

The Eyes of Your Understanding

by Paris Reidhead

The sermon emphasizes the importance of having the eyes of our understanding opened to see clearly God's plan and purpose for our lives, and to recognize and resist the enemy's strategies that can lead us astray.

Duration: 52:15

Scripture: Matthew 28:19-20, Mark 16:15, Luke 19:10, Acts 1:8, Ephesians 1:9-10, Ephesians 1:17-18

Topics: "Understanding"

Description

In this sermon, the preacher reflects on a moment when he saw a cardboard figure of a doctor in an optician shop with a bubble saying, 'Do you need better vision?' This simple encounter sparked a deeper question within the preacher about whether God's people need better vision. He emphasizes that the Bible is a missionary book, revealing God's plan to seek and save the lost. The preacher encourages listeners to understand their place in this grand plan and to commit themselves anew to God, seeking forgiveness and allowing the Holy Spirit to rekindle the fire in their hearts.

Transcript

We welcome you, and may God bless you this first evening. It is a pleasure to be back at Summit Grove. It's been some four or five years since I was here.

I have never seen the Grove more beautiful, and it is a great pleasure to see you. Some of you I have seen here on every occasion, or at least during every visit to Summit Grove, going back into 1956 or 7, when the first flag came. Brother Jones, we're so delighted you're with us.

Someone said you've been ill this past year, and we had learned of that. You've been in and out of heaven several times, and every time you come, you bring the fragrance of it with us. We're so glad you're here tonight.

I'm asking you to turn, if you will, to Ephesians chapter 1. This is the prayer of the Apostle, the first prayer, and I'm lifting only one phrase from it, because it seems to be rich in suggestion that could apply to us. How many of you are taking part of your vacation for this time at Summit Grove? Could I see your hand? This is part... I'm going to put mine up. It's part of my vacation also.

Well, fine. I've discovered that the best way to have a vacation is not to take yourself with you. That's the biggest problem, you know.

Really, what we need to do is not just to get away, but to get away from ourselves. But that's very difficult. I haven't found quite the answer to it yet.

The next best thing to that is dealing with that which has been causing us the pressure, laying upon us the burden, and giving us that extra weight that's perhaps added to our fatigue and to our weariness. And so, perhaps the wisest and the most helpful and beneficial thing we could do at the beginning of this Summit Grove Conference week and at this service tonight would be just to ask the Lord to answer the prayer of Paul for the church at Ephesus. You hear it in these words, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being... Many years ago, I had the joy and privilege of fellowship with the country preacher from Charleston, West Virginia.

Daddy Bias was the country preacher from Charleston, West Virginia, and he was getting ready to go to a little church in Iowa. The pastor who had, in the church congregation, the editor of the local paper, and also the owner of a radio station, wanted some information about Daddy Bias so that he could properly advertise his coming. And so I wrote to him and said, What kind of a preacher are you? Are you an evangelist? Or are you a Bible teacher? Or are you a prophetic student and scholar? Or what are you? Give me something about your ministry.

Well, Dr. Bias wrote back and said, I couldn't really call myself an evangelist, but of course I'm evangelistic, and I'm engaged all the time in evangelism, and I'm not too sure that you should call me a Bible scholar or Bible teacher. I teach the Bible, but I'm not like some men that are such outstanding students of the Bible. I don't know any Greek or Hebrew.

And he said, as far as prophecy's concerned, well, I'm looking for his coming, but I don't think really I'm a prophetic preacher. I guess the only way I can tell you what I am is to tell you about my boyhood in West Virginia. He said we lived way back up a creek in a valley right there at the foot of some mountains met in a very, very poor home.

Ours was a log cabin. To get upstairs where I, the boy, slept, we had to climb up a ladder. We had a shake shingle roof.

It was all right. We had air conditioning all summer, but we also had air conditioning all winter. And when the wind would howl up the valley with snow, it would sift under those shakes, and it would settle on the floor and on the counterfein.

And when we'd awaken in the morning, there would be the dusting of snow. Now, he said, as a young man in the teens, it was my job to build a fire in the fireplace. We had a big cobblestone fireplace downstairs, and at night we'd put the big logs against it so that it would burn slowly.

And come morning, my job was to go down to the fireplace. I'd look at it, and sometimes it looked as though it would be out, plumb out, just covered with gray ashes. But I knew better.

I'd get a little pine whitlins that I had, and I'd get a little dry moss, and then he said I'd scrape away the ashes and find a couple of coals down there. And I'd put the moss in, and then I'd put the whitlins on them. And then he said I'd reach up on the side of the fireplace and I'd take the old dried turkey wing and I'd just start to blow back and forth, whoop, whoop, whoop, whoop.

And the first thing I'd see was a little curl of smoke. And then I'd see another little curl of smoke. And then a little tongue of flame would touch the moss, and then it would touch the pine whitlins, and then I'd put on a little more.

And I'd just keep that turkey feather wing going and pretty soon I'd be able to put some dry wood on and I'd have a fire. Now he said, I suppose, really, that all I am, if I want to be honest with you, is just a turkey wing in the hands of the Lord trying to stir up the fire that may have gone out in the hearts of some of God's dear people. Well, I think the best way to begin a vacation is to scrape away the ashes of yesterday's fire and find where the coals are and then just to take the whitlins of confession and brokenness and remorse and ask for forgiveness and pardon, take His grace, forgive ourselves and forgive others, and then just to commit ourselves afresh anew to Him and just to use the time of fellowship sort of as a turkey wing as the Spirit of God would blow to rekindle the fire in our hearts and bring us back to that place that He wants us to refresh us in Him.

Now I think the way to do that is to take the very simply and practically the suggestion of the Apostle that the eyes of our understanding be open. Years ago when we lived in Chattanooga, Tennessee, I was walking down the street and came past an optician shop and there was a large cardboard figure in the window, a doctor with one of those little round reflector type things on his forehead. He had his foot up on a chair, his elbow on a knee, and he was pointing in this drawing.

He was pointing at the passersby and in the little bubble where conversation occurs in cartoons were these words, Do you need better vision? Obviously his concern was whether or not he could sell you a new pair of glasses. But as I walked by, the Spirit of God just used that like a fishhook in my heart. And I went back to my room with that thing just sort of itching and pulling and drawing on me.

Do you need better vision? Do God's people need better vision? Do we need to have the eyes of our understanding open? Well, what do we need to see? What is it that grows dim? What is it that we need to have come clear to us again? And I wrote down on a piece of paper that night as I knelt at the chair by my desk, I wrote down several things and as I have been preparing to come to you, these have been coming back to me and I've been applying them to my own heart and I want to apply them again fresh to yours tonight. And the first thing I wrote on that paper that night was this, I need to see as clearly as I've ever seen in the past, perhaps more clearly, the plan of my Savior for my life. His plan for my life.

His plan for our day and for our time. What is He doing? And how do I fit in? What's the grand plan in the heart of Christ? And what place in part do I have in that grand plan? Because if I can see that and understand that, it's going to help me. Well, I've been saying for years, I suppose this is the first time for a long time that when I began to speak, I didn't make three statements that are part of a credo that's become just built into my life.

The first is the Bible is a missionary book. That's what its subject is. That's what it talks about.

That's what it deals with. It's a missionary book. It's the unfolding of the missionary plan and the missionary purpose of God.

And if I understand His plan, then I have to see it in terms of this mission that brought Christ into the world to seek and to save that which was lost. And that commandment that He gave to His church that as we were going into all the world, we should preach the gospel to every creature. The plan, what is it? That it's this, that everyone for whom the Savior died should have at least one opportunity to learn about His death,

to have an opportunity to receive the gift of God's love in the Lord Jesus Christ.

And Dr. Simpson sang now these many, many years ago, soon a hundred years ago when he sang for the first time a hundred thousand souls a day are passing one by one away in Christless, gilded gloom. But it was true then, a hundred thousand. It's near two hundred thousand now that are dying without Christ.

The plan that Christ had was that everyone that had been given the gift of human life should have at least one opportunity during the course of that life to learn that God loved them and Christ died for them. And I am part of that plan. I have been called by Him.

And I've got to understand that. I've got to see that this is what He's doing. And this is where I find my place.

The plan of God, then the plan of the Lord Jesus Christ, is thus. Every instruction He's given in the New Testament is to make us more effective. Every commandment He's given is to enforce this overall plan that He's left with His church.

So if I need to see this more clearly, then I understand why it's so important for me, for me to be right with Him in a place where I fit in to that plan. Where I have looked into His face and said, Lord Jesus, what wilt Thou have me to do? Now are you there tonight? Have you perhaps, you do need to have a little correction on the lens of your heart. Because sometimes just the responsibility of a job and a family to care for and the work of the church and all the responsibility we have and the pressures of life crowd in on us.

And we need to be taken up and let to see through His eyes what He's doing. How marvelous it is to learn that the Lord's plan is going forward even today. I heard recently a missionary speaker that brought such encouraging word from Indonesia and other parts of the world where the Spirit of God has been working even in recent months.

So He's going on with His plan. Nothing is interfering with it. Nothing is changing it.

The next thing you need to see is that I certainly need to see again and again, and perhaps you do, is that whereas He has a plan, He has an ancient foe who has a plot to thwart and hinder and defeat that plan. We need to see more clearly than we've ever seen before the plot of a crafty servant. We need to see what he's doing and how he's doing it.

Generally speaking, with those that have come to know and love the Lord Jesus Christ, the enemy is not successful in getting us involved with great crimes against society. Usually those that have partaken of His grace do not go into the kind of thing that make the headlines or get them behind bars. This would be going a little too far.

And so this enemy, so crafty and so malignant, has much subtler and perhaps more successful ways. I recall speaking at Beulah Beach some years ago and made the statement that from my missionary experience, probably 95% of all the problems on the mission field were personality adjustment problems. Well, when at lunchtime Dr. Louis King was there, he said, you know, I wish you preachers wouldn't use missionary statistics.

You're always wrong. I said, well, if you'll have to forgive me, I have a case of foot and mouth disease. What did I do this time? Well, he said, that statement you made about 95% of the problems on the mission

field being personality adjustment problems.

I said, well, I've heard that and I thought it was that. I always said it's not a matter of it being that high. You put it too low.

My experience would say that probably 99 and 44, 100% of the problems are personality adjustment problems on the mission field and in the church and in the home and elsewhere. And these problems are the problems that eat at our strength and weaken our nervous system and drain off our spiritual energy and close our mouth at the time of opportunity for witness. And it's these problems that perhaps are the heavy weights we have to carry when we go on vacation.

That's the undeclared luggage that we have when we go through customs. The animosities and the feelings and the resentments that are there. And very frequently, this is one of the most successful strategies of a defeated foe to rob Christ of his victory.

Just to allow that to come into the life that's going to poison a relationship between people. Isn't it interesting that with all the high crimes, then if you ask someone what are the bad sins, they wouldn't hesitate a moment to tell you murder and drunkenness and robbery. These are the high crimes.

But James says that wisdom that is of this world that is earthly and sensual and devilish is strife and bitterness in the heart. Did you hear me? Wisdom, strife, and bitterness in the heart is earthly, sensual, and devilish. Have you ever wondered why the Spirit of God in writing in the third chapter of Colossians said husbands love your wives and be not bitter against them? Have you ever wondered about it? Have you ever wondered why he said that husbands and wives should have their relationships such that their prayers be not hindered? Oh, in these areas so close to us, these are so often the places where a defeated foe gets in.

I was at Beulah Beach some years ago. Again, it was the same occasion I mentioned earlier, as a matter of fact. And at the table where the workers usually ate together, the young people's workers said one day when we were sitting there, I wish you'd pray for so-and-so.

And he gave the name of a lad. We knew the parents. They were rather active at the conference.

I didn't think much of it. And I can't tell you that I did any particular praying for him. He told us how resentful the lad was and how resistant he was to everything that was going on.

One night I spoke in, I think, the morning or afternoon Bible hour. And the young people were free to come. So he had probably been there at some time when I was speaking.

But one night after the evening evangelistic service, a young teenager came. I was sitting in the rear of the auditorium and he tapped me on the shoulder. And he said, Brother, we did, would you come with me? And I turned and slipped out of the aisle.

As we walked, he led me back toward the youth tabernacle. I said, Why are you taking me there? Well, he said, So and so. And he gave the name of this lad who'd been mentioned at the table.

I came forward tonight and he asked that we go and get you. He wants to talk to you. I said, Well, fine, I'm pleased.

Well, I came into the little room off the platform, kind of an inquiry room. And there was this young man seated in a chair and two or three others. When I came in, he said, Would the rest of you go out? I want to talk to the preacher.

So I sat down by him and he looked at me right straight in my eyes. He said, Do you know my parents? I said, Yes. I know them.

I know them. I know who they are. I enjoy talking to them.

And then his eyes narrowed and his lips drew tight across his teeth and he said, Do you know they're the biggest hypocrites in the world? I said, No, I didn't know that. Why do you say that? Well, when they're here with you at camp meeting, they're all smiles and nice and pleasant. But home, with us kids, they're sarcastic and bitter.

Tears came to his eyes. They're always getting at each other and then they get upset and they get at us. We go to church in the car and they're at each other and we get to church and we stand with them and hear them sing, Oh, how I love Jesus.

He said, I just made up my mind that all I wanted to do was to get out. Just get away. Just live long enough so I could go on my own and get away from all this.

I only came just to keep peace in the family. But he said, Mr. Eden, I need Jesus. I'm afraid of me.

I'm afraid of what I can be and what I can do and I need him. But I'm just afraid he won't be able to do any better job for me than he's done for my folks. And he started to sob.

Now this is the plan of a defeated foe to rob parents of the answer of prayers and the hopes and the aspirations and the longings for their children. This is the stratagem of an enemy. Oh, no great crimes.

Nothing that would make the Watergate see. Nothing that would get into the papers. Just enough to damn a boy.

That's all. We need to have the eyes of our understanding open to know the plot of a crafty servant. We need to understand that one of his main tricks is to get us involved wanting things just narrowly outside of the will of God.

You can't say they're bad. They can't. There's nothing that you can say in the Scripture for bad them but just enough to weaken.

Just enough to cut the tendon and pull and cut the muscle and dull the nerves. Just enough, just enough to take the edge off. We need to have the eyes of our understanding open so that we'll see in the light of His Word by His Spirit our own hearts whether perhaps we and all the preoccupation and pressures and responsibilities that we've carried have permitted ourselves to fall into some of those traps that are laid before us.

We need to see the plan of a Savior and the plot of a crafty serpent just to get little things that interfere with the being fulfilling the Savior's plan. But we need to see something else. We need to see the plight of a sinner.

We need to see what it means to be lost. I'll never forget the day I became a missionary. Oh, it was long after I'd arrived in Africa and had taken on support as a missionary.

We'd gone down to Peabore Post to open up a work to try to get the language reduced to writing. And the district officer, Dick Blythe, had gone out with Sam Burns and myself to a little village where they thought the water would be high enough that in the flood season it wouldn't wash the little mud hut away we were going to build. And as we came into this village it was empty.

It just looked like no one was there. We parked and got out of the truck and went around. And finally we saw two old women, very, very old, probably 50 or 60, and that's terribly old in that part of Africa.

And they were sitting there emaciated and weak and sick. And Dick Blythe, who was the only white man in the world who spoke the language began to talk to them. Where are all the people? Oh, they've gone fishing down the river.

Why didn't you go? Oh, they're too old. Look at us. What can we do? We can't catch fish.

We can't carry them. And anyway, there's a man dying over in that hut there and they wanted us to stay and send somebody to tell him when he died so they could take him away for the hyenas to eat. Well, we went to the hut that they pointed out.

And as we came, Sam and I, both of us came to this little hole in the mud wall. And we got there. We couldn't see a thing.

Our bodies blocked out all the light. I learned that day there are some things you don't see until you get on your knees. We had to kneel in the dirt and let the light in over our shoulder.

And there was a dry cowhide, flesh side up, dry and brittle, the only bed on the bare floor. And there was a man lying. I've seen pictures.

I've seen people. But nothing quite equal to this. The flies were just like a just a living, throbbing black cloud around him.

When he turned and flung his hand against the wall, it broke the skin in the back of his hand and the flies came to it from his eyes. We found that he didn't have eyes, just separating holes where eyes once had been. And there he was, just a few minutes away from death.

And Sam said, Oh, I wonder how many have died like this in this tribe. And I said, Sam, everyone who's ever died in this tribe has died like this. The God of this world has blinded their eyes.

They've never once heard or seen or known the name of our wonderful Lord. And something happened to Sam and I. And a tear came to my eye and to his. And these two old ladies now had come up behind us and they looked and started to laugh, a high-pitched, cackling laugh.

What do you care about him for? Can't you see he was cursed by the spirits when he was born? He was born blind. It'll be a good thing when he's dead. That day, both of us, without thinking, just took off our hats and started to pray almost together as we committed ourselves to the Lord Jesus Christ.

I say that's the day I became a missionary when I understood a little bit of what it means to live in a land where the light of the gospel has never come and where the name of Jesus has never been pronounced.

Where there's nothing but darkness and death and hatred and fear. This is what it means.

They all leave them alone. They're happy in their ignorance. Well, I've not been everywhere and I've not seen people die in all tribes, but I've never known any that are outside the pale of the gospel and the sound of His grace that died with joy, died with peace, died with expectation.

The plight of a sinner. Those of us that carry Africa on our hearts are so burdened about the fact that in the Sahel, those six southern Sahara countries in West Africa and then Ethiopia in the east, where an estimated 20,000 to 25,000 people are dying every day of starvation. In addition to the rest that are dying in other parts of the world, realize that they're dying for want of physical food, for nutrition, for carbohydrate and fat and protein.

And of course, this is just the beginning of sorrow. The threat that's presently before us, which I may refer later, is enormous. But it's the bread of life.

It's the bread of life. It's the word of God. Now, when He has a plan and that plan is that they should hear, and then there's an enemy that has a strategy and a plot to interfere with their hearing, and we get a picture of what it means to live in that number, for one reason or another who haven't heard, we begin to see the implications of what it means to live, live without Christ.

But of course, the most difficult thing for us to understand is that the neighbors next to us, cultured and refined and educated, that do not know Him, have, have, you see, so little more. Oh, the flesh isn't mutilated. It's cared for, nourished.

But He has said, the wicked is like the troubled sea that casteth up its mire and its dirt. There is no peace, saith my God, to the wicked. And so you don't have to go around the world.

You have to realize that your loved ones and your friends and neighbors are just as lost as these to which I have referred. And your silence perhaps because of something that has come between you and them that keeps you from having the liberty of just very openly and warmly and in an inoffensive way sharing your faith contributes to it. You need to realize, have the Lord open your eyes to the people that you work with, go to school with, talk to.

We need to see them as they are. Then there's one last thing. We not only need to see the plan of a Savior and the plot of a Satan and the plight of a sinner, but we also need to see the place of a servant.

What is that place that you have? What's he asking for? Well, it was simple. You've already been called, you know. There's only one call taught in the Bible that I can see.

That's the call to follow Christ. And if you're a Christian, you already have the only call that you can find clearly set forth in the Word. You say, well, what about all our missionary friends that talk about being called? Well, forgive us, won't you? We heard somebody say it.

Really, what we meant to say was this. The Lord led us to go to Africa or to Vietnam. He led us.

But He called us to Himself. And so if you are a Christian tonight, if you've said, come to the Lord Jesus and received Him, then you've been called to follow Him. Come, follow Me.

Come unto Me. That's the call. It's the call to the Son of God.

And it's the call to follow Him. And so one of the things you need to see is that every decision you make is important. Where you go to school, what courses you take when you get there, how you do your lessons while you're there, what jobs you take, what opportunities you accept and you reject, when to say no, when to say yes.

Because you're as much involved in this as any evangelist or pastor or missionary. You're there right at the front. This isn't a spectator thing.

You're involved. You say, well, He hasn't called me. Oh yes, He did.

Even if you're a Christian, He called you. He said, follow Me. You say, well, I'm a farmer.

I hope you followed Him into farming because it's awful lonely there if He's out somewhere else waiting for you and you're doing it alone. You say, well, He called me into business. He said, I'm in business.

Well, I believe that you can be just as certainly in the will of God in business as you can be as a pastor or an evangelist or teacher. Everyone who names the name of Christ has a moral obligation to certify that where he is, is the will of God for him. And he can be just as much at rest that this is where God wants you to teach school or practice medicine or sell insurance as where a pastor is to serve of church and where a missionary is to open a work because the Lord Jesus wants to be there in the very center of our lives.

And tantamount to saying I've accepted Christ and I've received Christ is the response of Soloptosis, Lord, what wilt Thou have me to do? And that's one of the purposes of this time together, to have some time to deal with the problems we've brought with us and the weights that are upon us to get them out, to get them under the blood, to get the pressure off so that we can look into His face and say, Lord, what would You have me to do? Where is my life going to count for the most, for Your eternal glory, for Your praise? Let me close with this. Some years ago, a hundred years ago now, nearly, actually a little more, David Livingston died in the heart of Africa. His servants took his heart out of his body and laid it there where they said it belonged, in Africa, in the body of that weakened man, that his left shoulder, having been crushed by the jaws of a lion, was wrapped in the tent under which he'd been sleeping when he was kneeling and died in kneeling and prayer, wrapped and then put on a pole, and four, eight men, four men at a time, started off for Mombasa, where there was a seaport.

And there they came to the captain of a British ship and convinced him that the body of the one inside of that sarcophagus of canvas was David Livingston that had been carried by foot from near Lake Victoria. And the captain said, We sail with a tide. We have cargo enough.

The queen has wanted David Livingston and she shall have him. And so he sailed, light and without full load. He left and around the cape and up, and one of the queen's faster ships passed him and they signaled that they were bringing David Livingston home to the queen, dead.

They were wafted up the Thames and there met by the queen's caissons and her husband, prince consort, and all of the heads of England followed as this man's body was carried in state behind the queen's carriage as it made its way to Westminster Abbey for the funeral. And there when homage was paid to this man that had lived and labored so long in Africa and his body was lowered there into the floor of Westminster, the site that most tourists ask for when they come to Westminster Abbey. It was late in the day.

Everyone had gone. The workmen had just completed sealing the grave and putting the stone back in place. And they noticed over behind one of the columns a man we would call him in this country, in our parlance, a bum, just a man off the street, off of the bowery, dirty, disheveled, obviously deteriorated through abuse.

He stood there, eyes rimmed with tears. I came for Davies laying away. Davies, I, Davies Livingston, you see, he and I grew up in the same village in Scotland together.

Our cottages were next to each other. We went to the same school. We worked in the same mill.

He said, I'll never forget the day when Davy came and told me that he had accepted Jesus as his Savior and his Lord. And from that time, there was something different about him. He wasn't like the rest of us then.

He used to learn his Greek and his Hebrew and Latin while he worked at the mill. And I used to tell him what a fool he was, that he was wasting his life. He came one time and he told us that he'd heard someone talk about Africa and he was going to have to go.

I said, Davy, you fool, you're throwing your life away. You're wasting your life. You only got one Davy.

And oh, I told him what a fool he was to do it. And so Davy went the fool he was to Africa. And I, I was the wise man.

I did what I wanted to. I lived for myself. I lived for my pleasure.

And look at me now. He said, I saw the queen, Sob. I saw the rulers of England, Sob.

I saw this place filled without a dry eye when they laid my friend Davy there. And me, the wise one, who always knew the right thing to do and how to have a good time. There isn't a soul in all the world that would shed one tear if I died tonight.

No, I'm the fool. And Davy was the wise man. Let me ask you, if you were to die tonight and see the Lord Jesus in the morning, would He say, my son, my daughter, you have done what you could? You have finished your course.

Well done, good and faithful servant. Well, that's part of what we're here for. To find out the worst about ourselves while there's still time enough to do something about it.

So that when we see Him, we won't be ashamed that He's coming. Now let's go to prayer for a few moments, should we? We've said that we need better vision. We want the eyes of our understanding open.

We want to see the plan of a Savior. And just as He drew us to Himself, through us He wants to draw others. And then we need to see the plot of a serpent, of Satan, who'd get us so involved with trivia and the inconsequential and the unimportant, the broken fellowship, ruptured relations, so that we're useless to God.

No great crimes, just little things that paralyze our effectiveness. And we ask God to open our eyes to see the lost, our families and our friends and our neighbors. And then we ask Him to help us see the place of a servant that served His Lord effectively, received into His presence, so that we can understand that it's all

worthwhile, that there's another dimension to life than just the things that go on one side or the other of a decimal point, or little initials that go at the back ends of our names, or a long list of things we've done.

Oh, that somewhere there's something that's going to count for eternity. Now, this is the first night, and we're going to have prayer in a moment, and then we're going to sing. But I'm going to give you an invitation now that if God has spoken to your heart and He's pointed out your need and you know your problem and you know what He's dealing with, don't wait until tomorrow.

Tonight is the night. Now is the time, the best time to deal with the problem. Now, there's only a couple of simple conditions.

I'm inviting you to come, but I'm inviting you to come on these terms. That when you come, you're going to confess to Him anything and everything that you know grieves Him, that you're going to break with everything you confess, and that you're going to believe that everything that you confess He forgives and He pardons and He cleanses. Now, that's simple, isn't it? Then something else.

You're going to surrender to Him afresh anew or for the first time, if that be the case, everything you are and have, your plans, your aspirations, your hopes, and you're going to believe that everything that you surrender and give to Him He receives and He will bless and use. Now, that's the invitation. And if you can respond to that tonight, then we don't want you to wait until tomorrow because it's going to be so much better for the rest of the week.

Now, Father of Jesus, we thank You for Your presence, that You're as close as the light upon our faces. You're just as near as the breeze that comes under the eaves across our brow. You're not the light or the breeze, You're God.

But in Thee we live and we move and we have our being. And now, Father, there are some, perhaps, that You've spoken to, we think there are, and know precisely what they need to do. And so we invite them to do the wise thing and just to understand that that's why they're here, to meet Thee.

We're looking to Thee. Father, You remind my heart even now of the times when I have gone to a camp meeting, a conference like this, because I knew I had business to do with Thee and that there'd be an opportunity to do it. And there's some like that here tonight.

And so we ask Thee, Lord, that everyone that Thou art speaking to whom Thou art speaking will respond. We'll give Thee all the praise in Jesus' name. Amen.

Audio: <https://sermonindex1.b-cdn.net/25/SID25561.mp3>

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