

Ask - Seek - Knock

by John Follette

The sermon emphasizes the importance of asking, seeking, and knocking in our relationship with God, highlighting the attitudes of the heart in prayer.

Duration: 2:10:54

Scripture: Jeremiah 29:11

Topics: "Seeking God"

Description

In this sermon, the speaker emphasizes the importance of adoration and worship in our relationship with God. He encourages believers to approach all aspects of their lives, whether it be selling neckties or plowing fields, with the intention of bringing glory to God. The speaker also highlights the significance of discernment and perceiving the will of God without needing to talk about it. He concludes by acknowledging that while there may be questions about the details of creation, it is ultimately the will of God that is important.

Transcript

Our son, our lovely daddy, for our fellowship is with the Father, will continue with us again this day, to make the things of Calvary real to us. We pray that while we are secluded away in this quiet place, for refreshment and strength and meditation, and more perfect spiritual adjustments to thee, that thou wilt move out over this great needy world that is always with us. We're conscious of it.

We're not a part of it. We're free from it. However, Lord, we are yet linked with it.

We pray that today thy grace shall move out once more. Let the compassion of the loving heart of Jesus Christ, let that compassion move once more. For the world is in such need.

It's chaotic, confused, crazed ambitions. It's wrecked, Lord. And here are the great masses of humanity broken down to get rather spoiled.

I'm here. This morning I'm getting a little scared. I have given the overall pattern for all that we have pertaining to our prayer, like my study, more of them.

It means we have tasted of that truth, and now all that it could do from the authority of what? It's subjective. I have to personalize that truth. Well, now we can stand.

That has not become, by faith, we have to stand. My little part has received. Not Jesus Christ is the Savior.

Jesus Christ is my personal Savior, because by faith I have been able to personalize the truth, which is there in its broad statement, a broad scope. It says here is an overall. So elaborate upon them as God gives you.

The easiest form, Matthew 18, John 14, 13, John 16, 24, Ephesians 3.20, James 1.5, James 4.2, 1 John 3.22, and now you can add as many more as you want. I made that selection because in that selection of verses we have ample provision for us, as we have said, to bring us into salvation, carry us through, and land us in glory. All because every one of those verses were based upon the idea of the gift.

Ask and you shall receive. You receive a gift. You don't seek for a gift.

You don't seek for it. You don't knock for it. You receive it because Christ is openly manifest to give it to you.

That's that. That's the provision. So I have selected these scriptures, you can add to them.

I selected these because they cover the general needs of the life. Salvation is the gift. The baptism of the Spirit, that's a gift.

Healing is a gift. Wisdom to direct, that's a gift. All those things that pertain to our welfare while we're here, that's all on the gift level in response merely to the asking and the receiving.

Because we can't merit it, we can't earn it, we can't do a thing to get it. But then as I developed it the other night, he didn't leave you there. He said ask, that was lovely, but then he said seek and you shall find because now he's bringing us into another phase of it where the result, you shall find, the finding, the discovery does not depend upon asking, but the finding and the discovery depends upon a seeking attitude of the heart.

These are all attitudes. The seeking is the attitude of your heart. Now don't get into bondage and think that the words ask and seek have to be in your mouth.

Do you get me or don't you get me? He's not saying the thing you have to say. I'm asking this Lord, now I'm not seeking, I'm asking. Don't be silly, that's fanatical.

The asking, the seeking, the knocking are the attitudes of your heart. I don't care what language you use, neither does he. How many know you can seek without saying anything at all? Well of course, get it past your technicalities like that.

Well now Brother Follett, I don't know how to pray now since you've talked. I don't know whether I should ask the Lord or speak to the Lord. Whether I should say Lord, I'm seeking you.

Don't be silly or I wouldn't talk to you. I just can't talk to you if you're going to get funny like that. I just can't talk to people like that.

I want you to know these are words which he uses to express the general attitude of your heart as it moves to God. There are things which he will give us because the attitude is that of reception because it's only asking. Now ask for the thing which is already provided and I will give it.

But he just doesn't come down and throw them all at us. He doesn't come down and just throw everything at us. No he doesn't.

He says, here it is, ample provision in Christ. Ask and I'll give it. That is you shall receive, you receive the gift.

I give, give means give. But now he said I'll give you some other scripture verses too by way of promise. They're beautiful promises but they don't have any asking in them and they don't have the asking attitude.

They have the seeking attitude. And whenever he uses the word seek, the very meaning of the word, I'll give the different variations of the meaning of the word seek from its Greek formation, the Greek casting of that word. He didn't have to use the word seek if he didn't want to but he wanted to use the word seek.

He doesn't use this as repetition for emphasis. He doesn't say ask and seek and not and that's all emphasis upon the fact that it's all prayer anyway. No he doesn't.

It is prayer. But there are things you see we receive from him that we can't ask for. They come as the result of the seeking attitude and the seeking process.

Whenever he says seek that means difficulty. That means something that entails on my part some kind of a cooperation which causes me an inconvenience. I have to do something in order to get the thing that I discover.

That is you hunt for it. Now seek for it. Don't come and say oh give it to me.

He can't. He can't. Because the seeking has a reaction in you which will build a receptivity.

And all the while you're seeking you are exercising a quality of faith, a quality of expectancy, a quality which makes it possible that when you strike that thing, how many of you say oh I found it. Well of course. You don't ask and then you found it.

You ask then you receive it. But when you seek you found it. And so in the word seek as used in the scripture these are the meanings which you will find in the scripture in various places.

To seek. Go in search of. So that means an activity on your part and going out and moving.

You don't sit still. No it's your whole being and taking now an attitude toward God in quest. In quest.

In quest. You search it out. You seek it out.

That's your attitude. To try to find is another meaning and you'll find that used. To try to find.

To inquire for. To solicit. To beseech.

To try to gain. To aim at. Those are all phrases or shadow lights.

Side lights. But it all comes from that same word. Now with that you might use as your caption over the little study.

I used say verse or two over asking. Well now over asking I would use the verses such as Jesus Christ was manifest to bring or to give. How many see the openness of that? He was made manifest.

It was open. It was a free and wonderful disclosure. And salvation and all those things are openly manifest.

They're preached. They're given to you. They're paraded.

They're put on track. They do every possible way to bring it to your consciousness. Well that's beautiful.

All right. Use the word then if you want it for that asking. I put 1 John 1, 2. 1 John 3, 5. 1 John 4, 9. All of those.

I'll read them again. 1 John 1, 2. 1 John 3, 5. 1 John 4, 9. Now all of them carry the same idea. That the work of Christ was not a secret mystical thing.

It was an open glorious display of God to the whole universe. It was to the heavenlies. It was to God.

It was to broken humanity. It was to the devil. It was openly glorious, beautiful, wonderful triumph of God in the gift of his son and the working out of salvation.

Now all that we have in that realm is openly manifest through the word of the crucifixion. The manifestation of the Christ. But now when we come to this of seeking I would use as a choice word to characterize that Colossians 2, 3. In whom I am in.

This is interior. I am in whom are hidden. They're not disclosed.

They're not open. The treasures, that means the valuable things. In whom are hidden all the treasures of wisdom and knowledge and so forth and so on.

Colossians 2, 3. Now that is to preface your attitude now moving to God because what you're going to get through seeking is not openly disclosed. You have to exercise faith, study, openness, patience, surrender. All those things you keep doing that.

That's the preparation in your seeking. And as we do that, that brings again a reaction in us that when we have come to those places it makes a discovery or a finding. And by doing that I have found how many times God has permitted the most difficult thing to come.

Like a darkness that we have to hunt our way through, find our way through. But in the end it has brought light. It's brought a revelation.

It's brought a consciousness of God. It's brought a new contact with it. Well, that is.

Well doesn't he want to make himself known? Surely. Nothing delights the Lord more in this world, I think, than to reveal himself to us. He loves to reveal himself.

But he has methods of revelation. He has methods. He will bring you and me into difficult places.

Into the dark places. He'll do all kinds of things in his permissive will because it's a part of our schooling. What? To torment us? To punish us? To make us unhappy? To tease us? Oh, how silly.

People who have those attitudes don't think about God. They certainly don't. He does it because he loves us.

Well, he loves you so he puts you in the dark? Mm-hmm. Well, I am the God like that. Hallelujah.

I am a very sweet Jesus. Well, these people have such a lovely sweet Jesus who never does anything. I think they've got a funny kind of a Jesus.

I have a Jesus who dares to do things with us. But somehow, I have one who dares. Haven't you ever noticed how very daring he is? How many of you have had this experience? That after the thing is all over, you wonder how in your head you ever got in and went through it.

Did you ever have that? Mm-hmm. Well, sure. Well, he knew that all the time.

But after we say, oh, I found something. Well, you found something that you would never have had in the world without it. Never, never in the world.

But that was the meaning. In that seeking, in all of that, you have made it possible for the revelation to dawn, for the thing that the Lord wanted to bring, to make it possible. Now, here are your scripture verses that are good to help you in your study.

Use these as study. Meditate upon them. That one in the 27th psalm, one thing have I desired of the Lord, that I will ask him about, that he will give it to me.

No version got that. Even the Revised Version didn't get that. One thing have I desired of the Lord.

Desire is basic. You have your desire first. That is first.

One thing have I desired of the Lord. Desire in your life is paramount. Even your desires are only released by will.

That's right. Your desires rise up and say, let me out. I desire.

Let me out. Let me out. How many know every desire is released by will? That's a bad business that you might as well take it.

Desire is, after all, that's the paramount thing. How many know we're all moved all the time by the continual urge? All these urges that pulsate through us. The basic desires of life.

They are desires. That's all right. That's the way we're made.

Now don't quarrel with it, and fight with it, and have a bad fit. That's the way it is, and we can be done with it. All right.

What's going to govern that? That little thing they call my power to choose, to will. I can say, yes. Come out.

I say, no. You can't. If I let you out, you will wreck the whole thing.

Why did we get made that way? Now don't go back to that. He purposely has made it that way for our development. Well, wouldn't it have been lovely to have been just a lot of sweet angels sitting around here for a long time, then we'd be in heaven.

No. That would have been a silly thing. No, that's necessary.

So, one thing have I desired of the Lord. How did you get that? Because he has reduced all your other desires in life. Legitimate, artificial, poor one, good one, bad one.

Because we are driven by the desire, the urge to out, extrovert, the urge to out, through any kind of a channel. All these desires that say, this is the way out, come on, move, out. Well, you can't afford to do that.

How do you know these things have to be taken care of? And that property channel, you'll get somewhere. So, due to a process of elimination, subtraction, evaluation, this man had considered the desires of life. He considered all the good ones, all the poor ones.

And he said, life is made of 10,000, 428,000 desires, more or less. And they keep urging, pulsating, moving. But I found something.

Life does not consist in the satisfaction of all of these, but portable exhaustion. But there must be some reason, and there must be some centralizing. There must be some objective, there must be some focusing.

And so, after due consideration, he came to this conclusion, that if life is made livable, is made, I like the word, meaningful, these things have to be reduced, and reduced, and reduced, and reduced. And so, through a process of reduction, and that is very trying, a process of reduction, he has reduced all desire, aim, ambition, all that thirst, that hunger, that out, that, that, which is God given. He said, bring it down here.

You have to be focused. There's a focal point for that. It's not to be thrown out and dissipated in 10,000 ways.

Life doesn't consist of that. He says, bring it down to a focal point, a meaningful point. A correct objective toward which it can move.

And he did that, and what was it? He said, one thing have I desired, to be a great king. No, that's on the earth level. One thing have I desired, to do a lot of things for the Lord.

No, there's your activity now, now don't get agitated. One thing have I desired of the Lord, and that will I seek after. It's not something he's just going to throw in my lap.

No, sir, because it takes a seeking attitude and heart to realize it. One thing have I desired of the Lord, and it has so captured me, it has so activated me, it has so intrigued me and charmed me and holds me, that all the seeking powers that are in me now by the grace of God and I was made a seeking creature. Don't ask the Lord, forgive you for seeking.

You were made to seek. Yet you're seeking where it belongs in God. One thing.

Out of ten thousand, I've got it reduced. It has become focused. One thing have I desired of the Lord, that will I seek after.

This seeking drive is God. That's the way we're made. Now don't fight with it and have it eradicated and pulled out and crucified and shot, left alone.

The way we're made, I'll be still. One thing have I now doubted, and all of this seeking urge of life, I'll focus it to it. What is it? One thing.

How many of you know it was a spiritual thing? It had spiritual value. That I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord. Well now you see, he has wisdom to know that life consisteth not in the abundance of things.

You see that through the process of elimination. He's made that discovery. He's found the philosophy of Jesus, the lovely teacher.

The Christian philosophy of wisdom. Life consisteth not in the abundance of things. That's the lower level.

That's the material side of life. That is not life. Jesus said, so don't be deceived.

That is not life. How many of you see him teaching it again in the wilderness, in this hour of temptation? He was teaching the same philosophy. And the enemy tempts him from that same angle again.

All this philosophical issue. The devil knows that. And what does he say? Change these stones into bread.

Now that's all materialism. That's the exercise of the life powers, the ambitions, the gifts of life to be dissipated upon a material manifestation down here and this ends it. How many get that? Make the bread.

You have the power. Use these gifts. Well he says back to the enemy, listen, I want to tell you something.

Man, now he's not talking now as Jesus about his Savior, his world. He's talking about the role that he plays as we have in these offerings. When he talks now, he's talking as the burnt offering.

The burnt offering is never a sin offering or a Christmas offering. The burnt offering is the offering God has delivered that shows him as the perfect man who does the perfect will of God and perfectly glorifies God and there's no question of sin and bloodshed and Calvary and anything in that offering at all. This one, the meat and dust doesn't even have blood in it.

Thank the Lord. But I'm glad because everything in the atonement has centered on these two offerings, usually this one. Everything in the atoning work of Christ has just settled on one thing.

He took my sins away and I'm happy today. Well, if you've got a Calvary that is limited to just that, you certainly have never had a vision of Calvary. It is too horribly limited, even in our churches.

You limit it down to that which touches your little life in its circumference. How many of you know out on the periphery of that circumference are vast and marvelous and wonderful things in the atoning work of Christ that we don't touch at all because we don't know anything about them? That's the burnt offering, God's offering that God sees. We see the offering here, it's a sin offering, in our approach to God.

We approach God through this. God comes to us through that. So you see, truth is all one anyway.

You'll see a sticking out offering and it's up in the wilderness and then by and by it's in one of his messages and then you see it in the psalm, you know it's all, it's all one great meeting, glorious, beautiful package. Now when he answers it, he says man, because he becomes the federal head of this new order and he is playing the part of the perfect man to please and satisfy the heart of God, before Jesus ever gets to Calvary, he has to have this marvelous light to display the first original desire of God which was to see

the man. And so he has to be the lamb without spot and blemish.

Therefore, when he stands in that place of testing and proving, you don't tempt God. You don't, you can't tempt God. Well, Jesus Christ is the son of God, he's God the son.

Well, wait a minute. How do you know who Jesus is? How do you know he's the man Christ Jesus? Yes, he has the perfect concept of the man. And the enemy is not tempting God the son.

What is he doing? He is tempting the man Christ Jesus. That's who he's tempting. You can't tempt God.

But how do you know you can tempt the man? How do you know humanity can be tested? How do you know sinless, perfect, beautiful humanity of Adam was tested and tempted? Sure it was. Well, Jesus Christ has to have that long before he comes to Calvary. He has to have the display of that perfected Adam so that he can be called the last Adam.

Remember being one like him. There was the first one, he failed. But the last one brings to it full all these lights that God wanted in him.

So when he answers him, he doesn't say, I am the son of God. He is, but he didn't say that. He said, in this role, I'm playing the part of man to show before God to please him and to show to all humanity what God's desire has always been and wanted to be in a man.

Therefore, he says, the man that God created, the ideal concept that God had in creation, that was not to live under the power of the material side of life, debasing all these lovely potential gifts of man upon this lower order. Man was not to live by bread alone. Oh, somebody says, then he shouldn't have cake.

Oh, then I want to faint away. Now people are just as stupid as that. You say, can't be.

I wish you could hear some of the questions people have asked me, that I wonder where under heaven they've come from. And they're just as serious. I'd rather collect it.

Man was not to live by bread alone. You see, God has provided pie. But now don't smile.

There are people as dumb as that. I've had them to come and talk to me about what I would call spiritual things and they would be just as dumb as that. I say, well, where's your spiritual perception? Have you no opening in God? Are you still locked down into the man concept and demonstrate perfectly? So when he said that, that's what he's talking about, man.

Man, creation, everything. That's not the question. Not God.

That I will make my aim in life. That's the drive in me that's become channeled correctly. And all that I do, Paul says, all that you do, all that you say, whether it be eating or drinking or coming or going, whatsoever becomes the little arrangement for your pattern of living, let it all be done in order to get to heaven.

No. You're saved, you're going to heaven. Now let that alone.

Let it be done so to redeem the world. No. God's got the world going.

Stop getting into his business. Let it all be done to the glory of God. How many catch it now? You get that? Well, that's the objective.

Whatsoever you do, if your life is cast in the mode of selling neckties, sell them to the glory of God. If you're a teacher, teach to the glory of God. If you plow, plow to the glory of God.

If you preach, preach to the glory of God. All of that is sacred and holy to God. What makes it holy and beautiful to God? The fact that it is plowing? No.

Because it is the will of God to plow. And you see a difference in there, can't you? How do you know that the plowing can be just as glorious to God as saving the soul? Absolutely. Well, what makes it so? Because it is saving the soul or the plowing? No.

It is because the will of God is pushing through that as the means. And when a man plows to the glory of God, he's acceptable. Why? Because he plows? No.

Because in his plowing, he is doing the will of God, and that became the instrument or the vehicle. Catch me now, how many get it? Well, that's the truth. That's the truth.

That's why there are going to be many people wonderfully acceptable, wonderfully glorified, wonderfully shining in the next age, and they've never won a soul to Christ. Now, stop it. Well, why? Their mold wasn't cast into an evangelistic pattern.

They've never lived where they had even a chance of it. Well, what did they do? They did what God told them to do with all their power, to the glory of God, and they loved Him, and they said, Hallelujah, Lord! If you want me to plow, I'll plow this field to your glory. And God says, that's all I want of you.

I'd get out of you through that. But I'm getting out of this one because He has to preach, and this one has to teach, and that one has to sow buttons out of me, and I'm going to raise ten children. So let them all go.

In God's economy, we measure things like a silly child. God never measures things that way. You measure it always down here on this level.

Please get up there once in a while with the Lord and look at this. That's what He does to me. Every little while, He calls me out.

He says, Get away from this. Now, get away from that doctrine. Get away from that issue.

Get away from that teaching. You've become too centered in it. Well, here's the baptism.

Now, what will I do with the baptism? Let it alone! Well, let it alone. What will it do? Well, He says, Come along with me. Now, don't be scared.

You won't go to hell. I'm so straight. Oh, come on.

What do you make out of it? I mean, you know, Jesus had to do a lot of very daring things, very awkward things. Get out. Now, look at it.

Look at it. Way, way over there. Now, begin to look at that little issue with perspective.

See it at long range. See it in its relation to all these other things that are tied up with it. Don't try to interpret it in its little local puzzle, in its little local contingent.

Don't try to look at it that way. You'll never get it. We're all here looking at it.

Now, don't be scared. Well, Lord, I... Don't do that. Well, the pastor... Well, let the pastor alone.

Well, my grandmother... Let her alone. She's dead in heaven. You're having a thing.

Now, don't hang on to anything. He doesn't have anything to hang on. Just hang along with Him.

Now, He says, Look at it this way. You see it? Now, look at it in history. You don't know much about God.

You don't know a little bit about history. You know what He's doing wisely if you know the history. You have just isolated an episode where you see the Lord working here and He worked there, hallelujah.

Don't take time to clap your hands. And what do you begin to see? A divine relation. A divine reaction.

A beautiful pattern. A dispensational movement. A thing that God has to do to fit it into the harmonious whole.

Well, when you get way back here with the Lord and sit down and don't care if the people think you're backslidden and lost the pit, just think, like that, and sit still with the Lord. Just sit still with the Lord. I mean, it'll pay to do it.

It pays to do it. But people won't take time to do it because they are bound by these traditional things. My church says this.

My pastor said that. And the evangelist said this. My great-grandmother believed that.

Well, that's good. But that's not the end of all things. There's nobody that's got a corner on truth.

There's no group of people nor sect of people nor a creed that you have that's got the corner on it. How do you know that? Or don't you know that? You'd better. Who has raised this one up or that one person to tell all there is to be told? That's why, and I say it carefully, I get truth from many strange corners.

In the Bible? Ha-ha! I read that Bible every once in a while. It's really good. And I get a lot of truth there.

But how do you know that all the truth isn't just what we can see now? How do you know it's everywhere? How do you know one church hasn't all of it? Our church doesn't believe that. Well, isn't that a sweet little church? How did it get so cuckoo as that? And you're bound as that? And the Lord sent an angel down and he said, this is the only way. He did not.

It happened to be the only pattern in which some folks can live. I like to tell you some things are a little scary and then you won't be nice anymore. You know you have to have a lot of these limitations to suit all the kinds of people.

You do. You have to have to fit them in. There's some people who never could fit into anything that wants to happen.

And so the Lord says, all right, that's all you can fit in. I'll fix that. How do you know there's some folks who can't fit in anything? Well, I'm one of them.

I can't fit into a scheme that I've found so far. I take what I think is the best in every one of them. But they are not exhaustive and none of them have all the authority.

So I think, isn't this lovely? I take that. I was born a Methodist, but I don't belong under him as I am now. I became a pastor in the Baptist church.

The pastor of the first Baptist church, if you please, too. And I immersed the people because I could see in baptism, I saw it, and I rejoiced in it and I was blessed in it. Well, Pentecost came along and I said, that's got something too.

So I went and I got out of that and that's what God wanted me to have and I left the rest of it floating along. And then God says, look at this over here. And I went and I got something out of that.

Why? Because nobody has all of it. Nobody has all of it. You have to be broad enough and able to reach out and get it from many angles and many places.

Many angles and many places. And what do I find? I find the truth. How do you know it's true? Well, even though it's very pleasing and has a very religious garb and can say, hallelujah! That's very nice.

That's a nice thing. If it doesn't click with the spirit that's in me, I just left alone. I don't care how fascinating it may be, how very intriguing it may be, even though it becomes very religious.

But if it doesn't have the right click, I just say, that's very interesting, isn't it? Good afternoon. I'm right on down the road. Well, remember that.

Did you ever... I don't need to. I don't need to. I know now.

Well, why don't you give it a more thorough investigation? Well, if I see the devil standing there, I don't need to get a thorough investigation of the devil. I just know him. Do you know that? I don't need to.

I don't need to give it a third. Now these Jehovah Witness folks. They stand on the corner of our little village every week with that little paper up this way and a bag on his neck.

So devoted to it. And Charles, he says, first of all, well, have you given it a thorough investigation? How many know you don't need to give something a thorough investigation because, you know, instinctively, it doesn't have the right ring, that song. It doesn't have the right ring.

So I don't have to investigate that thing. I just pass it by. I always say, I follow Charles and go right on about my business.

Well, we must learn that. We get our truth from many strange, remote places, but it'll be a bit of the truth. Now he told me something years ago.

He let me know I was to get my truth from many sources. He let me know that. And so he said this to me.

Whenever you find that truth and it registers with you in your heart, even though you don't understand it, you don't know the fullness of it, you don't know all of its ramifications, take it because I've given it to you. That's your truth. Now put it on the shelf in your heart.

And I built a little shelf in my heart and I put those items of truth in it because I understand them perfectly. No, I'm only conscious of this. That's God.

I've never seen it in that fashion. I was never instructed in that way, but that's God. That's God.

That's God. Can I incorporate it in my Christian philosophy ways of thinking? Now God will build up a place of reception in me. He will build up something in me that will be able to take that in time.

And finally, he brings me perhaps to an emergency. Or he brings me to a place of desperate hunger. He will bring me to a place of awful dissatisfaction with the thing.

And all of a sudden I will be conscious of something that he had me put in years. I say, is that, is it? It's a trial. And I think that bit of truth which I couldn't think had any real meaning, how do we know it will harmonize perfectly and fits into the scheme and answers the question and gives me dissatisfaction with the one.

And I was so glad I didn't throw it out the window. I'm so glad I just didn't say, well, no. I said, like it or not, it has truth in it.

Now you take the truth out. Leave all the bones of the fish. You eat fish.

Some people can't eat fish though. They're always getting the bones in their throat and having a bad time. Well, learn to eat fish.

Just, just quietly put the bones over there. And how many know you're not supposed to eat the bones? You're not supposed to eat the chunk at that time. But how many know that when he gives us the fish, it's got to have bones? It would be nice if he could just eliminate all the bones and he says, this is the truth.

That's the truth. No, he doesn't. It's just there.

Seek it out. Push all those bones. Give me the fish.

Now you can do some seeking in there. Push those bones out. The insides out here.

The tails over there. The fins here. Get the tail off of that thing.

By and by, you'll get some fish in there. Real, real good fish and it's sweet. But you have to do a little seeking.

One thing of a desire that will work together. And what, what's the thing that he focused his life upon? A spiritual conception and meaning to life. Life only became meaningful when he said, this will I seek out.

To dwell in the house of the Lord all the days of my life. And David took the mattress and the rocking chair and went up to the temple and said, dwell in the house of the Lord all the days of your life. You know, some folks are just as dumb as that.

I believe in the temple. Oh, I do too. Like the poor dear sister the other night.

Believe in the garden. Well, I believe in, of course, the garden theme. But when you become too materialistic and objective in it and you go to dress for the garden and I always want to say, alright, where do you get the hose? Shovel, rim barrel.

And that's always, I always say, now you are illiterate. I am illiterate in some fashions, but some fashions I just can't take. I always like to think the garden had palm trees.

Well, let's do it. Makes you feel better. But that is, there must have been a beginning.

I'm not arguing the point wasn't some beginning. But when you have it all fixed and the kind of trees and the loaves they were, you know, I just got to get all that kind of thing. Because you have to have all the accompanying features that go with that thing.

I say, where did you get the hose and the shovel and the wheelbarrow and all the rest of it? Montgomery Wards certainly wasn't designed. There's a rope underneath it. Well, then I drop that.

I say, now I can't go into detail with all that materialistic stuff. I will accept it because to me it is past that. It is not for me to argue about the reality and the sand and how thick was the ground that they walked on.

That isn't for me. Let that be. It was the story.

And you can have it dramatically enacted. His story didn't have that. But to me it always means something more.

That garden, as I told you, is the great universe into which mankind has been planted. Adam was the federal head of humanity. And humanity has been placed in this glorious universe over which God said, now have your power of display.

I have given you, this is before the fall, I have given you all the gifts in there which should command and be released, should operate in these various fields. And so to me it has a bigger meaning than Adam and Eve stood around looking at each other and said, what should we call this animal? I saw one go through the woods this morning. And Eve says, I think it would be nice to call it Cat.

And so Adam said, Cat. And the animal received the name Cat. How many of you think of anything so ridiculous as that? We're just worse than damn animals.

And little skunks too. Now you see, now you're getting down into the details again. These are the pictures to show us the marvelous intellectual understanding penetrating intuitive character of Adam.

That he could look at nature discern it and give it its character characteristic names or characteristics. He could penetrate and say, that's what you are. And he summed it up in a name meaning he discerned he discerned the animal creation with all of its meaning.

Now he thought it was pretty so he said, bunny, bunny, bunny. No, don't do those horrible, wicked things. No, no.

His powers and gifts in his intellectual capacity were without stain. They were not touched by sin. They were functioning.

And in that level how many of you can do all that? Certainly. He could name his his help mate. You ever notice he gave her two names? Well, go there.

That's your homework. Why did he say he? Why didn't he say Rachel? Well, we'll get off here in a minute but this is such a sweet verse. One thing and it ended in what? A material level? No.

It was focused upon a spiritual level. That I may dwell in the house of the Lord. Now that is in the spiritual economy.

The house represents the dwelling place of your real being. There was an economy in the Old Testament called the house. There's an economy in the New Testament called the house.

Jesus Christ is the head and he is faithful in his house in his order as Moses was faithful in his. That's your Old Testament economy with the leaders. We have a New Testament symbol with the leaders.

Moses was the title of Christ. Moses was faithful in his house the economy which God had given. Real, dramatically real historically objective real but all the time shadowing a much more marvelous thing than that because it's a beautiful spiritual picture.

Now he says in the New Testament here's the house the house over which the Lord Jesus is made. He says as Moses was faithful in all his house so shall this leader be faithful in all his house. Whose house are ye? And you get it? How do you get it? You're that house.

There's a head over. He's faithful in conducting all that's necessary entail inner shelter and functioning and as Moses so will he be faithful in his house whose house we are or you are that that house. Oh how wonderful to be adjusted in the economy of the new order to be adjusted in the household of faith.

You become born into that strange lovely thing with a head. Why we say well I've got a vision of that I don't want any dwelling on any lower level. Do you? No you don't.

I want to dwell have my resting place have my real source my habitat in God we live and move and have our being. He says I want that to live to abide to find my resting place eternally in the heart of God. Why? So that when I get contact there I shall have power and strength to come back again and redeem the world.

Oh my goodness that gives me a bad headache. No you're still possessed to drag these things of God on the world level. I wish you'd let the world alone a little while and let God move around in it if he pleases but you can't.

You get this awful agitation don't do that. The very first thing you define having become perfectly adjusted in this new order the first thing was what? To behold the beauty of the Lord. Well that's all lost time.

These people worshiping the Lord and getting in touch with the divine and their interior life being cultivated it is all a waste of time. It's a lot of funny superstitious mysticism and we should be to the work to the work la la la la that's what should occupy us. As real Christians we should be redeeming the world.

The time is short go to it brother. And so they go out with singing books trying to redeem the world. Well whoever got you out on such a carry on as that.

This is the scripture. He says what should be the first reaction? A consciousness of divine what? Purpose. What was man made for? To serve? He didn't put Adam in the world to serve.

And the Lord got stuck in the mud and he says now how will I ever get out of this? I only have to have these people pull me out. Well how many know a lot of folks are breathless pulling the Lord out of the mud? I see them every little while preachers. There are preachers who are there but their spirit is so agitated.

Now this is a confession. I know them and I'm sensitive in spirit. I wish sometimes I didn't know anything I could be very happy.

When you've beheld his glory, you've beheld the wonder, you've got your spirit captured. I wish people could see God, they don't see God, no they don't, no they don't, they don't see God, get God conscious, Christ conscious, the glory conscious, the things that never fade, get conscious, let it capture you, let, I'll get restless again, oh, get that, let your whole being be saturated, I call it sometimes a kinked church, now you're safe to go out here and push on the wheels, you say you want to push on the wheels a little, oh yes Lord, Hallelujah, whoa, now you push on the wheels, oh dear, what did he say, did you read to the harvest field?

How many of you ever remember that relay, you left some of it, we forget until we catch it, you remember that or don't you?

Well she had the thrill of working in that harvest field and she was bringing the harvest in too, but how many know, well, Boaz really was wonderful to eat the harvest, and she was reaping the harvest and she was making cheese and she was carrying the money, she was very busy, and Boaz did that and said, oh, I love you so, I love you so, some day this harvest will pass, but there's something about you that will never pass, and that's marvelous, it's a satisfying absorption without the pain from being pushed around, it'll entertain you, it'll do something for you, it'll give her the satisfaction of thinking she serves you, but I don't want her to serve you, I want her to love you, I don't want all ministries to keep you out of jail, a lot of people are ministering to the Lord because they

don't think he can do anything, I know it, that's true, he'll make them, he keeps them occupied, but all the time he's saying, well put a little out there, harvest conscious, wheat conscious, grain conscious, I've got seven geese now, two tomatoes, he loves them, he wants them so much more than me, now someone goes out and says Colette doesn't believe in missionary work, oh for heaven's sake don't do that, I believe in missionary work, you all hear me, I believe in the salvation of souls, you all hear me, I believe to the word, you all hear me, how many of you all believe something more, I believe all of that, that's what this means, then he receives power to do his inquiring, that's what he came then, don't try to do the inquiring unless you see him a little, I think sometimes the best

thing to happen to many of our workers, to our lovely workers, gospel workers, I don't care where they are, any churches, whoever they are, I think one of the lovely things would be to set them down somewhere where they couldn't get anywhere and let them look at the Lord, that's what it would be, that would do them good, but they don't find him, they don't see him, now he'll take care of all of this, we're called to harvest, but we're called to something first, out from among the many disciples, out from among them he called twelve, whom he met by, you know the first thing he said about them, that they might be with him, wasn't that nice, his first thought wasn't that they could go out and take the everlasting gospel to the ends of the earth, no, that's singing book theology, that's

tradition, don't you read the bible, how many of you read the bible, I do too, we'll continue to read, he called them and he made them apostles, that they might be with him, would you have to be with him to go out and raise the dead, no, no, he's called me, I want to raise the dead, baptize me a holy ghost, I've got to go and do something, oh I couldn't stay, be still, be still, what is that, what will become, the Lord will come, what will he say, what's the matter with you, how long, I've been still almost a week, too bad, some can't take it, some spirits can't take it, hardly a day, they have to have something to perform it, every once in a while I see a little note in the church book, and they've got this word retreat, I don't know where in the world they got it from or how, and every

time they have a retreat, it's a gathering and there's such a buzz and a hum and serving and refreshment and new committees and names and everything, that I would call it a rare and parent business meeting, that's what I would call it, and they said it's retreat, how many have had little time with the Lord these days, and I always ask, I want you to do that, listen to the teaching, get your inspiration, follow the words, but don't let that live, I want everyone to have their time alone, I don't care if you pray words to him or not, how many know sometimes the best contact is wordless, well then if you want to just sit down, don't be scared that you aren't praying now about something, don't get uneasy about that, learn that, well that isn't indifference, how many know that is real

intensity, that's the intensity of the penetration of your spirit moving into him, and he moving back into you, that strange flow, it's fanatical, no, no, no, let him know, how many still want it, isn't there a sweet and lovely understanding, let that be, now out of that you'll have greater fruitage than you will with all the agitation of living the opposite, never confused in the beginning, natural religious enthusiasm with the power of the spirit, never confused, much that moves today is purely under the momentum of a natural religious urge, you know there's a natural religious urge that's the same as that of the spirit, much of that which is accomplished in the beginning is under the momentum of a perfectly natural, normal religious urge under the impact, under that impact, and that

pushes it out, that's not very fruitful, it's quite to demonstrate, it's not very fruitful, it gives release, it sets them sort of free to feel their religious life is now finding a place, never confuse that with the movings of the spirit, don't do that, but it moves today under the name of it, moves under the name of it, but in this last analysis when you seek to prove the stability, the inner meaning of that thing, how many know it doesn't bring it, it doesn't bring it, well it can't bring it because it is still the natural religious urge, not a bad thing at all, not at all, but it's that natural thing that God always says has to be cancelled, that was not spiritual, which was first natural, afterwards that which was spiritual, and you see that principle, he says nature will always have

to have its claim, even under a religious God, the lovely, good, beautiful religious flesh will have to have its claim, under the religious God that he says that's not spiritual, that is first, but after that, the spirit, then the spirit has to play, then the spirit comes, now you look through the word, you see all that all the way through the whole story, that's the story, that hooks up with the word I gave you the other night, a spiritual vision, a spiritual concept of truth, a spiritual program, can never be executed under the energy of the human, it can't, it has to partake of the essence of the spiritual thing that it is, and under the power of that it shall be written to demonstration, I've given you the illustrations before, God gave a beautiful word to Abraham, now how do you know

the promise was of the Lord, what means, I will give you a sign, that's the promise of the Lord, it's divine, it isn't a divine program, it's beautiful, spiritual, going to be a miracle, but you see Abraham can't wait, that that should be executed in God's time, through a spiritual miracle, he can't wait for that, you know, I've got a vision, I've got the truth, I've got a call, oh wonderful, where did you get it, oh God, God appeared, where is the son, I don't know, he had to connive and get a son by another method, do you remember that, do you remember that son, what did he get, I didn't know, he got a son, we aren't quarreling about that, he sure did get a son, but he didn't get, I didn't know, he got a son, but why, because you don't learn that lesson, the spiritual vision, the

spiritual promise, the lovely thing that God has in his mind, is never produced, never executed, never carried through, by the energy and power of anything natural, now you try and you get your wish right, and

all the time you'll be running around, poking, that in life will always poke fun at Isaac, but he was the first, he came, that's what Paul said, he said, that which is spiritual is never first, he said, it is natural, but afterwards, Moses was called to be a great deliverer, oh he was called to be a great deliverer, those people are the people of God, and it's wrong for them to be down there as slaves, he can get quite enthusiastic, he can have quite a big meeting, showing that thing, those are God's people that should be delivered, God is calling me, the call is upon me, and he

goes down, what's the first thing he does, kills one, and all Israel was delivered, well, didn't he perform, yeah, what did he do, he got a dead man on his hands, didn't he, he got a dead man on his hands, oh Lord, I guess I better bury him, I mean a lot of folks hunt sand for quite a while to bury this dead man, they're out with a shovel, looking for some sand, to cover their dead man, you don't deliver Israel by going down and killing an Egyptian, well Israel should be, now that's not the point, Israel needs to be delivered, we're not talking about that at all, and God has Moses, and he's going to bring them to their deliverance, but are you going to, no, no, Moses has to have his fling, the natural, the religious, the natural religious enthusiasm to defend God, and do God's work,

hallelujah, well don't do it dear, you're going to have a dead man sure as you live, now wait a minute, I can't do much with you, put him over there, give him some discipline and training, revelation, now that's all the way through, that's the principle, that's all the way through, so the sooner we detect that, discern it, say that's the way God works, we won't be caught in a lot of snares, and behold, how many of you see your rhythm again, up, and down, how many of you guys are saying it, you see it, to behold the beauty of the Lord, that's your upsweep, and your vision, under the power of that inspiration, how many of you say, I go down and inquire and serve and minister, remember that on the blackboard, well there it is, it's always there, it has to be, that's the way the thing is, but

people don't, I don't know what's the matter, they don't seem to read the Bible right to me, how many of you can see Mary, after that piece that we were talking about yesterday, how many of you see that thing working out again, what was it, that was Mary, who had cherished in her heart a spiritual vision, that the Messiah would promise she should bring him forth, and he would be the redeemer, she cherished that, that was beautiful, but how many of you can see her, it's a marriage piece, trying to bring it through, sure, so she says they have no wine, now here's a good instrument, a good medium, psychological moment, come on son, how many of you know the son couldn't, that's why he says woman, not mother, woman, nature, flesh, what have I to do with you, you never can bring the hour that

God wants, I can give you some wine, but that's not the hour that you want, you want the wine, you want the hour for justification, truth and glorification, I can't give it to you, why, because the hour, has to come in God's divine arrangement, and it will be released, under the law of death, it will not be in the presence of this deity, of a thief, but under the shadow of Calvary, and when he stood under the shadow of Calvary, he said, now has my hour come, and so Mary had to do a little remembering, she remembered too one thing, she said, do you see it sticking up again, she had to wait until that thing could be executed, in God's plan, in the spirit, with a spiritual result, and not some wine, what time is it?

I don't know how long you've heard this, you see when you get stuck on one of these verses, you just don't know where you are, now I promise I won't talk to you anymore, I'm just going to be good, and I'm going to read you all these scripture verses, Psalm 37.4, that's another lovely one, and that was when you did some what, acting no, you saw, when thou sayest to me, seek my face, my heart, my heart, said it to thee, thy face, Lord, he sees in shadows, do you get it, that's a seeking prophet, the revelation of the face of

Jesus, doesn't come, and you get saved, and the Lord came around, and you just smile at him, how many takes you a long time, to get a glimpse of the face of Jesus, it takes you a long time, how many of you know, you only want a fleeting, fleeting glance at it, because

it's too precious, in that room, when those disciples had drawn in, from their walk, oh I'm talking again, isn't this awesome, I said I wouldn't, I can't keep still when I get into these things, they did it so sweet, they're so great, when you remember this, they walked to a maze, and they went through the little gate, and they went into the house, and of course, the host has to provide, Jesus is the guest, always remember that, if he's in your heart, and you said, come in Lord Jesus, well then he's your guest, and you are the host, therefore you have to make a little proficient for him, oh I thought he said, he'll bring me the bread of heaven, he will, he'll bring the bread of heaven, but there's a feeding that you owe him, for he is hungry, and twice he said I thirst, so it's a picture

lesson, not that he just got thirsty, but he's in the water, oh give him a drink, and I might say, come on Lord, I don't know what it's about, so when he sits in there, it's for this man, who has invited him in, to give him a feeding, give him something, so this man, goes over to the cupboard, and takes out, his bread, now that's that man's bread, he kept it in the cupboard, and when he opened the cupboard, he said oh, this is something, but I have to spread it, each to this man, he doesn't know the Lord, he thinks it's a stranger, some kind, for his eyes were little, he couldn't see, of a man who's come along, and told him these things, that may soothe their hearts, till they just burned, they just burned, under the inspiration of the man, that is open by the wrong time, before the

feeding could happen, they heard it, and the hearing of it, spread in their hearts, and they were awed by it, they said, did not our hearts burn with it, as it spoke to us, that your hearing, was true, but they hadn't seen it yet, oh they heard terrific things, why they heard things, that their whole being, thrilled to it, but they hadn't seen it, well, did not our hearts burn, when they saw it, no, they burned, and never responded, when they heard it, so they said, and when he came out, of his little cupboard, was, he was known, this cupboard, he was known to them, in the great thing, of that bread, what bread, the bread that he brought along, wasn't the local bread, under his arm, the bread he liked, that was that man, that was that man, that was his very life, all that he had, that was

his life, it was hidden away, in his cupboard, hidden away in his cupboard, but the time came, that if he should have, the revelation, of the identity, of this man, it had to come through, another process, from hearing, he heard it, he heard it, and what happened, he was known, breaking bread, and he vanished, out of their sight, whoo, I love that, why, because you can't stand, too much of it, the simplest, little, ooh, the simplest, little, revelation, of the face of Jesus, for this reciprocity, it is, most people are thrilled, under the inspiration, of the truth, the word, that their hearing capacity, has been satisfied, and their heart, to burn, and grow, and yearn, that they hear, well, when the grave, is put into the hands, of the Lord, and all can, see the Lord, not only there, but

you, in fact, out of their sight, what happens now, why, that put wings, on their feet, and those very feet, that had carried them, over that dusty, long road, to this house, the very feet, that carried them, alive, disgusted, depressed, disappointed, disillusioned, those very feet, that carried them there, and they run back, they can't stay there, they run back, why, they are running back, to their place, of deceit, how many know that, they went back, not to a beautiful, Jerusalem, but they went back, to the place, where they were defeated, and where their faith, broke down, without wings, on their feet, and they ran back, over a road, that they trodded, so heavily, with the same pain, but how many know, a vision, will put wings, on

their feet, they said, oh, we see, not in the hearing,

along the road, all that were in, anticipation, I wish, our people, who have been, thrilled with the truth, that their lives, have been, transformed, I wish, that they could see this, your vision, is open, but it breaks, and it's red, not that it's hidden, in the future, there are people, who sit, and are blessed, year after year, under an impact, of truth, which is real, the real vision, of the face of Jesus, the real Christ, that really is, now let's satisfy, the little, local difficulty, with which they were, occupied, their little, local difficulty, I thought he was, is he the Messiah, or isn't he, I thought he was, and he spoke the word, and they doubted, and they questioned, that's a little, just a local, disconcerting concern, you get it or don't you, what does truth do, truth will

answer that, truth will answer that, but that's the external difficulty, the face of Jesus, will answer something else, not, the thing that's in the heart, in life, that had been made, for the gifts, of the face, something in it, had been made, for the gifts, of the face, but we have to have it, all present, for the truth, that their heart, their conscience, was pleased, they did, my dear, say, we have, we've walked along, in cycles, mercilessly, on that subject, these are all dramatic, our most profound, and delightful, spiritual realities, all day long, all day, how do you know, why I walk around, in that funny place, called, the realm of spiritual reality, how do you know, why I like to move around, if I move very far, in that realm, of spiritual reality, that's how I found it,

Gabriel, so I think, that's how I found it, I think the others, are moving around, in there too, and so that's, how I found it, I was moving along, and I stayed on the road, it was a thin ass road, I never read all this stuff, in a book, good night, you'll get to the book, you'll get to God, and walking along, I thought, another road, I thought, it was a country road, and I looked, and these two men, were walking, and the door, let me walk, back here, with a little perspective, a place, the place, where they couldn't pass, I said, they left it, why, to go over here, to a man, to listen, that's your escape mechanism, you wish, that's all, I mean, escape mechanism, you're away from the reality, you don't like it, but you'll trade it, if you go, you'll come to one of those conversations, I

wish I could give you a fuller analysis of that, you know, it's a real picture, pattern, of the heart, and of the life, it is, all the way through, from beginning to end, now, you have both my promise, I got off on another verse, so, now I won't, there's a message, as you used to say, I promise so to do, the Lord being my helper, do you remember how they used to say that, we had that in the Methodist church, I was one of those Methodists, and then they would ask me these questions, I endeavor to do, the Lord being my helper, and so, I always feel like the Lord being my helper, now, here's some more verses, I'll say them quick, so we can go right along, Jeremiah 29, 11, 12, and 13, Jeremiah 29, 11, 12, and 13, Deuteronomy 4, 29, Psalm 63, 1, Philippians 2, 21, 1st Corinthians 1, 22,

Proverbs 25, 2, Matthew 6, 31 to 33, now, you can add to that, as you go, I'll read one more, so you can just check on them, Psalm 27, 4, Psalm 37, 4, Jeremiah 29, 11, 12, 13, Deuteronomy 4, 29, Psalm 63, 1, Philippians 2, 21, 1st Corinthians 1, 22, Proverbs 25, 2, Matthew 6, 31, 32, and 33, 31, 32, and 33, now, here's a nice little thought, excuse me, here's a little thought, isn't it dreadful, they say, Colette, you tell lies, these are little white lies, in that lovely discourse of Jesus with his disciples, in Matthew 6, it's a park, you know, the Sermon on the Mount, in that lovely discourse what we call, in my teaching, it is the law of spiritual adjustment, you remember, I gave you those movements in the purgation, illumination, adoration, that's the old pattern of mysticism, which

is very good, I've read the mystics, and I know the ones who live with them, they're great friends of mine, I bring them out every once in a while and have a wonderful day with them, sometimes several days, sometimes I don't take a little while with them because they're futuristic, and so I just have a good time.

Well, in the readings, we find that the whole conception of the spiritual development in the mystical union of the heart with the Lord Jesus, which is the basis of mysticism, it's to tell you the secret, the way, of the attachment of the heart and life, and it's moving into the heart of Jesus, the union, the divine union, sometimes it's put under the symbol of the wedding, the divine union. Alright, well now, all of that falls under those three necessary movings of the spirit, purgation, illumination, adoration. Now, those would be the three general features in the overall.

Now, that has to be broken up and broken down and broken down and broken down. Your places moving are overlapping, they are progressive, they aren't, now I am purged, this is the end of this, now I will have illumination, now I have all the truth, not in depth, hurry up Lord, what's next? It isn't that at all. Those are the general movings of the spirit, but they all overlap each other and they are all progressive.

Even in the beginning at purgation, you still have what? Some place for the adoration. Now, in the general average moving of the truth in our churches, in our Christian groups, how many of you know that the spirit and the meaning of adoration and worship is about the last thing they know anything about? It is, it's the last thing because they haven't come fully in it, they have a little touch of it. How many of you know they are still down here around Calvary and getting saved and that? How many of you know they stay there? Jesus saved me, I'm full of glee and happy as I can be, one, two, three.

They are still there! Or, now they are sanctified holy. I remember they used to have that testimony, I was with the holy people for a while until I nearly lost my mind and they couldn't do anything with me. The Lord was heading the job.

Well, I remember this sweet testimony which was good. I'm not poking fun at them at all when I speak this way, don't think I'm being critical in an ugly sense. I'm not.

They were lovely people and I got something from them but they couldn't take me anywhere. They never could get me into God, they couldn't do that. And their testimony was, I'm saved and sanctified and speak the text.

Have you ever heard that testimony? Have you ever heard it? I've heard it until I was weary with it. I'm saved and sanctified and speak the text. So finally I thought, sure, you're stagnant.

There's no progression. There's no moving. You're sweetly kept from everything else.

I'm saved and sanctified and sweetly kept. They were kept. How many of you know they were kept within the compass of it? Saved and sanctified and sweetly kept.

Well, now there's another slogan left. I'm Pentecostal. Now don't, don't get that idea.

I'm Pentecostal. I'm getting wearied of a little slogan they have. I'm saved, sanctified, baptized according to Acts 2. And always I want to say and no more.

Why? Because the same tendency for them was the same tendency there. How many of you can't limit it? No, you can't limit it. And there they stop.

Saved, consecrated, baptized according to Acts 2.4. And I always want to say I hear something and no more. Why? Because they won't go on. Why don't they go on? Why stay around this first initial prebaptism which is salvation, sanctification, baptism.

All that has to do with prebaptism. It's the period of adjustment. Prebaptism doesn't mean just salvation.

How do you know it means all those inner adjustments? That's all initial. Well then why don't they go on into what I call spiritual illumination? Why? It will take you on back to the original thing which is adoration and worship. Now you can get your rhythm going.

Now you can get your conclusion. So in this little text which is a picture of Jesus dealing with his disciples concerning the law, he was extensively on the spiritual adjustment. When he was dealing with them he was always conscious of something.

What was it? His perceiver. He didn't ask him about it. He didn't have to tell him.

He knew it. How many of you know you know things without talking about it? Well certainly. I'm the one who walked the path of the spirit.

You don't know that. You should know it. How many know the spirit will give you a discernment of the whole situation? Flash.

The flash. You don't have to talk to people about it. You're just conscious of it.

Well Jesus had that. He was walking with them but all while he was talking and teaching and showing the most beautiful, lovely, spiritual reality and teaching them these lovely deeper means to life and how to live. He knew they were still bound on a level down here of eating and drinking and clothes and wherewithal and the next payment on the car.

That's what it is. That funded their consciousness. That was so strong in them and so strong over them that they couldn't penetrate past that thing.

They would rise up and say, that's right Lord, amen, and come right on down with you. Why? Because their real consciousness was flooded with the material side which is uncertainty and that uncertainty is a terrible damage to faith you see. That's why people won't be moved.

Did I tell you the other day? Why do people want never, it's hard to move because there's a fixation of certainty in the little pattern in which they are now now and they have a little sense of security in that and it's satisfied now but they wouldn't dare to break that and go over there because their faith isn't strong enough to say, well, I'll move into that. No, they can't. They're fearful.

Fearful. Fear is the disorganizing element in your faith life always. Fear is your disorganizing your faith is created.

When he walked on the water what was it that disorganized his whole relationship in his faith? What was it? Fear! Oh, why? Why? Why did he do all that? It's fear! Well, fear is always the disorganizing thing. Let it take whatever form we call it a phobia whatever thing it may be. A fear of this, a fear of that, a fear of the other.

All the varieties of this phobia thing. Psychologically speaking they don't have all their forms. How do you know that's the thing? That's the thing.

Now they are hearing him and they're walking with him and they haven't even seen him for time. But underneath all that time he says, listen, this God-given element in you this seeking capacity which was originally in the design of man I put it there so that he could what? Have dominion and authority and seek and move and live extrovert. I've made that.

That's the way you are. I want you to be that way. This seeking capacity to go out and take that's a part of you.

This urge to live is the seeking capacity. It seeks past the centralized ego. The seeking pushes out and it says here here here and this creature begins to live under that.

It pushes out and it discovers things once it is. Well now that was alright with that because he was perfectly adjusted to God and as long as in spiritual life he is adjusted to God how many know his seeking powers can move old to the nth degree they should and where do they move? In the universe down here. How many know their focus correctly? How many see adjustment in there that is correct? He is perfectly adjusted to God for he is worshipping God first loving God first desiring God first and doing God will.

That is your adjustment. Now he can possess and live and seek and search and live and move out out out he can do that lawfully correctly because he should be dying for it. But you see when sin comes that whole adjustment is what? Broken down destroyed your connection is severed your spiritual life ceases and what does he do? He is thrown down upon this lower level and now he has to seek and push and move and he now is what? He is conscious of the here and the now and what pertains to this strange creature that he is.

Now when Jesus comes he saves us from our sins let's all get saved this morning and then be still. How many of you are all nicely saved? I don't have to go over that ground now of salvation and the baptism and all that I want you to have that all done and all highly gifted and all blessed within the ink of your writing. I want you to have all of that and I want you to be in wonderful service.

I want you to win 16,000 million souls and build all the churches and bring in the kingdom and I want you to do all that and then stop! I can't do anything with them when they're in that agitation. I want you to get that thing settled for a while so your mind isn't filled and cluttered with that and I'll take it. Now with these disciples you see when that awful catastrophe of sin and failure comes it disorganizes this whole arrangement that God has for us.

Does it destroy all those inner things within us? No. But how many know when they push out they get out to all kinds of levels into all kinds of places. Now the origin the thing in itself is not wrong.

The urge is not wrong. All basic urges in the constitution of the land are God given. They have feel for expression and that's right.

It's good. When they become distorted and they push out on all these different levels it throws this disorganization into such a confusion it can't do anything with it. It never finds its adjustment.

Now that's what Jesus discerned in humanity. Do you know another time when he spoke of it? He saw them trying to make life out of things here. The best things.

The highest ambitions. The most beautiful things they could do. That's why he never said when he rebuked him he said listen that is not life.

Life consists if not in the abundance of what? Money? No. Things. How many know things can be material and abstract both? How many know that? Aha.

Well life consists if not in the abundance of the possession of anything whether it's material and money or whether it is abstract. Some make all their life out of the things that are purely an abstraction. And they wouldn't be guilty of being coveted.

But how many know that this is the end? He never used the word money or things in that sense. He said life consists if not in the abundance of abundance. Have all you want.

That isn't right yet. But why? Because your adjustment is not correct. Now he found that here again when he was disciplined.

And what did he do? This is Christ correcting. You see him sometimes creating and that's delightful. In the creative mood I love to see him open the distance far and all.

I love to have a peaceful retreat. When he opens things and shows us the possibility and it becomes enticing and we want to move it. That's creation.

But how many know he corrects? Here's what he does. He corrects people. He corrects people.

He corrects people. He corrects people. He corrects people.

He corrects people. He corrects people. He corrects corrects people.

He corrects corrects people. He corrects people. He corrects corrects He corrects He corrects people.

He corrects people. corrects I don't want it to dissipate you. It's God-given.

It's a part of you. I want you to live. I want you to be interested in me.

This is for you. This is where your life is now. You're a part of this thing.

But listen, I'll give you a little adjustment. Here's your seeking power, and it's down here on all of this. It's like Jesus with the bread, you know.

The enemy says, make bread. How many know the enemy was trying to protect his contacts on the floor level? And Jesus says, no, my seeking, my adjustment is what? Heavenward. It's in the word of God.

And Jesus says, now, don't be scared. I won't hurt you. But this very seeking power that's pushing out in 10,000 ways has to be lifted.

Let me lift it. Keep on seeking. Keep right on.

But seek first. How many know that in furs that there are a lot of other seekings that are legitimate? But the first, that which will bring spiritual adjustment, bring it up. And seek me first.

Spiritual adjustment in God. Then all these things upon which you are dissipating life, they shall come to you. They will be added to you.

They have to come to you. But why? Because you are obedient to a spiritual law, just exactly like two times two is four. If you are obedient against two and two and say two times two, it has to be four.

It cannot be anything else. If your life is adjusted spiritually to God in that committal, and you have discerned and found out that your aim in life, your chief ambition, the great aim and drive of your life is any spiritual pattern, I'll tell you something, you don't have to worry 10 minutes about a pair of shoes. You don't? Well why? Because that's God's business.

That's God's business. These people who get down and oh Lord, I have to have a new suit of clothes. And oh Lord, you said you would supply my needs, my riches and glory.

Get up off your knees. Haven't you got a heavenly father? Haven't you got a God? You have to pry everything out of him? I wouldn't be caught praying a prayer like that. I think that shame has been something to him.

Is he my heavenly father? Does he not know my needs? Why will I do? I show him up to the table and say, it's all right son. And that's my prayer. I don't pound down a chair and claim to be Jeremiah or something else.

I don't do silly things like that. I don't need to. Well why? Because I have discovered a law that's just as workable as that law of prayer that I had the other night.

Said I not only believe, believe what I say, I believe that law and my life moves on it. I believe this law too. Get your seeking, that is get the aim, the focus of your life in its correct pattern, in the will of God, in the thought of God, in a spiritual adjustment.

If you do that, he said, all these things upon which you now are spending your time and thought and energy, they will become adjusted to. They have to be. Now I don't say this in a naughty sense, but as long as I keep my eyes open, how do you know God has to give them the shoes? How do you know he has to? Why? Because otherwise it would be against his nature.

How do you get better, don't you? How do you know he likes to do it, but how do you know he has to do it? Because he has made an agreement, he has made a law, he has made an adjustment that if you do this, this will happen. So you see, I'm more concerned with my spiritual adjustment in God than whether I have fine dollars or not. Much more.

Because as I do that, all these things add, they all come. But they come, they have to come. The things which are adequate for my living have to come.

I never think about it. I don't know when I've been praying about a lot of stuff like that. I just don't value it.

I live in God and keep my adjustment in him and he's got to take care of me. And he does too, he's always with me. But he can't do it.

But why? Because I'm under a divine arrangement. I'm under two times two and he can't make it five if he wanted to. Two times two has got to make four.

He can't make it five, he can't make it seven, he can't make it anything but two times two make four. People won't believe that. Wouldn't it be a miracle if we got a lot of Christians to believe God? How many of you think we wouldn't need a lot of revivals if we had? No, people would just believe what kind of a God

they had.

How many of you know a lot of this funny stuff wouldn't have to be called out at all? It wouldn't have to happen. But people don't even get the first idea. See, he's right on.

That's right, live. But live first unto God. Live first in the will of God.

Live first in the spiritual thing. Live that first. Get that first.

That doesn't make you so you can't tell beans from buttons. It doesn't make you that way at all. It makes you most practical.

I almost say hopelessly practical. I'm spiritually minded but I have square hands. I haven't for a long time.

I don't have that, I've got square hands. Thank God. I want Martha to be as well and robust in my family as Mary.

I want her bold. He wants her bold. He gives courage.

That's courage. Then all these things shall be brought in their proper order. And they do.

But when he said that, what started me to talk along this line was the words that he used. The words that he used. For after all these things do the Gentiles know, heathen.

Who wants to be a heathen? After all these things do heathens seek. In other words, they make it their aim. In the old version it says, after all these things do the heathen make their aim in life.

Who wants to be a heathen? For your heavenly father knoweth what ye have need of all these things. Well, how many of you have a heavenly father or have you an almighty God? I know a lot of people have an almighty God. God is able.

God is able. He is almighty God. I say that's wonderful.

I have him too. I have another revelation of him. He's not an almighty God only.

Come you know he's something else. He is a loving, tender, knowing. Now when you have that conception of truth, not merely up here, he is my heavenly father.

Oh, how holy is my heavenly father. Why? Because that truth has not been personalized in you. You have a revelation of him through the power of the Spirit.

We'll personalize that truth which we all rejoice in. My father is rich in houses and land. And I suppose thousands have sung that who haven't any inner consciousness of the father at all.

They have an almighty God. That's why when they pray, they pray from that angle. I've heard people pray and I remember their prayers that they haven't any inner conception, inner revelation, any inner gripping of the power of God.

It was almighty God. Oh, I remember one. This is very naughty.

I know it's very bad. How many of those, some people have a habit of just as soon as you pray everything they start groaning and doing things. Well, if you're going to pray, then pray.

Then don't get by and say, yes Lord, hallelujah. I was at the table. I was at the table and they asked me to ask a blessing.

And quietly bow your head and ask the Lord for a little blessing. And just as I counted to say the blessing, this brother who was all on fire for God, of course, and he says, almighty God, amen, almighty God. And I didn't know if I was blessing the potatoes or peas.

I said, amen. And I pulled my head up. Walked into hollering almighty God, just as you're saying heavenly father.

And I was going to say heavenly father because he wasn't just almighty God. He had provided my food for me. And I wanted to think of him as my heavenly father.

And just as I was going to say our heavenly father, then he says, almighty God. And I go, God, where are you? How do you see a difference between almighty God and heavenly father? Well, there are some who don't have that yet. And I want them to have it.

I want them to have it.

Audio: <https://sermonindex1.b-cdn.net/27/SID27567.mp3>
Source: <https://sermonindex.net/speakers/john-follette/ask-see-knock/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net