

CREATION/RECREATION  
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1. You see in the beginning the creation that we have recorded in the Word of God is NOT the creation, it is the RECREATION. The first creation that God made, we don't know very much about it, only that it was RUINED through some catastrophe. Now, this is SPECULATION. I'm NOT giving it as revelation; this is speculation. And never get SPECULATION mixed up with REVELATION. Revelation is one thing, speculation another. God has given us much by revelation which we may ACCEPT, although we don't understand it, we ACCEPT it. He has given us much by way of revelation which is still to be INTERPRETED TO US. Very much. We get very little interpretation as to the phenomena of life and nature about us. We get very little interpretation of it. But it is there, it is God's first, elementary, and primary approach to man. God has always SOUGHT us. He STILL seeks us. His FIRST APPROACH is always through the INANIMATE. Because it's an out-fling, an out-expression of Himself, out HERE. It's not ARTICULATE. Now that is GOD expressing Himself, approaching us. I want to get into that because that's in one of the Psalms, it's three-fold. His approach is three-fold. His FIRST approach to us is always through INARTICULATE, inanimate nature, or creation, which is a phenomena of His work. His second is through the WORD which takes ahold of that and begins to expound it and explain it. The third is the INDWELLING OF THE HOLY SPIRIT Who takes BOTH and interprets them to us. Do you get me or don't you? His first approach is all inanimate, inarticulate creation, "The heavens DECLARE the Glory of God." Hebrew, "preaches," not "declares," -- "preaches." "The heavens PREACHETH the Glory of God." And as it says in the Psalm, "there is no voice, there is no language, and yet they are THUNDERING..." It's all lost by a poor English translation, "there is no sound or voice, where their voice is not heard," oh, that...that's horrible! It's not that at all! It says, "In this great manifestation, there is no voice HEARD," which is of our language. No voice that we hear. But they're thundering the presence of God.
  
2. Now, your first inanimate revelation is THAT. That's God's first approach to us. His second is seeing the revelation of the Word, the Truth that He has left which picks that all up and begins to INTERPRET it. Then third, by the indwelling of His Holy Spirit, which takes the two and makes the complete trinity a revelation. Follow your trinity all the way through, your trinity is all, all the time coming up in the things of God. The trinity's there all the time. Well now, come back in that story of creation. We don't know what the first creation was. We haven't any record in history, and if God doesn't TELL us what it is, then my little speculation is silly. So I just leave it silent. And people come and say, "Brother Follette, what..." I said, "I have no light on this because there's no revelation. But if you want to probe in there with your IMAGINATION or SPECULATION, you can do it. That doesn't satisfy me. MY guess is just as good as YOUR guess. And your not doing anything but guess! I'll take what God has REVEALED. In the story of our record here, in Genesis, we say, "In the beginning God created the heavens and the earth." Now between THAT, and the NEXT verse there may be millions and billions and billions of years that we don't know anything about. Because it's not, "and the earth WAS..." No. "The earth BECAME..." How many can see a difference between, "the earth WAS..."? He did NOT MAKE IT VOID. God can't create CONFUSION. He's the author of ORDER. But He can TAKE confusion and bring ORDER OUT OF IT! But He is not the AUTHOR of confusion. But there, in that verse, you find this horrible confusion, the whole world thrown into a confusion. "In the beginning God created the heavens and the earth." You can go on in that Hebrew, it's majestic, beautiful, I love it! It's God in His majesty. "In the beginning God, "barah," CREATES," not EVOLVED, CREATION AS A DISTINCT ACT. "Barah," we have the other word for the other, but "barah," that is a distinct act. Not an EVOLUTIONARY PROCESS. "In the beginning, God created the heavens and the earth." Then, there's a PAUSE. Thousands of millions of years for all we know. "And THAT EARTH BECAME...that earth BECAME," a confusion, and a judgment of God upon it. Now, we don't know WHY. Whether there had been some creation that we know nothing about, that had FAILED and God brought JUDGMENT, we don't know. Only it does say, it "BECAME a confusion." Then we find these two words, that I say, thinking of the WATER, "tohu," and "bohu." And that goes way back to the most primitive, even primitive people who haven't very much of revelation, still "cling" to these TALES, we might say,

almost like myths, you know what I mean. Like an ancient myth that has haunted humanity. And here is this "water thing;" isn't it strange that some of us have that feeling? Water and the ocean are wonderful, but I don't like to be by it too long. How people can go down and lie in the presence of that roaring, terrifying that goes, "Roooooraaaaoo!" That's my reaction!! I can't TAKE it! I think, "Just a little afternoon here is plenty. Let me get away from this horrible..." You know, I believe that's the thought. I feel in my inner being the very thing that THAT THING IS! I FEEL it! I feel a REACTION to it; it never...it never will be QUIET. It is still grasping! And so God said, "Be still!" How did He quiet it. If we would have wanted, if man, humanity had wanted to quiet it, we would have built a great, strong WALL against it! God doesn't do that. We have a BIG God. I'm glad I'm hooked up to Him, aren't you? He can fight battles for me and do things that I couldn't do at all. And so He wants to stop this ugly thing from consumming the very earth! And He takes SAND. Weak as sand! And He says, "There. You can go just so far." A barrier of weak, tumbling sand! Who could do that but God? Man would have some strong bulwark! He says, "You don't need that! Give Me this quickly sand." Oh, right on the edge of the ocean, and the ocean knew it. It goes right up and right back again. He has triumphed.

3. Now what is the old, "bohu?" Now let me help you. That is a CONFUSION. A confusion. "Tohu, BOHU," the terrifying abyss that's knows no depth, no founding of it. And this ROARING of the confusion. And it says, "And the Spirit of God moved over the deep." No...no...no. "The Spirit of God BROODED." Brooded over this chaotic thing. And your word is exactly the same Hebrew root which means, "incubation," and it's used of a hen when she sits on the nest with the eggs. It's the same word. How many know an old pheasant hen? To BROOD over those eggs, oh, I was raised in the country and I'm glad and we had a session more than once. And we put our hands in under and find that there was another egg. She brewd it. Now, that is the word in Hebrew. Why? Because your word, "to brewd," signifys LIFE, to be RELEASED, or brought to it's EVIDENCE. I said the other day, that chick, that bird has to be concealed in this egg before it can come to it's life,...that is a "period." It BELONGS there! Let it BE THERE! But as it dev- elopes, sheltered by the egg shell, it must BREAK the shell to be RELEASED, before it can come into the fullness of it's purpose. And we're in these processes, everyone of us. We are breaking...breaking loose, continually. The OLD creation bondages of our spirit which were made FOR GOD...bound, and held...in captivity...to the law of sin and death and ruination. Now. "And the Spirit of God BROODED over the deep." And BROUGHT FORTH the creation that we know of in the world today. Then we begin with God bringing it into evidence, and the first "yom" He did this, and the next "yom" He did that. And the next, "yom,"...now that's "day," it doesn't signify twenty-four hours. However, it could; but it doesn't. "Yom" means an indefinite period of time, but it is a period in which a certain thing is accomplished. A "yom" can be twenty-four hours, it can be 25 years; it can be a millenium. "This is the DAY of the automobile." How many HOURS in it? Yeah. Well, it means a PERIOD in which certain things are manifest. And that's the use of your word, that's why I don't like to teach in Genesis because people get all upset and confused. They become too literal, and they say, "It's twenty-four hours!!" Well, I said, "How did you get it that way?" It COULD mean twenty-four hours if you want to, because it doesn't say it IS twenty-four hours. It merely says a "yom," which is a period of time in which He will accomplish something. So, in our first, "yom," our first period, certain strange, phenamenal things happen in the earth formation. I can see how we can have ages and ages and ages and ages. But if you want to believe that everything has happened in four thousand years, you may do so! Now, I don't. You've got to give me my liberty, and I'll give you your liberty. I think there have been ages and ages and ages back of any of our creation. I can't help but believe it. And we're finding evidences of it all the time with science. That's why religionists don't like the scientists. I say, "Listen. Never be afraid of anything a scientist discovers." Isn't that right? And don't QUARREL with it! Just say, "I haven't any light yet from MY side how to inter- pret it. But you have found it from your side. I accept it." But I can't give a full interpretation in life. I don't know why I'm talking like this this morning, but do you see what I'm after? I can't fit into half of the categories that they have. I just can't fit into them. God doesn't blame me. He just lets me have a LOVELY time with Him. And

I don't feel "narrowed" or condemned at all. I just feel I have a magnificent God. A tremendous God. And I can't put Him in a "peanut" shell! With, "holy, holy...", and all that "funny" stuff. Don't do that. God is too big for that. I feel like that little Jewess...that I was talking about last night. This Jewess that I had been dealing with, and I didn't know she was a Jewess. But she'd been helped by my work and my message, and she was getting real light, and one day she just said...and I didn't know she was Jewish at all! And I said, "Well, what church are you in my dear child?" Oh, she said, "I'm a Jewess." "Oh," I said, "You are?" "But...this light, this revelation of God is just too big for my synagogue!" I just wanted to "hug" her; she was so sweet. I thought, "Oh you dear child!" Do you know she gave a terrific testimony, or don't you know she did? She gave a TERRIFIC testimony. And her face was shining, she said, "But this God... ..oh, you tell me about God!" She says, "This God....! He's just too big for my synagogue!" Well, I thought, "He's not supposed to be held in that synagogue, dear, any more. Let Him out!"

4. Well, come back. "And the Spirit of God BROODED..," not MOVED! Brooded. "Brood," means incubation with the hope that life will come. And life CAME. Through all the acts of creation, there was a manifestation of life moving, and life moving, and life moving, being RELEASED, and coming through. Now, how many of you can see in that just a lovely suggestion of the creation here? How many see US in the beginning as a "bohu," and a ...how many can see that? By nature. The DEPTH of a fallen down, broken down creation that we are born in? That is my whole NATURAL thing. Why? Because that's the ruin of Adam. Do you get me? That's the ruin of Adam. Well, what happens? That SAME Holy Spirit that BROODED over chaos, is BROODING in your HEART and in mine. That same Spirit. What is He doing? Bringing ORDER out of chaos and ruin. What? A NEW CREATION in Christ Jesus. Will you get it; do you see it? Yes. He's BROODING in your heart, and BROODING over the ruination. What is, people always...well they've all missed. That's why it's awfully hard to teach, they come dragging in. They miss half the...come on, let them in.
5. It's "kissed" this morning with a little snow drift. That's the tenderness of God. Speaking with purity and loveliness. And I was speaking of creation. And so, I was talking about in the beginning, how God created. In our Hebrew it is, "In the beginning, God created the heavens and the earth." And so on. But we don't know how far back that could be. In our general thinking, we think, "Well, about four thousand years." But I can't get it that way because when it comes to the word, "day", and "so many days," your word is "yom," which is INDEFINITE in it's duration. You have "the day of the automobile. Now, how many hours in that day? Do you get me or don't you see? The word "day" is merely a period of time in which certain things occur. This is the DAY of the automobile. It doesn't have any definite point by which you can say so many hours. Now, in our Genesis, that is the value in that word. In the first DAY, meaning in the first period in which He moved with the inanimate creation, so and so. Then the next PERIOD in which He moves He brings forth thus. And the next period thus. If you want it twenty-four hours, and you become literal, I have no quarrel with you at all. But I can't understand you if you get that on a literal basis you're going to get into difficulty. You'll get into difficulty as surely as you live. You have to have your latitude in there which God gives you. God gives you that latitude, but TRADITION has held us back so we don't dare to take our latitude! HE doesn't say 24 hours by Ingersol Clock! He said, "A PERIOD. It's indefinite. How long...many times when we use the day..."this is the day of salvation. This is the day of so and so, the day of this..." meaning a period in which certain things happen. Now, in that first period, there was a creation thus and so, and thus and so, and thus and so, and you follow it through, and scientifically it is exactly right. It is exactly right. You get a good book on science, and you'll find all those Palaeozoic Ages; how many of you remember it? Those ages are exactly PARALLEL with what we call the "day period." And any real scientist will tell you that, and if you're a Christian, you can accept it. Because it IS that way! Those days are exactly in tune, absolutely, with the scientific discoveries of so many ages and ages and ages and ages. Well, when we said, "God created the heavens and the earth," now there's a PAUSE. And we don't know how many millions and billions of years have elapsed between "the Lord God created the heavens and the earth." Then our next sentence is so easy. "And the earth

was without form, and was void, and without form." No, it isn't, "it was," it BECAME. Can you see a difference between the word, "was," and "became," or don't you? Well, sure. "Became" means a process of some kind COMING OUT OF, "it became." Not, "it was." And the earth was without form, the earth BECAME without form because of a cataclysm...a terrific cataclysm that has struck the earth that he had made in the beginning. Well, now we see REMAINS of it. We find remains of it everywhere. What awful cataclysm struck this earth that would throw it into confusion, that up at the North Pole you can find little skeletons of fish? And ferns and flowers. How many of you think that the earth must have had a convulsion of some kind? Certainly! How could that be? How could you find, way up in that northern territory frozen, and only a few years ago, how many remember when they found that maxidon, frozen in the ice, and the grass and vegetation in the stomach of that thing which had been frozen in the ice, millions and millions and millions and millions of years. Well, how could that all happen? There it is. Well, I can see how it easily could have happened in exactly what God says. "The earth BECAME, under the judgment of God, BOHU...BOHU..."

6. Now, coming back to where we were when they came in. You see, if you follow the story in Genesis, just as it is given, "The earth BECAME..." this chaotic thing through a JUDGMENT OF GOD. God's original creations are never DESTRUCTIVE. There are some things God CAN'T DO! Because His nature will not permit it. We say, "I have an almighty God who can do ANYTHING!" He CANNOT. He can't LIE. Do you know God can't lie? Why? There is nothing in the nature of God, the diety, divinity, there's nothing in there that would permit it or make it. He CAN'T lie! He is BOUND under the law, the structural law of His HOLINESS. Everything is bound by it's structural law. It's constitution. And God is a HOLY God. He CAN'T sin. He can't LIE. Because there's nothing in the nature that permits it. Of course, He doesn't want to, but it's not THERE. Well, then when He creates, He can't create a horrible, confused MESS. No, it BECAME that, through some judgment that is NOT REVEALED. Then I always say to my students, "Where revelation ceases speculation BEGINS." And you have no authority for your speculation. But how many know, we have authority for REVELATION? We have all the authority in the Word of God in the revelation. That doesn't mean we are able to interpret FULLY the revelation. Look at the things revealed in that word that none of us have even TOUCHED yet! We haven't TOUCHED it! The complete realization of what is revealed in that Word, we just only move around on the SURFACE of the thing. Well, why? Because it is DIVINE. And we are still in a HUMAN CONCEPT. And I don't know anyone who can take ahold of and retain or receive INFINITY. Why? Because we are finite. We are only finite. All we get is just little glimpses of it. Paul said it. "We see through a glass darkly." "Oh, we have the LIGHT!" "Yes," he says, "We HAVE light. But we SEE the light through a smoked glass." But it won't always be so. Someday that will be lifted and we shall see as we should. Sometimes I think that what light we have now terrifys us; I don't think I could take sometimes, very much more of light. But we get extravagant. We get extravagant.
7. So, the earth BECAME this horrible, broken, confused mass. Now that it what He WORKS with. Then it says, "And the Spirit of God moved over the deep." And I gave you the meaning of your word, your word is to BROOD, not merely moved. But the Spirit BROODED over the deep. It's the same word; it carries the thought of incabation or the bringing forth of LIFE. Just exactly the same word that's used of the old hen that brewds over the nest. She BROODS over those just so long. It's a PERIOD! Has to be! Not, "One, two, three, EGGS!!!" No, no, no. These people who have such a technique of God...they bother me. "We'll pray this, and claim that promise, and God will come out and dance for us!!" Oh, no, no, no...sit down. How many know what I mean; that attitude is very, very bad. You live as long as I have, I'm 80 years old and I'm still going. And in these years, I have learned something. I'm not proud about it, but I can't help it, it's knowledge that I have learned something. And all the kings horses and all the kings men can't take it away till I get there! No, no, it's established. There is that Word, there is that lovely Truth. So when I read it and I see it, I say, "Lord, make me liberal and broad enough to receive what You say, although it upsets my little MESS." How many know, alot of people have to have their little mess all upset? Why? Because we can't CONTAIN the thing in the little structure that we have. I wish, just for a

testimony, how many of you can look back now, and see where you have outgrown certain RELIGIOUS PATTERNS and ideas you held tenaciously years ago? Well, that's a good sign. You HAVE to come out of them. Now don't cry if He cracks one of them. And don't let the Devil make you feel as if you've backslidden and lost the power. No. You're growing. Those are GROWING PAINS. So, here's the word, "incabation," or to "brewd," means "bringing forth." "And the Spirit of God brewed over the deep." And brought forth, period by period the whole structure of the old earth upon which we live. I can't help it, I have to take it because I believe it. I believe God is just big enough to do that. I've got a God Who doesn't have to work by a clock. No, but you have to have Him on a clock with a calendar if you stay tied in one of those funny, little things. How many of you know, that's quite religious? But it doesn't get you anywhere in God. No. I've never found such liberty that I step aside from a real revelation of God in all of it's purity and lovliness. But it ENLARGES on my vision; it ENLARGES.

8. Now, this was His first primitive revelation. GOD IS ALWAYS SEEKING US. Always seeking us. And in this INVASION, this breaking in toward humanity, His first, first PRIMITIVE inarticulate revelation is all nature. That's why Paul teaches that in Romans. And He says, "The unseen, UNKNOWN things are revealed to us through the things which are seen." Now in philosophy, that's a good principle. We work from the KNOWN to the UNKNOWN. We want to venture in philosophy and theory. In that field, we always start with a premise of that which is KNOWN. We work from the KNOW to the UNKNOWN. That's our philosophic pattern; it's right! And Paul was right. He said, "God's first primitive revelations is all about us." In Romans. That's that beautiful...the things that are of Spiritual value are made known to us through the things which are seen. Do you get it or don't you? The seen, tangible things, the known; we will discern the unknown through a reception of THAT with it's ministry. So he says, "MAN is without excuse."! MAN is without excuse. He SHOULD know there is an OTHER side. There is otherwise beside the immediate. Now, you people from Africa, any foreign field, how many already know that? The heathen are already conscious that there is something beyond THIS. Now, they don't know how to name it. They don't know really the significance of it. But they are conscious of it because they are a human being. And therefore, any phenamena that is past their little recognition or interpretation, how many know they make a god right away of that? Yes, they do. That's only a normal, normal REACTION. And I believe God takes it for what it's worth in their little thinking. Now, I'm not talking about salvation; do you see what I mean? God begins working with them from that premise. Any phenamena that they can't interpret, to them is like a mystery, it is always diefied right away. There's a spirit. A spirit. The spirit of that, the power of that.
9. If you look into the heavens, at least a grade about a cow or a calf, there will be a response. And you will sense there is something there beyond the HERE. Who made us? Why? All of that is your primitive, elementary revelation. And in the Psalms, it follows His pattern exactly. He has a...Psalm opened to us this morning; I don't want to bother reading it because when you read and fuddle around you don't listen. I say that sometimes I don't ask them to bring their Bibles at all. I want you to listen and not (leaf thru) and then I'm six miles down the road. I talk and think too fast for you. And so sometimes I say, "Don't bother to look it up now, look it up later." But in that Psalm you'll see that it goes in strokes. In Hebrew poetry we move in strokes. We have paragraphs and rhyme and meter. In Hebrew it's strokes. A THOUGHT CONTENT. And in that Psalm it begins with, "And the heavens declare the glory of God." The HEAVENS, you see. The firmament showeth His handiwork. That is, ALL NATURE is sounding it, and that's Paul teaching in Romans! All nature is declaring and sounding it, and he says that every man, he is without EXCUSE! If he is at all intelligent, he should know there is a SUPREME BEING back of all of this. And he puts him in his place and he says, "Man should know it." He is without excuse, unless he is a stupid cow! Don't expect cows to know anything, but with a human, we expect them to have some response. Now, those are a few verses. If we had the Psalm; look it up later. From that instant he begins to say, "Thy LAW is so and so...Thy WORD is pure...Thy PRECEPTS are so and so..." And He has at least FIVE declarations of this revelation coming to us through the media of the Word! Thy LAW. Thy PRECEPTS. Thy COMMANDS. Thy JUDGEMENTS. You'll have about four or five

verses given over absolute's as that. Now what is that? That is your second-fold revelation coming to us through the Word of God. Because you have accepted Him through what you've found here. He says, "I can come closer." Thy WORD. And so when we read that Word we'll find it has COMMANDS, and JUDGMENTS, and PRECEPTS, and all of that. Now, watch the revelation of God through this Word. And this Word is a revelation of God. But He doesn't STOP. Now, in that Psalm, an interesting thing; I've noticed it. You'll notice it too. Almost always with a Psalm it begins with some personal attitude, or longing, or desire, and a person is introduced. "Praise the Lord...Oh, the Lord is mighty," and all. And you find certain personality. You don't find personality in this Psalm until the very LAST! You have the revelation of God in all NATURE, the heavens declare, then you have the revelation of God through the WORD, the precepts, the teachings, the laws, the principles; it's all in there. Then He comes down, He says, "By THESE are your servants WARNED, and INSTRUCTED, and TAUGHT." How many see it now? Yes. By THESE. These WHAT? These two revelations. Now here's the first introduction of personality in it. The first time He speaks of a person at all. A person is not mentioned in that Psalm, till the very end. Why? Because NOW, this person gets the benefit of these and BY THESE is Thy servant warned, instructed, illuminated, and taught. Then he begins to give God the PRAISE. How many see, that's a beautiful thing? I wish I could have an hour on that Psalm. It's terrific, but it's good. It's good.

10. Now, we'll come back to this mountain. They had all this, oh the lovely mountain, I just love you this morning. You inspire me. Don't you get inspired with God's doings? Oh, I can sit...it inspires me. The water doesn't, it is an inate of that "bohu." And you know, god uses it in judgment? How many know the FLOOD? What was it? Water was the medium. Water was the medium of His JUDGMENT. And the ROARING, ROARING sea. The sea and it's agitation is always HUMANITY. That's always humanity. But you see, God will take care of that. But sometimes some of these things HANG to us. May I tell you about something else and come back to this? You see, when I have a retreat, that's why I don't like these meetings public where alot of folks don't know "what's the matter with me." I like to be with people who will take me and allow me to help you.
11. Now, I was analysing this idea of why I should personally have this strange reaction... ..to the sea, and the water, and the depths, and all of that. I thought, "Well, why is that. That seems to be such a strange, primitive hangover?" I don't believe in REINCARNATION. I don't believe in reincarnation, but I think if you are honest, have you ever had periods in your life when something flashes over you seem to have sensed or known sometime? Or haven't you ever had that? Well, I have it too, dear. Those things I like to take to God and ask Him, "What's all this about?" Well, sometimes they are little intimations of something way back that has caught onto the consciousness of our human set-up and is repeated. Now, in psychology, you remember our three great psychoanalysts, Frued, and Addler, Jung. Jung, our great Swiss one, who has died two or three years ago. But you remember those three great psychologists, and they were psychoanalysts. They had their THEORY. Well now, Jung is the only one that projects this theory and I always felt there was something to it. We have what we call "the state of consciousness." That we are all very well acquainted with, but in our last years we have found that there the place of the SUBconscious in every one of us, isn't there? We have to acknowledge it. It's THERE. You say, "Brother Follette, that sounds like the flesh!" Oh, your grandmother's flesh! Sit down. I can't get anywhere with you. Go on and play with your ride in town. When you get ready, come around here! I want to talk to you. No. There IS a sub-conscious stratus in our make-up. How many of you know, all these sensations and all this that we witness here in the service consciousness, how many of you know, it leaves a deposit down here? We are REACTING agents. Whether we like it or not, we REACT, even UNCONSCIOUSLY, to every external stimuli. I don't have to make myself conscious of it, but I react to every stimuli that touches me. Exactly the same as I respond and you respond to every CHOICE you make. "Oh; you say. "That's a little choice!" Now, listen. Here I stand. Now, WHAT am I? Right HERE. I am, right NOW, the sum total of ten hundred thousand CHOICES which I have made! Because EVERY CHOICE DID something to the development of who I am! That's right. If

I have made a GOOD choice, how many know, it RELEASES and brings me through. How many know if I make a POOR choice, or an ignorant thing, how many know I'm BLURRED by it right away? Why? Because God made us RESPONSIVE, SENSITIVE. Some of us are highly sensitized plates, I guess that's all you can call them. Because we feel and know and see things...we don't know how, but we do. I don't know how or why, but I do. Sensitized. Because everything that touches my spirit; I am essentially, you are essentially a dynamic, living, responsive spirit. That's what you are. But you get yourself mixed up with your BODY. You've never seen Follette at all! You've seen the body that I walk around in! And some of it's reactions are due to who I am inside functioning. But you've never seen me. Why? Because you are a SPIRIT, and so am I. I become acquainted with the house that you live in. But aren't you something more than the house that you live in? Well I hope to tell! Surely. Well, this is the dwelling place. Now, since we have this conscious state, there is also this strata, this strata. Now, Jung is the only one I know who promotes this theory. And sometimes I think he has something there. He says there is not only the conscious, sub-conscious, but the SOCIAL conscious strata. A DEPOSITORY of universal reaction. A universal reaction that is common to many people in the universe will be deposited here. How many follow me? Can you see what I mean? Now, I feel sometimes we TOUCH some of those shadowy things in our consciousness here. I do, whether you knock it or not! Now, I'm not "backslidden!" I'm Pentecostal. But I believe I'm wise about the thing. Because I have had a consciousness of it. It's just a faint suggestion of it. It is a reflection of this...what we call the SOCIAL consciousness. A consciousness of things which is socially so, universally in here, in the country all over. Basically, underneath, they will have that. It comes to the surface, it comes up to the surface, and we touch it. We touch it. Some of us have it, and we don't know exactly what to do with it, but I can't deny it. It's THERE. I can't always interpret it, but I know it's there. And you've touched this yourself. You have touched it, but you didn't know what to do with it. You'll never hear me say, "I think I've lived once before." No. I don't live in reincarnation at all. I think we are individuals who retain our identity as individuals, and not being recast and recast and recast. Not at all. But I can't help but know that there is something in this theory. There is something in this theory that we have touched...but I have touched it and knew it's fact too and didn't know what to do with it. Let's have a showing of hands. How many of you, have once in awhile, just a sensation, a consciousness of something you felt might of been way past? Well, certainly. And yet, I knew it wasn't. And yet they bring certain haunting things to you. Your spirit will react to it. Sometimes those things inspire me to write. How many know my poem to a wood thrush? Well now let me tell you something. I didn't know I was going to do this, but I guess it's here somewhere. I usually have my wood thrush along. Someplace. How strange this is. You can take it for what it's worth. Where is it? I guess it's here. Yes, I guess it's here. But I want to show you by actual experience what I'm getting at. Because I have these strange reactions, and...now this is one. I have it in two forms. The beginning of it was perhaps when I was only five years old. I don't think I was that old. Perhaps four years old. A strange response in my spirit to these external stimuli of nature and weird things and beautiful things like that, they just touch me. And I can remember when I was, not more than four. Where we lived, there was a glen, and we had cows of course, we were country people. And old Cherry, she was a big, red cow. Wonderful. And she used to come up, you know, and we would feed her birdock leaves. Through the fence, my little sister, and we would feed her. And that was such a delight. Then in the evening, a whiperwill would come down, and flutter on the ground. Never think of a whiperwill singing in a tree. They never sing in a tree. A whiperwill always sounds his sounds his sound in a whirl on the ground. He goes, "ffffrrrrrrr," and he whirls around! "Whiperwill...whiperwill! Whiperwill!" His quaint, plaintive sort of a sound. Not a chirp. Not cheerful at all. It's almost weird. "Whiperwill! Whiperwill!" And they whirl with their wings fluttering. And I remember he used to come and flutter there. I didn't know what ailed me; I couldn't take it. I would go up stairs and crawl under my mother's bed and just weep and cry. And weep. It did something inside of me. And then mom would come up and get me by the feet and pull me out! "Now, dear. Now, dear...oh...oh." And then she would put me on her lap and try to tell me that she was a good bird and everything. That was a four year old kid. But I can feel it yet. But what is that? Now, there's some



kind of a strange response in our make-up to certain phenamena way out here that has a ministration. A ministry. That haunts me yet. I can't hear a whiperwill. Uhhh, uhhh. I'm transported right away. That big. I'm sensitive to sounds like that. Birdcalls and sounds, and certain colors do certain things. So, even mother remembered that. She said, "Yes, I used to put you on my lap." I said, "But ma, it hurts so." But you see, you RESPOND. Now for instance,...oh, and this I wanted to teach. Isn't that terrible? Oh, dear. No, I'm not going to talk about it, I'll talk about the mountain or something. These things are so personal, I hate them on tapes. Then they're straddled off here and there and yonder and all over creation, and it's really none of their business! But I like to be happy with you. Can't I be happy and personal with you? Or do I have to be dragged out by the ear and thrown to the public? "What ailes him anyway?" Nothing! Oh, shut them off a minute.

12. TO A WOODTHRUSH

I heard a woodthrush call one time,

It was at close of day, (How many see my day "period.")

The sun had set and shadows soft

Along the woodlot lay.

The liquid note so sweet, so clear

Within my heart awoke

A strange and haunting call

No human voice e'er spoke.

Where is the past from whence it came?

Why could it thrill me so?

O, lovely note, I hear you call

From out the long ago.

Why do you haunt my hungry heart,

And strangely stir me so?

Through all my life whene'er you call,

I leap and want to go.

My sun has passed it's zenith hour,

The evening air is calm.

Long shadows rest behind my back.

I chant an evening psalm.

I wonder when I have to go,

If I might once more hear

A woodthrush call from out the woods

In notes so sweet and clear?

Of one thing I am very sure--

It's echo I will hear

Deep down within my waiting heart,

And I shall know no fear.

Do you like that one? How many get the "feeling" of it? The mood of it? Yes. Well, now come back to this. Now, I think Jung had something. Of course he's gone. He was one psychoanalyst who believed in God. Praise the Lord. He was from a Christian family. His father was a preacher. So he was brought up in that atmosphere. So, we have these "haunting" things. And they "minister."

13. Now we'll come back for a minute to this mountain. Oh, we got off on the mountain this morning, didn't we? Isn't that sweet? Oh, you're so good to me! You let me ramble along. I want to get these things out of my system. I get so "shut in."! Do you know what I mean or don't you know? I have no one to let it out on. Sometimes I feel like St. Francis, I talk it to the squirrels and the animals and the birds. I want it out. I could see how we would do that. I REALLY do. I really do. Because I've talked to them too. So it is a release. It's all right, and God doesn't blame me at all. And He doesn't say I'm crazy. No, no, no. Now come back. I see this mountain. These lovely hills. That was His first primitive revelation. The Psalmists have muchto say about them. Now, let me help you with that one Psalm that is such a favorite, and this might spoil a picture that some of you already have. But I always spoil it a little so that you'll get the fullness of your picture. The Psalmist says,

I will lift up mine eyes unto the hills, from whence cometh my help.

No, now that isn't what he said. "Oh, now you're going to spoil..." No, I'm going to ENLARGE IT. I won't spoil it, I'll enlarge it. You see, he is a Hebrew singer. He is a Hebrew singer. His message from the religious angle, will be purely Hebraic. His whole conception of God will be what? MONOTHEISTIC, over and against the polytheistic heathen who are about him. All of them around about him, all these nations and groups of



people and tribes, have MANY gods. Go to the foreign field and how many gods: will you find? Just oodles of them! A god for everything under the heavens. Not only objective, tangible things, but every abstract thing. There is a god to represent even our abstract thinking. There are thousands and thousands and thousands of gods! Every item that we have has a god to represent it. Well, God had told these Hebrew people that their message to humanity would be that "OUR GOD IS ONE." How many remember that, how it rings through the Old Testament? Through the prophets, "Our God is ONE! Jehovah is ONE!" Now, that's why it's very difficult to get a Jew to see that, the TRINITY. How many know, that's the worst thing they have to fight with? They can't see that God could be God the Father, Son, and Holy Ghost, they have to say, "You have three gods." No, we have ONE God, with three-fold manifestations! But however, we all know in essence He is ONE God. But He has a three-fold manifestation. Now, that's what the Psalmist HAD. And he wants to DECLARE to the heathen about him what HIS idea is. They had gods of the hills, and in India, if any of you here are from India, remember those hills in India, you look up there and there would be a little, white shrine of some kind? They would climb up in hill and erect a little shrine as a sacred point for the "hill's spirit" to dwell in. Yes, they do that. I've seen them in India many, many times. So when this Psalmist comes down to sing, that the heathen even could hear him, he puts it in question form! In Hebrew, it's a question. And so, "Shall I lift up mine eyes unto the hills? From whence cometh MY help? MY help comes from the God Who MADE the heavens, and the hills, and the earth, and ALL THINGS!" Isn't that better? Isn't that lovely? Oh, when I found that, I said, "Oh God, that's so good! That's so good! That is so real!" "Shall I lift up mine eyes, am I like the heathen who have a god up here in the hills? Shall I lift up mine eyes unto the hills? From whence cometh my strength? My strength doesn't come from the hills. My inspiration may come from the hills, but my strength comes from God Who MADE the hills." I love the MINISTRY of the hills, they minister. All nature ministers to me. But the Psalmist, he says, "Shall I lift up mine eyes unto the hills? From whence cometh my help? My help cometh from the Lord God, creator of all hills and the heavens and the earth!" Which is so much bigger! So, when I sat here this morning, I.. ..isn't it strange that we got off on this hill and mountain this morning! How many got anything? We've rambled through creation all over to subconscious state and...poetry. Well, this is a potpourri! But take it for what you can get out of it. That's why I say,...how many of you can see, appreciate my reactions in trying to speak to groups of people. I think God is good to give me strength enough to let out any of it. I couldn't preach this thing to so many people. They say, "Well, Follette's a crackpot!" I'm NOT. I have found God. And I have found TRUTH. I've found REALITY, and sometimes it upsets some of our little theories. But I would rather give up a "rag doll" if I could get the things of God. Yes, and so many are still "playing with toys." I don't bother them, I say, "It's a pretty toy." Now, that doesn't mean "I'm superior." How many know that doesn't mean that at all? You grown persons, how many have watched these two youngsters play? Aren't they interesting? Now, do you feel SUPERIOR because you don't get down and play with them? Is it because you're so superior? No. It's because you've GROWN. You don't feel superior. Well, sometimes we grow a little past some others that are still on a level. That doesn't mean we are superior. In REAL REACTION, it HUMBLER us. The NEARER I get to God, the LOWER I FEEL. The closer I get to the wounded heart of Jesus, the more I'm broken all to pieces and can't speak anything. I don't feel like I want to run around this way. No, I feel THIS way. I think that's a good reaction.

14. Now our Loving Lord, take all this broken bread, and we don't know what all we've been talking about. Everything but what we thought we WOULD. But we won't apologize or fear. We've broken it. May these precious, lovely hearts receive some light, illumination, or even a deliverance from things that they might have had binding them. Set these spirits FREE by the power of Thy Truth. For the TRUTH will set us free. Let the Truth, as it flows out everyday here, FREE us from any bondages, artificial bindings; set us free, that we may move in a new, larger field in Thee. We trust Thee for it, Lord, in Jesus name, Amen. And God bless you.