

Something Is Wrong - Part 02 of 05

by Richard Owen Roberts

The sermon explores the importance of understanding God's ways and the inadequacy of human solutions to spiritual problems.

Duration: 2:00:52

Scripture: Genesis 1:1-2, Exodus 20:12, Matthew 6:33, Luke 24:13-35, John 2:1-11

Topics: "Church Problems"

Description

In this sermon, the speaker emphasizes the importance of learning and understanding God's ways rather than relying on our own natural instincts. He highlights the tendency of humans to mix up God's teachings with their own thoughts and ways. The speaker uses the example of God providing Adam and Eve with the skin of an animal as a covering, symbolizing the completeness found in Christ. The sermon also references various biblical passages, including Genesis 15:4 and John 2, to illustrate the importance of recognizing and following God's ways.

Transcript

. strange how so many of our songs have been prayer hymns 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 our need upon our hearts to bring so in fact 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. So much anymore in our meetings, they lose hymns and things like that for padding.

It's a padding. And I would rather sing one hymn twelve times, and have it with the Lord and in the Lord, rather than twelve different hymns, and none of them hit the spot. So if I think we move with the Lord prayer too for the parched ground where thirsty hearts are found our loving Lord, we thank Thee for the privilege of song and now that You've brought us in touch are in touch with the things of God in the Spirit we love the thought of music and therefore we delight to sit before Thee some little songs Thou art pleased in our little needs and all that concern us it's Thy thought, it's Thy purpose, it's Thy plan and so we thank Thee, our Father, that Thou art our Heavenly Father, not a great God You are God, Creator, 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 will 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 gratitude for Jesus' sake Amen.

There seems to be no end, of course, to truth and . . . I . . . 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 thing. Here was this message this morning and Bill said eternity said today was what I said then I . . . I didn't have an illustration or a thing I just had verses so I'm never guaranteed to tell the same thing twice. We learn, finally, in our walk with the Lord of our growing and of our certain methods and techniques.

It isn't just a haphazard growing but every . . . 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 interpret His doings 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 of God 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 ha, 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 that's how 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 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 meetings 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 that 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 find it in history makes me think you've understand it 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 and it was when Mrs. Bruce Allen was very ill with peritonitis

she had and was well, she was really on her deathbed and she was one of our workers and the work Mrs. Work's daughter and we were all very concerned of course and 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 as anyone was sick we were so desirous to have them healed when we prayed for them for the reflection and 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 now 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 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 Ollie 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

I mean when you talk that you're influencing somebody else who's 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 did something remember they're always asking me to see what Fletch says or see if Laura spoke . . . that was terrible what's he saying has he spoken well I had this strange dream and I couldn't say no

I said well I I've had some kind of intimations I said it wasn't 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 fourteen varieties of interpretation and as I dreamed . . . remember in the hall that hallway . . . then you went upstairs Mr. Baker's room over there well David 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 it was 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 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 well the wonder of life and the angel says deliverance well how many know that they 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 could see that they just waited 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 he was delivering to us she was delivered from the tangle down here in 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 swat their feet so sometimes the Lord didn't speak to us all I told you the other day about John in the prison but he wanted something he wanted the word so he sends the messages to Jesus and what does he get hmm he wanted a 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 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 with just such sins as that because they don't know help them to see we can't always interpret life or anything else from God's side with our natural disposition do you remember Jesus when he spoke to the riddles he said beware of the leaven of the parishees what did they think he's 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 a rebuke and he said

I'm not talking about bread

I'm talking about the parisheical spirit remember and he had to rebuke them because they had the wrong interpretation of 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 relation to God

what did he say . . . it's just stuck in there like a separate little word that was not spiritual . . .
. . . which was natural that 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 know 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 . . .

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, you know. They were
conscious of their innocency, 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 believe. Now, that's a 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 it. He stranded 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 that small.

But God bless him and 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 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 says, 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 trials. Now, we could spend an evening in there, because I'd like to open that more to you, about this life. How many 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? How many of you 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 said, 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? 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 many 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. He has the nations of the world to be blessed. And he gives him a very strange and wonderful prophecy.

And he says, Sarah will conceal, 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 many see him conniving and arranging it by way of Hagar? And when you have Hagar, how many know you'll get Nishnu on your hands? You'll sure get a 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 Ishmael. And Ishmael remains to be a tormentor of the spiritual thing that's going to come. So you'd better not have any Ishmael.

You had better wait. Because even if Ishmael comes and there is Isaac, who does finally come, how many know that Ishmael performed first and banged the life out of him? And it says he tormented and teased and was to Isaac. Well, 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 had 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 faced 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 Abraham, I suppose, stood around the hell on their heads. That was not spiritual, which was first, but natural.

Afterward, a terrific demonstration. I think they're all put in there for us. God didn't allow these things to be recorded.

He's written 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. And they're all 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 to get fielded and work your homework? But I want you to see that, how very clear that was.

A lot of people think I don't believe in works. But how many know I believe in works? 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. There's got to be a lot of religion in it.

But if there's 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 a 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? 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 in 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. 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 the natural reasoning, this horrible natural reasoning, that's wrong. I'll correct it.

And so he just gets out there and slaves that man. Oh, murder. Justifies himself and says, well, that's wrong.

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

But some people have to have these strange, dramatic fashions, and they don't get very far. Slaves this. And he's justified, you 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. 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 are hunting sand dunes? What about that man that was going to defend you? Takes out a sword and cuts a man's ear off.

What did he have? He had an ear on him. You always have something. Didn't he? Well, how do you know? It didn't please the Lord at all.

He had to say, put this thing up now. Now I've got to have a healing meeting. I hope you won't blame me for wanting to stay home in the woods.

Nothing suits me better than to be in there, 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 this is crooked as it can be now, so what are you going to do? It takes all there is of me just to walk and 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 and I'll kill the man. He's got no business doing that.

Not at all. 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 it is.

They are just brought to that. That won't help them any. So he's got a dead man on his hands.

Well, what will he do with it? Well, he's got to get it out of sight. But how do we know somebody hasn't seen it? Some Presbyterian or somebody else. I don't believe it.

Well, that 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 being seen.

And then he says, then go tell Pharaoh. How does Pharaoh feel about it? It would have killed him. It says so.

He would have killed him. Put him out of the way. So what does poor Moses have to do? Flee.

For all those years on the backside of the desert to get something quiet to do. Then you don't take time to do that. The quietness of the desert.

Way off there. And finally the guards. I have a way to take you.

Now, Moses, I know that you wanted to help. Do you know, Moses, I saw you kill Abel. You did.

You followed me. Not just killing him. I'm killing one.

And I'll make you a great delivery today. All right on out. How do you see that was not spiritual at first, but 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 improve on it and say two times two makes five, that's better than four. That's more than four.

Two times two makes five. That's so much better. Because 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 agitated. 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 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 the 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.

I have a couple of the 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 piece.

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's Jesus in the picture? Where's the disciple in the picture? 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, weigh 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 is 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. 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, is there a wedding feast? Yes, I'd like to go. So kind to invite us.

But Mary's there. It's the most casual sort of arrangement. The don't you worry, every bit of this thing, the conversation is all in the Lord's purpose.

It wasn't an accident that the wine ran out. No accident at all. 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 in 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 this 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 and you jump off. Now 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 the tomb. It's in the Bible. How many of you see the devil knows the Bible too? How many of you know the devil is quoting scriptures a lot? Sure he is.

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 of you see the works of the devil right in the presence? How wonderful is that? That was nothing but the power of the enemy. And Jesus refused him. 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. Yes he does. 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 evil? Yes. How many of you have heard that old story? Isn't God evil? Do you believe what God says is true? Yes.

Well, then jump. How many of you know we find a lot of what needs you to do? God was able to do everything. And so I said, Lord, I believe in you.

Well, they can't serve you. Getting back again to God where they belong. How many of you know we all believe in you? But I'm not a heretic.

I'm not a fanatic. You don't have to become fanatical to show us. Letter to Pius is one of the main things to show us.

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 shelling 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.

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. And 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 us a demonstration when he gets it.

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 promotion? Sure. That's just as real as anything in the world. They have no wine.

Jesus saith unto her, not mother. How many know he cheated? This is a little drama now. Do you get all your words in it or don't you? How many see that? 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? But 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 found in God's palm.

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 there, 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, till he was always in the realm of spirit.

Well, 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. How do you know it won't work at all? 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'll 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 eternities, wasn't it? The Lamb was slain, how? Before the foundations of the world. And this wonderful Christ, knowing himself to be the Lamb, coming on he who is 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 this is the picture to repeat the story of Nicodemus 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 him, he said, the kingdom of God is thus and thus and thus and so, and you are entered by a new birth and all this. The question revolved 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 are born of the flesh. Realm of spirit and you are born of the spirit.

Do you 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 age, another age, another age. So he says to her, woman, that is flesh, laws of nature, nature, what have I to do with thee? Thine 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 soar, would pierce her? Oh it pierced her, the soar in the spirit, the truth, the word, that had to pierce through the natural mother heart of Mary. Which was a lovely and wonderful thing but you know, I like her, the humility on her part to acquiesce.

And you know, I don't think when they got home she told them a thing or two. How many know what I mean? I don't think so. Being 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 isn't an accident.

I know it's not an accident. When God 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 up first to be reddened in time? How many see Mary is the last one passing out of the picture? She's found her place. That was excellent.

Now how do you see the conversation, how does it have those words? Those words, those very words, the words. He can't say mother, he has to say woman. What does he say, mine hour? He has to say that because it's a prophetic thing which has his answer, Calvary.

Then he can say now it's mine hour. How many see all that arrangement? You know another lovely story to read sometime and way every word is the one I've written up now for some kind of publication, I don't know when. The Damascus, Emmaus Rose.

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 it. Look at the answer.

Why does it have to be like that? Because there's another drama, it's a real drama with actors in it. And all the color trappings because you see he's a playwright. He is really.

He makes all these things to spell things for the women. Now what woman was that? Now another one. I have a question.

Yes. Does Christ addressing his mother as woman indicate his recognition by asking that question? He does it to show she is a type of flesh. Of course she was a natural woman.

Because the word there means a tender word for a woman, gentle. It's a gentle term, woman. But at the same time he is letting her know she 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.

Kindness when awry, when it's gone, it starts out as a kindness. It's a kindness gone awry, then how many know it backfires and becomes worse. Otherwise it's theism.

There is one other one in here, John 6 and 5. It's where the miracle of the feeding of the Jesus says what shall we do, do you remember? Who came to the rescue? Right away the disciples with an answer which resonated him. They said well to do, there are only this couple of little fish and so much bread. How many know that was nature counting.

That was nature counting and it's a very natural thing and he waited until, knowing what he would do himself. But how many know he waited until nature could perform, knowing what he would do himself. And so nature gets out and performs and says what can we do, we're bankrupt.

Crowd's too big, only got this little supply. How many see limitation conscious. Well when he gets some limitation, whenever you count your limitations, your limitations of, you're asking yourself, I can't, I can't pray.

Oh you're a miss can't or miss can't, well 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, oh Jesus. I'm a whole loaf from heaven.

To count your three little loaves and your two fish. He is the bread and sufficient. I might find something in here.

How many got some things to work on tonight? And probably have class again. But for your homework in the days to come, how many will, now look, now don't make another mistake. Don't start trying.

Now sometimes, some people, I get, I say Lord I can't go any further with this. So that is hope. Don't try to stretch a thing.

And don't try to get something inner. I'd rather read. But let me, that's interesting and it's rather nice.

I don't know, maybe, Frank were you there when we had blessed hay? Yeah that's what it was. That's the first meeting, first of this camp meeting. I had a meeting 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 kneel on, you see. They didn't have carpets and rugs but they had hay. Sat there, 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 wonder. And you know what a hay field would look like. So I let that go on.

I was having my own little camp meeting. It was time for me to speak to the people in there. This is my text for the evening.

And God gave me a message, didn't he? He just let me pour the word out of what hay really is. Has it always just been hay? How many know that hay has a terrific... Oh I went out just yards, it would just pour out, you know. And we would all recall.

About that evening we picked up that hay. Well, the next morning the camp meeting was over. I went over to the table and I got to pray.

And wasn't anyone there. Hay, as I pressed it back, it was an envelope. They pushed an envelope and I said, I don't care.

Of course when I unpacked I got to the desk and I put it 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 for our paper? And I went to pull this drawer out.

And I fell with this envelope and hay in it. So I said, Lord. So 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, stretched naked meet the sky? At eventide, 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 meet 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 the 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 And of course they used it And I think they put it in the evangel one time Somebody got it, yes I think it came out in the evangel But how many see the truth? No, that's the verse I cut out of the paper and pasted in the back 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 it And I had no idea what was in my head I'm surprised you didn't Now I don't know what other one shall 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 reality He has to, as it were, strike us in our natural Dumb in all these relations of sense and feeling There's a stroke upon us It is called the stroke of God Calls for a shovel 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 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 in the spirit The things he doesn't want us to see If we should see, we'd 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 wings 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 noonday 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's fair day or night His ears are deaf No longer does he hear earth's 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 has 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 Twice blessed indeed The man struck dumb by God How do you like that?

I don't know that has some pretty teaching in it But it's very real It's very real I've written a very good article for it in Broken Bread And then I put the poem along with it So to open up a little bit more I can't do all that just now But it's in there Can you read that poem at sea? Oh at sea? Well I must read that one Now Frank Hitchen ought to be here Because I wrote that down in the cottage Down at, what was it? Santa Monica Yes, Santa Monica I don't mean where his cottage is I mean thirty-five, forty years ago His father and mother had a cottage And stayed all summer He said yes Well, the sea is good I like to look at it I like to look at it for a little while But by and by that I was born where there were hills And the hills and the mountains In mood and in color See This way up Gas and then it recedes And goes way back And you want to save it And someone says Always save a week That was plenty I've gotten That then Well I To say of your sea Did the Lord ask you anything about it?

No How many of you discovered it? You discovered yourself Tipping and swaying and sailing So that's how he gave me this port 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's 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 be time 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 whither go these ships And whence this strange deep sea? So frail my ship It cannot bear their weight
alone 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 If sweeter music may be made Through tattered sails And ships be helped
Though stronger they may be Lift high your song O 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? Yes?

Oh, that's so powerful Those of you who are saying, That's in here too What is that? This is That kind of
made me think of it And you start to think Sixty-one This is good for some young people I'm younger than I
wrote this, of course This is good for young people To help them because of their vision You know How
many know to use The green hills are always green? How many of you know that? Don't get this illusion
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 Say, oh, for that I say, yes Well, I've gone over a
few hills That I've found There's a sagebrush up there How many know it's picturesque in the distance?

Some thorns along the way Yes And so How many know they want to venture all over? How many know
the adventure spirit gives? 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
One time their heart all busted And broken down And everything And they said, well, I thought it was going
to be I know you did, dear But it isn't, is it? No What'll I do? Well, I'm going to die You are going to die And
then help them through That's a shock, you see It's 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 what got me 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 I thought, well, I've got me this way Where am I going? What is it all about? I just You know how
you push out Oh, restless heart of mine Thou restless one Past finding out are 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?

How many know 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 You should do it It's endless 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 Oh 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 thou wilt find the distant
islands Are not real But phantoms hauling thee afar Their only thought thy peace to steal I wait on yester
hill I know that thou wilt come again To find me waiting patiently My windblown spirit drenched with rain

Oh 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 get it?

Shall I read one more? I don't know what it's going to be What do I read in here for us? Restless heart You read the one about it starts off alone The which? It starts off alone, I have it on my paper I don't know Here's one, is it about a little boy? No His dog didn't die But this is the one 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 a discovery a couple days after When he was walking down the road He got 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 sway Then fully say I think they pray 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 blew 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 How do you like that?

Yes How do you know that's where you listen? And that little boy was a poet He knew that what to exactly say But he knew inside of him Children are amazing and wonderful Now winter Back here on autumn Well here's the autumn of my heart Yeah Well now this we will have to learn Because this is what we I walked one day in summer Through the fields In a sweep The sun-kissed buds Had broken all their seals And breathed upon the breeze A little brook sang Rippling on its way And mirrored off The blueness of the sky The feathered choirs Were pouring forth the lay O'er head 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 Through the fields But all the change That nature there had wrought No blossoms now Instead a glorious yield Of fruitage Rare Where I had flowers sought 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 Songs 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 were 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 t'is 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 know of fear To choose so choice the fruit The spirit bears in me Thank God The autumn of my heart has come How you can follow Aren't you glad for an autumn?

Or you just want to hear the birds sing all the time? Now I'm just going to read 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 awe in silence And in faith Awaits earth's freedom From the shades of night The morning comes And hastens on to noon The day is crowded Full of work and song Desires, mourning Held in buds of hope Bloom

brightly beneath 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 That 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 arms 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 strong in 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 plowed 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 at 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 With 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 for a moment Darkness fills the air And twilight hour Is lost in still Black darkness How do 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 to I love to read Don't you know it? How many get something when you read? I like to read 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 form How near is God? Oh this was my Christmas form for this year Well this one came to me When I was smitten with the idea Of the incarnation Of God protecting 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 down He veils his infinite nature His splendor none living can see In the form of a human being Only thus can the human see Our God, the eternal being The effulgence of deity Is resting in a manger crib A little babe The love of God is

fast sinking And again no word can explain How close he came to show us this Until on a tree he is slain
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'd 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 by Christ 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 You're sure you get
something Well I think you do

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