

Beholding & Seeing

by John Follette

John Follette's sermon emphasizes the importance of beholding and discerning God's truth for spiritual growth and transformation.

Duration: 46:59

Scripture: Matthew 6:33, Revelation 3:20

Topics: "Christian Life"

Description

In this sermon, the speaker emphasizes the importance of being conditioned and prepared to receive the revelation of light and truth from God. He highlights the concept of 'beholding' and asks the audience what they see when they look. The speaker encourages the audience to have the right mindset and heart condition in order to experience God and receive His revelations. He also mentions the significance of faith and belief, emphasizing that true faith goes beyond mere intellectual belief and requires a personal encounter with God.

Transcript

Well, I want to greet you this morning in the lovely name of our Lord Jesus. Whatever I have to bring you, whatever God puts upon my heart, I want it to come from Him and in His name. It's wonderful to be back here in this pulpit and to greet so many of my old friends.

We haven't grown older, have we? I remember seeing you here before, and I remember meeting some of you when we had the old Bethel, so I'm not a stranger to Bethel. I remember ministering under the Eldredges years ago, and then with Louis and Josephine Turnbull, and now I'm back again to break bread this morning. So it's lovely to greet you and to share with you.

It's difficult to do very much when my heart is full. I have many things I'd like to share with you. I call it sharing because what I have is something God has been very gracious to reveal to me as truth.

I'm a teacher. That's a vocation God has laid upon my heart. I'm not an evangelist.

I'm not a pastor now. I've ministered a little in those fields, but that's not where the gift lies, and so in teaching the field is vast. It has very far horizons.

You get into that realm, you hardly know where to stop, but I hope I'll be able to stop this morning and just break a little of the bread that he's been so gracious to share to my heart, hungry. How many of you are

hungry for truth? That is very refreshing. I like to greet the people who are hungry for truth.

I meet a lot of people who are hungry for a blessing. That is an emotional stir, which is very fine and good. It belongs in the category of it all, but those who have a heart that's hungry for the word to be opened and explained and spread out before us, then I feel happy with you.

I suppose the best thing to do, I'm just looking around for the clock. I don't see one. Don't you have a clock here? Well, I'll put my watch out here for safety's sake.

Now, I'll tell you, I'm looking at it now, but I'm not sure if I'll look at it again. But I'm looking at it now, see? That may seem a little strange to you, but if you had ministered as long as I have, you'd appreciate it. I remember a long time ago, the Lord just got after me about his time element.

When you get into the word of God, there's no resting place. I can talk two, three, four, and five hours and not think about it. Actually, I can when the spirit is on me.

If I have any kind of a spirit of anointing on me, I'm never conscious of myself at all. My hands or my feet or my face or anything, all I'm conscious of, there's a torrent of truth pouring through me, and I'm not responsible for it at all. It just rolls.

Well, I could do that for three or four hours and not be tired, sit down perfectly refreshed. I'm never tired from ministering the word. People tire me.

I don't know, perhaps that's very plain, but that's the way it is. I'm a sensitized plane, and spirits tire me. I feel spirits sometimes without knowing the man at all.

And sometimes the reaction in me is very tiresome. They say, are you tired preaching? No, when the spirit's on me, I can preach three to four hours right on, never think about it, because it's not high. It's the truth that pours out of me, and I'm not the author of it.

I'm not responsible for it. It's the word of God. And people say, is that in the Bible? Well, I said, yes, you read the same kind of Bible I do.

Well, I never saw that before. Well, I said, I didn't either, the Lord showed it to me. Now we all have the same Bibles, and in these many years, God has been gracious to speak to me from the word.

I'm an old Pentecostler, you see. I came into Pentecost 53 years ago, before most of you were born. And so in these 53 years of constant working with God, moving with God, looking into the word, seeking his face, I can't help but have received something.

It would be a tragedy if after 53 years of walking with God in the spirit, I hadn't found something. So I make no apologies for the truth. That's his.

If you like it, amen. If you don't like it, amen too. Because it's not mine.

Not mine at all. But he's been very gracious to open the word of God to me, to help his people. My ministry is to the body of Christ, to Christians.

I sometimes have people saved in my meetings, which is a rather incidental thing, and they're healed in the meetings, but that's not my objective, because that's not my call. But that doesn't mean he can't

minister in that way. He does.

I've been preaching very often with pouring out the word of God in a teaching message. I remember one time when I heard a commotion in the back seat, and two people received the baptism in the spirit, under a teaching ministry. Well, isn't that good? I think that's perfectly all right, normal.

Things like that happen all the time. So if you are blessed this morning by receiving salvation, amen, or the baptism, or healing, that doesn't matter. This is God's house.

We are his people. And so we'll sit together and listen. Now I'll try to get through as fast as I can, and not to run over, because some people are awfully annoyed if you run over five minutes.

They really are. You'd be amazed, but there are lots of people who couldn't possibly run over. So the Lord dealt with me one time about it, and I was under bondage to a person rather than to God in the spirit.

God let me know it. And I was speaking one evening, and the spirit was on me, and I was just pouring out, and I thought, look what time it is. And the clock had stopped.

And I sneaked down and got my watch out and held that up, and that had stopped. Then I was lost. I said, well, Lord, I don't know if it's eight o'clock or ten o'clock.

He just did it purposely. And after the Janice said, that clock has never been stopped before, and I've been here so many years. Well, I said, the Lord knows all about clocks.

He was after me, and he stopped that clock, and he stopped my watch as much as to say, you will speak as long as I keep the anointing upon you. Somebody will be helped. So I said, all right.

So you see how wonderful he is to talk to us that way in such simple form. He gets you right in a, there. Says now, well, I said, Lord, I'll have to talk till I stop.

So this morning we'll share together some of the word that he's laid on my heart. Our loving Lord, thou art the author of this word, and the Holy Spirit knows how to interpret it, and we are thy people, and we need thee, and we need the food which thou hast provided and prepared for us, and grant that as we sit together this morning, you will be able to reach each one of us. On whatever spiritual level we are now moving, you will be able to give us the food which is adequate for each in his own place.

Give to everyone, each one, some portion of thy word which shall be food, and which shall be something to bless them in the sense of glorifying thee, for Jesus' sake. Amen. So this morning, each of you take your portion.

I'm glad I don't know all the people, because that would put me under bondage. So if I say things, you can't say, well, he said that to me. No, we don't play a house like that.

That's like children in the third grade, and I'm through teaching. I was a teacher years ago, but I'm through with that. Let's be frank and sensible about it.

Don't keep saying, I hope she hears it. We won't do that. Lord, keep that one awake.

He needs that right now, Lord. I want to say, what do you need, honey? Well, it doesn't matter, you see. So we'll take the portion which is adequate.

Now every one of us, we are all moving toward God, of course. It's what I call the spiritual approach to God and the ascent of spirit. We are spirits, basically.

We're not these bodies that are sitting here. This is the house in which we happen to be living. But we are invisible spiritual realities, a personality redeemed and in the hands of God for a transformation to equip us and qualify us and make us suitable for another age when we slip away from this present nightmare in which we are now involved.

He will take us away from this. So we are now in a process, a process of education and training and culture. Since that is true, we need the word of God or the truth as our food and as our supply.

Each one moving on a separate level of his own receives a certain portion of that word which is adequate for him at that period. Now let him have that. Don't quarrel about it.

Don't think about it. When your portion comes along, say, thank you, Lord, and you receive your portion and you move along. It's a marvelous and wonderful adventure, this idea of being redeemed and born into the realm of spiritual reality for the purpose of transforming, changing, correcting, building, making us into the image of the Son of God.

It is a tremendous and wonderful experience, that's all we can say. You say, do you know God? I say, I know about God, but I experience him. I can't define him.

Who wants to define God? Well, sit down. He's infinite. But we can experience him.

And so from our hearts we experience many things which we like to share with people. And that's what we want to do. I want to share with you some of these things which God has laid upon my heart.

I want to take an old word, very old, a scripture verse that you've heard many, many times, and it is usually taken by an evangelist, which of course is his privilege, but not his only. Many of the bits of truth which one person may use, another one will use it the next evening, treats an entirely different message from it, because the word of God is versatile. You see, you can't pin it down to one thing.

You have a basic interpretation with 10,000 applications. So when I get into the realm of application, then I'm at liberty. I don't want to say, thus saith the Lord, and he doesn't say anything more.

No, no, no, no. Let's get in there and find what he's saying to you and to me, whether we've heard that text a hundred times. Over in the book of Revelation, I won't get in there.

I leave that for scholars who know about such business. It's all right. But I'm not, that's not my field.

I let somebody else who makes that his study, and perhaps the Lord has given special direction in that field. But that doesn't mean we can't read it and be marvelously, wonderfully blessed. I remember one little scripture verse in the third chapter of Revelation.

Don't look for it now, please. Don't look for anything in the Bible that I'm talking about. I'm a fussy old bachelor.

I'm a fussy old school teacher. And if there's anything you want to do to torment me is while I'm preaching, get out your Bible and begin this, which of course is very rude on your part and very impotent. So don't do that.

Do your Bible reading at home. If you want to take notes, take notes. But when I'm speaking, please don't start referring this verse with that.

And then you look up and I'm 10 miles down the road. You won't catch my coattail in two years. Just listen.

Don't fumble. I have the same Bible you have. I was tempted to give some of these verses, but I'm not going to do it because some can't resist the temptation to see if I'm not lying.

So they get the Bible out and read it all over again. I declare to goodness, that's the same verse in my Bible. Well, where's Follett now? Well, he's six miles down the road, dear.

How many get it or don't you? After you've taught for 50 some years, you appreciate what I mean. In that third chapter, hidden away, is a wonderful little verse. Behold, I stand at the door and knock.

If any man hear my voice and open the door, I will come in unto him and sup with him and he with me. Now that is as old as the Bible. And we've heard, I suppose, a thousand evangelistic messages on it, referring to the door of the heart of the sinner and Jesus standing there wanting to come in.

Now that's all right, but that's very initial. He stands there continually. It isn't one visitation.

So don't restrict it to just that. Well, when did he give that little verse? Did you know this? He gave it after he had been dealing with these churches. Remember beginning at Ephesus, and we won't go into that, but they're wonderful.

It was Ephesus and Smyrna and oh, dear, dear, Pergolus, Thyatira, Sardis, Philadelphia, Laodicea. How many? Seven. That's a good number.

That's enough for completion or perfection. Well, after he has dealt with these churches, and if you notice the way he handles them, after he has dealt with them, he turns around and he says, Now, if any man will open the door, behold, I stand at the door of any man, not only this little church group, but if any man will open to me, I will come in unto him. Now, that's the general attitude of the Lord, finding that he always has to work with remnants.

In the Old Testament, God's idea was to deal with Israel, but in the end, how many of you know, Israel fails and he deals with a remnant. Remember? Just a remnant. That's as far as he ever can seem to get with people, with nations, with a church, with groups.

It is to sift them down and down and down until everyone finds his own level, and finally we find he is dealing with a minority. How many know he's the God who deals with the minority? Don't be afraid of the minority. I'm always afraid of the popularity of things.

The magnitude of it, the tremendousness of it, and probably God is within a thousand miles of it, but never mind. They don't know the difference. And don't spoil them.

Tell them there's no Santa Claus, they'll all cry. No, he deals with a minority, sifting, sifting, sifting, sifting, sifting, and he gets to these churches. And when he deals with the churches, what was the first thing that he says to them? Well, he had to correct them.

Every one of them. Why? Because when he comes to deal with them, they are all work conscious. They are thinking of all the things which they could have done for the Lord and have done for the Lord.

They have developed a work complex instead of a worshipful complex. Vast difference. They are conscious of their doings for the Lord.

What was the very first thing he said to every one of these churches to begin with when he comes to them? I know thy works. Please sit down a minute. I want to talk to you.

Why? Because I have somewhat to say unto you. I know thy works, but I have somewhat to say unto you. Why, my dear child, you are of more consequence to me than all the things on God's earth you will ever do for me.

I have millions of angels to serve me. I have very few lovers, very few lovers, very few lovers. He comes to the churches, the very first salute he gives is, I know thy works.

Now, we won't talk about that. Because I have somewhat to say to you. Then he begins a correction.

Every one of them. Every one of them. He uses good psychology, too, of course, because he knows all that.

He gives them their compliment, which is due. He paves the way graciously. But how many of you know he corrects them, too? Yes, he corrects them.

And when he's all through that church business, he's talked to them. He says, behold, I stand at the door and knock. Whose door? Any man that will listen to me.

Any man who will listen to me, I stand at his door. Well, he isn't a member of our church. Don't talk church.

Any man, any man, any man who will open to me, I will come. I will come. Behold, I stand at that door and knock.

Now, for a little exposition, just for a minute. Tempted in here, but I can't do it. But I'm tempted.

Let's look at that word behold. Have you ever noticed in the word of God how it's used, and the occasions in which that word appears, behold? Well, it is used in two different ways. One is an injunction.

Behold, behold, an injunction, meaning there's something to see. Another time it is used not only to see, but to discern in the seeing. And that's what I want to talk about now.

Not only beholding, but what do you behold when you behold? Why, people say, I'm looking. My dear, it isn't I'm looking. We all look at Jesus.

We all look. What do you see when you look? Oh, yeah. That's what I'm after.

How many of you know that? It isn't looking, looking. I'm looking, I'm looking. I know it.

I know it. You've looked 20, 30, 40, 50 years. What do you see when you look? I've heard.

What do you hear when you listen? I read. But what do you read when you're reading? So sometimes it behooves us to look at just that little word, behold. Sometimes it's just an injunction in there to arrest our attention, meaning what follows is of dynamic importance.

We won't go into that, but it's a good field. Behold, I send the promise of the Father. You remember that one? That is to pause, behold, pause.

I send unto you the promise of the Father, meaning what I have to say relative to that is of great importance. Study it. Look at it.

Listen. Behold the Lamb of God. Well, we behold him.

He's down at the Jordan getting baptized. That's not the meaning. It doesn't mean do you see him.

He's not talking about your eyes, dear. Behold the Lamb of God in the sense of a spiritual penetration that goes past the sense of seeing a man. That's what he's after.

And what has happened? Well, these people have left their temple. They've left their religious background and set up to listen to John the Baptist. And here he is down at the Jordan teaching, preaching, proclaiming the Messiah and the advent of the kingdom.

Well, what's the background of all these people who have gathered there? These people who have come to listen to John are Jews who have hope and are still hoping for a Messiah, a material king who will come and rescue Israel from the awful bondages that she's been bound up in with the nations. Her prestige is gone. She has no recognition among them.

She has nothing left but a little religious life with a temple poked up in the corner in Jerusalem. And she to whom the great promises of world redemption and all that had been given from God. So when a prophet comes and begins to proclaim kingdom, of course there's a response in their heart.

They have all developed a kingdom complex that just as soon as a prophet says kingdom, their ears all go up. Why not? They've been fed on that for a long, long time. The coming of this king who will put Israel back on the map and show the other nations her place and tell them where to get off.

And they just love that idea. So what do they do? They leave their present bondages and dare to come down and stand identified with John the Baptist. Now they are identified with him.

They listen to him and believe him. What are they believing? They are believing that the message that he says will come true. What is his message? Behold, the kingdom of God is at hand.

Behold, all about his kingdom. Yes. And they believe it.

They're very conscious of the fact here is a prophet at last who speaks our language. And I tell you, he's talking about the kingdom. And you just wait until we get the kingdom and the messiah messiahing as he should.

They had a difficult time to get him to messiah correctly. But then that's what they wanted. Oh, how they longed for it.

So they were giving up every last thing. And I suppose standing as they usually do. If there's a revival of any kind on with their choruses, the kingdom, kingdom, kingdom, the kingdom now is here.

And I don't know, probably they did it because human nature is the same everywhere in the heavens. I don't doubt that they had that in their heart. A jubilant idea of the kingdom at hand.

And the messiah would now be revealed. He's going to be the king. We'll get in on the ground floor.

What ailed all those disciples seeking it? Don't you know? Read the Bible. It's a very interesting book. I read it every once in a while and I get a lot of things out of it.

Had any of you ever analyzed the motives lodged in those disciples? Or did you just see the disciples standing by the Jordan? Well, you're hopeless. You'll never get anywhere on God's earth that way. Study the motives that caused them to gather.

What made them leave their temple and leave all of that and come down and dare to do that? What made them dare to? Because secretly in their hearts there was a very materialistic, very materialistic motive working in them to see this kingdom restored and the messiah on the throne. So when they come down, they are already primed to receive. And I suppose they got anxious after John has preached for weeks and weeks and weeks about that kingdom and the king will begin to say, where is he? Naturally.

Human nature is the same. So one day when he's preaching and saying the kingdom of heaven is at hand, and all this lovely message of truth, truth, real good truth, wonderful truth, wonderful truth, real truth. And while they're listening to it, Jesus comes down.

Now they don't know him as a messiah. Even John had to have a revelation as to his identity. The one upon whom you see the dove descend will be the one.

Do you remember that? You imagine Jesus came down with a long flowing garment on and a big yellow light behind his head like these horrible pictures they make. I wish they'd stop it. None of them know.

Who knows what he looked like? Well then why do you conjure up some kind of a thing like that and fall down in it? Get out. Jesus comes casually down. The psychological moment has arrived.

He's to be introduced. And what does John the Baptist say? Behold your king. How many know they wished he would? Well why? Do you know why they want that? Because when they behold, they are looking for a king.

What do you see when you behold? Why we beheld him? I'm not talking about beholding him. What do you see when you behold? What did they hope to see? Their faith was built up to a high mark. They came to see the king introduced.

Hadn't he talked about a kingdom? Well then if he's talking about a kingdom, he'll certainly talk about a king. So there they stand, very receptive, standing, waiting for him to proclaim it. But when he comes, what does he do? Well he deflates them perfectly.

He never mentions king. That's what they want. What do you carry in your heart when you approach the Lord? What is the burden of the prayer that you're presenting to him? I prayed.

I know you prayed. What is the burden of your prayer and the motive back of it? Don't get by saying I pray. Heathen pray.

Heathen pray? Well I believe. Demons believe. Get one ahead of the devil, please.

Demons believe. It isn't I believe. What do you believe? You look.

What do you see? What you see is governed by what you take. That's right. What you see in the vision is governed by what you carry to the vision.

And you will interpret that vision according to what you have in your heart, in its expectancy, and in its motivation. And I can say that to the world because it's a basic law and truth. What did they see? They came to see a king.

They see their faith on the Bible. What did they hear? What did they see? When John dares to speak, he says, behold a king? No. Behold the Lamb of God that helps Israel out of her mess? That helps Israel out of the jam that she's in? No.

A universal Christ for the world. Behold the Lamb of God. That does what? Makes a kingdom? That's a kingdom alone.

You spoil the whole thing bringing a kingdom complex to it. That's why you can't understand it. We hope for a kingdom.

I know it is. He is the Lamb of God that takes away the sins of Israel, the sins of the world. How many can see how far in advance was the thought and the purpose of God past a little selfish desire to have a Messiah? Doesn't that little Messiah picture make you weary? What do you want a Messiah for? To help us out of the dog rooms.

We've been under bondage and all this, and we just want our king to be a king. And we've got him as the Messiah, and we'll help him correctly. Well, every time they had a suggestion to help him, he rebuked them.

Tell me, you know he did. Have no vision? No. What you see is already determined by what you bring to your vision.

That's right. That's the law. It reveals the law of gravitation.

Behold the Lamb of God that takes away the sins of the world. Of course, that comes like a bombshell. He doesn't even mention a king.

He doesn't even mention a Messiah. All of our hopes build up on the basis of what he's been preaching. What did you hear when he preached? The kingdom.

I know you did. Why? Because you have developed a materialistic kingdom complex. And that's all you will ever hear.

He didn't come for that. He came as a Messiah, yes, but as a Lamb. They know the Lamb language, don't worry.

They have slain thousands of people. They know the meaning of Lamb, and they don't like that. So they go back again to the city, disappointed.

How many of you know God dares to disappoint people sometimes? I haven't ever had one. Two people here have had disappointments. Amazing.

How many of you know God dares, when he's got a grip and he holds you, he can disappoint you terribly? Yes, he can disappoint you terribly. When? When you're in his arms. When does he rebuke Peter? Walking on the water.

Do you know when? After God held him in his arms, then he rebuked him. He didn't stand there and say, oh you fool of unbelief, why do you fail now? Come on walking. Oh horrible.

I don't know what kind of a Jesus some folks have wherever they found him. It's not the Jesus that's in the Bible. No, when he saw this catastrophe, he reached out his arm and caught him.

Then he says, oh thou foolish one with so poor faith, why did you doubt? How many know it's a safe place to get a disappointment and a rebuke? It's always in the arms of the Lord, and that's where it was here. He dared to deflate them, and they go back. Did you ever notice in this picture there are three days mentioned? That day, and then it says the next day he stood and was introduced.

They went back to the temple, I suppose, filled with consternation and wondering what under the heavens is the matter? He's been preaching of the kingdom, and when the supposed king comes, he doesn't say anything about him. He calls him the Lamb of God, and the Lamb's always got flame. It's good to have a disappointment once in a while.

Tell you something, it'll throw you into God like nothing in this wide world. It will bring you into God faster and more securely than all the blessings put together. That'll soon fade, but if God's gripped your heart and life, hold you, he will dare to disappoint you, dear.

Take it. It's correction. It's helpful and hopeful.

Both. They go back. Now the third day is mentioned, and the next day they came back, you see, hoping against hope that now they will get the right flight on the thing.

They have been talking it over. Did he say lamb? Yes, I was right by him. Well, what did you think he said? Didn't he say king? No, he didn't.

Well, where is this kingdom? How many know how people buzz? So they say, we'll go back and see if we can get more light on this subject. You'd ever have some truth thrown at you and you couldn't take it. So you went back to look at it again.

Well, that's who we were made dear. Don't be amazed. They went back and do you know what it says? This is the third day.

And as Jesus moved, John says, behold, the lamb of God, period. Kingdom is wrecked. No, it's going to begin dear.

If you'd let us alone, please let God alone in all this business that you're got your brains all tied up in let alone. I was amazed at that. And you know what? The Lord spoke to me about it.

I said, but Lord, when they came back, so disheartened and they wanted to get something. Why is it that John keeps saying, behold, the lamb of God? Well, the Lord said this, you can't have a king unless you had a lamb first. Do you get it? Isn't that the whole history of Jesus? You can't have an Easter glory unless you have a Friday tragedy.

I love the Easter's full of light, positive thinking. Well, Dr. Peel, I know a thing or two, but listen, what was back of your Easter morning when your heart is really filled with the joy and rejoicing? What was back of it? The horror and death of our Lord. That was back of it.

All that gave birth to an Easter morning. But everybody wants the Easter morning with the joy bell ringing in my heart. Sometimes the Lord pulls a clapper out of one of them and then you don't know what to do.

Scare it to death. Run back to the Lord, put the clapper back in. It doesn't clap like it used to.

He says, well, I've been six months getting that clapper out of the bell. You make such a noise. I can't talk to you.

I can't talk to you. All you hear is the bell ringing. I want to speak to you.

Don't be scared if he pulls a clapper out of your joy bell for 10 minutes. He'll give you a bag of popcorn when he gives it back to you, so be good. That's the way he does it.

How many of you know he treats this just like a lot of children in the primary department? He says, behold, the lamb, again, secondary. So I began to look out and the Lord spoke. He says, it isn't just beholding, seeing, but what do you see when you look? What do you see when you look? It isn't a question of looking.

What you see is determined by what you take. Get that straightened out so that you come into the Lord. How many know he will visit you? He will reveal himself.

You will hear things. You will know things. Why? Because the heart has been conditioned for its reception.

All truth is purely progressive in its revelation. It is not an instant thing. You can receive the best gift of the Spirit in the moment.

You can receive salvation in the moment. All those things which come on the gift level may be obtained in the moment, a present acquisition and holding. But what comes on a seeking level or a knocking level in prayer, you don't get them that way.

So when you come, the heart has to be all the time conditioned, coming back to exactly the same vision. Jesus never changes. He is the same yesterday, today, and forever.

What changes? Your heart and your attitude, my heart, my attitude, they continually change. They must be continually changed. Why? To make a receptive condition that when I approach him, how many do you see? I receive from him.

Can you see that? I want you to see that. If you can't see that, you won't get very far in spiritual revelation, not at all. Because that's a basic principle that we must keep in mind, what you bring to it.

Look at this wonderful Christ that we've looked at, some of us, for years. Haven't you ever come back to him and looked and found some things you never dreamed of before in that same personage, haven't you? Well, what happened? Did he change? He is always and forever will be the same. But he's seeking to change us, changing us in our thinking, in our expectation, in our little powers of interpreting, so that our hearts will be conditioned that we come back in the presence of that same Christ.

And what happens? We have different, entirely different visions, an entirely different reaction to my heart and life. Well, what made that? Did he change? No, no, no. God has brought a miracle in your heart or mine, so that as I approach him and approach the Word, there is a groundwork, there is a possibility for that reflection to come.

We are all the time being conditioned for the revelation of light and truth, but you cannot get it without your condition. That's the way the law is, and he's busy doing that. What did they hear? I see my time is up and I'm supposed to stop.

I'll take one more minute with this. We haven't got into the verses at all. I'm on behold yet.

I could spend four or five messages just on that one little verse. I'm still on that behold business. What do you behold? What do you see? I'm not in about the knocking at the door.

Oh, that's sweet. And the coming in and the hearing. That's about six more messages.

I've only got time for half the ones this morning. But I want to get something while I'm dealing with this. What do you hear when you listen? Don't forget this.

Ask it a hundred times secretly in your own heart, Lord, I'm looking to thee. Don't let my expectation, which may not be within a hundred miles of what you want, blur the vision. But condition me so that I may receive what you want me to see.

What do you want me to see, Lord? What do you want me to see? Not what I want to see. Oh, Lord. No, no, no, no, no.

Condition me so that I may be able to see what you want me to. That's all a progressive matter. It's not a tame or a quiet.

Audio: <https://sermonindex1.b-cdn.net/27/SID27561.mp3>

Source: <https://sermonindex.net/speakers/john-follette/beholding-seeing/>

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