

II Kings 6: 8-17

SUBJECT: Seeing The Invisible

9/1/62

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Seeing The Invisible Heb. 11: 27

This servant - unusual privilege, instructions.
- "but if one is going to a city, must be prepared to live like us." So the risk of being a servant.

The prayers of Elisha for him.
Nothing wrong with his vision - see, hear, normal.
But to the prophet, seeing the combat see, hearing he wouldn't hear.
"to save the evening but not the heat of the day"
"reclaim the servants' material right or not say"
"vision which sees the invisible and true sight."

I. That we might see with the Eyes of the Soul

1. The true realities are invisible.
The inspired statement of Heb. 11:3 μή ἐκ φαινομένων
τὰ βλεπόμενα γεγονέναι
"not from things appearing things were made being
of the atomic structure of all visible things
of the earth lies in your hands, if all the space
squeezed out of the atoms. The sun is a tub."

The true thing is spiritual, invisible
of Plato's philosophy, the idea the pattern is the real thing
the substance is temporary, transitory, shadows
of the real. The substantial realities are
not seen by the eye. They are spiritual.
all things visible are mere shadows: the very
image of the thing is veil of sight.

2. The presence of God

God may be seen anywhere, but most men see this because
He is in the G.M., fall asleep in the car but never see that all day
long you're in the car. never see
small in wonderful world that made, yet never see Creator

The faculty of faith sees God. knows that, full of thoughts of the
No animal obj. - dog in human consciousness (present about
this is picture abstruse) landscape

But a man can

be a dog on the far horizon

3. Satan, the enemy of our souls

We are forced to meet him disguised as an angel of light. over
head of a hundred eyes, each one opened of God.

of the primitive man
of the aboriginal, close to nature. Uncluttered by refinements of civilization,
but sodden, carnal, degraded, low

of the educated student. He pleases for that in our evolutionary system.
(1) the Marikata of the Russians. are situated 100 miles up. no God.

less poverty as a cause,

- " affluence "
- " beauty, youth "
- " strength, ambition "

less the spirit world as a cause - the spirit of violence, rage, untruth, lust

4. The appointed seasons.

Looking at the same Jesus of Nazareth

- (1) Casting out devils - praising God, that evil should be cast away
- "he cast out evil devils by Beelzebub the prince, devil"
- (2) Sam'aria - Nicodemus, "ye see without seeing?"
- in faith, "Search, ye, for with 7 Galilee, ariseth no prophet"
- (3) Lazarus raised from the dead - many believe
- others, went away to plot his death
- (4) Jesus' trial - Peter weeps bitterly
- "tho they cry for his blood, 'th' words be pining"
- (5) On the cross - one thief, "remember me"
- the other, "no"

to see God: look to Jesus.
: "he that hath seen me hath seen the Father"

II. We are shut up to prayer: only God can do.

To bestow spiritual wisdom as great a wonder as to make a
wonder; requires the same faith of omnipotence. Only he who creates the
world can give the same gift.

We are shut up to prayer; dependent upon God.
We are not to add up our talents, we are to reveal the identity of God
within us, "What do ye to be saved?" & our answer: not to do but to see

of seeing of heart truly given as manna
"We cry wail, to clean" "look, live" "Behold, & see" "I have seen, but do not know"
to believe, trust, look, the simplicity of all simplicity, but the blind not
see no matter how bright.
We can give it the proper place, but spiritual understanding is gift of God.

of I Cor 2:14
 a lost man discerning salvation is like a dog man evaluating manure
 that man discerns pictures
 it is a gift, no education can restore
 experience. too late. } it is a word of God.

III. The Results of the Prayer

T. Salvation
 Somebody prays for us (mother, father, pastor, teacher) and II Cor. 4:1
 children so
 We hear, hear, hear, then we say we hear
 "no no no" } wonder why
 "look but not" } did not see before

2. Encouragement. Delirance. Comfort. Safety. Assurance.

When some things spiritually are necessary, we encourage
 first the experience but under the first comfort and the changed growth.
 The greatest grievance? the future glorious } even greater joy, then in
 The closest disheartening? the highest spiritual } midst of most riches
 even pain but its strong

The servant says, God's people safe. More will elude
 The invaders of flesh, blood: the defender more & free
 Rom. 8:31 Who is a doubt as to the ultimate outcome.