

Honey - Water - Oil and Rocks

by Walter Wilson

The sermon emphasizes the importance of feeding on the Word of God and finding spiritual nourishment in Christ, the Holy Spirit, and the Bible.

Duration: 35:21

Scripture: Leviticus 3:16, Psalm 81:16, Matthew 6:33, Matthew 11:28, John 16:15, John 18:8

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the importance of water as a universal element found in all living things. He refers to Ezekiel 47, where water flows from under the threshold of the door, and encourages the congregation to turn to that passage. The preacher shares a personal story of a young man who had a transformative experience after reading the verse 'All the fat is the lords' and surrendering his life to God. The sermon also highlights the significance of the Holy Spirit, comparing it to living water that brings everlasting life and affects one's walk and prayer life.

Transcript

We send our children to the dining room to get fed, and we send them to the school room to get taught. Now, God has both in his Bible. Food for the heart, and training for the head.

And if you spend all your time trying to learn doctrines, you will die of starvation. If you spend all your time looking for devotional truths, you will die of ignorance. The Lord wants us to feed and learn, both.

And the Word of God is just full of it. And so you come to the Word of God thirsty, you get the living water, and you come hungry, and you get the living bread. But the devil has a restaurant in the Bible.

Read Ephraim feedeth on tears. That's grieving over lost loved ones. A woman came to me at the end of a service one time and asked me if I'd pray for her.

She was weeping. And I said, I will if you tell me what to pray about. See, I don't believe in going to God just on generalities.

I like to tell him something, what it came for. And she said, I lost my husband. Boy, I'm sorry, I'm very sorry, I share that sorrow with you.

Was it quite recently? No, she said it was twenty-two years ago. Boy, that was some husband, wasn't it? Weeping for twenty-two years. And I adventured when he was alive.

Well, I won't say anything about that. Now, that's feeding on tears. Then we read Ephraim feedeth on ashes.

That's mourning over things you've lost. You used to own a Packard, and now you push a wheelbarrow. You used to live in a palace, and now you're in one room in some shanty.

Grieving over lost goods. That's the devil's food for ashes. And then we read about Ephraim feedeth on wormwood and gall.

That's bitterness. Your relative cheated you out of what you should have had from your grandmother's estate, and you hate her. There are those who live on that.

Hatred. And they never get over it. They feed on it and talk about it.

That's the devil's stuff to eat. And then we read Ephraim feedeth on the east wind. That's hot air.

There are those who get a hold of your lapel, and they talk and talk and talk, and you're not interested in their grandmother. I read about a woman, she said, to her friend, did I show you the pictures of my grandchildren? The other one said, no, and I thanked God you didn't. See, there are those who feed on all sorts of things that the devil has, but we feed on the living bread.

Now I'm going to talk to you about honey, and water, and oil, and rocks. Now, I'd gotten pretty old at this when I was writing my book, The Dictionary of Bible Types, and I loved it. And I've just been feeding on it ever since.

And just yesterday, I was reveling in this honey business. You know, honey is the product of a living bee, and milk is the product of a living cow. The land that flows with milk and honey, I read about in the twentieth chapter of Ezekiel, is a land where they had cows and bees.

And it's a picture of the Christian living in the life, or the joy and fellowship of the living Christ. Some people never get away from Calvary, they just hang around the cross all the time. You don't grow, you don't get anywhere.

I was over there, and I looked for the cross, and it wasn't there. The truth of the matter is, Calvary is a Mohammedan cemetery now. All over Calvary are graves of Mohammedans, Arabs.

You can't stay there. God never intended us to. When they left Calvary, we read in the last chapter of Luke, they went back to Jerusalem singing, and worshiping, and rejoicing because they'd seen Him go up to heaven.

You see, we live on a living Christ, not a dead Christ. And you've been to Calvary and had your sins put away, then you get beyond Calvary to the living Lord on the throne. And that's what this is a picture of.

Canaan is a picture of that. Now we read over in Exodus, a very interesting passage. Deuteronomy, I should say, where he made Him ride on the high places of the earth.

It's Deuteronomy 32 and 13. That He might eat the increase of the fields. Now notice this, He shall make Him to suck honey out of the rock.

What a place to get it. And oil out of the flinty rock. Isn't that some meal? Go to a rock to get honey and oil, and you have to suck it out.

Now the rock, of course, represents the Lord Jesus, tells you so in the 10th chapter of 1 Corinthians, that rock was Christ. It says so. You see, there are three kinds of types.

There are types that the Bible says are types, like that one. Then there are types that are used as types in the Bible. And then we use types that we make up ourselves, but they fit nicely.

And this is a real type. They followed that rock. That rock that followed them was Christ.

So we go to the Lord Jesus and get honey and oil in this place. Now, honey is a strange thing. Did you ever thank God you had a wet mouth? Now, if you didn't, you ate honey, you couldn't eat anything else for an hour.

You'd scrape that stuff out with a spoon. You have to have a wet mouth to get rid of honey and peanut butter, and we don't thank God for the blessings of our bodies. Honey comes from a bee.

And by the way, the bee is a multiple of three. It has three eyes on the top of its head, three pairs of legs, and each leg's in three parts, and there are three toes on the end of each leg. It has three scales on the underside of its body, where it lives, it makes wax, and builds a cell that has six sides.

And it takes nine days, 12 days, 15 days, 24 days to hatch, all multiples of three. And the first three days it spends in the cell, and then the next three days it spends in the hive, and then after that it goes out hunting for honey for us. It's a marvelous bit of God's workmanship.

But honey on a rock, and that's telling us that we find some sweetness, lots of sweetness in Christ Jesus. Zophar said in the book of Job about the brooks of honey, and the streams of honey, brooks of honey. Think of it.

And you ask some people, are you saying, yeah, I saved my own 40-year-old. Dry as chips. You know, honey is wonderful stuff.

It makes your heart sing, you're glad to have it. And we ought to find something in Christ Jesus, beloved, that's honey. We don't quite offer his doctrine.

We're glad he died for us, and we are. He died for our sins according to the scriptures, and we thank him. He died for us when we were without strength, we thank him for it.

He's coming back, and we shall see him, but he wants us to find some honey in him. Remember it says that we're to offer any honey in the sacrifices in Leviticus chapter 2? Why did they leave the honey out of the sacrifices? Because honey represents the product of life, and God won't have anything out of you and me that's a natural thing. Nothing at all.

We have our righteousness from him, he gives us his righteousness. His beauty is put upon us, and those nine graces of the Spirit, they all come from him. He won't have anything that's a product of ourselves, and folks think that if they manufacture honey in their lives that they're acceptable to God, and God said they

won't have it.

So, the natural sweetness of the human life is an abomination to God, he won't have it. We have to have imputed righteousness, imputed loveliness, and imputed sweetness. It comes from our lovely Lord, and you see Christ magnified there in the body.

Very well, we have to suck the honey out. And so you find a scripture out of a rock, and it says in Deuteronomy, it's a flinty rock in the 8th chapter. A flinty rock, that's the hardest rock there is.

Now, you remember I told you a verse one time when I was here, that Parbar Westered poured the causeway into it, Parbar. Now, that's a flinty rock. You'd think that, why was that in the Bible? In fact, you didn't know it was in the Bible.

How many knew that was in the Bible, I say? My, what ignorance. He knew because I told him. And Parbar Westered poured the causeway into it, Parbar.

Now, that's a flinty rock, and I went to the Holy Spirit about it. You see, he's the teacher. I don't know why you ask God to teach you by the Spirit.

He doesn't do that. There's a place in the Bible that says the Spirit himself does the teaching. You don't have to ask the Father to do it, the Spirit does it.

If I go away, I'll send him to you, and when he has come, he will teach you. Isn't that what it is? That's why you ask the Father about it. He's the teacher, and I'll say to you again, your knowledge of the Word of God will increase tremendously when you quit bypassing the teacher and look to the teacher to teach you.

Now, he says it's a flinty rock, and you have to suck it out. So I went to the Holy Spirit about that verse, and I think I mentioned the other day I got so much out of it that I've been giving it out ever since. Parbar Westered poured the causeway into the parbar.

His first chronicle is 2618. Now, that's a flinty rock, and the Spirit of God takes passages that you think are dry as a bone and will give you the honey out of it. If you go to him about it, you'll suck honey.

That's what it says. I brought babies into the world for 35 years. I never had to teach any of them to suck.

Boy, all they wanted was a chance. But lots of God's people don't do any sucking. They read a passage and pass over it and pay no attention to it.

And, by the way, most of the precious lessons in the Bible are in types, typology, almost all of them. So we find about a land flowing with milk and honey. Over there, there is beloved honey for your heart.

And then you find something in there to cry for joy. I was sitting in a home in Pomona, California, and a man said, My wife's out in the kitchen, so you talk loud so she can hear. She doesn't believe that you can know you're saved in this world.

And so I was telling him real out loud all about it. And Christi and I heard a holler out in the kitchen, and that there woman came running in the parlor, saying, That's the answer! That's it! Boy, say hallelujah! She was a Methodist right off. She heard something, some verse, some scripture, that just was honey to her heart, and she came running in to tell about it.

You see, you ought to find something that says honey in the Word. It makes you love it, and makes you enjoy it, and it strengthens you, too, with honey out of the rock. Now, in Psalm 81, verse 16, it says you'll be satisfied with the honey out of the rock.

We don't need any other version. I'm sorry to see in the paper this morning they're trying another version. I have 26 versions now in the house.

I want to tell you something. I was talking to a group of preachers in Minneapolis one time, 350 preachers, and I said, How many of you brethren have ever led anybody to Christ out of any other version than the King James Version? I didn't get a hand. I said, How many of you will know anybody that got saved through any other version except the King James Version? I didn't get a hand.

In my life, I have never found any person yet saved through any revised version. I don't say they can't. I'm not that crazy, but I have never seen anybody yet.

The King James Version is written for us. God directed that, and since then, men have been monkeying with it. Thank God.

If it's good enough for King James, it's good enough for me. And then, we ought to believe there's some honey there. And you go through your Bible and find something for your heart, something that satisfies the soul.

Don't be satisfied just with reading a chapter, because quite often we read a chapter and get nothing out of it. Am I right? You read a chapter in the morning, get nothing out of it. God has some honey there for you.

You know, Matthew 11, verse 28, I suppose every one of you knows it, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But the reason that verse is there is because there's a verse just before it. I don't suppose you ever noticed verse 27 at all, but it just precedes verse 28, if you didn't know it. And you know what it says? The Lord Jesus said, "All things are delivered unto me of my Father, all things are delivered unto me of my Father, so you come to me and get it." See, Christ is a one-stop station for God's people.

You come to me and get it. If your heart wants something to sing about, something to refresh the spirit, you go to his Word and find it. You may find it in the 15th John.

A few days ago I was reveling in the word branch. I looked up all through the Bible where it said Christ is the branch. Six times in the Old Testament Christ is called the branch, and once in the New Testament we are called the branch.

And I'm just reveling in that. I tell you, I just closed my eyes. I said, thank the Holy Spirit.

I'm a part of Christ Jesus, and the branch looks just like the vine, just like the tree, has the same kind of fruit, same kind of leaves, same kind of sap. Isn't that wonderful? He identifies us with himself, and that was honey to my heart. Well, read about oil.

Now, I know we take water next. I have some notes here. I'm going by my notes.

You know, you preachers, no use hiding your notes. They know you've got them. But we cover it up and pretend like we don't.

You don't scratch your head out here. You have to have some notes. When I was reading Numbers 20 and verse 8, water came out of the rock.

Water out of a rock. I've seen water come out from between the rocks, but I never saw water come out of a rock, especially a flimsy rock. Water out of a rock.

Well, it has two meanings. It has a meaning of darkness and difficulty, a rock where you think you wouldn't get any blessing at all. I had a patient.

She was 97 years old, and I took care of her for five years. She died at 102, and she was so poor. She lived in one room, and she'd been blind 85 years.

She'd never seen anything in that room. She had never seen a telephone, never seen an automobile, never seen any of the things that you and I are used to. And when she was dying, I said to my wife, we're going to have to pay to bury her.

We might as well make up our minds. And I was down in Eureka Springs, Arkansas, writing my book Strange Short Stories at the time when she died. And just that night when she died, she took a key off her neck.

She had a key on string and handed it to my wife and said, Ms. Wilson, you've been awfully kind to me, and the doctor's been awfully kind to me. I'm going to give you whatever's in the trunk. I've never seen it, but whatever's in there, you can have it.

So she died during the night, and the wife sent for the undertaker and took her away. And in the morning, I got home, and we took out the trunk and opened it up and had \$5,280 in it. And I thought, we've been taking her food and taking her clothes, my wife, and taking out life.

We've done everything for that dear old buddy. We didn't know she had all that in there. That's honey on a rock, you see.

That's water out of a rock. We never expected to get that. We thought we were going to have to bury her.

Instead of that, she had plenty of money, and she gave it to us. You see, it has the meaning, partly, that out of impossible situations, God will bring something as sweet and precious and lovely for your heart and life. Places seemingly you wouldn't get anything, situations and conditions that are impossible, and God lets you get water out of it, and honey out of it, and oil out of it, because he loves us.

And he loves to bring the water out of a rock. They didn't expect it. They didn't expect it.

Israel didn't know that there was water in that rock, and Israel didn't know there was bread up there, either. You know, beloved, we're always afraid to get in a situation where God has to do something. We just try our best to keep in such a situation that we don't need God.

Or else, if he wants to work, we want him to work, we think we have to have a nest egg, you know, to attract his attention. But he doesn't do that. He loves to get people... Well, I'll give you a sample.

When Israel came out of Egypt, God said to Moses, you have them encamped by Piabah, because I'll have the sea in front, and Pharaoh's army behind, and an impenetrable wilderness on each side, and I'm getting them in a mess. God told Moses to do that, because he wanted to prove what kind of a God he

was. And he wanted to do that for us.

He gives us eternal life in order we may know him. That's what it said, John 17.3, this is life eternal. What is it? Knowing him.

You get to know him, and Jesus Christ, but we don't want to get in a place where we know him. We just fight it off. But I've got to welcome any place that we get where nobody could, but God couldn't meet the need.

That's a wonderful experience, and I know something about it. I've been through it twice. There is a... The Lord wants to reveal himself to us.

Remember, he wants to make us what he wants us to be, rather than giving us what we'd like to have. And so, we fight off every kind of condition or circumstance that we don't like, and he wants us to get in messes where nobody but himself can deliver it. Remember Psalm 116, is it? No, Psalm 109.

David said, Lord, do thou for me in such a way that they will know that thou didst it. David wanted that experience. Do thou for me in a way that they will know that you did it.

Well, we don't want that. We don't want that expression. That ought to be our heart's desire, to get into a mess or a place where only God can come in and do something for us, and that's a lovely thing to do.

A wife and I were going up to Norway. We got on a boat at Bergen to go up to Carnium, and when we got on, that place was sold out. Every bed was taken, and the first mate said, I'm sorry, we don't have any place for you.

You'll have to sleep on the floor. Well, I'll tell you what you do. When we sail out of the harbor, you come and see me, and if anybody has to come and get their bed, we'll give it to you and your wife.

So we went back and sat down on a pile of rope and said, Father, there are two of your children in trouble. Now, I don't mind staying up. You see, I brought babies, and nearly all babies come at two in the morning, so it didn't make any difference.

But I don't want my wife to have to sit up, so won't you find a bed for us? Well, we went back to him. He said, I'm sorry. Everybody came.

Everything is full. People are sleeping on the floor. Oh, Smith, we have a hospital room up here.

I'll show you that. Maybe you could use that if nobody gets sick. And I didn't tell him I was born and bred and raised up in hospitals.

And so he took us up, and it was the only room on the ship that opened out on deck. All the others opened up inside to a hallway. So we went up, and it was twice as big as any berth on the place.

And it was tile floor and tile rung, beautiful bathtub and towels and soap and all sorts of things. And we looked at it and said, well, I guess we can endure it. And he said, well, you can use this.

If nobody gets sick, you can have it. So when he got out, we kneeled down and said, Lord, don't anybody get sick? No amount of money would have bought that room. But he gave it to us for nothing.

We were traveling in third class because it wasn't any fourth class. And he gave us that lovely room for nothing. Then I wonder, that's water out of the rock.

He gives water. Of course, the rock represents our Lord Jesus, and the water represents the Holy Spirit. Remember, the Lord Jesus is the bread of life, but the Holy Spirit is the water of life.

You never find Christ called the water of life. He gives it, but he gives the Holy Spirit. And we ought to know him.

I wonder how many of you ever were thirsty. I mean thirsty. I've only had two such experiences, and I'm 81 years old.

I've only had two. Once in a hospital in New York when they operated on me for a bad back, and they wouldn't give me any water. And I begged the nurse and pleaded with the nurse and called her names, but it didn't end good.

I didn't get any water. I won't tell you I was thirsty. And the other time when I was lost on the backside of Mount Wilson out in California, that mountain was there before I was.

It wasn't named for me. And I started down the backside and got lost. And it was in July, and the sun was terrific.

I was thirsty. We ran out of water, George and I. Oh, everyone that thirsts, thirsts, come ye to the waters. He'll have no money.

Come, buy wine and milk without money, without price. We don't get much of our Lord until you really want him. So there's a real hunger and a real thirst for him, and he gives the living water.

And I say he gives rivers. Have you noticed that in the Psalms, in Psalm 1, it's the river, I mean water. But in Jeremiah 17, it's in the plural, waters.

Jeremiah 17 has the same verse as you get in Psalm 1, in fact the same verse, except it changes. The one is singular and the other is plural. And I wondered why.

And I prayed over that too. You see, you go to the Holy Spirit when you find things in the Bible you don't understand, you write to the Spirit of God. He wrote it.

And I found out something. Blessed is the man, you remember, that's planted by the river in the first Psalm. Not in the river.

Some folks are planted in the river. You never know where they are today and tomorrow. They're gone.

They're lived by their emotions, their feelings. But the man is blessed that's planted by the river in the word of God, permeated and penetrated by the Holy Spirit. Because if you read it without Him, you don't get much out of it.

And that's the reason we have so many false doctrines. They study the word without the Spirit of God and come to human decisions and conclusions. And that makes all sorts of religions.

God, blessed Lord, wants us to have the living water. In the fourth of John, this living water is springing up into everlasting life. It has to go somewhere.

So in the seventh chapter, it flows out. It springs up in the fourth chapter, flows out in the seventh chapter. Water.

And where does it come from? From our lovely Lord. How much more shall your heavenly Father give the Holy Spirit to them that ask Him? That's what it says. Water.

Thirsting, wanting Him. But we have oil, too. Now, by the way, there isn't any mention about how much water there was.

Do you notice in the tabernacle, the label is not described? We don't know how large it was. We don't know how it was carried. It tells us about the other articles of friendship, but not this one, nor the candlestick, because they both represent the Holy Spirit.

And you can't measure Him. And you don't know how He is taken from one to another. You can't tell.

So those two types of the Holy Spirit are not given in detail. We don't know the shape. We know one is for water and the other is for light.

So you can't put the Spirit of God into a mold. He works in the strangest ways and with peculiar scriptures. Older Donald Ross, some of you dear old P.D.'s will remember that precious old man.

He was a father to me when I was a young Christian. He would say on the top of Nahnameh, through that passage, If ye seek me, let these go their way. And he saw substitution in that verse, and trusted the Savior up there among the heather.

He became a great, wonderful evangelist. You would never pick up that verse to give to a sinner. And then you remember Leviticus 3.16, first time I use it, several times since the first time, where a great big heavy set called came in the church, and I was at the door welcoming the people that came.

And I said to him, Did you bring a Bible with you? No, he said, I didn't, but I have one at home. He weighed about 321 pounds and 11 ounces. He was a pauper.

And so I said, Do you think you could find Leviticus? Yeah, he said, That's in front of the Bible. All right, when you go home, read Leviticus 3.16. I'll sure do it. So Richard got a pencil and paper and wrote it down.

That's Sunday night. He came back Thursday night, and I saw when he came in the door, he was gleaming, glistening, and glowing. I knew something had happened to that boy.

He came right over to me and said, Doc, when I got home, I took out my Bible and read the verse. The verse says, All the fat is the Lord's. He got right down on his knees and said, Lord Jesus, if the fat's yours, you can have the whole worth.

We'll give you the whole business. And God made an evangelist out of that fellow. He'd been going around Southern Indiana where he had a hardware store, and he fitted up with loud speakers, and he got some moody films and moody tapes of sermons.

He'd been going to little towns all around Southern California, telling them about Jesus Christ. Now, you'd never use that verse to preach on. All the fat's the Lord's.

But you see, you can't measure the Spirit of God. You can't put any shape or form to his work at all. That's water.

Water. And water's everywhere. Everywhere.

It's the most universal thing there is, water and carbon. It's in the plants, it's in the animals, it's in the air, it's in you. The truth of the matter is, when all the water's taken out of us, there's only about four or five ounces of stuff left, and that's worth about 95 cents on today's market.

Now, in Ezekiel 47. Oh, that's a wonderful passage. Do you remember the water came out under the threshold of the door? Turn to that, if you can find it.

That's in Ezekiel. I'll tell you the page in a minute. Ezekiel 47.

That's at the end of the book. Page 841. By the way, when you preachers give out a passage, wait till the people find it before you read it, because they're not listening to you.

They're trying to find, you know, they think that James and Jude and John and Genesis are all together because they all begin with J. Afterward he brought me to the door of the house, and behold, waters I liked it. Waters. You see, he's the sevenfold spirit of God mentioned in Revelation 1 and back in Ezekiel and in the 11th chapter of Isaiah.

Waters issued out from under the threshold of the house eastward, for the forefront of the house stood toward the east. The waters came down from under the right side of the house at the south side of the altar, came out of the door to the door of Christ. Remember, he's the giver of the spirit.

When the man that had the line in his hand went forth eastward, he measured a thousand cubits. He brought me through the waters. The waters were to the ankle.

Those waters are the Holy Spirit, and the first thing he does is affect your walk. That's his first work. And then, in the next verse, he measured the waters again and brought me through the waters, and they were to the knee.

He affects your prayer life. You begin really praying. Before that, we say, now lay me down to sleep.

This is the Lord's prayer or something like that. And then you really begin to talk with the Lord. I had a friend in Kansas City.

He worked for me in my factory from the Orkney Island. When he prayed, he said, Our Blessed God and Father 84 times. He had the same prayer always in 22 minutes, and he said, Our Blessed God and Father 84 times.

I went up one day, and he was sitting on the bench up in the roping floor, and there were about 35 other ropers sitting around him. And I said, George, dear George, please hand me a ball of coin, George. And, dear George, hand me the fid, George, please, George.

And, beeswax, George, and a ball of five-pint wine, George, please, George. He said, What are you talking to me like that for? I said, That's the way you pray. You don't talk to anybody that way.

You don't go in the grocery store and say, Mr. Smith, please, Mr. Smith, give me a loaf of bread, Mr. Smith. And now, dear Mr. Smith, the second sophomore, dear Mr. Smith, he'd send for a psychiatrist or a branch. But that's the way nearly all people that pray publicly call his name over and over, and now Father, and dear Father, and now Father.

I wonder how he feels about that. My children never did that. They didn't come in and say, Daddy, dear Daddy, I'm so glad you have this beautiful home, Daddy.

I'm glad we have stuff in the icebox, Daddy. I say, Well, hurry up. What do you want? That's sensible.

We don't know the size nor the shape of that which represents the Holy Spirit. But the Spirit of God works in wonderful ways, his wonders to perform, and we just hand ourselves over to him, and he may make us do crazy things. That's all right.

The crazier they are, the better they stick. That's right. I gave a Mother's Day address at Pittsburgh one time, and at the close, a man came and he said, My wife wants you to come home for dinner with us if you're not engaged.

And I said, No, I was going back to the hotel. Oh, he said, Come on home. He says, I'm the chief surgeon of the railroad company here, and you and I can talk about medical things and have a good time.

I said, Very well. When I got in the car, I said, I hope you're a lover of the Lord Jesus, not me. He said, I don't believe the Bible.

He said, You've got to throw your brains in the river to believe the stuff that's in there. So I saw his trouble. He couldn't understand the miracles, and I didn't say any more to him.

You know there's a time to quit as well as a time to start. And so when we sat down at the table, he had six children there, and I said, Children, if you leave everything on your plate that you can't eat, I'll call into this salt shaker. My father was president of the American Association of Magicians.

He knew lots of tricks. The first trick he ever did was turn milk into a baby. And so he picked up a salt shaker and took the lid off, and I blew the salt away from around it.

And when we got to eating, and you should have seen those children eat. We went in the parlor, and I set the salt shaker down on the pillow and took off the lid and blew the salt away from around it. Then I went out in the kitchen, got down on my hands and knees, and crawled into the salt shaker in the parlor.

He said, Shoot! And about five o'clock, the Lord Jesus saved me. Wasn't a crazy thing to do, but did the work. The Spirit of God don't care anything about our feelings and our, you know, our, what do you call it, august appearance.

Yes sir, we're somebody with a silk hat and all the rest of it. Then in John 7, he says that he rivers, not a trickle, rivers of living water. But this faith, he of the Spirit, the next verse says, who stays that believe on him should receive.

Beloved, you ask your heart, do you know anything about this water and this honey and the oil? He took oil, sucked oil out of the plain rock, and oil is another picture of the Holy Spirit. You remember he brought Asher in the 33rd chapter of Deuteronomy. Asher shall dip his foot in oil, and Asher was a murderer.

He tried to kill his own brother, Joseph, and he dipped his foot in oil. So wherever he went, he left a track of the Holy Spirit. Wouldn't that be wonderful? Have you ever noticed the last verse of Haggai? I don't know if you read Haggai, but it's all about one man.

And it says, I will take thee, O rubbable, and make thee as my signet, saith the Lord. So that every life he would touch would leave an imprint and the impress of God. Wouldn't you like that? I wrote in the margin of my Bible, God do that to me.

So that every life that he touched would leave the imprint and impress of God. Beloved, these are some of the things the Lord wants. I got a lot more left on my notes here.

I'll give it to you another time. But it's wonderful, beloved, to want living water, and oil, and honey, until we are of use to others, and a blessing to others, and bring glory to God in our lives, and have the peace that passeth understanding in our own souls. Let us pray.

We look to thee, O blessed Holy Spirit, to make thy word effective in every heart toward Jesus' glory. Amen.

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