

Do Not Run Ahead of God

by John Follette

The sermon emphasizes the importance of waiting for God's guidance and understanding His ways rather than acting on our natural impulses.

Duration: 2:00:52

Scripture: Genesis 1:1, Exodus 20:12, John 2:1

Topics: "Waiting"

Description

In this sermon, the preacher reflects on the beauty of nature and the passing of time. He compares it to the fleeting nature of ships and the uncertainty of their journeys. The preacher emphasizes the need to focus on one's own spiritual journey rather than questioning the paths of others. He concludes by reminding the audience that Jesus is the ultimate source of sustenance and salvation, urging them to count on Him rather than their own limitations.

Transcript

Oh, to thee I sing, Lord, I am coming, Thou is my hope. Strange how so many of our songs have been prayer hymns during the meetings. Didn't seem to, we didn't purposely plan it that way, but some way the Spirit has led us to sing.

They're good, bring our thought, our need. So I'm glad we've been able to sing these prayer hymns, and as I've said so many times, let there be reality in all that we do. If it's a song, we'll sing it because it's real.

Much any more in our meetings for padding, for padding. And I would rather sing one hymn twelve times and have it with the Lord and in the Lord than twelve different hymns. So, if prayer too.

For the parched ground, where thirsty hearts are found. Bloods, sweep sin. Our loving Lord, we thank thee for the privilege of song.

Song has been immediate. And now that you've brought us in touch with thee, and our hearts are in touch with the things of God and the Spirit, we love the thought of music. Carry it out.

So we thank thee for the hymn. And therefore we delight to sit before thee. Some receive our little songs this evening.

Thou art clean. Make thyself known in our little needs and all that concern us. It's thy song.

It's thy purpose. It's thy plan. And so we thank thee, our Father, that thou art a heavenly Father, not a grave God.

Thou art God, creator and preserver of the universe. But thou art our heavenly Father. We are thy little children, redeemed through the blood of our elder brother, even the Lord Jesus, who has loved us and continues to love us.

And as we sit here tonight to perhaps look into thy word for something more, to instruct us or to inspire us or to help us, we pray that thou have thy way and bring the word which will be helpful to us. And we'll give thee the thanks and the praise, for we want it all to return back again to thee with our love and gratitude for Jesus' sake. Amen.

There seems to be no end, of course, to truth. And I don't know. Perhaps I've touched on some of these things before.

But as I say, I don't write out any messages, so I'm not guaranteed to tell exactly the same message this morning. And Bill said he heard me speak out. I didn't have an illustration or anything.

I just had verses. So I'm never guaranteed to tell with some illustration. We learn, finally, in our walk with the Lord, he uses certain laws and certain methods and techniques.

It isn't just a haphazard growing. But everything that God permits and brings into our heart and life, from his side, has an objective. It has a reason.

It has a meaning. Now, we have to learn how to interpret him and what makes so much friction with Christians, especially young Christians who have a desire to walk with the Lord and please him. They don't understand the ways.

Because if we understand the ways of God, how do we know we can interpret his dealings? Now, with Moses, it said, with the children of Israel, they saw his works. That is, they knew it was God. They saw the miracles.

They saw all this meaning, thank you. That was for them. The children of Israel saw the wonderful works of God.

Wonderful. To Moses, he showed his ways. That's quite different.

You can see some of the most wonderful doings of God and trace them even in the word and trace them in history without seeing the way of it. Well, if we could learn, as beginners even, to teach the beginner these simple things, you know, it would save so much trouble. They mean well, and not being taught or instructed to know how, they make a failure or a blunder, or this thing doesn't work right, and then, how do you know, they backslide, as we say.

That is, they lose their interest. They don't backslide and go to hell. But I mean, their interest ceases, and they're thrown back among themselves in a little disappointment.

It doesn't come out too clear, but how do you know it's a disappointment? Because the thing didn't function as they thought it might. Now, that's why, if you deal with younger Christians, young people, try to help them over that difficulty. Teach them how, as far as possible, to interpret the things of God.

Then be careful, another point in connection with that, not to interpret too much in the terms of our own natural disposition or desire or longing, because it's quite possible to have God speak to us or give us a word or intimate something to us, then in our natural, we take it. Now, how do you know? Interpret it and walk out under the power of it and find a disappointment, because we don't interpret it correctly. That's often in the leadings of the Lord.

He will give a dream or a vision or a message or a hope, and so many, many times, people receive it, and then they're so under the power of their own natural that they bring it down to their level and interpret it in their own terms. Now, that's in the Scriptures. You can find that in the Scriptures as well as you can find it in history.

It makes me think, just looking at you to understand this, of experience I had while I was in Rochester. God doesn't often speak to me through visions and dreams. I've had very few, but sometimes he does.

It was when Mrs. Bruce Allen was very ill with peritonitis, and was, well, she was really on her deathbed, and she was one of our workers in the work, Mrs. Work's daughter, and we were all very concerned. Of course, in that day, divine healing wasn't as popular as it is today. Pentecost wasn't as popular as it is today.

The truths that we stood for were not always so popular, and so if anyone was sick, we were so desirous to have them healed when we prayed for them, for the reflection. Well, here she was, desperately sick. Well, of course, we all prayed, everybody prayed, and we all prayed, and we prayed together as we met, and then we would pray in our rooms.

But, you know, I don't know, I suppose it must have been an intimation of the Spirit. I had no consciousness that she was going to get out of this. I just sensed all the time, her time has come, she wasn't so old, but how do you know God can take even young people? Because they fit in His plan and let them be.

Don't say, she or he is so young, why couldn't they stay? If they're in God's hand, they are safer with Him there than down here. A young life, don't question God, say, that's in God's hand. I can't see from His side, I'm looking from my side.

Well, then if I do, I'll be filled with consternation and wonder, sometimes doubt and sometimes fear. So I can't do a thing with it, but commit it into the hands of God and know that God cannot make a mistake. He just can't.

Well, here was this, I'll even say, I couldn't get any consciousness in my spirit that she was going to get out of this at all. Well, then I didn't want to say that. How do you know when you talk that, you're influencing somebody else who is trying to believe.

You have to be careful. So I kept quiet. Well, she got very, very bad.

Miss Sue came to me and said, they all thought perhaps I'd get something. Remember, they're always asking, see what Flett says, or see if the Lord spoke. That was terrible.

What's he say? Has he spoken? Well, I had this strange dream. And I couldn't say no. I said, well, I've had some kind of intimation.

I said, it was a dream. I didn't make it up, I'm sure. Well, now, what was it? Well, then I said, well, if I tell the dream, how many will be 14 varieties of interpretation? As I dreamed, remember, in the hall, that hallway, then you went upstairs, and Mrs. Baker's room over there, well, Dave and Dolly had that room.

Mine was opposite. And I dreamed, I came up the steps and turned there in that hall, and in the end of the hall, right by her door, oh, I saw the most beautiful light and flowers. Oh, just beautiful.

They were so fresh. And as I approached, this spirit, seemed like an angel, a messenger, came in the midst of it and pointed up and said, one more delivered. Well, now, when you're wanting a deliverance, how many would think you would, the angel had come to deliver? Well, you see, how many could see right away? So I knew inside what it was.

And Miss Duncan was so pleased. Oh, she says, flowers always mean life. The wonder of life.

And the angel says, deliverance. Well, how many of them wanted to interpret that right away? Well, I felt perfectly sick in my spirit, and I wanted to say, oh, Miss Sue, don't do that. But the desire of their heart governed their interpretation.

How many can see that? They just wait for the Holy Spirit to give an interpretation whether they liked it or not, but how many know it's so easy to get a leading when you want it? You can hear the Lord speak about anything if you hold on long enough. And you can get the Bible and get verses to prove most anything. You can prove most anything in the heavens in the Bible.

But you see, our natural disposition, and so a day or two she was gone. And what was it? It was God showing us, I thought, the flowers are what? The resurrection and life and beauty. And the message of his deliverance was, she was delivered from the tangle down here, this body of pain and illness, and she'd gone home.

So what I had in my heart, I wouldn't dare to tell them that. Well, then right away there's a blanket on them, and you don't want to thwart their faith. So sometimes, I wish the Lord didn't speak to us all this.

I told you the other day about John in the prison. But he wanted something. He wanted the word.

So he sends the messenger to Jesus. And what does he get? He wanted the deliverance, of course. So he says, you go and tell him what wonderful deliverance we're having up here.

And left him in jail. Well, sometimes I think, don't tease the Lord for something. He maybe has something he doesn't want to say.

But if you persist, he might say something. Well, then sometimes you're worse off by him speaking than if you've been stale. Now, you have to help young Christians who are just such sinners as that because they don't know.

Help them to see. We can't, you know, always interpret life or anything else from God's side with our natural disposition. Do you remember Jesus when he spoke to the Middles? He said, Beware of the leaven of the Pharisees.

What did they think? He was talking about bread. Do you remember? And, oh, we've taken no bread with us. Well, why? They were bread conscious.

And the needing of bread. And so that wonderful word was perfectly off-key in their idea of interpretation. And then he had to rebuke them.

He said, I'm not talking about bread. I'm talking about the Pharisaical spirit. Remember? And he had to rebuke them because they had the wrong interpretation on the thing.

And it's so easy to do that. Well, by and by, we learn things like that. Now, what I want to speak about a little while here tonight is the fact that in our desire to walk with the Lord or to please him or to be obedient, especially in obedience, our natural impulse very often runs ahead of what the Lord would have because it strikes us where we are living, in our natural.

And we take that word from him, and the first thing you know, we're trying to interpret it and make it to work under the power of our own thought. Not a bad thing at all, but of great assistance to the Lord, as we think. You'll see that all along.

Well, that was so common in the word and in history that when Paul was giving that wonderful message in 1 Corinthians 15th chapter on the resurrection and all of that, he was making them to see a difference between a natural realm and a supernatural spiritual realm, a natural body and a new spiritual body. Remember, all that whole chapter in there is the differences on these two planes, these two levels. Then he says it wasn't always so, and yet it has been.

He said in the first place, it was a natural man. And then the Savior, and then came Jesus, the new man, and all the spiritual consequences, but it was first the natural. So he made a statement in there as a principle, not merely to govern in the field of the resurrection, but a principle which we can carry with us in our daily living in relation to God.

Why did he say it's just stuck in there like a separate little word? That was not spiritual, which was first, but natural. But afterward, that which was spiritual. That was not spiritual, that was first, but natural.

Afterward, that which was spiritual. So he makes that as a principle. The first movement, the first urge, is usually a natural disposition, a natural urge.

So he says, that which was first was purely a natural urge. It was not spiritual. But afterward, after it's had its flame, and as I often say, it's exhaustion, how many know then the Lord comes in? How many, many, many times he'll do that.

He will let them exhaust themselves. And after nature, and the plans, and the arrangements which we make, assisting the Lord, too. Assisting the Lord.

How many of you can make a lot of natural machinery? And he just sits back, and he says, well, go on. And then after the whole thing has ended in a mess, he says, are you satisfied? Yes, he does. Then he comes forth with some deliverance which he has in his own way.

And now in history, I've taken some of these illustrations in the word of God to show you this principle. That at first, it is not spiritual, but natural. Afterward, that which is spiritual.

So if you want to take some notes and look these all up when you get home, I'm giving you outlines and little suggestions here. I'm not going to preach on them because it takes too long. But if you'd like to take our first one, it's right in Genesis, in the very beginning.

After Adam and Eve had failed, and they were conscious of their uncovering, they were conscious of their innocence sake, and all of that being stripped off of them through sin, it says they were conscious of being naked. Not a physical nakedness, we're not talking about that. It was a moral and spiritual nakedness, which had come upon them because of the consequences of sin.

Well, now they want that remedied and taken care of. And so instead of going back to God and saying, oh, we have made a mistake, we did wrong, we did what you told us not to do. He doesn't go by way of confession.

He starts out covering himself with his own invention. And what was it? They bleed. Now, that's the symbol of a natural process.

You can't remedy a spiritual trouble with a natural remedy. Now, he didn't know that. So he thought he would cover that spiritual lack, you see? That spiritual need of something from God to take care of.

He's trying it himself. And so God bless him. And so he makes these coverings, we say, of the leaves.

Now, that is man's natural desire for the hiding and for the covering. Well, God bless him. That isn't the thing that God can do to a woman at all.

But God doesn't have a flame. And after he does, God comes to him and begins to talk to him. Then do you remember what he did? He takes them down and it says he clothed them with the skins of the animals.

Now, how do you see this coming nearer to a spiritual thing that he's after? He said, those leaves are coming from the earth. If you're going to persist in making a covering from what nature provides, the earth is cursed. All nature, do you know, is under a curse.

Well, you can't get up anything out from under the thing that's cursed and make it a spiritual thing to receive, can you? No, you can't. You just can't do it. But how do you see that was their first flame? So, it was not a spiritual, lovely deliverance which came first, but a natural product of their own ingenuity, their own way of getting through.

And when God allows him to do this and he speaks to him, right there, conscious right away, this thing is all wrong. So it says he took the coverings, the skins of the little animals. How do you know that's the shedding of the blood? That's the first intimation we have of the shedding of the blood.

It was the blood that was shed from those little animals to make a covering. Well, that's the blood of Jesus being shed to make a covering of righteousness. And so he says, you can only be covered with the covering which I can give, which is a law of offerings.

And he starts right in the very beginning with a law. That was not spiritual, which was first, but natural. Afterward, that which is spiritual.

But God lets them all have their trial. Now we can spend an evening in there because I'd like to open that more to you, about this life, how we see a life at the beginning. And he takes the skins of the animals.

Now, what relation has the skin to that animal? It is the complete covering. How many know the skin holds everything that is in you? That's what he thinks. Well, how many know it? Every last thing that's in you is held in your skin.

You get that or don't you? So he says, I will give you something which is the most inclusive and all-covering possible. I'll give you the hide, the whole skin of this animal. How many get all of that? The completeness that there is in Christ.

And he says, that's the thing I can use for a cover. So if we want to go for an evening, we could have just a wonderful time, just for that first illustration. But I want to give you another one that's along that same line.

Now in Genesis, here is still another illustration of it. Genesis 15 and 4. An old one which we know so well. What was the first one? Oh, I forgot to give you that.

I'm sorry. The first one was Genesis 3 and 7. Now he's only gone a little ways in Genesis and we have him choosing his people. Abraham, the hope of Isaac, and then the Redeemer brought by way of Isaac.

And he's getting into focus. The whole historic picture to be projected out there. But it all comes back again to the beginning with Abraham.

Well, he's going to bring this through a type, a picture. And Abraham is to have this son, Isaac. And how do you know? It's prophesied.

He speaks to Abraham. He calls him his own. And how he brought him out of earth.

That's a great proposition for him. Yes, the nations of the world would be blessed. And he gives him a very strange and wonderful prophecy.

And he says, Sarah will conceive and you're going to bring forth this child. Now isn't that all right so far? Isn't that a divine arrangement? Isn't that a divine prophecy? Well, then you'd better let it come by a divine arrangement. Did Abraham? No, he did not.

Abraham couldn't wait for that. How he seemed conniving and arranging it by way of Hagar. And when you have Hagar, how do you know you'll get Nishnu on your hands? You'll sure get an Nishnu right away.

You can't help it. And so Abraham can't wait. So that was not spiritual, which was first, no.

What was it? A natural setup. And he got on his hands Nishnu. And Nishnu remains to be a tormentor of the spiritual thing that's going to come.

So you'd better not have any Nishnu. You had better wait. Because even if Ishmael comes and there is Isaac, who does finally come, how many know that Ishmael will perform first and beg the life out of him? And it says he tormented and teased and to Isaac.

But why? Well, Abraham had connived that. I call that almost his souvenir. Yes, all the whole Mohammedan group.

All the whole Mohammedan group are from that line. And look what they have now to torment Christianity. And that's the rest of it.

It's still going. And he said so. But you see, Abraham hasn't faith to stand still and see the salvation of God.

Because often to see the salvation of God, you have to stand still. He doesn't say, now help me out. He suggested it.

Abraham, I suppose, just stood around. They have on their heads. That was not spiritual, which was first. I think they're all put in there for us. God didn't allow these things to be. For our admonition we should be. Because they hold a very special line of teaching for us. So after Ishmael comes, he's just going to be a nuisance on my hands. He's a nuisance.

And even today, as Bill says, you go over abroad there in Africa and some of those places where the Mohammedans are, yes? We have a lot of Syrians now. They are all from the line of Ishmael. They're all his prophets.

Projecting themselves now for hundreds and hundreds and hundreds of years to be a nagger at the Christians. It's just Ishmael running around nagging Isaac. So we could go on with that one for the evening.

How many of you see you've got a good field and you've worked all your history in there? But I want you to see that. How very clear Abraham is. A lot of people think I don't believe in.

I believe in all those things with all my heart. But I'm so tired of the maneuverings of religious flesh that I just can't take much more of it. I just can't take it.

It is a natural religious effort. It's not born of the spirit. But it is a religious thing.

It's religious. Got a lot of religion in it. But it has no spiritual vitality.

Well then that clutters the whole campus, we say. The whole campus is filled with it. But you can't get too far.

Now we'll take up another one. This is homework you can develop. Ishmael and Isaac.

They're very interesting characters. Now we'll take another one. In Exodus.

Exodus 2 and 3. Now we have Moses coming out in the scene. Yes, Moses. And what is his destiny? To be a great deliverer, isn't it? Yes.

He's to be a great deliverer. Now we don't know at the time how much of that had been intimated to him. However, he has enough knowledge to know that those Jews in Egypt over whom he was ruling as an assistant there with Pharaoh on the throne.

He had enough knowledge to know that when they were abused and like that, they were his people. It says so. It says so.

Now how much he had intimation in his spirit that someday he would get them out of this mess. Because he had authority in the throne next to Pharaoh, the ruler. We don't know what was working in his mind to know these are my brethren.

If it says so, it says he went out one day and saw the Egyptians overpowering and lashing and making these poor Israelites work and slaves. And indignation rose up in poor Moses. Those were his people.

And it was the wrong thing to do. But now wait just a minute. How many know there are an awful lot of wrong things? That's none of our business to correct at all.

Now sit still. Well that's wrong. We all know dear, it's wrong.

Has God given you a special direction to go in and correct that? If not, you just let that alone till God takes care of it. And when he wants to use you, he'll let you know. Otherwise, keep your fingers out of that.

Now Moses, we don't know how much he knew. Only he did know that that was a wrong thing to do. And they were his brethren.

And of course with a natural reasoning, this horrible natural reasoning, that's wrong, I'll correct it. And so he just gets out there and slays that man. Justifies himself and says well that's wrong.

They're doing the wrong thing. Makes me think of poor Terry Nation with her hatchet breaking up everything she's trying to do. Well how are you going to break all the beer bottles? Save it for later.

But some people have to have these strange dramatic fashions. Slays this, and he's justified to know this is wrong. These are my people.

And that's a wrong thing to do. What is his reaction? He's got a dead man on his hands. Just like that Ishmael out there.

Well he's got a dead man on his hands. Well now what does that have to do with him? He's dead. He looks all around.

How many of a lot of people, wonder about that man who's going to defend you. Takes out a sword and cuts a man's ear off. What'd he have? He had an ear on there.

You always have something. Didn't he? Well how many know it didn't please the Lord at all. He had to say put the thing up now.

Now I've got to have a healing. I hope you won't blame me for wanting to stay home in the woods. Nothing suits me better than to be in it.

Instead of trying to defend every cause, and correct every issue, and set the world right. Well the Lord has been all these thousands of years getting it set right, and it's as crooked as it can be now. So what are you going to do? It takes all there is of me just to say stand still, and see the salvation of God.

But God you need help. That is a wrong situation. If I could get in there I'll get it right.

I'll kill the man. He's got no business doing that. And of course everybody says hey you've been with him.

What do you think? Half of those Negroes down there know what this thing is about. Not at all. But it's a riot spirit.

This is wrong. We're not going to be sent out anymore. I'm kidding.

Well that's the way out of the area. They are just brought to that. That won't help them any.

So he's got a dead man on his hands. What will he do with it? Well he's got to get it out of sight. But how do you know somebody didn't see him? Some Presbyterian or somebody else I don't know.

He's got to do something. A Presbyterian has seen something. How do we know they're going to tell us? How do we know they're standing around waiting for a while? So we put it out of sight.

But he's been seen. And then he says go tell it to Pharaoh. How does Pharaoh feel about it? It would have killed him.

It says so. It would have killed him. Put him out of the way.

So what does poor Moses have to do? Leave. For all those years on the backside of the desert to get something quiet. It takes time to do that.

The quietness of the desert. Way off there. And finally the guards.

I have a way to take it. Now Moses I know that you wanted to help. Do you know Moses I saw you kill a Judean? Not just killing him.

Killing one. And I'll make you a great deliverer to David. How many of you see that was not spiritual at first.

It was natural. Afterwards that which was spiritual. Do you get your principle? Now that's all to the word of God.

And it's all the time about us. All the time about us. That's a little principle.

It's just like in mathematics. If you don't obey the rule and have two times two make four and keep it there. But if you go and prove on it and say two times two make five that's better than four.

That's more than four. Two times two makes five. That's so much better.

Plus five is bigger than four. We'll get farther. How many of you know what I mean? Yes you do.

Yes you will because you can't improve on that. That's a fact. Now that's the way it is with these things of God.

It's not as a rule that we wait until the thing is born of the spirit. Nature is too anxious. It's too concerned.

It wants to help. It wants to get in there. No, we're too stupid.

My thoughts are not your thoughts. My ways are not your ways. As high as heaven is above the earth.

So far are my thoughts and my ways from yours. And we say yes Lord. Wonderful.

And by the end of the week we're mixed up in something. Within a week. Within a week.

Because that's the way we're made. How many times God has to reduce us to, as it were, absurdity and a confusion before we seem to ever learn a thing. He says no.

That's a natural way out. I have my way but if you don't want to learn it this way learn it the hard way. But I'll stand by and I'll direct you and help you.

So in Genesis and Exodus we found where there was a display of a natural order. Here is one in the New Testament. We have a couple of New Testament.

Here's one that I like in the New Testament. I want us to look at it. It's in John 2 at the marriage in Cana.

Second chapter of John. This wonderful wedding feast. As I read it I want to point out some things I wonder if you had noticed before.

I hadn't until the Lord made me see it. And the third day there was a marriage in Cana of Galilee. The first, as we say, shot out of the gun.

The very first thing is, and the mother of Jesus was there. Where is Jesus in the picture? Where is the disciple then? But the mother of Jesus was there. How do you see that? She's presented first because she's going to be one of the main actors in the drama.

This is a little drama. It's a little drama. It's a little drama.

And it has actors with conversation. And here's something you must learn. Now you'll have to learn it.

Whenever there's a drama in the word in which we find actors speaking way every word, it looks like a casual conversation. In the word of God there's nothing casual or accidental. It's all laid out with most particular care.

When you find people speaking in the word of God, always stop. Why? Because when the Holy Spirit records that, he records all the trappings and the color of the scene. And he purposely puts things in the picture to make it a drama.

Just like a little theater would be a drama. And he has the wings of your stage. He has some coming in and going out from the wings in this drama.

Then in the drama he makes the people say different things and he puts the words into the mouths of these people. And there's a reason why they are presented. Now we'll find out a little later why in the world is Mary presented, the first character, the wedding feast that came.

And Mary, the mother of Jesus, was there. Well, was there anybody else there? Wasn't Jesus there? Doesn't Jesus perform a miracle? But Mary's the first one mentioned. And Mary, the mother of Jesus, was there.

Then it says, And both Jesus was called and his disciples to the marriage. Now this is a beautiful social time and he blesses it. Lord, Jesus hasn't anything harsh against us in our everyday social intercourse in life.

That's the way he lived. He wasn't so busy down here in the world that he couldn't go to a little festive afternoon with some friends where there was a marriage. I'm glad he could, aren't you? How many are glad he could do that? I'm glad he could do that.

That's why I get along so well. He wasn't so concerned. No, he said, a wedding feast? Yes, I'd like to go.

So kind to invite us. But Mary's there. It was a casual sort of arrangement.

But don't you worry, every bit of the conversation involved in the Lord's purpose. It wasn't an accident that the wine ran out. No accident of ours.

It's the most casual thing. And when they wanted wine, the hostess came in and said, Whose feast is this? Didn't Mary set up this feast? She's a guest. What in the world has a guest got to do with the wine runs out? How many know she's clean out of order to begin with as far as etiquette goes? She doesn't even have good manners.

But you know this agitated thing in Mary is already working. Do you know what it is? She's going to take every advantage that she can along the way of Jesus to get him recognized as a Messiah and her name cleared. Now, how many know that or don't you know that? And she's going to try it.

She's suffered long enough with this thing. And she's embraced the hope that Jesus, this wonderful Messiah, her son, is truly the Messiah. Well, the tradition that was common among the Jews at that time was, it's a common tradition, you read it in General History, that the Jews believed that when the Messiah would come, by some strange, miraculous doing, he would prove himself as a sign.

How many know the Jews demanded a sign? He would have a sign of some kind which would give them confidence to embrace him and invite him and believe in him. And so, every little while, that's a temptation. How many know it was a temptation the devil made for him, too? Why, he said, come, appear on the temple.

You jump off, and I'll give you a scripture verse for it, too. God will give his angels charge over thee that you dash not your foot against his throne. It's in the Bible.

How many see the devil knows the Bible, too? How many know the devil is quoting scriptures a lot? Sure he has. So he says, jump off. Why? To satisfy a traditional expectation.

And he says, that will win their confidence, and you can prove your identity as the Messiah, and get right through. How many see the worst of the devil right in the presence? How wonderful is that? That was nothing but the power of the enemy. Well, you know, the devil quotes some good scripture.

Why, the devil can quote scripture as good as a lot of Christians can because he knows it better than some Christians. And so he uses that as a snare. He says, here's your scripture verse.

Don't you believe in the Bible? Don't you believe God is able? Yes. How many of you have heard that old story? Isn't God able? Do you believe what God says is true? Yes. Well, then jump.

How many of you know we find a lot of folks down at the bottom, what needs you to do? Said God was able to do everything. Well, they can't, sir. Getting back again to God where they belong.

How many of you know that I'm not a heretic? I'm not a fanatic? You don't have to become a fanatic. The letter to Bibles is one of the main things it shows. So it says here, it's not Mary's business, but she's got it in her heart that as soon as possible, she's going to prove that this son that she's been shouting all this time is the Messiah, vindicate him, and clear her too.

And wouldn't it be wonderful? So she tries it, right? This is the occasion. This is where she's going to try it. She's not the hostess.

It's none of her business about the wine. But how many of you know she knows he can do some things? Sure. He's just come up from the Jordan, filled with the power and all this, and they know that too.

Now that you've got the power, the power, the pentacles, the power, show it to us. Come on, show it to us. Show it to us.

Do you believe in it? Well, if you believe in it, demonstrate it. Well, we don't have to just go around demonstrating things like that. We're not called to do that.

God will give enough demonstration. And when they wanted wine, the mother of Jesus said unto them, they have no wine. Do you know there was a little connection of understanding between the mother and the son? Surely.

Don't you think they ever spoke about anything? No. Well, this is the psychological moment. It has arrived.

Son, wine. How many know all that secret commotion? Sure. This is real, doesn't it? They have no wine.

Jesus saith unto her, not mother. How many know he? This is a little drama now. Do you get all your words in it or don't you? He can't say mother.

Because in this little drama, in this picture, he's illustrating something far different from the fact that she is the mother and he is the son. That's not his theme here at all. If you go to the next play, you'll find that in another drama, but not this one.

So he says, woman, what have I to do with thee? Thine hour hath not yet come. Now do you know that they do together what that hour meant? Can't you see that? Certainly. Certainly.

He knew very well that she was going to bring an abortion there, an artificial birth of some kind, and produce something that was not God's thought. Now, here are your two levels. Your level of the spirit and the level of the natural.

Now here's another little law. Whatsoever is born of the spirit by way of a promise or a vision or a hope or something yet to come, if it is birthed in the spirit, it can only be accomplished by the same spirit that gave it its birth. You get me or don't you? It cannot be executed by any artificial arrangement nor by a thing which is natural.

But how do you know the natural will push itself up first and has to be rebuilt and thrown back then the spirit moves. Now, here you have your two levels. Jesus lived in the spirit.

He was always moving and directing everything from a spiritual level with the word of God, the purpose of God, the plan of God, the will of God. To him it was always in the realm of spirit. What is Mary trying to do? Bring a thing which has its origin in the spirit down to the level of the natural or flesh and make it work.

Come here, we'll work it out. Mine hour hath not yet come. What does he mean? Mary represents flesh or the natural order and that's why she's called woman rather than mother.

There are times when it will be mother and that's all right. But at this occasion she's playing the part of nature and he's in the spirit and he says what have I in the spirit with a spiritual conception and a wonderful spiritual program planned in the eternal with God the Father how can this thing be reduced to a flesh level and be executed? It can't. So he says flesh, woman, flesh what have I to do with thee? You can't bring my hour.

I have an hour but it hasn't come nor will it come in this fashion. Now when he's in the shadow of Calvary do you remember what he did say? Now hath mine. Now.

Well when was it? When his vindication and the whole conservation of his visit would be on Calvary then he says now hath mine hour come and all that you want flesh, that mother's heart that's so wanted and deliverance and vindication and all that he says no it can't come by way of me. It has to come by a plan that was made before the foundations of the world. My hour was planned in the eternity wasn't it? The lamb was slain how? Before the foundations of the world and this wonderful Christ knowing himself to be the lamb how many know he was and that says flesh, nature, woman what have I to you to do with you as a medium to bring this through it never will be it can't come this way but I do have an hour and it's coming and the way will be how? By the spirit who planned it didn't the spirit plan the arrangement? How many know the Holy Spirit will have to carry it out? No flesh can carry it out.

So how many get your story again? So when he deals with it I think it's a this is a picture to repeat the story of Nipidemus going to the Lord at night do you see it again? The two realms there are two realms and both stories have exactly the same idea this man went to Jesus by night and of course we said the other day the question is not recorded what he asked we only know that it must have been about the kingdom because he answered by the way of the kingdom the very answer Jesus gave he said the kingdom of God is thus and thus and thus and so and you're entered by a new birth and all this the question revolved about about the kingdom and not salvation he didn't ask him a thing about that so what did Jesus say right away?

Two realms realm of flesh and you're born of the flesh realm of spirit and you're born of the spirit you may get it now he was trying to introduce him to this wonderful fact that we are creatures of two worlds we were made to be creatures of two worlds everything in us is made and designed for that the very fact that we are created as we are with these capacities and strange things of God how many know that is a sign from God that we are creatures of two worlds it's not just like an animal bound under the laws of his creation here and ends oh no, we are born here but how many know we go on to another so he says to her woman that is flesh laws of nature nature what have I to do with thee mine hour is not yet come his mother saith unto the servants whatsoever he saith unto you do it how do

you see her collapse? do you see her collapse? oh I think it's beautiful that she could succumb to that that she could let go of her thought poor dear Mary well hadn't it been prophesied that she would suffer and a sword would pierce her oh it pierced her many times the sword, the spirit, the truth the word that had to pierce through the natural mother heart of Mary which was a lovely I like her the humility on her part to acquiesce do you know I don't think when they got home she told the singer oh you know what I mean I don't think so if it had been pierced and had been prophesied as being pierced and suffering I think she has taken it as part of the great concept but in this little drama how many can see everything is in order why is Mary, she's flesh how many see she appears first I

mean it's mentioned right away it's funny how that happens it is an accident I know it's not an accident cause when Doug gave me this thing I could see right away oh I said I could see it all Mary is in evidence Mary suffered and Mary was present how many know flesh had to come out first to be reddening time how many see Mary is the last one passing out of the picture she's found her place that was excellent now how many see the conversation how does it have those words those words, those very words the words can't say mother he has to say woman what does he say mine hour he has to say that because it is a prophetic thing which has it's answer a calibrate then he can say now it's mine hour how many see all that

arrangement you know another lovely story to read sometime and weigh every

word this is the one I've written up now for some kind of publication I don't know when the Damascus Emmaus road when the two disheartened and disappointed disciples made their escape from Jerusalem the scene of their defeat and wished an escape mechanism to ride out on it became Emmaus and so they started out for Emmaus and then how the Lord overtakes them read that again and look at their conversation I never saw anything so clever and aware of it that's when the Holy Spirit began to talk to me about that he said now look at that now look at that answer look at the answer why does it have to be like that it has to be it has to be because there is another drama it's a real drama with actors in it and all the color trappings because you see God is an artist he's a poet he's a playwright

he is really he makes all these things to spell things for us but we must be careful in our reading of it now what was that now another one I have a question does Christ addressing his mother as woman indicate his recognition of the flesh in her by asking that question he does it to show she is a type of flesh that's what I'm talking about that's what I'm trying to get at he is putting her in her place of course she was a natural woman had natural reactions the same as we do but it wasn't an ugly term especially of rebuke because the word there means a tender word for a woman gentle, it's a gentle term woman, but it's the same time he is bringing her to know represents the flesh the natural it doesn't have to be bad flesh how many know that was quite commendable kindness when gone awry

can be most cruel I didn't know what I wrote when I wrote that kindness when awry it starts out as a kindness gone awry then how do you know it backfires and becomes worse otherwise you see there was one other one in John 6 and 5 it's where the miracle of the feeding says what shall we do, do you remember who came to the rescue right away the disciples with an answer they said well to do not only this couple little fish and so much bread how many know that was nature and it's a very natural thing and he waited knowing what he would do himself and how many know he waited knowing what he would do himself and so nature gets out and performs and says what can we do we're bankrupt the crowd is too big only got this little supply how many see limitation consciousness limitation conscious well

when he gets them limitation conscious he can deal with it I've often said whenever you count your limitations always count the lord in your limitations of you're asking so I can't speak, I can't pray oh you're a missus can't or miss can't you know all that, I can't, I can't I'm looking at me I don't know, I'm just conscious that I'm so I'm a whole row from heaven to count your three little low is I might find something in here, how many got some things to work on tonight and nobody have class again but for your homework in the days to come now look, now don't make another mistake don't start trying I say lord I can't go any farther so that isn't hope don't try to stretch a thing inner that's interesting and it's rather nice I don't know maybe Frank were you there when we had blessed hay

and I thought I had a little message on my heart and I sat on the platform and down at the altar they had hay strewn out to me loud you see they didn't have carpets and rugs but they had hay and here was this hay all spread out and they were singing their hymns and I was just ready for me to get up to speak and what I had been thinking as I sat there was I thought oh you know what a hay field would look like so I let that go on and I was having my own little camp it was time for me to speak this is my text for the evening God gave me a message didn't he just let me pour the word out hay really is has it always just been hay how many know that hay has a terrific that is Rome oh I went on just yards it was just pouring out you know and we had a good order call about that we picked up that

hay well the next morning the camp meeting was over I went over to the tabernacle to pray and wasn't anyone there on the hay as I pressed it back full of hay and I pushed the envelope and of course when I unpacked I looked in the back I had just forgotten it then David Carlson and he wrote to me he said can't you write a little article and I went to pull his drawer out and I fell over his envelope with hay in it so I said Lord I sat down and I wrote this poem in just no time at all you know how it went you're right I'll read it to you I addressed it I had a little conversation with it I laid it on my desk oh blessed hay all broken marred and crushed what happy memories must haunt thee now do humming bees still move in eager quest for sweetness hidden in thy clover heart do happy birds

still swing in lowly sweep close to thy breast upturning to the sun and do the fleeting clouds still bless with rain thy thirsty form stretch naked neath the sky and even tide when twilight spins her veil of loveliness do gentle dews distill oh blessed hay what memories are thine today I see thee stretched upon the ground all dry and broken neath the seeker's feet the hungry hearts kneel upon thee now it is not that they seek not thee not thee how sweet thy willingness to have it so it is not theirs to know thy life or heart what care have they for what thou mightst have been or what thy heart may hold for days to come they only seek a place to rest their knees and cruel earth is hard to seeking hearts then let them kneel or rest their weary forms upon thy broken beauty once so dear sweet

waving grass in summer sun-kissed field though blessed with all that nature may provide is never hay till cut and wholly dried oh blessed hay how sweet is thy love the hungry soul may kneel upon thee hard may mar thy form and press thee to the dust but you are helping them to God just now it matters not what form our service takes just be the thing the master may desire yes hay upon a tabernacle floor how do you get the line so I wrote that poem and then I wrote comments with it and sent it and of course they used it and I think they put it in the evangel one time I think it came out in the evangel with the poem but how many see the truth of it no that's the verse I cut out of the paper and pasted in the back and so there was that one how it came but I've always enjoyed it because it was

so sweet in the spirit it was so rich and so sort of original sitting there two minutes before I got up and had no idea what was in my head yes I have some of it written now I don't know what other one shall appear appears in broken bread but I'll read it in case you haven't had that book it came to me when the lord was showing that in order to bring us more perfectly into the spirit and to a consciousness of spiritual realities he has to as it were strike us in our natural dumb in all these relations of sense and feel there's a stroke upon us it is called the stroke of god false at this point but it's the stroke of god in the book and in that book you'll find a whole article concerning it how god lays his hand upon us to silence these activities which are god given and are blessed and

are good in their field but become great hindrances in the spirit it's good to see but how do you know when the spirit thinks he doesn't want us to see if we should see we would be terrified and possibly fail it's wonderful to hear it's wonderful to hear the things of god but there are times when he doesn't want us to hear because if we did it would probably stumble us so I wrote this one to encourage our hearts struck dumb by god how cruel seem the words and yet thrice blessed the heart where falls the blow a life transformed is his who suffers thus for it is given only such to know the rapture of the mighty wing which elevate the soul to realms above where pain is sweet and wounds give only joy his soul is charmed a captive held by love no more to trace the path by signs he sees be they

beneath the noon day sun most clear or dim because at dusk the shadows fall for blinded thus by god he knows no fear his eyes are closed and yet his vision fills with things celestial in transcendent light the glory

of the unseen world is his whom god makes blind to earth fair day or night his ears are deaf no longer does he hear earth voices calling him from every side it matters not how sweet and clear they be or rough with threats he does not turn aside to every sound made deaf that he might hear the music of the infinite and know the harmonies of god for such are his whom god makes deaf to voices here below struck dumb no longer is there gift of song a silence fills his soul serene and deep the music of his lips is wasted breath in place of song it is given him to weep his trembling

lips are mute and yet they speak healed now to sing because they kissed god's rod the song must live since it is born from death thrice blessed indeed the man struck dumb by god I must read that one my kitchen ought to be here because I wrote that down in the cottage down at what was it Santa Monica I don't mean where his cottage is I mean 35, 40 years ago his father and mother had old Bethel was on there to stay all summer well the sea is good I like to look at it I like to look at it now I want to get away from it you see it was born where the rain sky and the hills and the mountains in mood and in color but that restless sea gas and then it recedes and goes way back and you want to save it and someone says always save the wheat that was plenty I've gotten now I'm not to say of mercy so

that's how he gave me this report I did not ask to sail this sea so broad and deep whose restless waves forever rise and fall and know no peace but murmur even in their sleep the answer to some dim at times it bears its bosom to the morning light and ravishes itself in wealth of gold and seems to seek the embrace of the morning month and yearns to keep such strength within its hold again when o'er its deepest storm sweeps fierce and wild is all the booming and the high tossed wave resistance to the storm or is it like a child so helpless that it has no strength to say I cannot trace its moods its temper or its life enough to know its stretches far and wide to me an unsolved mystery of peace and strife and I must sail an unknown path while there betide the tiny boat in which I sail is very

frail no other sailor knows its shallow bar I must not look upon its worn and tattered sail but bravely man it while I sing through all the dark this little craft is but a wreck I found it so I see its caving hold and know its bending bow I've walked its creaking deck and viewed its beams below but I must sing while waves dash high against its prow ships come and go some laden with most costly gifts while others seem like dream ships frail and fair with perfect mast and full-blown sails where sunlight sifts and passing one hears music in the air I tried to clear my deck of phantoms who would seek to taste these well-worn planks and question me what broke this vessel so and made it leak and wither go these ships and quince this strange deep sea so frail my ship it cannot bear their weight

long self-pity soon would join and sink us low so I must clear my deck and lift my song I must not ask why ships may come or go the envoy if sweeter music may be made through tattered sails and ships be helped though stronger they may be lift high your song oh heart of mine you must not fail though wrecked you have a voyage to make upon this sea Do you get it?

Do you get it? Yes? Okay. That's in here too. What is that? That kind of made me think and you start to think.

Sixty-one. This is good for some young people. I was younger when I wrote this.

Oh. I was younger. This is good for young people.

To help them because of their vision. You know. How many know to youth the green hills are always green? How many of you know that? Don't have this illusion of too abruptly because some have to

traverse those hills a long time to get out of the sagebrush that they found there instead of the green pasture.

But when they look the hills are always green. Well, that's the hope of youth. It's lovely.

I like to hear them come to me saying, over there. I say, yes. I've gone over a few hills that I've found the sagebrush up there.

How many know it's picturesque in the distance? Yes. And so how many know they want to venture all over? The venture spirit of youth. It's good.

It's wholesome. It belongs to them. But be there to help them.

Because how many know something's going to be disillusioned? Well, then be there to comfort them, help them. When they come with their heart all busted and broken down and everything, they say, I thought it was going to be. I know you did, dear.

But it isn't, is it? No. What will I do? Well, don't die. You aren't going to die.

And that helps them through. But the shock, you see, is so terrific. They are trying to make an escape.

And everybody wants to make an escape. How many know you have to come home and learn who you are and learn to live with yourself? You just have to. You've got to learn.

Because you're going to be stuck with this thing as long as you live. So that's where God came. This restless heart that was pushing out into every avenue, over every place it possibly could to get its escape.

I did it in art. I did it in music. I did it in study.

I did it in every field possible. I was just something got me this way. Where am I going? What is it all about? And I just, you know how you push out.

Oh, restless heart of mine, thou restless one, past finding out for all thy ways. At times thou cheer'st me with songs from fields I trod in other days. What distant region dost thou know from whence so often thou hast come, all trembling with the mystery of songs whose beauty strike me down? And whither dost thou go in quest of minor notes that fill with pain? Dim, haunting tones I almost fear.

I dread and long to hear again. Do you know that? Even though you know they're haunting, that strange thing in you, that would have it over again. It's a strange thing, you do it.

Yes, you do. It's innocent. What tidings would you have for me of joys that flee and hopes that yearn? Such painful lessons are thy love.

So costly is thy toll to learn. No warning dost thou seem to heed. Alone and restless spirit thou in fruitless quest in realms afar with no regard for wish or vow.

O foolish heart, someday, someday the freedom thou dost now enjoy will prove but prison bars of iron Thy zeal doth but thy peace destroy. How long, how long as I will find the distant islands are not real but phantoms calling thee afar their only thought thy peace to steal. I wait on yesterhill.

I know that thou will come again to find me waiting patiently my windblown spirit drenched with rain. O do not keep me waiting long. Come, climb the hill and rest with me together.

Let us share our love and find at home our liberty. How many of you got it? Shall I read one more? I don't know what it's going to be. Restless heart.

It starts off alone. It starts off alone. I don't know.

Here's one about a little boy. No. His dog didn't die.

This is what I call discovery in the life of a little boy. This is very human but I want you to get it. This little boy had gone with his parents and discovered something that he never knew before.

He saw some deaf and dumb people and he thought that was the most amazing thing that they could do all like that and could talk. That just thrilled him. Never heard such a thing as that.

But he made the discovery a couple days after when he was walking down the road and got by these trees. I'm sure I know that trees can talk although they never run or walk for there are some that I have seen that turn and bend and even lean together like old women do when one has found some gossip new. Now deaf and dumb folks talk I know by making finger signs just so and trees can talk that very way.

I stopped and watched them most all day. Their slender hands they gently swayed and folded still. I think they prayed.

Their finger twigs then made such signs it was hard to follow out their lines they talked so fast their fingers flew when happy singing breezes flew. At times I understood quite well but I shall never never tell just what the trees told me that day with words like ours tis hard to say but trees can talk if we could hear but you must listen right in here. Yes.

Yes. I know that's where you listen. And that little boy was a poet and he didn't know it.

He knew that what the leaves told him that he couldn't exactly say but he knew inside of him. Oh dear dear. Children are amazing and wonderful.

What's it about Andy? About winter? Well here's the autumn of my heart. Yes. Well now, this we will have to learn because this is what I walked one day in summer through the fields sweet.

The sun-kissed buds had broken all their seals and greens upon the breeze. The little brook sang rippling on his way and mirrored off the blueness of the sky. The feathered choirs were pouring forth a lay overhead were floating canopies hung high.

The mountains in the distance bathed in light a campus made where shadows came to play. The rocks, the hills, the meadows all in sight bespoke a bright a happy summer day. I walked again in autumn but all the change that nature there had wrought.

No blossoms now instead a glorious yield of fruitage rare where I had flowers soft. And there I found in every fruit again the tender kisses of the summer sun the gentle wind and in the summer rain and in the air song summer birds had sung. The autumn of my heart I know has come for where I found sweet flowers every day where the little songbirds ever sung the fields are bare songsters flown away.

My heart was filled with sorrow and with pain as eagerly I looked for summer sun to find that all my searching was in vain for now the autumn of my heart had come. Afresh my heart goes out in earnest quest but now instead of flowers fruit I see. And though the frost be keen I know tis best for truly ripe and sweet the fruit will be.

I will not grieve since God my heart can see but humbly look with joy nor no fear to choose so choice the fruit the spirit bears in me. Thank God the autumn of my heart has come. How you can tell? Aren't you glad for an autumn? Or do you just want to hear the birds sing all the time? Now I was wondering Here's Twilight Hour.

Would you like that? This is Twilight Hour. You see we have the early morning and we have our day then we have evening time and we have a twilight period. How filled with worship is the morning hour which brings a holy hush o'er all the earth when early dawn comes trailing o'er the hills and fainting night gives to the day its birth.

When still the morning stars together sing nor fail as lamps of heaven to give their light the heart is awed in silence and in faith awaits earth's freedom from the shades of night. The morning comes and hastens on to noon the days crowded full of work and song desires morning held in buds of hope bloom brightly neath the sun the road along. The air is full of singing and there's joy in service for the heart scarce feels the weight of burdens bravely borne since there is strength so bright the day the hour seems never late.

But here we know the shades of night come on and drop their silent curtains over all. The world which hitherto I knew so well has vanished quite and gone beyond my call the velvet sky is hung with quivering stars the beauty of the night defies all our mystic silence lives and breathes in all and finds response within my seeking heart.

The early dawn which gave us vision clear and taught our hearts to worship in its hush brought needed portions to our hungry hearts and girded us to meet the throng and rush the happy hours of the day have also served like gold their wealth of privilege have been and now the friendly shadows of the night would rest us as they gently fold us in but it is not the morning, noon or night which prompts my heart to sing to you this way it is the hour of dusky loveliness which steals upon us at the end of day so changed is the light so faint and dim the heart is hushed and charmed in mystic power rare beauty lurks in shadows everywhere it is of this I sing the twilight hour a beauty haunts the handiwork of God the rocks and trees so motionless and still the long gray reaches of the restless sea the cool dark wandering wind from off the hill, the pungent smell of earth where men have ploughed, the paling light of sunset fading gray the forest reaching out its countless arms there's beauty here not found in light of day a beauty born of mystery pervades, distinctness is not known I do not trace in angles and in lines such loveliness to see will rob it of its hidden grace the dipping bath, a shadow not on wings which only for a moment may be seen suggests some moment which my heart has known now likewise lost with darkness in between the purple hills, fast fading into night like giants stretch their length across the west while house lights gleaming faintly from their sides make friendly signs which tell of home and rest like slowly moving shadows in the gloom half seen, the weary men are homeward bound the patient cattle plod along the lane it is the homing hour when rest is found unseen the little birds in branches dark have found a resting place so cool and still while from the dusky thicket in the glen there comes the lonesome call of whippoorwill the heart is strangely moved by loneliness and sickens at the thought of finite things it hungers for the incurrent and life which immortality alone the little world in which I spent the day will of the wisp is proving now to be what seems so firm and strong neath noonday sun even while I look now melts and fades away I do not

find my heart grieved by the loss to have it back, my heart, no cry will give a secret joy is found in losing all for this is not the world I try to look beyond the purple gloom the darkening sky and would no answer give how little is the life my body knows how infinite the one in whom I live the hills are dark and in the silent sky the evening star comes out, its gleaming light then for a moment darkness fills the air and twilight hour is lost in still how you find the echo in your heart I want you to if you're blessed with that I'm blessed, I'm blessed because I love to read I could read all night I don't know why, I just love it I love to read don't you know it? how many get something when you read?

I like to read it because that's the way I feel, I'm letting out my feelings every time I read, I'm released every time I read, I'm released something in me it just releases me that's all, to read what is this you wanted? your recent christmas poem how near is God? oh this was my christmas poem for this year well this one came to me when I was smitten with the idea of the incarnation of God projecting himself from the infinite down to time and into our hearts and life oh haste with thee to the manger let us see how near God has come lest we be shocked by his glory and his majesty strike us dumb he veils his infinite nature his splendor none living can see in form of a human being, only thus can humans, our God the eternal being, the effulgence of deity is resting in a manger crib, a little bay, the love of God is fast thinking and again, no word can explain how close he came to show us this until on a truth, our human thinking is too cramped our hearts would be flooded with fear, were it not that he indwells us and comes to us thus, oh so near precious Lord we thank thee that you've given us these things our hearts personally have been blessed by your touch, you've healed us sometimes and soothed us and quieted our restless tormented spirit and now when we like to share what thou has given to help us with others, grant that it shall be a help to them their hearts and their minds and their thoughts shall be straightened out, shall be encouraged, shall be soothed shall be comforted, shall be strengthened, we thank thee for this day thy presence as we go to our rooms, give us rest and quiet and if it be thy good pleasure we may see a new day with thee for Jesus' sake amen God bless you

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