

Creation

by John Follette

John Follette's sermon explores the profound nature of creation, emphasizing the distinction between divine revelation and human speculation, and the role of the Holy Spirit in bringing order from chaos.

Duration: 55:43

Scripture: Psalm 19:1, Psalm 19:7-9

Topics: "Creation"

Description

In this sermon, the preacher emphasizes that all of nature declares the existence of a supreme being, and that every intelligent person should recognize this. He highlights the importance of the word of God as a revelation, citing verses from the psalms that speak of its purity and precepts. The preacher also discusses the concept of creation and suggests that the word 'day' in the Bible can be interpreted as an indefinite period of time, indicating that the earth's formation may have taken place over ages. He encourages believers not to fear scientific discoveries, as they can provide evidence for the existence of God.

Transcript

You see, in the beginning, the creation that we have, recorded in the Word of God, is not the creation, it is the re-creation. The first creation that God made, we don't know anything very much about it, only that it was ruined through some catastrophe. Now this is speculation.

I'm not giving it as revelation, this is speculation. And never get speculation mixed up with revelation. Revelation is one thing, speculation another.

God has given us much by revelation, which we may accept, although we don't understand it, we accept it. He's given us much by way of revelation, which is still to be interpreted to us, very much. We get very little interpretation, that's the whole phenomena of life and nature about it, we get very little interpretation of it.

But it is there, it is God's first, elementary, and primary approach to man. God has always sought us, he still seeks us. His first approach is always through the inanimate, because it's an out-fling, an out-expression of himself, out here.

It's not articulate. Now that is God, expressing himself, approaching us. I want to get into that, because that's in one of the Psalms, and it's threefold.

His approach is threefold. His first approach to us is always through inarticulate, inanimate nature, or creation, which is a phenomena of his word. His second is through the word, which takes a hold of that, and begins to expound it and explain it.

The third is the indwelling of the Holy Spirit, who takes both and interprets them to us. You get me or don't you? His first approach is all inanimate, inarticulate, creation. The heavens declare the glory of God.

Hebrew preaches, not declare, preaches. The heavens PREACHES the glory of God. As it says in the psalm, there is no voice, there is no language, and yet they are thundering.

It's all lost by a poor English translation. There is no sound or voice where their voice is not heard. Oh, that's horrible.

It's not that at all. It says, in this great manifestation, there is no voice heard, which is of our language. No voice that we hear, but they're thundering, the presence of God.

Now, your first inanimate revelation is that. That's God's first approach to us. His second is through the revelation of the word, the truth which he has left, which picks that all up and begins to interpret.

Then third, by the indwelling of the Holy Spirit, which takes the two and makes the complete trinity a revelation. Follow your trinity all the way through. The trinity is all the time coming up in the things of God.

There's a trinity there all the time. When I'll come back in that story of creation, we don't know what the first creation was. We haven't any record in history, and if God doesn't tell us what it is, then my little speculation is silly, so I just leave it silent.

And people come and say, Brother Flett, what? I said, I have no light on this because there's no revelation. But if you want a probe in there with your imagination or speculation, you can do it. That doesn't satisfy me.

My guess is as good as your guess. And you're only doing my guess. I'll take what God has revealed.

In the story of our record here in Genesis, we say, in the beginning, God created the heavens and the earth. Now, between that and the next verse, there may be millions and billions and billions of years that we don't know anything about. Because it's not, and the earth was.

No, the earth became. How many can see a difference between the earth was? He did not make it void. God can't create confusion.

He's the author of order. But he can take confusion and bring order out of it. But he is not the author of confusion.

Well, there in that verse, you find this horrible confusion, the whole world thrown into a confusion. In the beginning, God created the heavens and the earth. You can go on in that Hebrew.

It's majestic. It's beautiful. I love it.

It's God in his majesty. In the beginning, God creates, not evolves, creation as a distinct act. We have the other words for that, but he's using bara.

That is a distinct act, not an evolutionary process. In the beginning, God created the heavens and the earth. Then there's a cause.

And that earth became, that earth became a confusion and a judgment of God upon us. Now, we don't know why. Whether there had been some creation that we know nothing about that had failed and God brought judgment, we don't know.

Only it does say it became a confusion. Then we find these two words that I say, thinking of the water, tohu and bohu. And that goes way back to the most primitive, even primitive people who haven't very much read any revelation, still cling to these tales, we might say.

They're almost like myths, if you know what I mean. Like an ancient myth that has haunted humanity. And here is this water thing.

Isn't it strange some of us have that feeling? Water in the ocean is wonderful, but I don't like to be by it too long. How people can go down, lie in the presence of that roaring, terrifying thing that goes... Now, that's my reaction. I can't take it.

I say, just a little afternoon, here's plenty. Let me get away from this horrible... Do you know, I believe that's of God. I feel in my inner being the very thing that that thing is.

I feel it. I feel a reaction to it. It never will be quiet.

It is still grasping. And so God said, be still. How did He quiet? If we would have wanted, if man, humanity had ever wanted to quiet it, we would have built a great strong wall against it.

God doesn't do that. We have a big God. I'm rather hooked up to Him, aren't you? He can fight battles for me, do things that I couldn't do at all.

And so He wants to stop this ugly thing from consuming the very earth. And He takes sand, weak as sand. He says, there, you can come just so far.

A barrier of weak, tumbling sand. Who could do that but God? Man would have some strong bulwark. He says, you don't need that.

Give me this prickly sand. All along the edge of the ocean. And the ocean door goes up, and it goes right back again.

He is trying. Now, that is the old boo-hoo. Now, let me help you.

That is a confusion. A confusion. To-hoo, boo-hoo.

The terrifying abyss that knows no depth, no founding of it. And this roaring of the confusion. And it says, and the Spirit of God moved over the deep.

No. No. No.

The Spirit of God brooded. Brooded over this chaotic thing. And your word is exactly the same Hebrew root.

Which means incubation. And it's used of a hen when she sets something next with the eggs. It's the same word.

How many of you know how an old sitting hen, she broods over those eggs? Oh, I would raise her in the country, and I'm glad. We had to set hens more than once. And then put our hands in on her and find that there was another egg.

She brooded. Now that is the word in Hebrew. Why? Because your word to brood signifies life to be released or brought to its evidence.

As I said the other day, that chick, that bird, has to be concealed in this egg before it can come to its life. That is a period. It belongs there.

Let it be there. But as it develops, sheltered by the egg shell, it must break the shell to be released before it can come into the fullness of its purpose. And we're in these processes, every one of us.

We are breaking, breaking loose continually. The old creation bondages of our spirits which were made for God. Bound and held and captivated to the laws of sin and death and ruination.

Now, and the spirit of God brooded over the deep and brought forth the creation that we know of in the world today. Then we begin with God bringing it into evidence. And the first yom, he did this.

And the next yom, he did that. And the next yom. Now that day, it doesn't signify 24 hours, however it could, but it doesn't.

Yom means an indefinite period of time, but it is a period in which a certain thing is accomplished. A yom can be 24 hours, it can be 25 years, it can be a millennium. This is the day of the automobile, how many hours in it? Well, it means a period in which certain things are manifest.

And that's the use of your word, that's why I don't like to teach in Genesis because people get all upset and confused, they become too literal. And they say, it said 24 hours! Well, I said, how did you get it that way? It could mean 24 hours if you want to, because it doesn't say it is 24 hours, it merely says a yom, which is a period of time in which he will accomplish something. So in our first yom, our first period, certain strange phenomenal things happen in the Earth's formation.

I can see how we can have ages and ages and ages and ages. But if you want to believe everything has happened in 4,000 years, you may do so. No, I don't.

You've got to give me my liberty and I'll give you your liberty. I think there has been ages and ages and ages back of any of our creation. I can't help but believe it.

And we're finding evidences of it all the time with science, that's why religionists don't like the scientists. Now I always say, listen, never be afraid of anything a scientist discovers. Isn't that right? And don't quarrel with it.

Just say, I haven't any light yet from my side how to interpret it, but you found it from your side, I accept it. But I can't give a full interpretation in life. I don't know why I'm talking like this this morning, but do you see what I mean? I can't fit into half of the categories that they have.

I just can't fit into them. And God doesn't blame me. We have a lovely time with him.

And I don't feel narrowed or condemned at all. I have a magnificent God, a tremendous God, and I can't put him in a peanut shell with holy holes and all that funny stuff. Don't do that.

God is too big for that. I feel like that little Jewess that I was talking about last night, this Jewess that I had been dealing with, and I didn't know she was a Jewess, but she'd been helped by my work and my message. She was getting real light, and one day she just said, I didn't know she was a Jewess at all.

And I said, well, what church are you in, my dear child? And she said, I'm a Jewess. Oh, I said, you are? But she says, this light, this revelation of God, is just too big for my synagogue. I just wanted to hug her.

She looked so cute. I said, oh, you dear child. Do you know she gave a terrific testimony, or don't you know she did? She gave a terrific testimony, and her face was shining.

She said, but this God, I'm so tiny. Oh, you tell me about God. This God, he's just too big for my synagogue.

I thought, he's not supposed to be held in that synagogue any more than he now. Well, we'll come back. And the Spirit of God brooded, not moved, brooded, brood, it means incubation, with the hope that life will come, and life came.

Through all the acts of creation, there was a manifestation of life moving, and life moving, and life moving, being released, and coming through. Now, how many of you can see in that, just a lovely suggestion of the creation here, how many of you see us in the beginning as a bow? How many can see that by nature? The depths of a fallen down, broken creation that we are born in. That is my whole natural thing.

Why? Because that's the ruin of Adam. Do you get me? That's the ruin of Adam. But what happens? That same Holy Spirit, that brooded over chaos, is brooding in your heart and in mine.

That same Spirit. What is He doing? Bringing order out of chaos and ruin. A what? A new creation in Christ Jesus.

What do you get? Do you see it? Yes. He's brooding in your heart. He's brooding over the ruination.

What is it? People always... You know, they've all missed... That's why it's awfully hard to teach. They come dragging in, they've missed half the morning. Come on, let them in.

Harold Jones and I, it's firmness. It's kissed this morning with a little snowdrift. That's the tenderness of God.

It's speaking with purity and loveliness. And I was thinking of creation. And so, I was talking about it in the beginning, how God created.

In our Hebrew, it is, in the beginning, God created the heavens and the earth and so on. But we don't know how far back that could be. In our general thinking, we think about 4,000 years.

But I can't get it that way, because when it comes to the word day, and so many days, your word is yom, which is indefinite in its duration. You have the day of the automobile. Now, how many hours in that day? Do you get me, or don't you see? The word day is merely a period of time in which certain things occur.

This is the day of the automobile. It doesn't have any definite points by which you can say it's so many hours. Now, in your Genesis, that is the value of that word.

In the first day, meaning in the first period in which he moved, with the inanimate creation, so and so. Then the next period in which he moves, he brings forth thus. And the next period, thus.

If you want it 24 hours, and you become literal, I have no quarrel with you at all. But I can't understand you. If you get that on a literal basis, you're going to get into difficulty.

You'll get into difficulty as surely as you live. You have to have your latitude in there which God gives you. God gives you that latitude.

The tradition has held us back so we don't dare to take our latitude. He didn't say 24 hours by Ingersoll clock. He said a period.

It's indefinite. How long are many times when we use the day? This is the day of salvation. This is the day of so and so, the day of this, meaning a period in which certain things happen.

Now, in that first period, there was a creation, thus and so, and thus and so, and thus and so, and you follow it through. And scientifically, it is exactly right. It is exactly right.

You get a good book on science, and you'll find all those Paleozoic ages, how many of you remember them? Those ages are exactly parallel with what we call the day period. And any real scientist will tell you that, and if you're a Christian, you can accept it, because it is that way. Those days are exactly in tune, absolutely, with the scientific discoveries of so many ages and ages and ages and ages.

Well, when we said God created the heavens and the earth, now there's a pause, and we don't know how many millions and billions of years have elapsed between the Lord God created the heavens and the earth. Then our next sentence is so easy, and the earth was without form, it was void and without form. No, it isn't, it was, it became.

Can you see a difference between the word was and became, or can't you? Sure. Became means a process of some kind coming out of. It became, not it was.

And the earth was without form. The earth became without form because of a cataclysm, some terrific cataclysm that has struck the earth that he made in the beginning. Now, now we see remains of it.

We find remains of it everywhere. What awful cataclysm struck this earth that would throw it in confusion that up at the North Pole you can find little skeletons of fish and ferns and flowers. How many of you think the earth must have had a convulsion of some kind? Certainly.

How could that be? How could you find way up in that northern territory, frozen, and only a few years ago, how many remember when they found that mastodon, frozen in the ice and the grass and vegetation in the stomach of that thing, which had been frozen in ice millions and millions and millions and millions of years. Well, how could that all happen? There it is. I can see how it easily could have happened in exactly what God says.

The earth became, under the judgment of God, a bogu, mogu, bogu. Now, then I'm coming back to where we were when they came in. You see, if you follow the story in Genesis, just as it's written, the earth became this chaotic thing.

Through a judgment of God, God's original creations are never destructive. There are some things God can't do, because his nature will not permit it. We say, I have an almighty God, he can do anything.

He cannot. He can't lie. Do you know God can't lie? Why? There is nothing in the nature of God, the deity, divinity, there's nothing in there that would permit it or make it.

He can't lie. He is bound under the law, structural law of his holiness. Everything is bound by its structural law, its constitution.

And God is a holy God. He can't sin. He can't lie, because there's nothing in the nature that permits it.

Of course, he doesn't want to, but it's not fair. Well, then when he creates, he can't create a horrible, confused mess. No, it became that through some judgment that is not revealed.

Then I always say to my students, where revelation ceases, speculation begins. And you have no authority for your speculation. But how do you know we have authority for revelation? We have all the authority in the word of God in the revelation.

That doesn't mean we are able to interpret fully the revelation. Look at the things revealed in that word that none of us even touched yet. We haven't touched it.

The complete realization of what is revealed in that word, we don't only just move around on the surface of the thing. Well, why? Because it is divine. And we are still in a human concept.

And I don't know anyone who can take a hold of and retain or receive infinity. Why? Because we are finite. We are only finite.

All we get are just a little glimpses of it. Paul said it, we see through a glass door. Oh, we have the light! Yes, he says we have light, but we see the light through a smoke glass.

But it won't always be so. Someday that will be lifted and we shall see it. We should.

Sometimes I think that what light we have now terrifies us. I don't think I can take sometimes very much more of light that we get extravagant. So, the earth became this horrible, broken, confused mass.

Now that is what he works with. Then it says, and the Spirit of God moved over the deep. And I gave you the meaning of your word.

Your word is to brood, not merely move. But the Spirit brooded over the deep. It's the same word.

It carries the thought of incubation or the bringing forth of life. Just exactly the same word that she used of the old hen that broods over the nest. She broods over those eggs just so long.

It's a period. It has to be. Not one, two, three, eggs.

No, no, no. These people who have such a technique of God, they bother me. We'll pray this and pray that promise and God will come out and dance for us.

Oh, no, no, no. Sit down. How many of you know what I mean? That attitude is very, very bad.

You live as long as I am. I'm 80 years old and I'm still going. And in these years I have learned something.

I'm not proud about it, but I can't help but acknowledge that I have learned something. And all the king's horses and all the king's men can't take it away from me again. No, no.

No, it's established. There's that word. There's that lovely truth.

And so when I read it and I see it, I say, Lord, make me liberal and broad enough to receive what you say, although it upsets my little nest. How many of you know a lot of people have their little nests all upset? Why? Because we can't contain the thing in the little structure that we have. I wish, just for a testimony, how many of you can look back now and see where you have outgrown certain religious patterns and ideas that you held tenaciously years ago? Well, that's a good sign.

You have to come out of them. Now, don't cry if you crack one of them. And don't let the devil make you feel you've backslidden and lost the power.

No, you're growing. Those are growing pains. So here's the word, incubation, or to brood, meaning bringing forth.

And the Spirit of God brooded over the deep and brought forth, period by period, the whole structure of the old earth upon which we live. I can't help it. I have to take it because I believe it.

I believe God is just big enough to do that. I've got a God who doesn't have to work by a clock. No, but you have to have a clock with a calendar if you stay tied in one of those funny little things.

How many of you know that's quite religious? But it doesn't get you anywhere in God. I've never found such liberty that I've set aside from a real revelation of God in all His purity and loveliness. But this enlarges all my visions.

It enlarges. Now, this was his first primitive revelation. God is always seeking us, always seeking us.

And in this invasion, this breaking in toward humanity, his first, first primitive, inarticulate revelation is all nature. That's why Paul teaches that in Romans. And he says, the unseen, unknown things are revealed to us through the things which are seen.

Now, in philosophy, that's a good principle. We work from the known to the unknown. We want to venture in philosophy and thinking in that field, we always start with the premise of that which is known.

So we work from the known to the unknown. That's our philosophic pattern. It's right.

And Paul was right. He said, God's first primitive revelation is all of others in Romans. That's that beautiful.

The things that are of spiritual value are made known to us through the things which are seen. You get it or don't you? The seen, tangible things. The known, we will discern the unknown through a reception of that with this ministry.

So he says, man is without excuse. Man is without excuse. He should know there is an other side.

There is otherwise beside the immediate. Now, you people from Africa and any foreign field, how many of you know the heathen already know that? The heathen already are conscious that there is something beyond this. Now, they don't know how to name it.

They don't know the significance really of it, but they are conscious of it because they are a human being. And therefore, any phenomenon that is past their little recognition or interpretation, how many of you know they make a god right away of that? Yes, they do. That's only a normal, normal reaction.

And I believe God takes it for what it's worth in their little thinking. Now, I'm not talking about salvation. Do you see what I mean? God begins working with them from that premise.

Any phenomenon that they can't interpret to them like a mystery, it is always deified right away. There's a spirit. A spirit.

The spirit of that. The power of that. Our American Indians are full of it.

The foreign field is full of it. Well, why? Because that is the most elementary, primitive response of humanity to this inarticulate revelation of God speaking. The heavens preach, not declare, the Hebrew, the heavens preach the glory of God.

That if you look into the heavens and are at least a grade above a cow or a cat, there will be a response. And you will sense there is something there beyond the here. Who made it? Why? All of that is your primitive, elementary revelation.

And in the Psalms, it follows this pattern exactly. If you had the Psalm open to us this morning, I don't want to bother with you reading it because when you read and fumble around, you don't listen. That's the reason sometimes I don't ask them to bring their Bibles to a talk.

I want you to listen and not when you're nine, six miles down the road, I talk and think too fast for you. And so sometimes I say, don't bother to look it up now, look it up later. But in that Psalm, you'll see that it goes in strophes.

In Hebrew poetry, we move in strophes. We have paragraphs and rhyme and meter. But in Hebrew, it's with a strophe, a sought content.

And in that Psalm, it begins with the heavens declare the glory of God. The heavens, you see, the permanent showeth his handiwork. That is, all nature is sounding it.

And that's Paul's teaching in Romans. All nature is declaring and sounding it. And he says that every man, he's without excuse, if he's at all intelligent, he should know there is a supreme being back of all of this.

And he puts him in his place and he says, man should know it. He is without excuse, unless he's a stupid cow. We don't expect cows to know anything, but if he's human, we expect him to have some response.

Now, a few verses, if we had the Psalm, look it up later. From that instant, he begins to say, thy law is so and so. Thy word is pure.

Thy precepts are so and so. And he has at least five declarations of this revelation coming to us through the media of the word. Thy law, thy precepts, thy commands, thy judgments.

And you have about four or five verses given over absolutely to that. Now, what is that? That is your second full revelation coming to us through the word of God. Because you have accepted him through what you have found here.

He says, I can come closer. Thy word. And so when we read that word, we'll find it has commands and judgments and precepts and all of that.

Now, that's the revelation of God through this word. And this word is a revelation of God. But he doesn't stop.

Now, in that Psalm, a very strange thing, I noticed it. You'll notice it too. Almost always with a Psalm, it begins with some personal attitude or longing or desire.

And a person is introduced. Praise the Lord, oh the Lord is mighty and all. And you find personality.

You don't find personality in this Psalm until the very last. You have the revelation of God in all nature, the heavens declared. Then you have the revelation of God through the word, the precepts, the teachings, the laws, the principles, and it's all in there.

Then he comes down and says, by these are thy servant warned and instructed and taught. How many see it now? By these. These what? These two revelations.

Now, it's the first introduction of personality. It's the first time he speaks of a person at all. A person is not mentioned in that Psalm.

Until the very end. Why? Because now, this person gets the benefit of these. And by these, is thy servant warned, instructed, illuminated, and taught.

Then he begins to give God the praise. How many see this? It's a beautiful thing. I wish I could have an hour on that Psalm.

It's terrific. But it's good. It's good.

Now we'll come back to this mountain thing. I don't listen to all of the mountains. I just love you this morning.

You inspire me. Don't you get inspired with God's doings? Oh, I can sit and... It inspires me. The water, doesn't it? It is innate of that boat.

And you know, God uses it as judgment. How many know the flood? What was it? Water was the medium. Water was the medium of his judgment.

And the roaring, roaring sea. The sea in education is always humanity. That's always humanity.

But you see, God will take care of that. But sometimes, some of these things hang to us. They're... May I tell you about something else and then come back to this? You see, when I have a retreat, that's why I don't like these meetings public, where a lot of folks don't know what's the matter with me.

I like to be with people who take me. And allow me to help him. Now, I was analyzing this idea of why I should personally have this strange reaction to the sea and the water and the depths and all that.

I thought, well, why is that? That seems to be such a strange, primitive hangover. I don't believe in reincarnation. I don't believe in reincarnation.

But I think if you were honest, have you ever had periods in your life when something flashes over you that you seem to have sensed or known sometime? Or have you ever had that? Well, I have it too, dear. Those things I like to take to God. And what's all this about? Well, sometimes they are little intimations of something way, way back that has caught on to the consciousness of our human setup and is repeated.

Now, in psychology, do you remember our three great psychoanalysts? We have Freud and Adler and Jung. Jung, our great Swiss one, who died only two, three years ago. Do you remember those three great psychologists? They were psychoanalysts.

They had their theories. Well, now Jung is the only one who projects this theory and I always felt there was something to it. We have what we call the state of consciousness that we are all very well acquainted with.

But in our last years, we have found that there is a place of the subconscious in every one of us, isn't there? We have to acknowledge it. It's there. That sounds like the flash.

Oh, your grandmother flashed. Sit down. I can't get anywhere with you.

Go on, play with your rag doll. When you get ready, come around here. I want to talk to you.

No. There is a subconscious traffic in our makeup. How many know all these sensations and all this that we witness here in the surface consciousness, how many know it leaves a deposit down here? We are reacting agents.

Whether we like it or not, we react even unconsciously to every external stimuli. I don't have to make myself conscious of it, but I react to every stimuli that touches me exactly the same as I respond and you respond to every choice you make. Oh, you say that's a little choice.

Now, listen. Here I stand. Now, what am I? Right here.

I am right now the sum total of ten hundred thousand choices which I have made because every choice gives something to the development of who I am. That's right. If I have made a good choice, how many know it releases and brings me through? How many know if I make a poor choice or ignorant thing, how many know I'm blurred by it right away? Why? Because God made us responsive, sensitive.

Some of us are highly sensitized plates, I guess that's all you can call them, because we feel and know and see things. You don't know how, but we do. I don't know why or how, but I do.

Sensitized because everything that touches my spirit, I'm essentially, you are essentially a dynamic, living, responsive spirit. That's what you are. But you get yourself mixed up with your body.

You've never seen flesh at all. You've seen the body that I walk around in and some of its reactions are due to who I am inside functioning, but you've never seen me. Why? Because you are a spirit and so am I. I've become acquainted with the house that you live in, but aren't you something more than the house you live in? Well, I hope to tell.

Surely. Well, this is the dwelling place. Now, since we have this conscious state, there is also this strata, this strata.

Now, Jung is the only one I know who promotes this theory and sometimes I think he has something there. He says there is not only the conscious, subconscious, but the social conscious strata, a depository of

universal reactions, a universal reaction that is common to many people in the universe will be deposited here. How many of you follow me? Can you see what I mean? Now, I feel sometimes we touch some of those shadowy things in our consciousness here.

I don't know if you like it or not. Now I'm not backslidden. I'm pretty thoughtful.

But I'm even wise about some things because I have had a consciousness of it. It's just a faint suggestion of it. It is a reflection from this, what we call the social consciousness, a consciousness of things which is socially so universally in here, in the country, all over.

Basically underneath they will have that. And it comes to the surface. It comes up to the surface and we touch it.

We touch it. Some of us have it. We don't know exactly what to do with it, but I can't deny it.

It's there. I can't always interpret it, but I know it's there. And you've touched it yourself.

You have touched it, but you didn't know what to do with it. You never say, I think I lived once before. No.

I don't live in reincarnation at all. I think we are individuals who retain our identity as an individual and not being recast and recast and recast. Not at all.

But I can't help but know there is something in this theory. There is something in this theory that I have touched it and you have touched it too and didn't know what to do with it. Let's have a show of hands.

How many of you have once in a while just a sensation of a consciousness of something you felt might have been way past? Certainly. And yet I knew it wasn't. And yet they bring certain haunting things to it.

Your spirit will react to it. Sometimes those things inspire me to write. How many of you know my poem, To a Wood Thrush? Well, now let me tell you something.

I didn't know I was going to do this, but I guess it's here somewhere. I usually have my wood thrush along someplace. How strange this is.

You can take it for what it's worth. Where is it? I guess it's here. Yeah, I guess it's here.

Is that? Oh, man. Bear with me with this. But I want to show you by actual experience what I'm getting at.

Because I have these strange reactions. Now this is one. I've had it in two forms.

The beginning of it was when I was only perhaps five years old. I don't think I was that old. Perhaps four years old.

A strange response in my spirit to these external stimuli of nature and weird things and beautiful things like that. They would touch me. And I can remember when I was only not more than four where we lived.

There was a glen. And we had cows. Of course, we were country people.

An old cherry. She was a big red cow. Wonderful.

And she used to come up, you know. And we would feed her burdock leaves through the fence. My little sister.

And we would feed her. And that was such a delight. Then in the evening a whippoorwill would come down and flush around the ground.

Never think of a whippoorwill singing in a tree. They never sing in a tree. A whippoorwill always sounds his sound in a hurl on the ground.

He'd go, and he'd hurl around. His quaint, plaintive sort of a sound. It's not a chirp.

It's not cheerful at all. It's almost weird. Whippoorwill.

Whippoorwill. And they'd hurl through their wings fluttering. And I remember he used to come and flutter there.

I didn't know how to ail me in the middle. I couldn't take it. I would go upstairs and crawl under my mother's bed and just weep and cry and weep.

It did something inside of me. And then Ma would come up and get me by the feet and pull me out, you know. How dear.

How dear. And she'd put me on her lap and try to tell me she was a good bird and everything. And I was just hurt.

Hurt. Hurt for a four-year-old kid. But I couldn't feel it yet.

Hurt. But what is that? Now there's some kind of a strange response in our makeup to certain phenomena way off out here that has administration. Ministry.

That haunts me yet. I can't hear a whippoorwill. I'm transported right away.

Just as we, that beat. Well, I'm sensitive to sounds like that bird calls and sounds and certain colors do certain things. So, even Mother would remember that.

She'd say, yes, I used to put you on. But Ma, it hurts so. But you see, you respond.

Now, for instance, here's another thing. Oh, this is all on the tapes. Isn't that terrible? No, I'm not going to talk about it.

I'll talk about it. Let's talk about the mountains. These things, they're so personal.

I hate them on tapes. Then they're straddled off here and there and yonder and all over creation. And it's really none of their business.

But I like to be happy with you. Can't I be happy and personal with you? Or do I have to be dragged out by the ear and thrown into the public? Well, I'm ailing anyway. Nothing.

Oh, shut them off. One time, it was at close of day. How long you see my day? Period.

It was at close of day. The sun had set and shadows soft along the woodlot lay. The liquid note so sweet, so clear, within my heart awoke a strange and haunting call.

No human voice e'er spoke. Where is the past from whence it came? Why could it thrill me so? Oh, lovely note, I hear you call from out the long. Why do you haunt my hungry heart and strangely stir me so?

Through all my life, whenever you call, I leap and want to go.

My sun has set past its zenith hour. The evening air is cool, calm. Long shadows rest behind my back.

I chant an evening song. I wonder when I have to go if I might once more hear a woodrush call from out the woods in notes of one thing I am very sure. Its echo I will hear deep down within my waiting heart and I shall know no fear.

Do you like that one? Yeah. Do you like that one? Probably gets a feeling of it, the mood of it. Yeah.

Well, now come back to this. Now, and I think June has something. Of course, he's gone.

He was our one, one type of analyst who believed in God, thanks to God. He was from a Christian family. His father was a preacher.

So he was brought up in that atmosphere. So we have these haunting things and they minister. Now we'll come back for a minute to this mountain.

Oh, we got off on a mountain this morning, didn't we? That's sweet. Oh, you're so good to me. You let me ramble along.

I want to get these things out of my system. I get so, so shut in. Do you know what I mean or don't you know? I have no one to let it out of.

Sometimes I feel like St. Francis. I talk it to the squirrels and the animals and the birds. I want it out.

I can see how he would do that. I really do. I really do.

It's all right. And God doesn't blame me at all. And he doesn't say I'm crazy.

No, no, no. Now come back. I see this mountain.

These lovely hills. That was his first primitive revelation. The psalmists have much to say about them.

Now let me help you with that one psalm that is such a favorite and this might spoil a picture that some of you already have but I'll only spoil it a little so that you'll get the fullness of your picture. The psalmist says, I will lift up mine eyes unto the hills from whence cometh my help. No, now that isn't what he said.

Oh, now you're going to spoil it? No, I'm going to enlarge it. I won't spoil it. I'll enlarge it.

You see, he is a Hebrew singer. He is a Hebrew singer. His message from the religious angle will be purely Hebraic.

His whole conception of God will be what? Monotheistic over against the polytheistic heathen who are about him. All of them around about him. All of these nations and groups of people and tribes had many gods.

Go to the foreign field and how many gods will you find? Just oodles of them. Gods for everything under the heavens. Not only objective, tangible things but every abstract thing.

There's a god to represent even our abstract thinking. There are thousands and thousands and thousands of gods. Every item that we have has a god to represent it.

Well, God had told these Hebrew people that their message to humanity would be that our God is one. Come to remember how it rings through the Old Testament through the prophets. Our God is one.

Jehovah is one. Now that's why it's very difficult to get a Jew to see that the Trinity. How many of you know that's the worst thing they have to fight with? They can't see that God could be God the Father, Son, and the Holy Spirit and say you have three gods.

No, we have one God with threefold manifestation. But how we all know that in essence he is one God but he has a threefold manifestation. Now that's what the psalmist had and he wants to declare to the heathen about him what his idea is.

They had gods of the hills and in India if you're here from India remember those hills in India you look up on a hill way up there there would be a little white shrine of some kind. They would climb up in a hill and erect a little shrine as a sacred point for the hill spirit to dwell in. Yes, they do that.

I've seen them in India many, many times. So when this psalmist comes down to sing that the heathen even could hear him he puts it in question form and in Hebrew it's a question and he says shall I lift up mine eyes unto the hills? From whence cometh my help? My help cometh from the God who made the heavens and the hills and the earth and all things. Isn't that bigger? Isn't that lovely? Oh, when I found that I said oh God, that's so good.

That's so good. That is so real. Shall I lift up mine eyes am I like the heathen who have a God up here in the hills? Shall I lift up mine eyes unto the hills? From whence cometh my strength? My strength doesn't come from the hills.

My inspiration may come from the hills but my strength comes from the God who made them. I get that. I love the ministry of the hills.

The ministry. All nature ministries to me profoundly. He says shall I lift up mine eyes unto the hills? From whence cometh my help? My help cometh from the Lord God creator of all hills and heavens and the earth which is so much bigger.

So when I sat here this morning I said isn't it strange we got all found in the hills and mountains how many have got anything anyway? We've rambled from creation all over to subconscious states and poetry and well this is a potpourri isn't it? But take it for what you can get out of it. That's why I say how many can see appreciate my reaction in trying to speak to groups of people? I think God is going to give me strength enough to get out anyway. I couldn't preach this to many people.

So that's the crap part. No. I have found God and I have found truth.

I found reality. And sometimes it upsets some of our little theories but I would rather give up a rag doll if I could get rid of it. Yes.

And so many are still playing with toys. I don't bother them I say it's a pretty toy. Now that doesn't mean I'm superior.

How many of you know that? That doesn't mean that at all. You grown persons how many are watching these two little youngsters play? Aren't they interesting? Now do you feel superior because you don't get down and play with them? No. Is it because you're so superior? No.

It's because you've grown. You don't feel superior. Well sometimes we grow a little past some of others that are still on a level.

That doesn't mean we're superior. The real reaction it humbles us. The nearer I get to God the lower I feel.

The closer I get to the wounded heart of Jesus the more I'm broken all to pieces and can't take anything. I don't feel like I want to run around I feel this way. No I feel this way.

I think that's a good reaction. Now our loving Lord take all this broken bread and we don't know what all we've been talking about everything that what we thought we would but we won't apologize. It's here.

We've broken it. May these precious lovely hearts receive some light illumination or even a deliverance from things that they might have had binding them. Set these spirits free by the power of thy truth for the truth will set us free.

Let the truth as it flows out every day here free them from any bondages artificial bindings set them free that they may move in a new larger field in thee. We trust thee for it Lord in Jesus name. God bless you.

Amen.

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