivated by personal gain and highlights the significance of the cross. He then references Mark 10:17-22, where Jesus encounters a man who asks about eternal life. Jesus tells him to sell his possessions and follow Him, revealing the importance of surrendering worldly attachments for heavenly treasure. The sermon concludes with the story of blind Bartimaeus, who responds to Jesus' call despite his physical limitations.

Transcript

I would like you to turn to the Gospel according to Mark. From the 10th chapter. Did you not bring your Bible in with you, bro? You've got to follow my testaments.

Mark, chapter 10. 17, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do, that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments.

Do not commit adultery. Do not kill. Do not steal.

Do not bear false witness. Defraud not. Honor thy father and mother.

And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus, beholding him, loved him. And said unto him, One thing thou lackest.

Go thy way. Sell whatsoever thou hast, and give to the poor. And thou shalt have treasure in heaven.

And come, take up the cross, and follow me. And he was sad at that saying, and went away grieved. For he had great possessions.

Jesus looked round about and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God. And the disciples were astonished at his words. But Jesus answered again and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God.

It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus, looking upon them, said, With men it is impossible, but not with God. For with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospels, but he shall receive it hundredfold now, in this time. Houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions.

And in the world to come, eternal life. But many that are first shall be last, and the last first. Amen.

There is a tremendous amount of misunderstanding in people's hearts and minds about the greatness of our gospel and the wonder of salvation. You know, beloved, when you read a section like this, and you hear what the Lord Jesus says, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. With men it is impossible, not with God, verse 27, for with God all things are possible.

Now far, beloved, far from popular conception about this salvation of ours, and oftentimes the sort of cheap way in which it is preached, you will find that such things as that went deep into the hearts. In the early church they really believed what Jesus said. In the modern church they don't.

They don't believe what Jesus said. It seems to be only a matter of believism in the modern church. But, you see, belief and morality are so connected in the heart of God that he didn't dream, if I may put it this way, when he said believe, that people would dissociate believing from moral action.

He didn't believe they would. But because we do, we are in the tremendous and terrible position where we don't seem to grasp the great things of eternal life. I've thought, because it is good for you to read, and in the fourth chapter, the righteous, the 18th verse of the fourth chapter, he says that the righteous are only saved scarcely.

Is that right? That's what your Bible says, isn't it? The righteous are only scarcely saved, that is all. Why? Because it seems, beloved, that the whole pipe dream of modern salvation as it is preached often of the time, our evangelical prophecy, never existed in the minds of the early apostles. If you turn back and see the life they lived, which was the background of the gospel they preached, you will understand that Peter and company perfectly understood what the Lord was talking about when he spoke of going through the eye of the needle.

Now, it is very easy for us to fall into the error of thinking that when the Lord took up the phrase of the eye of the needle, he only meant it for rich people. But I want to assure your heart, beloved, in the name of the Lord Jesus Christ, that you've got to go through the eye of the needle too, whether you happen to be rich or whether you happen to be poor. He said it was hard for those that had riches.

He said it was hard for those that trusted in riches. Most people who have riches have them because they trust in them. That's right.

That's true, isn't it? They have riches, they accumulate riches because they trust in them. Or they keep them when they've inherited them because they trust in them. Or something like this.

And it's this perfidious and this awful insidious way that things have of insinuating themselves into our lives and we begin to trust them. We begin to put our trust in this, our trust in them, despite the fact that we often avow that we trust only in Jesus. We begin to see that we fill our lives up with this and that and the other and they remain in our life because we put trust in them.

We don't deliberately put trust in them, but these are the thieves and the robbers that come to snare us and draw away our trust from Jesus Christ alone. Now, beloved, I find as I read my Bible, more and more I find this, that the whole of salvation is planned upon and revolves around the person of the Lord Jesus Christ. A thing only has value as he puts his hand upon it, or as he gives its significance, or as he uses it, or says it.

Nothing else is of any value at all. I wonder if our hearts have fully grasped this. When you come to look at it, if you sat down quietly for half an hour and started to go through your life and take stock of the things that you really put value upon, I don't suppose anybody would say, well I put value on the 20,000 pounds I've got in the bank or bench perhaps.

But the tremendousness of value, beloved, is this, that we start to put value on. Now, this chapter that we read in Mark chapter 10, or part of the chapter that I wanted to look at, is a wonderful, wonderful revelation from God of the glory of the person of the Lord Jesus Christ, our Lord. You see, beloved, we have to get our heads on this and understand it perfectly.

We've got to see what the eye of the needle is, and then we've got to know whether we're prepared to go through the eye of the needle. If I said to you, what is the eye of the needle? Now, if you're well taught with a good breadth of backgrounds, you might talk of a study in all eastern cities. But, beloved, the eye of the needle, oh, it stands, it represents something for each one of us.

And do you know, to go through the eye of the needle, your life and mine has got to be completely liquidated and liquefied. That's right. But the only way you can get anything through the eye of the needle is to reduce it to a form that you can pour it through.

And remember, that's what Jesus did. To you and me, he came through the eye of the needle. You understand this, and I understand this perfectly.

The same eye of the needle through which you go to God. Did not he say that he was poured out like water? His bones were melted in him like wax. I'm quoting the Psalms now.

And didn't Paul say that all he wanted to be was a drink offering that could be poured out? Is this right? I'm quoting from the Scriptures. Now, beloved, all these, that is the Lord Jesus Christ, and people like Paul, and even old David, who sang his Psalms under the inspiration of the Spirit, under an older covenant with God, realize this same glorious thing. And I am in no mind or mood to try and deceive myself that I can pass into any of the glories of God and the richness and abundance of the things of his kingdom unless I am prepared also to go through the eye of a needle.

Now, the eye of the needle you will find in the 21st verse. It's almost the last words in the verse. The cross.

Now, I want you to understand and understand this perfectly, that all the merits manifest there on that cross and then gained for you by that cross, by the person of the Lord Jesus Christ. And all those things that are yours and mine by the grace of God are but proof in the light, so that we may know the glory of going through the eye of a needle. Now, beloved, the great truth about it is that you can't get a camel through the eye of a needle.

You can't get a man as a man through the eye of a needle. You can't do that. Something's got to happen to every precious personality that Jesus Christ sets out to redeem.

Something of power and grace has to come upon us and work in us, beloved, so that we can go through this glorious needle's eye. Now, there's something about the person of the Lord Jesus Christ as you look at him in this chapter. I know that we sing his praises, we enter into or seek to enter into the glories and joys and beauties of the things that are said about him in the scriptures of truth.

But, if we take the next verse after that one that we ended our reading in, we find they were in the way. Now listen, in verse 17, where we started our reading, it says he'd gone forth into the way. In verse 32, they're still in the way.

And they're going to Jerusalem. And Jesus went before them. And they were amazed.

And as they followed, they were afraid. What the Lord Jesus had said struck terror to their heart. Amazed and confounded and frightened them.

Now, you must not get it into your head that Jesus Christ doesn't say things to frighten people. And blessed be his name. But it's the right sort of fear that he inculcates in people.

The right kind of fear. They were in the way when all this was happening. He said these tremendous things.

Look at verse 26. After he'd said it's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. He said they were astonished.

Out of measure. Same word. Amazed.

Absolutely amazed. They could not measure their amazement. They were completely confounded.

And he told them quite plainly this was quite impossible. And it's this thing that he's calling salvation. In the end of verse 26.

They said, who can be saved? He said this is impossible. Now, let's go. That this great salvation that the Lord Jesus Christ came to bestow and share with us.

Glory be to his name. Is something beloved that is completely impossible. I don't mean the fact that it was impossible for a man to buy our salvation.

It was impossible. And be saved. Even by this great and wonderful power outside of him.

That is the power of God. Unless he's prepared. He can't be saved.

Amen. Glory be to the name of the Lord Jesus Christ. And you may repent my beloved brothers and sisters.

That when the Lord Jesus puts his hand on any life. And when a heart first begins to hear the call of God. And comes under the allurements of the spirit.

And the drawing of the father. He's going to draw you to this cross experience in your life. From which the rich young ruler ran away.

Even though he wanted eternal life. So he said. But he couldn't face it.

The only way it was harder for this rich young ruler was just this. Not that he was trusting in his own righteousness under the law. He said I kept all these from my youth up.

But I know there's something more. He wasn't even trusting in that. It's just that riches were there.

And he came to subtly rest upon those riches. In such a way. That he couldn't face the cross.

In his life. Now. I suggest to you that wherever you turn your ear.

And wherever you go and listen to men. Even amongst your so called Christian friends. You will find a subtle.

Subtle line of emphasis. That's off the cross. Because people won't have the cross.

Not that now it's a stigma. Not that now it's a sign of shame. But simply that now it's unpopular.

And men don't believe in the cross. They believe in a queer kind of gospel. That seems to think you can have everything that's in this life.

As well as salvation. I could quote you instances of it. Where as I find in the early church.

They seem to think they had nothing in this life. Nor wanted anything in this life. At all.

We seem to have turned a complete somersault. We seem to have gone in the complete opposite direction from the early church. But.

Beloved we've got to know this power working in our life. I am absolutely convinced. Beloved.

That. The Lord Jesus Christ. Wants us to go right through.

And again to revert to that. Which has more or less been our theme. In these evenings together.

We cannot reach that place that God wants us to reach. Unless we are prepared to go through the cross in our lives. Through this eye of the needle.

Can't get there. Nothing will take its place. This is the great searching test.

Amen. It's this that is another way of saying I am crucified with Christ. This is another way of saying in the cross of Christ.

Our glory. It's another way of saying. Praise his wonderful name.

But you see. Beloved. There are so many things to be had as rewards.

In this life. There are so many things to look for as rewards in the next life. And if we are not very careful.

We can get our eye off the central thing. And the only means. For instance.

I say unto you there is no man. Verse 29. That has left house.

Or brethren. Or sisters. Or father.

Or mother. Or wife. Or children.

Or lands. For my sake in the gospels. But he shall receive it hundred fold now.

In this time. See. There are rewards.

Blessed be the name of the Lord Jesus Christ. There are rewards. But you see this whole matter of rewards.

If we go back into Matthew chapter 10. If we get a grasp. On sometimes which are.

Very obscure. You remember in the 10th chapter. The Lord Jesus has been commissioning.

Briefing. Authorizing and sending out his apostles. You see.

Now look at the end of the chapter. He that receiveth you. In verse 40.

Receiveth me. He that receiveth me. Receiveth him that sent me.

He that receiveth a prophet. In the name of a prophet. Shall receive a prophet's reward.

There you are. He that receiveth a righteous man. In the name of a righteous man.

Shall receive a righteous man's reward. And whosoever shall give to drink. Under one of these little ones.

A cup of water. Only in the name of a disciple. Verily I say unto you.

He shall in no wise. Lose his reward. In the name of discipleship.

In the name of a prophet. Or in the name of righteousness. There are rewards for these things.

Here and now. On this earth. If you take this truth to heart.

It will explain a lot to you. Just the same as if you take truth to your heart. As it is written in the bible.

You will understand. That Jesus said in my name. People cast out this.

Devils and do miracles. But they are workers of iniquity. I don't know them.

They can achieve fame. Notoriety. They can get rewards.

And all sorts of things. Have never been saved. Never be a Christian.

Never at all. If you understand this. The thing that Jesus is saying.

Let it sink into your heart. And can achieve. A position.

Beloved. And yet. Have missed the whole point.

That that doesn't go through the eye of the needle. And is unacceptable to God. In the great realm of the kingdom.

Do you understand this? That Peter says. The righteous are oversaved scarcely. Amen.

That's all. That's what he said. I wonder if you and I believe the bible.

Really believe it. Or let's go one step further shall we. Verse 35.

James and John. I'm in Mark 10 now. Sorry.

James and John. The sons of Zebedee. Came unto him and said.

Master. We would that thou shouldest do for us whatsoever. And he said unto them.

What would ye that I should do for you? They said unto him. Grant unto us. That we may sit one on thy right hand.

And the other on thy left in thy glory. But Jesus said unto them. You know not what you ask.

Can you drink of the cup. That I drink of. And be baptized with the baptism.

That I am baptized with. And they said unto him. We can.

And Jesus said unto them. You shall indeed. Drink of the cup.

That I drink of. And with the baptism that I am baptized with all. Shall ye be baptized.

But. To sit on my right hand. And on my left hand.

Is not mine to give. But it shall be given. To them.

For whom it is prepared. Praise God. Now I'm talking about in this sense.

In this case. Rewards beyond. Rewards beyond.

I wonder. If there is among us anyone. Who rather like.

Who is rather like James and John. Wanting rewards. Beyond.

Meaning. They were asking for a wonderful thing. And perhaps sometimes.

When you've been thinking. You might have thought it's a wonderful thing. To sit on the right hand.

And on the left hand. The Lord Jesus. But you see.

These were. A frightened people. We read it.

Verse 32. They were frightened. Because he not only said.

This about it's impossible for men to be saved. But not with God. It's not impossible.

But he also said in verse 31. The first. Many of the first.

Looked after. The last verse. I bet James and John thought.

Dear oh dear. Yeah. We're some of the first.

That's right. John was one of the very first. Is that right? You'll read it in his own gospel.

He was one of those that left. John Baptist. And followed the Lord.

My word. Last. This is surely a topsy-turvy kingdom.

This kingdom of God. Jesus said some frightening things. At least they're frightening to the old man.

They're very reassuring to the spirit. Very. Very comforting.

To those. That only want him. Very comforting.

Praise the name of the Lord Jesus Christ. The first should be last. Many of the first.

Oh let's ask him if we can. We want a pit sit. One on his right hand.

One on his left hand. Surely that's a glorious and a noble request. Isn't it? And he said.

You don't know what you're asking. I don't know. Beloved.

How much lies in that eye of the needle. And in my constant pouring through that eye of the needle. For those who would want to be the right and left hand man of Jesus in the glory.

I know who it's for. I know. I don't know their name mind you.

But I know who it's for. I do most surely. I'm not going to attempt to guess.

Don't you think that I'm going to start naming. But I know the kind of people. That's what I mean.

I know the kind of people. Who it is I don't know. I don't know whether there's a short list as we say on earth.

I don't know. I don't much care. What I do know is this.

It's for those for whom it is prepared. What does that mean? It shall be given to them for whom it is prepared. Oh beloved.

I see this and I see this very clearly. That the preparation of that position up there. Goes in detail of this I am certain.

With my conformity to the preparation of the cross on earth. If I'm going to sit there with the Lord. It will only be because.

I have been conformed to this tremendous thing. This cross of the Lord Jesus Christ. Why do we we sing that the highest place that heaven affords.

Is his is his by right. The king of kings and Lord of Lords. Why do we sing it? Simply because beloved.

We we we see this from the cross angle. Who we say one who could go through this. One who could do this.

My they are worth ten thousand heavens. And the highest place of all. That's right.

This same principle. Same principle. Works for us.

That we beloved. Will go through with the Lord and this. But you see.

It's the people who love us the best. And the people that we love the most dearly. That are always our biggest problems.

It's those things and people upon which we place the most value. Listen the Lord's put his finger on it. House brethren.

Sisters. Fathers. Mothers.

Wives. Children. Lads.

Souls. These are the things. These are the things.

Can't leave them. Can't leave them. That's right.

Here is your. Here is always. The biggest trouble.

Because you see. There is something which is innate in us quite naturally. Now you will see that in none of that list.

Is there one thing that you could possibly call sin. Lambs aren't sin. Houses.

Wives. Children. Fathers.

Brothers. Sisters. Aren't sin at all.

Not related to sin. At all. But they are related to sacrifice.

They are related to the cross. Everything must be related to the cross. And must only be related to me through the cross.

And I to them through the cross. And what a tremendous and challenging thing this is. I must confess I find it so to my heart.

I doubt whether my heart is any different from any other man's or woman's on the face of the earth. On these matters. And this is where the eye of the needle comes in.

The eye of the needle. Praise the name of the Lord. If the Lord put a needle.

A needle's eye between you and your wife. Put a needle's eye between you and your children. Put a needle's eye between you and your house.

Your lambs. Your brothers. Your sisters.

What would you think? I expect you could be absolutely amazed. Confounded. Perhaps even afraid.

Many of the first shall be last. And the last. First.

Many perhaps beloved in all our minds who we think would be the first to go through the needle's eye. Will be the very last to go through it. And this is why you see the hold up and the stand still in so many lives.

They're like the rich and the ruler. They'll come a running. They'll come a kneeling.

They'll come a asking questions. Eternal life is on their lips. Put the needle's eye there.

They'll be like the two apostles. Lord. We're the first to follow you.

Right hand. Left hand. Here comes the needle's eye.

You ain't going to drink of the cup that I drink of. You don't know what you're asking really. You ain't going to be baptized with the baptism that I'm baptized with.

You don't know what you're asking really. They said yes Lord. He said well yes.

You shall indeed that glory be to the name of the Lord. But even so. I can't answer your request.

It wasn't only Peter who made foolish requests and statements when he stood in the presence of higher revelations. As we discovered on the Mount of Transfiguration the other day. John and James made some stupid requests too.

They didn't know what they were asking. Beloved I've come to the conclusion. I've come to the conclusion.

And I believe that this was included in what Jesus said. In the 14th chapter of John and onwards. 15th and 16th drawing near to the 17th chapter.

Those last conversations he had with his disciples. I'm convinced that this was in his mind. When he said.

On the day of Pentecost. At that day. You will ask me nothing.

There's a time in the life beloved. When the Holy Ghost so comes and liquefies the life. Reduces it to the required consistency.

To be able to be poured through the eye of God's needle. That they don't have any requests. They don't ask for anything.

They don't. They're not conscious of lacking anything. They're not conscious of wanting anything.

Have you come there? Have you come there? One thing thou lackest. The eye of the needle. One thing.

Lacking this. We lack everything. Having this.

We lack nothing. We have it all. You see beloved.

In the end it is the work of the Lord in our lives. That is all. It's all.

All the requests come from this. When the Lord has worked a certain work in your life. It speaks for itself to God.

When Cain shed Abel's blood. God said the voice of my brother's blood. Cried underneath him about.

That's all. That's all he said. That act did it.

That act of God in our lives. When it's done. Oh beloved.

This changes the whole of the prayer life. So much of our prayer life. Seemingly so good.

Is based upon utter banal self interest. And we call it prayer. Sounds so good.

Oh let's. While I'm writing. They weren't wanting to exclude anybody else.

They weren't wicked men. They just wanted what they thought to be the highest and the best. You see.

They weren't saying. Oh let's push Peter out. Let's push Matthew out.

Come on John. They weren't saying that. They were dear men.

But they haven't got clothes. They were good men. They raised the dead.

They healed the leper. They cleansed the sick. But they haven't got an idea.

They cleansed the leper and healed the sick. Sorry. They haven't got an idea.

They've left all. They've gone out. Living the faith life.

One pair of sandals. One coat. No money in their purses.

They've proved the word of the Lord. They've done the works of the Christ. They haven't lost their reward.

My glory. Everybody should be a full time worker for Jesus Christ in this sense. If it's only upon the basis that you know you'll never starve.

Never be out of home. Never be without all the brothers and sisters. And mothers and fathers.

This is simple. I could recommend it. Jesus Christ keeps his word faithfully.

Never fails. But you see. If I'm only in this for what I'm going to have in the end.

Or if I'm only in this for what I'm going to have now. If these things be the inspiration of my hopes. If these be the doctrines of my joys.

If these be the pillars of my security. Where in the world do I stand when I face the cross? Verse 41. When the ten heard it.

They began to be much displeased with James and Jonathan. But Jesus called them to him and said unto them. You know not.

You know that they which are accounted to rule over the Gentiles. Exercise lordship over them. And their great ones exercise authority upon them.

But so shall it not be among you. But whosoever will be great among you. Shall be your minister.

And whosoever of you will be the truest. Shall be servant of all. For even the son of man.

Came not to be ministered unto. But to minister. And to give his life.

A ransom. For many. What a wonderful thing.

Glory glory glory. Oh he said to these men. Look this thing is not worth getting angry about.

Don't get worked up about this. This is the sort of thing that comes from. The unregenerate heart.

This thing comes from a blessed man. And a chosen man. But not an utterly redeemed man.

Ignore it. Take no notice of it. Look for rewards in this life.

Never. Look for rewards in the next life. Never.

Oh they are there alright. Don't worry about that. They are surely there in the next life.

As for rewards are here in this life. Whilst we are on this earth. But for none of you to set your heart on anything like that.

Is to miss the whole point. The great and wonderful purpose of God. In making you.

A great one. And a great one. Is the servant of all.

That's the great one. The one who really is everybody's slave. That's greatness.

What a tremendous thing this is. I knew a man. He bought a car.

He walked into the church and he said. I mean he didn't do this immediately. I mean in the process of time.

Don't think I'm being sort of cryptic in what I'm saying. It sort of came fast in the process of time. About a few weeks passed by and he had this fine car.

But he let it ring over all the church. Because I've got a car. Don't want you to think it's everybody's car.

In the church. He should have said entirely the opposite. Oh but you know these people take advantage of it.

You face each one as it comes. You don't cut out the opportunity of you being their slave. Oh but they're part of what I've been paid for.

I've got a lot. Yes I know. Oh I know all that.

But you see. There are rewards on the earth. Whose car is it? Not the church's car no.

It's Jesus' car. Isn't it? It's not yours is it? I've just taken one instance of it. I could multiply this in other ways.

This is a way in which it can be easily shared. Oh beloved. You see.

I believe God wants us to get us all back into that basic simplicity. I struggled my hardest. And I'm not ashamed in this struggling.

For it's the wrong sort. For Paul said it and I was reading it tonight. In which he said according to the striving.

He said I wish you knew the great conflict which I had. Them that have laid us here. Them that have not seen my face in the flesh.

This kind of strife. I strived beloved. Before the Lord God knows.

I have a gaze there. I sat in his presence. At the joy of being free from redemption.

But. But. And I haven't done the most.

This is the greatest work of the establishment. Don't. Let me give you one.

To just to sit before God. And strive again to come back to. Basic simplicity.

Before the Lord. Just basic simplicity. Let me show it this way.

Verse 17. He was in the way. Alright.

They were still in the way in verse 32. We've already seen this. Haven't we? They come to Jericho.

In verse 46. And here's the story of blind Bartimaeus. And Jesus stood still in verse 49.

And commanded Bartimaeus to be called. And they called the blind man. Saying unto him.

Be of good comfort. Rise. He calleth thee.

Bless the Lord. Hallelujah. And he.

Rose and came to. Jesus. Hallelujah.

Blind as a bat. But he came to Jesus. Glory.

The only way he could get to him. Was by answering the call. Because he couldn't see him.

Glory. It's all there in the Bible isn't it? Once we read it properly. You can only hear the call.

Glory. Jesus answered and said unto him. What wilt thou that I should do unto thee? Now you take the other request.

What wilt thou? Take the two men. John and James. What would ye that I should do for you? Verse 36.

Taking comparative readings in the scriptures. What shall I do to thee? The blind man said unto him. Lord that I might receive my sight.

And Jesus said unto him. Go thy way. Thy faith may be holy.

Immediately he received his sight. And followed Jesus. In the way.

In the way. And that's all he did. He followed Jesus.

In the way. The rich young ruler. Rushed out into the way.

And knelt down there. In the road. To sit.

But. He couldn't go this way. The disciples.

When they began to know a little bit more. About Jesus. And the ways of the Lord.

They were scared when they were going in the way. Here's a man. Lately delivered from total darkness and blindness.

Just followed Jesus in the way. Glory be to the name of the Lord Jesus Christ. This is what he wants from us more and more beloved.

I believe. To follow him. In the way.

I want the Lord. To bring me back to peace. But I know this.

There isn't one of us. Who begins to follow the Lord Jesus in the way. But as we go.

More and more and more and more. And I want to say to you my brothers and sisters. If you may take encouragement from a person like myself.

Don't be afraid. When you learn more. Then go on.

Keep going on. You will meet things that will. Battle you.

You will meet things that will amaze you. You will meet things that. Won't fit into comfortable flesh.

Won't fit into this houses lands. Wife. Mother.

Child. Father. Brother.

Sister. Set up. Won't fit in.

You won't get out. Jesus Christ. Didn't come up there at all.

Nor for it. Praise his wonderful name. I believe beloved.

More and more. That. Our heart has got to become so devoted to him.

So utterly devoted to him. And we won't care whether the nearest and dearest to us understand or misunderstand. We won't care anymore.

If we could care about anything. We'd certainly care about that. And it takes the Holy Ghost a long time to slay that.

Because these are the things we care about most. But it's in these things that I. Oh. Where we've got to go through.

Lord. I'm poured out like water on the ground. My very bones.

Melted like wax. Well didn't he. Pour me through the eye of the needle.

There are many through. Many who go through. Totally clean through.

Not many. There are those who have initial experiences and blessings. But life isn't like that.

If life was only your birthday brother and sister. Somebody would be nursing you. Poor little naked thing.

But life is made up of tremendous things. Things that constantly come in. All the time.

And I have to know what it is constantly to be poured through that needle's eye. All the time. That the accumulated things of my life.

And even the accumulated knowledge of the Lord. It's got to be brought here. You don't know what you ask.

You don't know what you ask. I want to tell you that it is the realization of this beloved that has made me nearly dumb in the presence of the Lord. I don't think I ask him.

I mean in the course of ministry I ask him to heal. I ask him to do all sorts of things. But things personally collected with me I think this is absolutely right.

When we were removing to the south my wife and I prayed once about removal. Is that right? Would it twice? You know what I mean. Once.

That's all. In the course of three months. We laid it before the Lord.

Then when it got to the end we gave the Lord a reminder. The Lord you have to do something. It's getting pretty close.

I think it's reduced me to dumbness. I seldom ask God for anything. Seldom.

Very seldom. Of course you know the usual things. The Lord bless and serve and pray for our children every day.

That's all. But you know what I mean. Now glory be to the name of the Lord Jesus Christ.

I don't set myself up as an example. I'm only telling. I'm learning.

Do you know what you're asking? Am I afraid to ask because I don't know what I'm asking for? No. The Holy Ghost doesn't seem to lead me that way. I don't know whether he's giving me up as a bad job.

I like to think that he's taking me on. That's all. I like to think so.

I hope I'm right. It would be terrible if I woke up to find out I was wrong. Are you able to drink of the cup that I drink of? Be baptized in the baptism that I'm baptized with? I said yeah Lord.

You shall indeed he said. But don't you think that that entitles you to sit there and there. It only just qualifies you now to live as you ought to live.

See? And he took the cup. When he had suffered they drank of the same cup. He says here you are divided amongst yourselves.

They drank of the same cup. Glory be to the name of the Lord. They were baptized with the same baptism that he was baptized.

Hallelujah. And blessed be the name of Jesus Christ. Are you able? And that will qualify you for the position where you ask him nothing.

At that day you'll ask me nothing. And I suppose on that day or very soon afterwards in the day of Pentecost was an entrance into the day of Pentecost. Excuse me.

That seems a tautology. I'll repeat it. Perhaps it will sink in.

That the day of Pentecost. That is the 24 hours and the happening there on. If we're in.

Therein was only an entrance into the day of Pentecost. That's going right on even now. And that they looked back on that occasion sometime.

And I expect it dawned on their hearts. If I may put it this way. Unless they were a lot cleverer than I. I suppose they were.

They were true fishermen. And I couldn't catch fish. And I have to do it.

But. But. Beloved.

They said. Whatever possessed us to ask him that question. Make that request.

Which we've never done. All right. Hallelujah.

Well the cross is a wonderful way of eliminating stupidities and follies from which we ask. And make a lot of requests. The cross is a wonderful way of explaining everything.

Cross. Has a marvelous power. To bring us into that position.

Where what Jesus says. Becomes right in our lives and simple and understandable. And we can walk without fear.

As in the day when Bartimaeus first answered the call. Nor turned back again. Because of the allurements of something we possess.

Or something that possesses us. That was the problem with the rich. Our ruler.

His riches possessed him. But glory be to the name of the Lord Jesus Christ. I say Lord.

If thou didst go the way of the cross. Take me. Honor me with it.

I haven't a clue what it means. I'm not thinking of two pieces of wood in a place called Calvary. I don't know what that means.

I don't know what it will mean for me this night. I don't know what it will mean for me. It's the only way.

For us all. And with men it's impossible. He said it's impossible.

I have neither the spiritual power. Nor the moral courage. Neither I have the wit or the intellect.

To understand all about it. I'm like a camel. Like a... Made for the desert.

That's all I am. But glory be to the name of the Lord. He knows.

And I want to be found in an attitude that won't start up from my knees. When the Lord puts his finger on the spot. And turn around and go back up.

But I want to be found in that place where I say yes Lord. Pour me up. Let me go through.

As something hard has gotten into my life. If the heat has gone out and my bones are no longer wax. I want the Lord to burn me.

And heat me. And pour me out again. So that I can go through.

That's what I want. I don't pretend to say to you. That I'm in the place where I can.

But I'm in the place where I want to. And with men it's impossible. It's completely impossible.

Because things like houses, lands, wives, children, husbands, brothers, sisters. Have a wonderful way of entwining themselves about the heart. But Jesus knows.

And he can take us through. Glory be to the name of the Lord. I think I'm going to leave it there.

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