

Worship

by G.W. North

Worship is seeing Jesus and having a heart experience with Him, which is the foundation of a real and vital ministry for the Lord.

Duration: 1:09:46

Scripture: Matthew 6:33, John 4:24, John 11:23, John 12:3, 1 Corinthians 14:40, Revelation 2:1-7

Topics: "Worship"

Description

In this sermon, the speaker begins by acknowledging that the meeting may be shorter than usual due to a long list of notices to be given. The focus of the sermon is on the importance of knowing and worshiping God. The speaker emphasizes that when God speaks to us, it is with creative power and that the spoken word is the greatest thing in a church. The sermon references the Gospel of John, specifically chapter 12, where the Greeks express their desire to see Jesus. The speaker encourages the audience to seek and see Jesus in the midst of the churches, as true worship can only happen when we truly see Him.

Transcript

Shall we turn to the scriptures together, beloved? I'm going to make a valiant endeavor not to be too long, because Malcolm has said that he has a long list of notices that he wants to give out. He always does at these conferences. And I hope you won't be too weary to listen to them.

And again, many of you have traveled a long way today. And I think probably I've traveled perhaps a shorter distance than most. And I'm not so tired as most of you.

And it's lovely to see you. And all the rest of the things you should know will be given by Malcolm. I want to ask you to turn with me for a short while, by some standards, to the Gospel according to John.

And here, beloved, all I want to do is to pick up the thing that God has concentrated on my heart. And about which I want to talk to you tonight. I cannot say how glad I am the way the meeting has gone tonight.

You know, often in the opening meetings of conferences, and I suppose none, I'm not talking about Aurora conferences here, the speakers get together afterwards, and most people are sensible enough to have two or three speakers, but I can't talk to myself afterwards. They get together and say, bit sticky tonight, wasn't it? Did you find it was hard, brother? I'll let you in on the secrets of these big time speakers. That's the way they go at it.

Oh, I found terrible resistance, or something like this, you see. And, well, I want to say, beloved, that I am thrilled. I'll come to it a little later in the meeting, and I'll tell you why.

I want, first of all, though, to pick up this wonderful little statement that you will find in this twelfth chapter of John, and it was said by the Greeks that came up to worship at the feast. You notice in verse twenty it says, they came up to worship, and they finished up by saying, in verse twenty-one at the end, we would see Jesus. That's what worship is all about.

And until you do see Jesus, you never will worship. Never. I said understood so clearly, until the heart sees Jesus, it never will worship.

It will not worship because it whips itself up by sundry choruses that says we ought to keep praising, or something like that. No heart can really worship till it sees the object of its worship. And I don't mean with the natural eyes, particularly.

One is groping through mists, spurred on by many so-called exhortations, and so on, vainly struggling to do its duty, and as it is told. But until we really do see Jesus, we just can't worship. And that's the beginning and the end of the matter.

In these things, you know, you might as well tell a dead man to get up and walk as tell a person that hasn't really come into contact with Jesus to worship. You see, because these people were wanting to worship Jesus, were wanting to worship Him, they come up to the feast, and to them they were going to worship at the feast, or in the feast, or by the feast, or for the feast. I don't know what they were going to do.

Jesus knew when the contact was made with Him that, this is what He said in verse 23, The hour has come that the Son of Man should be glorified, because you can only worship a glorified Lord Jesus Christ. When Jesus is glorious to you. And He knew that in order for the Greeks, that is, the representatives of the Gentiles, which just about suits us tonight, that when they were really wanting to worship, He'd got to die.

He knew that. He'd got to fall into the ground and die. The hour had come.

When hearts were wanting to worship. Amen. The hour has come, Father, He said.

The hour has come. Isn't that a marvellous thing? I wonder if the hour of worship has really come to you. And I don't mean, strictly speaking, an hour.

But whether the time has ever occurred in your life, when out of the maze of things, the amazing maze of things, you come to see Jesus, it's really happened. And I do want to say this, that although it is true you can't really worship the Lord till you see Him, when you really get to that point, it starts a glorious process. The more you worship Him, the more you will know Him.

The more He will reveal Himself to you. The more reason you will have to worship Him. The more reason then for Him to show Himself to you afresh.

And thus it goes on in this glorious unending cycle. If it be a cycle, it seems to me rather to be the straight road, the ever widening way, where the glory and the vision and the knowledge of Jesus Christ comes increasingly upon the sight of the inward man. And by power of Spirit, above sensual things, a man sees the Lord.

Hallelujah. Well, well, that's what God was wanting for every one of us. May I push this further and then depart from this particular point? Because I've only taken this little phrase as a beginning.

That even John himself, who wrote the Gospel, remember, I hope you can, way back into the first chapter, and he says in verse 14, that wonderful verse, the Word was made flesh and tabernacled among us, and we beheld His glory. John, in his thinking of his Gospel writing, is really back to tabernacle days, and in the tabernacle in the wilderness, the glory of God was known. We beheld His glory.

The glory as of an only begotten with a Father, full of grace and truth. You see? Hallelujah. Now, that's wonderful.

John begins here then. He who followed the Lord Jesus through his earthly life, and you will find him in the last chapter of his Gospel following. Peter turns around and says, what's going to happen to him? And the Lord says, mind your own business, Peter.

You follow Me. Lead John to follow. Glory be to God.

And he's still following. You see, at the end of the great Gospel, blessed be the name of the Lord, for an apostle with a heart of love that cannot let go. Cannot.

Have you got a heart like that? If you haven't got a heart of God, a heart of love, I'll prophesy to you, you'll let go. You'll let go. Somebody will have to mount a rescue operation on your behalf.

Bless God for a heart that can. But you'll let go. You'll lag behind.

You'll be a dropout in the Christian faith if you haven't got a heart of love. Well now, we find him following at the end of the Gospel. We know, of course, don't we, that he wrote the Revelation.

And when you come to the Revelation, he's passed from the tabernacle to the temple. He talks about the temple, and he's in the kingdom stage. And it's a marvellous thing.

And he then, you see, has progressed in his spiritual life. And here he gets a great unfolding of this glorious Lord. Him whom he knew on the earth, whom he followed, whom he loved, whom he served, to whom he listened, whom he observed doing wonderful works, who called him, made him the man he was, fended off everybody like Peter, that overpowering, dominating man in the flesh, until the Holy Ghost got hold of him, and he really came to life in God.

And God, the Lord brought him right through and kept him and preserved him, and all sorts of marvellous things happened in his life. And there in the Revelation now, he sees him so different, so glorious. Oh, and he worships him.

Now his worship is like this. I fell at his feet as one dead. Right down at his feet.

Everything had left him. Why, when the Queen of Sheba saw Solomon in all his glory, and she made her great statements about the King of Israel, who said, blessed are the servants, and blessed is this, and blessed is that, and blessed is the other. She said, the half was never told me.

I saw it all and there was no breath left in me. But she was speaking quite figuratively. You know, it's good to come out of figurative things when you're really in this place of love and worship.

It's good to come out of figures of speech. It's good to come into basic reality. John, though, he falls down when he sees the Lord as one dead at his feet.

Everything had been brought to death now. Everything was finished. Everything was alive and opened unto the Lord in a new and glorious way.

And he loved him and he loved him and he became his amanuensis. As Jesus wanted him to write to us, beloved, and what precious things he wrote, what unfoldings of truths never before known, what glimpses into the future, what enlightening of the eyes of the church, for he became the great eyes of the church. And this is why God gives some apostles to look into these things and see these marvelous, wonderful things about Jesus.

And we've got the letter of it. We've got the revelation of it. And so I want you to turn with me into the book of the revelation.

And in chapter 1 and 2, just to catch up the thinking where already I have gone, and John is seeing the Lord as he is in the midst of the seven candlesticks. Verse 13. He's like the Son of Man.

Praise God. It doesn't say he's like God. He was God like the Son of Man.

He wasn't the Son of Man like God. All right. Like the Son of Man.

And it tells us, describing him right from the crown of his head to the soles of his feet. Describes him. And then he says, in chapter 2, verse 1, unto the angel of the church of Ephesus write, these things saith he that holdeth the seven stars in his right hand who walketh in the midst of the seven golden candlesticks.

And so he goes on speaking from the Lord Jesus Christ, actually writing down these wonderful things that he saw. And what a blessed thing this is. You know, beloved, the church is the place where men ought to see Jesus.

He had this message to the seven churches. And it was to the angel or messenger or star that is a light giver of the church. The message was written that through him it may be relayed on to the church.

Jesus is there. And beloved, in the midst of the churches is where men and women ought to see Jesus. That's where they ought to see him.

John said, I did. I saw him. In the midst of the churches.

Glory be to the name of the Lord. And that is where he worshipped him. Right there.

I praise God. I saw this and see this so clearly. If I understand, John, if I understand right, I understand this, that no man has any ministry, he has nothing to preach and nothing to write unless first he is a worshipper of Jesus.

It doesn't come from talent. It doesn't come by gift. It doesn't come by ordination or call.

Neither does it come from maturity or growth, though these all must be taken into account. It comes from worship. The ministry of God flows from worship.

Hard worship of Jesus. Seeing Jesus. Hearing Jesus.

I don't mean voices calling out to you. You know, I hear people often quoting this verse about you'll hear a voice behind you saying this, that, but that's only if you're going to go wrong. It says, if you turn to the right hand to the left, if you keep going straight, you won't hear it apparently.

I wish people read their Bibles properly. You'll hear me say this again and again, I've always said it, nobody hardly reads the Bible properly. That's the great tragedy.

You only hear the voice if you're going to go wrong. Yeah, you read that verse again. If you turn to the right hand or the left.

How often does this come in so much that's thought to be prophecy? People trotting out their favorite cliches from the Bible. Stored up in the memory, given out at an appropriate juncture. It's only when you're going to turn wrong that the voice will speak to you.

And I'd much rather the Lord speak to me from in front of me than from behind, wouldn't you? Hmm. Amen. Yes, John saw him there.

And he fell down. He worshipped him. And he loved him.

And he had something to say, and something to write, something to give, that has become a treasure in the bosom of the church from the moment it left his pen. Now, this is where he sees him. Right there in the midst of the churches.

Glory be to God. I do most verily believe, and times for me does but serve this point, that it's only as we know the Lord does that anything real and vital is ever going to be accomplished for him. Worship the Lord.

Hallelujah. He sees him. Amen and amen and amen.

Do you see the Lord? Do you? Right in the midst of the churches. Glory. That's where he's got to be seen.

Walking there, moving around, everything moving. And as he speaks, this is what he says as we move down, say, to verse 7 in chapter 2. He that hath an ear, let him hear what the Spirit saith unto the churches. And so, the living Lord, whom John, by vision, was privileged to see, walking in the midst of the churches, though he is not now seen by any visionary, is walking still in the midst of the churches, and he is saying, and here's the communication of Jesus, which says, and you remember, it is this book that says, that it is the, what is it? That's the spirit of prophecy.

The testimony of Jesus is the spirit of prophecy. And therefore, you are to hear what the Spirit is saying in the midst of the churches. Jesus was there testifying in the churches.

And he says, you are to hear what the Spirit says. Now, beloved, how vital it is then that you and I should be in such glorious relationship with the Lord Jesus, that the Spirit really starts to talk to us. When the Spirit talks in a meeting, beloved, it's Jesus.

It's the glorious risen Christ of God when the Spirit starts to speak. And when you hear the Spirit, you hear the voice of Jesus speaking to us. Glory.

You know, the apostles weren't used to this in the early days. You see, they'd seen Jesus often. They lived with him, followed him, listened to him, served him, as we've already said.

But Jesus was crucified. Jesus died. Jesus rose again.

Jesus went back to heaven. And now they were used to sort of power works. They did many of them themselves, as we've often commented and probably will always comment, say this thing.

These apostles did works, wonders, miracles, before ever they were baptized in the Spirit. So you see that analytically speaking, that is truly speaking, miracles and gifts don't come with a baptism in the Spirit because they functioned before that. You got that very clear? Yes.

They'd raised the dead. They'd cleansed the leper. They'd cast out devils.

They'd done many miracles before ever they were baptized in the Holy Ghost. Amen. That's a wonderful thing for us to remember.

But though they'd seen these functions of power, if what we may call them the power gifts, before, whilst the Lord Jesus was alive, they weren't used to any operation of the oral gifts. In other words, if Jesus spoke to them, they saw his lips move, he was there with them in the flesh and he spoke to them as they saw him. And then he had to get them used to the function of the oral gifts, so he breathed on them the Holy Spirit in resurrection so that he could talk to them by the oral gifts of the Spirit in the days that intervened between his resurrection and his final ascension into heaven.

If you read very carefully, you'll find this thing quite nicely outlined and revealed for us in the last phases of the Gospels and in the opening verses of the Acts of the Apostles. They had to get used to Jesus speaking to them when they couldn't see him. They had to get used to it.

And it was a very, very wonderful thing that happened. And the Lord used to speak to them, the Lord taught them, the Lord revealed many, many things to them. Because still, beloved, to this very day, the most powerful thing in the churches is the Word of God.

That's the most powerful thing in the churches, by the Spirit. When we do literally hear the Word of God, whenever a person is spoken to by God, that's it. That's it.

When God has spoken on a matter, spoken to the heart, that's the conclusion of it. That is power. Praise the name of the Lord.

That is creative. When God speaks, and everybody knows when God speaks to them. If they're dead, his voice wakes and wakens the dead.

If they've tried to make their bed in hell, that's it. His voice gets there too. It doesn't matter how far they've gone, say on drugs.

It doesn't matter how deeply they may have sold themselves out to the devil. When God speaks, praise the name of the Lord. Something happens.

May I recall now, I don't know what I've told you, this story before, an incident where a man of God, a true man of God, was in great grief and tragedy about his son. His son had gone on to drugs, and he was in a very, very bad state, and nothing, nothing seemed to reach him at all. It doesn't matter who prayed for him, it doesn't matter to whom he went, nothing seemed to happen.

And then one day, he was praying, and whilst he was waiting upon the Lord, it suddenly came to his heart, I expect you know how it comes, I know exactly how it comes, all of a sudden you know. You ever had that? If not, press on, beloved, it's a marvellous thing. All of a sudden you know.

That's right, and he knew. God showed him immediately, this was the thing, He showed him, that Jesus Christ had come out of the tomb before the stone was rolled away, and that he'd gone into an upper room when the doors were locked. So he said, Lord, you can get into an upper room when the doors are locked and barred against you and you can come out of a tomb that's sealed by all men's authority and dead cold rock, you can get into my son whether he wants to open the door to you or not.

And that's that. That's right. That's right.

And he did. Because God spoke to the man. That's right.

When God speaks, you don't get your guidance wrong. Wrong guidance is always being hatched up in people's minds, it's not guidance at all. I hear people say, I got the guidance mixed up.

Of course they didn't, they didn't have any. They imagined it. That's right.

Would that we came out of this realm of fantasy. Would that we came out of this realm where any sane person listening to you knows that it's not right. No, I had a young, and I mustn't get too sort of reminiscent at this time of the night.

I had a man come to me, where? London. I'd been in London the other week, you know. And I don't know what it's like here, but up in London there's a terrible racket going on about I'm free from the law.

Meaning that you can go and get drunk, you can go and drink in a pub, you can say, now we'll go and drink beer to the glory of God. Now we'll do this, and now we'll do this. We're not under law, we're under grace.

Did ever you hear such fantastic nonsense come out of the mouth of supposed spirit-filled men as that? Hmm? Well, I'd sort of been invading a bit against this. And so at the end, a man came up to me and he said, I was so glad to hear you talk like that tonight. He said, where we go, I won't tell you where it was, he told me, wouldn't be fair.

He said, they've got this business about we're not under law going, he said, and we, he said, I spoke to the leader and I didn't feel too happy about it, but everybody else thought it was right, so I thought I'd better go along. He said, but do you know, he said, when I was unsaved, I used to go on a Sunday morning and play football, he said, and I knew in my heart that wasn't right when I wasn't saved. Who told him? I didn't, did you? He said, I knew in here this wasn't right.

Now I said, oh no, we mustn't get sort of Sabbatarian in our approach, but you see, and this is the kind of what's called antinomianism that our good brother John Wesley spoke very, very heartily against, which I won't wear you with now. But God help us to see that though we're not under some law, we're under a lot of others. We're not under the Mosaic Code.

God help us to see, beloved, that you've come to a higher state than law. See? You've come to a higher state than law that says, Lord, I won't do that. That might stumble my brother-in-law.

That might stumble that woman across the room. They won't understand. If I announce I'm going down to drink a pint of beer now, they won't understand.

Now walkest thou not charitably, says Paul. Walking in love gives you a far greater concern to be exactly right than walking under law, beloved. Love allows you freedom only to do righteousness.

You understand that? I mustn't. It's not my subject. But the tremendous thing about all this, beloved, is that we're to know and see and worship God.

And we're to understand that God, when he speaks to us, is speaking in creative power. And the spoken word is the greatest thing in a church. Amen.

Now, I know this can be carried into the wrong channel, so that, you know, we get letterbound and we think if we can produce people that can spark for an hour or two, then that's it. There's no more virtue in that than thinking it's it. If we get a lot of people all standing up, giving us tidbits, five minutes here, ten minutes from somebody else, to when you sort it all out, you've got just about nothing.

God save us from that too. The Lord keep us sane and keep us spiritual and keep us going on as he intends us to go on, beloved. The Lord is in the midst of the churches.

The Lord. Do they see him? Do they meet him? Do they know they've met Christ when they come to your group or your church? Now I want to pass from there to 1 Corinthians 12. The famous chapter on the gifts of the Spirit.

Praise the Lord. This is wonderful truth. Here again, let us see a progression of revelation.

Before we get to the 12th chapter, we have the 11th. Obviously. And in the 11th chapter, we're told about feeding on Jesus.

You say, yes, really? Yes, well look. We can see it. It says this.

The Lord Jesus, verse 23 in the middle of chapter 11, the same night in which he was betrayed, took bread and when he had given thanks, he break it and he said, take, eat. This is my body which is broken for you. This do in remembrance of me.

Then we're told about our drink. And God is gathering us round just nicely. He's telling us this.

Before you attempt to function in the gifts of the Spirit in chapter 12, make sure that you're feeding on me. Amen. That's the simple thing he's telling us.

Now I know that you all with me understand that it isn't the bread and it isn't the wine that makes the feast. You know that these are only symbols and that in themselves they have no virtue just beyond the virtue that a scrap of bread and a sip of wine ought to have. I expect it has some minimal value but in the general intake of the food of a week it amounts to nothing.

But here we are. We are brought together. We are given this little token food and we're given this little token drink.

And then we're told or we're to understand this. I must feed on Jesus. Hallelujah.

In fact, if you come together as I suppose we should come together tomorrow morning and you with me take the bread and the wine it must be a testament that you've been feeding on Jesus for the last seven days. In fact, I hope it's been for the last seven weeks and the last seven months and the last seven years. I hope it has.

That's what it's all about. It's a token feeding. It's a testamental feeding.

It's not only the testament in His blood and in Him but it's your testament too. Feeding on the Lord. Hallelujah.

Feeding on Him. Is that what you do? How do you feed on Jesus? Well, you can say by faith. That's right.

But how does faith feed on Jesus? Worship. Worship. Glory be to God.

Amen. And you know, I had a good father and a good mother. My father, I have two sisters by the way, my father was very good.

He wouldn't let me sit between my two sisters because I used to keep kicking them or punching them. So he made me sit by him. And if I made too much noise, he used to say, keep your mouth shut when you're eating please.

Very good father I had. I think probably you'll learn to keep your mouth shut when you're feeding on Jesus. I think you will.

In case you give somebody the impression you want them to feed on you. Worship. The breathtaking vision of Christ.

The soul satisfying glimpse of Jesus. A heart that just wants Him. Wants Him.

Wants Him. Someone who falls at His feet as though He's the only one that's alive and everybody else is dead. Because when you're dead, everybody else is dead to you.

You know that don't you? This is the principle in Scripture that Paul puts it nicely in Galatians 6 and 14. God forbid that I should glory save in the cross of our Lord Jesus Christ. By whom the world is crucified unto me and I'm crucified unto the world.

That's being twice dead. That's the better sort of twice dead than the twice dead that Jude speaks of about people being plucked up by the roots and twice dead. This blessed position where you just, He's the only one that's alive.

He's the only one that's vital. He's the only one. You feed and feed and feed and feed on Him until the life of Him thrills you and the vision of Him fills you and the food of Him feeds you and the feel of Him puts you away into those realms of life and light and revelation and power and ministry and glory and love marks all that you do and say.

Amen. Very few come there because no one seems to know the way or if it be pointed out, wish to take it. To love the Lord.

To feed on the Lord. So the eleventh chapter is the introduction to the twelfth. To feed and feed and feed on Him.

Hallelujah. Until you don't want anyone but Jesus and you don't want to hear anyone but Jesus, you don't want to see anyone but Jesus and any quiet corner is a mansion and a place where you can go and feed on Him. Amen.

Have you ever been like that? Worship. Hallelujah. Worship is intimacy.

Worship is exclusive. Worship is just Him and me. That's right.

Of course, you, you, you, you, you as well. All a lot of it. All a lot of it.

And this is the way of God. That's right. So, we come to the twelfth chapter.

And when we come to the twelfth chapter, we see this. Look at, look at verse three. This is marvelous, isn't it? I give you to understand.

Well, will you accept the gift? Who will have this gift tonight? You want some gifts, don't you? Well, you have this one. The gift of understanding. That's better than all the rest.

I give you to understand. Hallelujah. I, I confirm unto you that which I have already said.

That's the best gift of all. That's why he finishes up the, this, one of the sections in, in, in this sort of, in this area saying, in understanding be man. I give you to understand.

Now, your understanding is enlightened, isn't it? Are you ready to see? Are you ready to see Jesus? I give you to understand that no man speaking by the Spirit of God anathematizes Jesus, or calls Jesus a cursed. And that no man can say that Jesus is the Lord, but by the Holy Ghost. There it is, you see.

We start here. Jesus, Lord. That's where it all starts.

I give you to understand that. And where has he brought us? Adoration. Worship.

Appreciation of Jesus. He's brought us there. And now he unfolds the great truth of the gifts to us.

We go down. The manifestation of the Spirit, verse 7, is given to everyone to profit with all. To one is given by the Spirit the word of wisdom.

To another the word of knowledge by the same Spirit. To another faith by the same Spirit. To another the gifts of healing by the same Spirit.

To another the working of miracles. To another prophecy. To another discerning of spirits.

To another diverse kinds of tongues. To another the interpretation of tongues. But all these work is that one and the same self-same Spirit dividing to every man severally as he will.

Because you see, we're really talking about a body. In verse 12. The body is one.

The body. The body. Did you see the body? I read the body out to you.

Did you see him? The body is Jesus. Didn't mean. You understand that the body is Jesus, don't you? The Church and Christ are one.

They're not two. The body is Jesus. Not even to delight the most fantastic of you could I cut off my head tonight and just let you see my body.

But if you saw my body, it's me. It's me. The body and the head are one.

It's just one. The body is Jesus. Now this is how we've got to see Jesus.

I'm going to read the body out to you again. Here it is. Not that there aren't other things we could talk about and add.

Though they're not added in this list so we're not concerned to look at them now. Here it is. The body.

Verse 8. Wisdom. Knowledge. Verse 9. Faith.

Healing. Verse 10. Miracles.

Prophecy. Discernment. Tongues.

Interpretation. That's the body. Have you seen it? And we've got to see this.

We'll never see Jesus properly if we don't. This is him. This is how he is.

It's quite easy you see. We'll start at the bottom. Shall we? Look right down to the feet now.

This is in verse 10. The feet. Two legs.

Tongues. Interpretation. There are the two feet and legs.

You see? They hold up the rest of the body. Okay? Now we're going to work up. Right up through the body.

Discernment of spirits. May I say this? I think I may in this elite company. In a fairly long life now of having to contact things in the spirit world Contact's the right word I think.

You know, far off. I found that often where evil spirits are concerned this is the area of the body often that is affected from the seat of them. I need say no more.

I tell you from experience and we will move up. We're moving up. And we go up.

And it's a tremendous thing that often evil spirits seek to inhabit the very bowels. You can take that literally or whichever way you want metaphorically. But they do.

Just like God wants to give you bowels of mercy and compassion. He wants to live right down here not just in here. Understand it.

Amen. And we are moving up. Prophecy.

Miracles. Healing. Faith.

Knowledge. And wisdom. You're at the top.

Alright? Now we've got the body there. Wisdom. The glorious head of all.

Isn't that right? Here. Coming down now. Knowledge.

Faith. Healing. Miracles.

Prophecy. Discernment. Tongues.

Interpretation. There he is. He's in the church.

Do you see him here very often? Or do you sometimes have partial glimpses of him? Does he walk in the midst of the church? Does he walk in the midst of your church, brother? Sister? Is he there? Walking? Well, tongues and interpretation, you know. I'm not a fanatic for tongues and interpretation. Faith.

I love this thing called wisdom. Oh, praise God. Don't you? Do you love wisdom when you hear it? Eh? Do you love knowledge when you hear it? Real word of knowledge.

Do you love it when you hear it? Praise God. Don't you love all these others, you know? Healing. Faith.

Miracles. All that sort of thing. Don't you love them when you see them? How about prophecy? Do you love prophecy? Now I'm going to tell you why I said I was so thrilled with the way the meeting had gone tonight.

I hope you noticed that in the tongues and interpretation, the interpretation was to God and not to man. I hope you noticed it. Did you notice it? Keep noticing it.

A long time ago, God spoke these things to me. I've never mentioned it in this church. Because I've known that if you say something, you're slain straight away.

You see, that's it. Slain straight away. Everybody knows better, and so that's it.

And anyway, this is the way it's always happened, and so you must be wrong. But there it is. But I'll tell you another thing I found.

You'll find this in the Bible. You'll generally find that wisdom doesn't lie with the masses, but with the minority. Ever heard of a fellow named Noah? Have you? Ever heard of him? And so I could go on.

How about a chap named Job? Who was right? Only Job, his wife wasn't. And sorry about that, but there it is. Even his wife wasn't.

Mind you, I could give you instances where the women were right and the men were wrong. Oh, yes, that's right. Even Abraham was wrong once.

Yeah. He had to do as the woman said. God told him to.

So if you're going to be a father of faithful, listen to your wife. At times. But this is true.

And I thought, now shall I get up and start preaching this Lord? And the Lord said, no. Example is better than precept. And this is why I was so thrilled tonight.

Somewhere, sometime, it's got to catch on in the churches. That he who speaks in an unknown tongue doesn't speak to men, but to God. It's written in your Bible.

He speaks to God. That's what it says. Hallelujah.

So I guess that if an interpretation comes of that, it's got to be the God, don't you? What do you think? Yeah, that's right. Well, I thought that a long time ago, and I still think it. And so the Lord wants us to see Jesus.

He wants us to see reality. He wants us to see the Lord as he is. In all his glory.

He wants everybody to meet him in the churches. Bless God, his wisdom didn't die with him. Bless God, his knowledge didn't die with him.

Praise him, his prophetic powers didn't perish. On the day he expired on the cross. Bless the Lord, our Christ is, if it's possible, even more alive tonight than ever before.

Than he was on the earth. Hallelujah. He's in this great realm of the spirit.

That's his natural realm. That's where he is. That's where he was.

That's where he ever shall be. There in spirit. And his mission to earth was to bring people into the spirit.

That's why he came. He had to do so much. He had to do with sin.

He had to do with the devil. He had to deal with our enemies. He had to be born.

He had to live for 33 years. He had to die. He had to rise again.

He had to do so much. But it was a mission from the world of blissful spirit into the world of miserable man, sinful man. To bring people out of that, the flesh, out of this, right into the spirit.

That is where everlasting life is. And that's how men will eternally exist. Those that are redeemed by the blood of Christ.

That's what he came for. To bring us into this God consciousness. Awareness of Christ.

More than of self. Of sin. Of devils.

Of darkness. Of misery. Of money.

And of men and of women. Awareness of him. Knowledge of him.

Worship of him. Love of him. Life with him.

Ever increasing wonder in our souls. That's the great plan of God. We must see him in our hearts.

We must know him there. And when we all come together beloved. Think of it tomorrow morning.

When we all come together. Just to worship the Lord. Just to worship him.

Feed on him. Oh, God let everything flow from there. Let everything.

I want to tell you something. I come in the meetings with that intention. I don't come in the meetings with prepared sermons.

I come in. If God doesn't give me something and my worship of him. I'll be dumb.

All that I said tonight has come out of the way. Amen. This is it.

This is spontaneous life. This is the ministry. This is the reality.

This is the glory. Did you know that you've become so vividly aware of Christ. That everything flows from him like a river.

Through you. Not that that excuses you preparing yourself. But all the marvel of this being in the life.

And in the instantaneous knowledge of the Lord. And in the flowing revelation. Of God.

That's what it's all about. And if you don't happen to be the chosen speaker. Be very thankful.

But just worship the Lord. Just worship. Let everything come out.

Amen. Going back to the time. I'm soon going to stop.

Going back to the time in Messina. When I first learned that lovely chorus. All sorts of things happen when you're in the tropics.

You know. When things. You know.

Body has to get adjusted. Things like that. And sometimes you spend sleepless nights.

And all sorts of things happen. But of course the Lord's gracious. And he brings all body into line.

And everything has to work right. But I remember I'd been to this meeting. And learned this gorgeous chorus.

And I went to bed. And I don't usually have much trouble in dropping off to sleep. If people will leave me alone.

I'll go to sleep. Oh. I don't know.

I went to sleep very late. But I woke up about quarter past three in the morning. And this was in my heart.

I needed to worship God. For all body needed it. I didn't do it with any ulterior motive.

It's just the kindness of the spirit. I woke up singing. Ulterior motives is that you do it to God to get something out of him.

That's an ulterior motive. Much of what is taught about worship and praise is based on ulterior motives. You praise God and God will do something for you.

Ulterior motives. All wrong. Self based.

The old greedy Adam that wants to get something. I kept singing this until six o'clock in the morning. Under my breath, mind you.

Nobody else heard me. It's incredible. How can you sing something like that for three hours? How can you? Well, how is it you've managed to be so miserable like you have for three days on end? How is it you've managed to be so depressed for three weeks? Well, it's rather like that.

That's how you've managed to worship God. Same way. Hallelujah.

It's the opposite, you see. You say, oh, but that's temperamental. Exactly.

You said it. That's right. You see.

You said it. That's just what it is. As you're caught on, that's what it's got to be.

Amen. Amen. And worshipping the Lord.

Glory. I fed on him. Fed on him.

And fed on him. And I went down the morning meeting. Oh, God.

Very bad. You see. You've got to get conditioned.

That's right. Conditioned. It's all there.

Worship. Worship. For the Lord.

The Lord has got to move from this great position that I'm in. Do you believe that? Is everything in you sort of clicked into place? Nothing out of gear in you, is there? Spirit, heart, emotions, love. Everything in you lined up.

Centred on God. The beams straightened out. Everything right.

Adjusted. Poised. That's the redemption in Jesus Christ.

That's the regeneration and renewing of human beings. That's what it's all about. To bring us there.

First things first. Foundational things in the foundation. And the Lord will build his church upon it.

Amen. And from it will flow the ministries of the gifts. From it we shall see blessed Jesus Christ emerging into vision.

Only to the heart, of course. To men and women. Then someone can come and touch the border of his garment.

Then someone can say, Lord, speak to me. Then someone can say, Oh, Lord. And nothing else.

And just worship him. Then he's free for all. Then, because there are no barriers of flesh and multitudes of men and women.

But a straight, plain place and thing in the spirit. Everybody can receive from him. Without hindrance at all.

Do you believe that? Come on then, let's go in together.

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