

Samuel's Call Walter Beuttler

[Comments: 1) All scriptures are from the KJV except where noted. 2) This message has been transcribed word for word (from Beuttler's own teachings) as accurately as possible (due to the quality of the recording). 3) Beuttler had his own dictionary of favorite words he used throughout his messages, and they have been transcribed and spelled out accordingly. 4) Spelling on certain proper names, airports, hotels, locations, etc. may not be exact. 5) Messages were spoken late 1960's, early 1970's. 6) Beuttler was a Bible teacher at NBI (a.k.a. EBI, Eastern Bible Institute) for 32 years traveling worldwide since early 1950's until a year before he went to be with the Lord in 1974.]

Mrs. Beuttler and I have loved our stay here; believe you me, in more ways than one. We appreciate our visit very much, for giving us the privilege to come here, and for giving us such lovely accommodations. Above all, for giving us the opportunity to share with you some of those things which are dear to the heart of God, and which should be a tremendous help to us in the future in our walk and relationship with God.

I've told you repeatedly that all I have really given you is in fragments. Obviously such a subject is a huge subject. In fact, there's no limit to it for the simple reason there is no limit to God. There's always more. I was teaching in a camp meeting in New York some years ago, in fact, for a number of years in succession. One of the men said, "*Brother Beuttler, how is it that you never finish a subject?*"

I said, "*The answer is that there is no finish to it for the simple reason there is always more about any subject concerning God, because God is infinite.*" So there you are. I do trust and believe that the Lord will use some of these fragments and make them a blessing to you.

Last night I closed with that unusual visit of the Lord. While I've had several, not many, very few, I can't recall the number (that's beside the point), there never was one like the other. They were all different.

Last night I told you that this evening I would give you the Biblical basis. I gave it to you last night in part because there are quite a few things I would like to share with you tonight. And I wanted to get the other thing over with, and at the same time, give you something to think about before we go on with the subject tonight.

You heard me relate how the Lord came to that cottage and paid me a visit during a very great time of serious crisis. That is true. As I mentioned last night, I told the Lord, "*Lord, I know this was You all right, but I can never share it with others unless You give me scripture.*" After all, we have to keep our feet on the Word of God or before long we get into quicksand. The Word's got to be the foundation. I've had a few experiences, which I know are absolutely real, but have found no scripture for them; therefore, I'm never talking about it. Notice I Samuel 3:7. I'll be cutting corners because I want to get

a bit over to you tonight. You know the story of little Samuel. He was the servant of Eli in the temple.

“Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.” I Samuel 3:7

What happened was that Samuel had laid down to go to sleep. Apparently, while asleep, the Lord called him, “*Samuel, Samuel.*” Samuel responded, not to the Lord, but to Eli. He did not recognize the identity of the speaker. He didn’t know it was God.

There are times when God speaks to His people today, and calls His people, but they miss the connection because they do not recognize the voice of the Lord, and so miss Him. Here Samuel missed God. He ran to the wrong person. That happened twice, then three times. So when Samuel failed to respond to the Lord, we have the explanation that Samuel did not yet know the Lord. There you have the knowledge of God again. “*Neither was the word of the Lord (or the voice of the Lord) revealed unto him.*”

In the final analysis, our recognition of the voice of the Lord comes by revelation. Now if we were sitting down together in a classroom, which has often happened, not with you, but with others, and they say, “*Brother Beuttler, now we would like to ask some questions.*”

“*All right, what’s on your mind?*”

“*Can you give any help on the recognition, on how I can recognize the voice of the Lord?*”

“*Yes, there are helps that can be given, but they are only an assist. In the final analogy such recognition comes by revelation, and to some extent, experience.*” Like I mentioned this morning, “*Taste and see.*” There are some things we cannot understand apart from participating in actual experience. But that was this morning. I cannot go into areas, points on how to recognize the Lord’s voice. That would take our evening and we want to go on with this.

Now then, “*And the Lord called Samuel again, the third time.*” By the way, you may find that if God speaks to you three times, and you don’t pay attention, the chances are that’s the last time He’s doing it for a long, long time to come, especially if disobedience is involved. Now if you simply do not know, it’s a different story. But if we know it’s the Lord and He has called you three times, there’s a good chance He’ll bother you no more for a long time to come. I’m not making this an absolute rule, but the chances are that’s the last He’ll say for a long time. That was parenthetically speaking.

“And he (Samuel) arose and went to Eli again and said, Here I am; for thou didst call me. And Eli perceived that the Lord had called the child.” I Samuel 3:8

Some of these things come by spiritual perception or discernment. Spiritual things are spiritually discerned. They're not necessarily apprehended intellectually at first. They are spiritually discerned. Now in Bible school, we used to have times of great visitations and the hovering presence of the Lord in the camp, and students wouldn't know what to do with His presence.

Over the years, I've often said, "*Now students, just hold steady. Don't try to do anything.*" You know there are so many Pentecostal mechanics. They have to do something. "*No students, don't do anything. Just sit and let your heart go out to the Lord with your spirit feel after Him. Just sit in that presence.*" And the Spirit Himself will sharpen your discernment, your spiritual perception. Gradually you can perceive whether the Lord wants you to give an utterance, or to speak to your heart.

We need to learn to go into God's school of silence. Too many people have too much to say before the Lord when the Lord would love to say, "*Oh for heavens sake, shut up. Why don't you keep still?*" You can keep still before the Lord for hours at a time and just soak and absorb that presence. In that presence your spiritual senses become sharpened so you learn to discern, to perceive, to differentiate, to distinguish. We need to learn to sit in the Lord's presence in adoration, in admiration, in contemplation, in worship, and as we sit in that presence, our spiritual senses become sharpened and sharpened until finally you can discern the very thought of the Spirit in that presence. But that takes time.

Now then, Eli perceived the Lord had called the child, so he said, "*You lie down again,*" and then notice in verse 10. Relate this to what I told you last night: "*And the Lord came, and stood, and called as at other times.*" Do you see something?

Now in my case, as I told you last night, I can't repeat this for you, sorry. If you were here, it was a case of the Lord came, and stood, and turned, and spoke. This is the scripture the Lord gave me for the foundation for the experience, that there is such a thing as the Lord coming and standing, and speaking. There it is and if somebody says, "*I don't believe it.*" Well, when Jesus taught, they did the same thing. That's why He said, "*And they believed not the word which has been spoken.*" Now if we don't believe, that does not change the facts.

"*The Lord came, and stood, and called.*" While we're at it, He can conceivably do that with you, and like Samuel, call you by name: Mary, Anna, Rose, Nathan. "*The Lord came, and stood, and called.*" There have been people who have been called by name by the Lord and turn over for another wink, because they couldn't figure out where it came from, and later on discover that the Lord was approaching them and they missed Him. That's one of the scriptures, among others, that the Lord gave me, but I'll have to let one suffice. Those of you that have the notes have more of them because I want to cover quite a bit of ground.

Now I'm going to take you a step further. Folkses, I'm going to make a categorical statement. Now I'm not going for dogmatism. Normally, I speak with more flexibility,

but there are times (this is one of them) where I am making a categorical statement. The categorical statement is this, and I'll prove it. It's only a matter of whether you believe the scriptures or not. Leave me out of it because I'm only stating here what the scriptures say. I'm not responsible for them. I'm going to quote to you from the Gospel of St. John not the Gospel of St. Beuttler. So don't argue with me, argue with Him if arguing. That would be foolish with most.

My categorical, unequivocal statement is this: "*that when we're getting into the manifestation of the presence of God, such an experience is for every single believer with the necessary qualifications.*" I'll give you the scripture, John 14:21. I'm not responsible for what it says. Now look.

"*He that hath my commandments, and keepeth them, he it is that loveth me;*" our love for the Lord is not, in the final analysis, anything by what we say or sing. We can sing, "*I love Him, I love Him because He...*" That is not anything. "*He that hath my commandments, and keepeth them, he it is that loveth me.*" In the final analysis, love is not an emotion; it is an act, obedience to the Lord's requirements whether written or spoken.

The Word of God has three aspects. The Word of God comes to us in three different formats, and whichever format in which the word of the Lord comes to us, we demonstrate our love if we obey His word in whatever format it reaches us.

Do you remember Jesus taking three of His disciples, Peter, James and John up a mountain? We call it the Mount of Transfiguration. There they saw Jesus, Moses and Elijah. The three men: Jesus, Moses and Elijah here is a symbolic representation of the Word of God. Moses represents the written word; Elijah the prophet represents the spoken word; Jesus represents the living word. The word of God comes to us in the format of the written word, the format of the spoken word, the format of Jesus Christ the living word. By whatever means it comes, if we keep what is required, we are demonstrating our love. That is parenthetical speaking again.

Now notice, "*And he that loveth me shall be loved of my Father, and I will love him.*" What? What? Do you see something? In this verse, the love of God for us is contingent upon our love for Him. Here you have conditional love - that God's love for us is conditional, the condition being that we love Him in the first place. Therefore, if we do not love Him, He does not love us - in this verse. Be sure you get that. You might rightfully say, "*But Brother Beuttler, the Bible says that God so loved the world that he gave his only Begotten Son for God loves all people.*" That is true. God loves all humanity, but in this verse, He is described as loving only those that love Him.

Now look, "*he that loveth me shall be loved of my Father.*" In other words, if we love the Lord, the Father will love us. And I will love him. In other words, if you love me, I'll love you. We're dealing with this verse now. "*And will manifest myself to him.*" What the Lord is speaking about is not the unconditional love of God, which God has for all His creatures irrespective of their love for Him. But in this verse, He talks about a unique

aspect of His love saying, If you love me, I will love you by way of demonstrating, by reciprocating my love for you in some way. The reciprocation takes place in the form of a manifestation of His presence. I hope you folks can follow. You have to think it through.

I'll use different translations now, but from memory: "*And I will manifest myself to him;*" another says, "*I will make myself real to him;*" another says, "*I will make myself known to him;*" another translation says, "*I will show myself to him.*" Think of it! "*I will show myself to him.*" Another translation reads, "*I will disclose myself to him.*"

If you take the Greek word here for manifest, and do some research work, you will find that this word manifest in the Greek is so strong that it can mean nothing less than a personal manifestation of the Lord, a disclosure, a revelation of Himself perceivable by our human senses, whether sight, or hearing, or smell, or feeling or whatever. Here you have the New Testament promise that if anyone of God's people so loves Him that he or she will keep His commandments, will be obedient to His word, whether it comes by the format of the spoken word, the written word, or the living word; to such a one, the Lord has a special unique love by which He will reciprocate our love by means of disclosing Himself, showing Himself, revealing Himself or manifesting Himself to us in some unique manner perceivable by the human senses.

Now the only question is: Who qualifies? Those who render to Him a total obedience; those who obey; those who follow Him as I have said. They will receive a unique manifestation of the reciprocation of His love by way of disclosing Himself to us.

I was taking a pastor's place years ago while he was on vacation. I don't do that any more, but I used to. Mrs. Beuttler and I stayed at the pastor's residence. Saturday evening came and she had a nice meal. She's a good cook. She doesn't like cooking, but I like to eat - moderately. She had there on a plate some lovely stuffed green peppers and spaghetti. I had my eye on the biggest pepper. I had my fork in the hand and was just going to zero in on the biggest pepper and I got a check in here (stomach area), and I knew, "*No, you're fasting this evening.*"

Oh, I had a couple of arguments with the Lord. I can do that, but I did obey. I said to Mrs. Beuttler, "*I feel I have to go over to the church and pray a little while. I'll be back. Keep the supper warm.*"

I was over in the church by myself, dropped down by the altar and waited on the Lord. Well, I had a presence, that something from the Spirit that engages you in prayer in the Spirit. And I was there several hours. In fact, the lights in the house were already out, and I guess the peppers and spaghetti were already cold. Well, I thought I'd like to go over and eat and said something like, "*Father, how long am I supposed to stay?*"

And I got words right in here (stomach area), words that I heard. The words were, "*Tarry till I come.*" Well, I didn't know what He meant except that, "*Keep going.*" That's obvious. So it got way after midnight. I cannot tell you how long, and I wondered if I

was making a mistake. I got the words again, but other words, right in here (stomach area), *"It is I, be not afraid."* In other words, *"I'm in this thing, so don't worry about having mystical or what."* *"It is I, be not afraid."* So I stayed some more. I got so sleepy. I finally went to the house and early in the morning I was back and had Sunday services.

Early Monday morning I was back in church all day long. Tuesday, early morning till late at night. One night it got so cold (though it was summer), I froze; I shivered. I went out to the ladies' room and got some paper towels and stuck them down my back. I collected songbooks, and lying on the floor, I piled open songbooks over my back for a blanket. There I lay for the longest time on the cold church floor late at night, way late. Can you picture me? Paper towels stuffed down my back, open songbooks over the back making a blanket. They made me a little warm, they helped. You know this thing is serious business. The Lord had said, *"Tarry till I come,"* and that's how I tarried. I was cold and I had to get some heat.

Wednesday came, I was there. During the nights I went home, laid down a few hours, very few, was back before the family got up. I didn't see the family. I heard my little girl say outside to Wife, *"Mummy, doesn't Daddy love us anymore?"*

She answered, *"Sure, why not?"*

She said, *"Because he never walks with me."* Oh, that hurt.

Wednesday came, and I hadn't eaten now since Saturday. I was over there and I got into trouble. On Wednesday, Satan launched a counter attack. That's why I do not recommend long fasts unless we're led by the Lord. I found that after about three days, the devil takes notice. Then I'm in trouble. There you have a fight. Oh, did I have a battle - confusion. Oh, I had a maize of confusion in my spirit, pain in my body. Oh, I had such pain.

I thought, *"Something is wrong. I'm so confused."* Very faintly, words came through the confusion in the inner of my spirit, *"God is not the author of confusion, but of peace."* And I missed it. Later, I realized it was the Spirit of God seeking to get through to me, through all the devil's confusion to let me know this thing is not of God, therefore it's of the devil, but I missed it. So I thought, *"Something is wrong. I'll go over to the house and have something to eat."* I'll forget the whole thing. Yet the Lord had said, *"Tarry till I come."*

So I went over and said to Mrs. Beuttler, *"I'm quitting. I'm all confused. Something is wrong. Make me a plate of Lipton's Noodle Soup."* I like that.

She made the noodle soup. There was my soup, I had a spoon. Now I'm very accurate in speaking to you. Not all of you might believe me, but that's your fault, not mine. I took one spoonful of soup, just one. I don't remember whether I swallowed it or not, I just don't remember, but I had it in my mouth I know. And I saw Satan, as clear as I see you

folk in the front, but a little nearer - about 2-3 feet nearer than these folk in the front. I only saw his head, his face as real as I see you. I'm not taking that back for anybody. Why should I? There he was. He was grinning. I have never seen a grin like that. He was grinning with such delight the white of his eyes glistened, literally glistened. They shown with delight.

He was so clear that I could tell you whether his eyes were blue or brown or what. That's my secret. Anyhow there's no significance to that. I just say that to let you know how very clear the whole thing was. He was grinning. I could read in his face, "*I got you!*" He didn't say anything. He didn't have to. I could read it off his face. I put the spoon back. I knew I failed. I went right back to church and repented, asked the Lord to forgive me and went right on seeking the Lord.

Friday evening came. Since Saturday I haven't eaten anything, maybe that one spoonful, I don't recall. I was sitting up front waiting on the Lord. It was 6:30. I had no idea what the Lord was going to do. All of a sudden, He came. I gave you the scripture, I" *will reveal myself to him; I will disclose myself to him, I will manifest myself to him.*"

He came from the ceiling. He came at an angle approximately at this speed (demonstrated). He came and stood behind the altar rail. I was sitting there. He stood behind the altar rail, full size, white garments down to the floor, crystal clear. I could tell you whether His eyes were blue or brown, but that's my secret.

I jumped up and ran up to Him, dropped on my knees, shut my eyes, put my hands over my face to cover my eyes and went right down on the carpet touching the floor like this. Even though my eyes were closed, my hands over my eyes and face, and down on the carpet on the floor, I still saw Him standing there, full size, looking down at me at an angle. He didn't say one word. He didn't have to. I could read on His face what He said. I could tell you exactly in five words what He said though He didn't say a word. But that's my secret. I have told no one, no one at all.

With that He was gone. Now then, I had no idea what He would do, no idea. And I would urge you never to pray for a manifestation or seek it. You'll get rebuked if you get any answer at all. You'll get rebuked.

But that happened, and I'm using it here as a demonstration, as well as illustration of the implication of this scripture. "*If any man will love me, and keep my commandments.*" Now I kept His commandment, even though I stumbled in the middle and failed. You come right back, ask for forgiveness and start over right away, no self-accusation, just start over, wipe off your trousers (so to speak) and get going again. So you're forgiven and that's it.

There at the end of a whole week now folkses. Where would you be in that week's time - down the road getting a coke and a hoagie and turning on some jazz somewhere or a record? Would you stick it out for a whole week with absolutely nothing, except that you know He said, "*Tarry till I come.*" So that's what you're doing, and you have no idea

what's He's going to do or when He's going to do it. *"And I will manifest myself unto him."* So, it is for all, *"if any man."* It is for all, provided we qualify.

Now then, when the Lord came to Samuel, we have here a manifestation of the presence of God to the ears of Samuel by way of sound. *"The Lord called, Samuel, Samuel."*

Now I like to bring this over to Pentecostal experience. Folks, *"I, Walter H. Beuttler, claim without any equivocation, that what we are talking about tonight is a part of the privileges inherent in Pentecostal experience."* And I'll prove it to you. In Acts 2:2-3:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:2-3

When the Spirit of God was poured out on the 120, they heard the sound of a mighty rushing wind. What was it? It was a manifestation of the presence of the Spirit perceivable by the human ear. They heard the Holy Ghost move like the sound of the wind. That was in the original Pentecostal experience, and why could such a thing not be repeated today in whatever form. Anyhow, I've had it and I know others that have had it.

Then again, while we're here. *"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."* Well, what was that? It was a manifestation of the presence of the Spirit of God perceivable by the human faculty of sight. They saw tongues of fire sitting on each head. What did they see? They saw with their own eyes the presence of the Lord.

I think last night I told you about seeing the glory of the Lord in the chapel. There it is. The Israelites saw the glory of God, the presence of God for 40 years, night and day. Moses came to the burning bush. *"The bush burned with fire but was not consumed."* What was that fire? It was the presence of the Lord manifested to the sight of Moses. The Bible has many instances like that, but we pass them by. It's possible for the Lord to reciprocate our loving obedience by a unique manifestation of His presence because He loves to make Himself known.

I mention sound and I'll give you one more and that is touch. It's possible for an angel, it's possible for the Lord to meet us or manifest Himself through the medium of touch. Do you remember in the Book of Acts 12:23? Peter was in prison, shut up, locked up, and an angel came, and this is what it says, *"He smote Peter on the side."* He gave him a slap to wake him up, yet an angel is a spirit without a material body, yet can manifest his presence in such a way as to give you a slap if you need it. I haven't had a slap, I've had other things, but touch is the indication.

Do you remember Lot? The angel took Lot and Mrs. Lot by the hand and pulled them out of the city. It says so. Yet angels are spirits, and yet they took Lot and Mrs. Lot by the hand and forced them out of the city.

I'll give you another example in I Kings 19:5-9. Then we'll move into other territory. You know the story of Elijah under the juniper tree. You know the story. There he lay asleep and the angel of the Lord came, we are told, and touched him. Now angels are spirits, but he touched Elijah and woke him up and said, "*Elijah, what are you doing here?*"

Elijah said, "*Oh, Jezebel is after my head. I want to die.*" That's strange isn't it? He said, "*I want to die, I've had it. I'm the only one left. I don't want to live.*"

"*Why do you want to die?*" asked the angel.

"*Jezebel is after my head.*" So he ran away. Isn't that strange? Look here, Elijah didn't really want to die. If he wanted to die, why did he run away from Jezebel? She was on her way to take off his head and he ran away so he wouldn't lose his head.

Have you ever said, "*I want to die?*" If you had a chance, you'd change your mind quickly. He was discouraged, down in the dumps.

That reminds me of my grandmother. She was saved, I believe anyhow. She used to say to us small children, "*Heaven is a beautiful place. When will Jesus come and take me to my heavenly home? Oh, I can't wait until I get to my home in heaven.*" And we children believed her. One day she got sick. She called me. I was the oldest. She said, "*Walter, will you take this money and run into the city as fast as you can and get me some medicine. Otherwise, I'll die.*"

I ran into the city all right, but I did some thinking. I thought, "*Grandma wanted to go to heaven to her heavenly home and now that she has a chance to get there, I have to run to the city and get medicine so she won't get there.*" We never believed Grandma again. We thought we found her out. Well, you can understand it when you get older.

Elijah, like her, was discouraged, so the angel came and touched him. He touched him so that the man awakened. He gave him something to eat and he walked in the strength of that meat 40 days and 40 nights. There you have an angel, a spirit being, manifesting himself in a form, and with a touch as though it were a physical touch. Such manifestations occur over and over again, by touch, by sight, by voice or what have you.

We had a girl in school and she was driving one night one place. You know, happy-go-lucky, and a voice spoke to her in the car, "*If I were you, I would lock my doors.*" She thought nothing of it, but the voice spoke again, "*If I were you, I would lock my doors.*"

She came to a red light and thought, "*Maybe I ought to.*" She reached over and pushed the buttons down. Before the red light had changed green, a man rushed out of the darkness, took hold of the handle of the door in the front and wanted to get in. The doors were locked. A voice spoke in the car, "*If I were you, I'd lock my doors.*"

Folks these things are real. They do occur and we should be aware of the tremendous opportunities there are in our relationship with God, for Him, or other spirit beings (I'm speaking of angels now actually), in some way manifesting themselves, particularly the Lord. So here you have, and there are really others-quite a few, where you have a Biblical basis for a manifestation of the presence of the Lord through the medium of sight, of hearing, of speaking, of touch. And in our school we've had the experience of smell, where the Lord in one revival manifested His presence by means of a most exquisite fragrance that went throughout the whole chapel. People who left the chapel carried the fragrance on their clothes back to their cottages. Our choir leader's wife was a conspicuous example. It was a marvelous manifestation of God's presence.

Now then I would like to add sort of a closing thought. I have to cut it off. Of course there's lots more. I want to take you to Proverbs just to get you started in your pursuit of the knowledge of God.

“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou cryest after knowledge, and liftest up thy voice for understanding; (Now notice), If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God.”

Proverbs 2:1-5

Folks, the knowledge of God does not lie on the surface. It's not cheap. Observe here three things: *“If thou seekest her as silver.”* In other words, it has to be highly valued. *“And searchest for her as for hid treasures.”* We do not search for that which we do not value. The higher a value we place on the knowledge of God, the more diligent we'll be in the pursuit of that which we value. So the question is, *“How much do we value the true knowledge of God?”* We're not getting far unless we value it, but *“if thou seekest her as silver, and searchest for her as for hid treasures,”* digging, scraping, trying, searching. *“Then shalt thou understand...”*

The knowledge of God should be highly valued, earnestly desired *“if thou searchest for her.”* We do not earnestly desire what we do not highly value and searchest diligently. We pursue it with all diligence, *“Then shalt thou understand the fear of the Lord.”* So then, after I leave, if we take these truths, if we perchance highly value what I have presented to you, diligently desire it, and earnestly search for it, we're going to find the knowledge of God. As I said, *“It does not lie on the surface.”* Why not?

Because this knowledge of God is not for the casual, it's not for the indifferent, or the half-hearted. It is only for those who value it highly and in doing so, seek for it with all diligence. For those diligent seekers, God has promised that we shall find the knowledge of God. Now then a little postscript from Mark:

“So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth

not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.” Mark 4:26-28

Now you may say, “*This has nothing to do with the knowledge of God.*” It depends how you look at it. I’d like to call your attention from this in closing to the fact, that basically, I am a sower - not a preacher - a sower. God has called me to sow the seed of the knowledge of God all over the world. For this God has put my feet into well over 100 countries, some of them so often, I couldn’t tell you how often. Tonight and this week we have been together. The Lord in His providence and your goodness has allowed me to come down to Virginia Beach to do a little sowing. I have sown as much seed as I could possibly squeeze in - to the point of exhaustion. I have bags and bags of seed left that I haven’t even opened.

You are the soil. What kind of soil you are, I do not know. Qualities of soil differ, as you well know, but the kingdom of God is as if a sower sowed seed into the ground. I have opened my seed bag very liberally. I have given you as much as I possibly could. I tried to select those areas likely to be of most help to you. But I have to go my way and leave the seed behind in your heart.

Now a seed does not produce a harvest overnight. A harvest takes time. There is a law of growth even in the things of the seed of the word of God. The Lord pictures a farmer sowing his seed. Then he goes home, He goes away. He rises night and day, that is to say, He goes to sleep, goes on with his work, goes to sleep, goes on. In the meantime, the seed in the soil is at work: sprouting, taking root, slowly growing up, first the blade then a little more, and finally the full harvest. And the Lord added in the parable of the sower, some thirtyfold, some sixtyfold, some a hundredfold. How come?

It depends on the quality of the soil. I do not know the quality of soil of heart in your individual case. Hopefully, some will produce at least a thirtyfold, some a sixtyfold, and in some lives a hundredfold. It depends in part what you’re going to do, whether you’re going to water, whether you’re going to take care of the tares and thistles. I have to leave the seed in the soil of your heart and trust the providence of God, the working of His Spirit and your tending the seed, taking care of it, that as time goes by, there will be a rich harvest of the seed of the knowledge of God, thirtyfold, sixtyfold, and hopefully in most of us, a hundredfold to the glory of God.

So we’ll say goodbye and the Lord bless you real good. We trust there will be a real harvest of the knowledge of God in your life.