

DISCIPLESHIP
John Wright Follette

1. ...We make it (our declarations to God) sometimes very daring and bold and with great enthusiasm because of our ignorance, not because of our knowledge. You get up and say, "I'll go where you want me to go!" Well, HOW do you know? You KNOW the frailty of your flesh? You know the limitations of your vision? You see, not knowing those things, we make them what I call, "Prayer and Statements Extravaganza." They are the extravagant ones. Peter did that too. Do you remember? As I told yesterday, but he didn't know who he was, and the Lord Jesus takes him for what he is worth. The Lord Jesus, I suppose, inside smiles and says, "That's very fine, but you really don't know who you are. That's why you say it." And Peter had that terrible, flat-out and let down because he made those extravagant statements, "Though ALL forsake Thee, I will not!" Well, Jesus wanted to say, "Now listen, dear. Before the cock crows, you will deny me three times, so don't make these extravaganza statements." And he had to be REDUCED. Now, the process of reducing is very humiliating and the NATURAL MAN resents it, but if you persist in this extravagant way of doing and moving in your experience in God, you will pay a price for it. That's why I always want to teach young people, "Don't be so SURE." "I'll go where You want me to go..." Now...no, no. You won't go across the room to apologize to a person. And that's a very SHORT distance. I have been in churches, places where they sang this, and I knew very well a difference between people sitting in that church and neither one of them will have the humility to go to the other and say, "I am wrong." No, but they will have the courage to go to "Tim-buck-too," and "save all the kingdom." So it is really ridiculous. Ridiculous. "I'll go to Turkey. I'll go to Africa. Anywhere..." Well He says, "You don't have to go so far. God across the room and apologize to that person." Miss Duncan used to say, "People would rather hang by their thumbs than to do a thing like that." Well, that's merely nasty, miserable PRIDE of the OLD CREATION. Just miserable, nasty PRIDE of the old creation. So, in teaching, I often warn my students, I say, "Don't be too SURE. He sees your loving burst of enthusiasm. That's very pleasing to Him, but don't be so sure about it." And here we are singing, "I'll go where You want me to go! I'll follow, I'll follow anywhere He leads me!" And some of them can't follow across the room. So we learn that. I don't dare to say that to beginners because then they say my teaching is heavy, and it puts such a "damper" on them. Well, I say, "If you don't want to listen to me, you don't HAVE to." There are a lot of people who will listen to the Truth and maybe you aren't open and receptive enough for the Truth. You see there is a GRADATION in it. We have been finding out since I have been here, a wonderful GRADATION in it. You have MILK, that's food, and you have MEAT, that's food, and you have STRONG MEAT. It is a CONTINUOUS...but you have to be QUALIFIED for it. Now a baby is alright; a perfectly sweet, legitimate, beautiful baby. But that doesn't qualify him to eat beef steak. It doesn't. Well, nothing wrong with the baby, and nothing wrong with beefsteak. That's not your problem. The problem is the child has not developed, grown, digestive operations moving, changing, and being receptive for certain quality of food. That's a process, and nobody wants a process, especially in this period. Everything is on the gadget of "press the button," and that spirit has gotten into God's people. That very spirit. "Let's have a short-cut! Let's, let's...." You can't. I have said before, I was never any good in mathematics in school; that was my knock-out. I can't do anything with figures. I just can't do anything with it. I think they are horrible, but I had to learn. And Professor White was our teacher, professor. He knew I was... he said, "John. There is no royal road through this." You know, you think there is a royal road that you might discover that will take you in and have some short-cuts, you know, get a short-cut through. He said, "John. There are no royal roads through mathematics." And I had to learn the hard way, the difficult way. Now, people all want a short-cut in the things of God. If they can get an EXPERIENCE, maybe THAT will be the short-cut. No, it won't. It is merely a CRISIS. "Well, if I get the baptism?" No. That's merely a CRISIS through which God leads your trembling spirit, but it has nothing to do with your MATURING. No EXPERIENCE can MATURE you. It can ILLUMINATE you. It can OPEN fresh vistas of POSSIBILITIES in the REALM OF SPIRIT. A marvelous uplift in the Spirit can do that. But the EXPERIENCE CANNOT DEVELOPE YOU. You have to come under that LAW OF TESTING AND PROVING, and testing and proving to develop you, so there

RECEPTIVITY for the illumination. That's a logical explanation, and it is true. Many have to learn it the hard way, but I have learned in these years, I didn't know a lot of these things I can tell you when I was baptised in the Spirit 55 years ago, before most of you were born, and I have had to LEARN that these are all in PROCESSES. They are all under LAWS. All of it. But that has not been taught our people, and we have taught the sense of experience, experience, experience. Now, that's good and wholesome, but the experience in itself does NOT do the work. It makes it POSSIBLE for the Holy Ghost to get a hold of you for HIM to do the work in you. But we have to learn it sometimes the hard, hard way, because the enthusiasm, the illumination is so startling that we feel all things are possible in this. And we say all things are possible with God. Well, that's true. But listen. All things are not PROBABLE with Him. Just because it's possible doesn't mean it is going to be probable at all. Not at all. "Well, He is ABLE." We are NOT talking about the ABILITY of God. The promises are all true. We are not talking about the authenticity of the promises. They are all true, but all promises do not pertain always to the situation as we want it. Not that's hard, and it is terrifying, and it "lets you down." The question is not, "Is the promise true?" but "Is the promise, the Word, WORKABLE in this situation?" "Well, it worked there!" It may, but it won't work HERE. "Well, it's the SAME promise!" No, it won't work. Why? Because in the will of God, in the economy and purpose of God, He may not want that same episode repeated exactly the same way, because He is doing something different. Now, Paul and Silas are in prison. Paul is incarcerated there in prison and prayer was made by the church. That is the group of people who had a prayer laid on them of the Lord. The Lord laid the prayer on them. The Lord laid the prayer on them and they prayed, and in answer to prayer, as it prevailed, he was liberated, even by a miracle. Well, prayer accomplished a miracle. It accomplished his release. Well now, you say, "If that worked there, why can't it always work?" It can't always work. It just cannot always work. Because you come up in different situations in which that won't work at all. Now John is put over on the Isle of Patmos. Who put him there? GOD put him there: God put him on the Isle of Patmos for a special purpose He didn't tell all the people about it. He didn't say, "Now everybody, I am going to do this." He didn't do that at all. He just picks up John and puts him over on the Isle of Patmos and there he is stranded. Stranded. Now listen. All the king's horses and all the king's men, and all the prayer meetins, and all the fasting and pounding on chairs and screaming and howling at God, and claiming promises will never get him off the Isle. How many know that? It will not get him off the Isle. No, it won't. Well, you say, "Aren't the promises true?" The promises are all true! Horribly, terribly true! But they won't "work!" Why? Because YOU are using the Word when God doesn't want you to. Now, God has a purpose in it. God knows why John is on the Isle, and there is no need to howling and praying and banging and trying to get him off the Isle. Let him ALONE. But people won't. No, no they won't. No, they won't. They say, "I tell you, I believe in prayer, brother!" I say, "I do too. I have been living in it for many years before you were born." "Well, won't prayer work?" Prayer ALWAYS works. Prayer BORN OF GOD. THAT will work. Well, now what made the difference? "According to HIS WILL." That wonderful Word we read yesterday, the 8th chapter of Romans, where it speaks of the Holy Spirit praying. How does it say? God hears even when the Holy Spirit prays, He says, and when they pray ACCORDING TO THE WILL OF GOD." Well, keep that little thing. That's worth millions and billions. You find it repeated over and over. You find it over in John where John gives us a little dissertation on prayer, and he says, "If He hears us, we know He hears us, and we hear Him, and all this..." How many know that lovely one? "And we ask what we will," and so and so. "THAT'S what we will! Amen." "IF IT BE ACCORDING TO HIS WILL." How many know that's stuck on it in the middle of it? Yes, it is. That's stuck right in the middle. But these extravagant prayers. They don't want to read that part. They are to be knocked down, dragged out, humiliated, broken to pieces, exhausted, and stepped on, and they get up and say, "I think there is something wrong!" Well, you want to scream and die! Of course there is something wrong! Well, what is it? Your ignorance, dear. Ignorance. "Why, I got the Bible!?" I do too. But you can have the Bible and you can have all those things and be ignorant. Why? Because you are a BABE. A baby is not supposed to know what an adolescent knows.

And an adolescent doesn't know what a middle life knows, and middle life doesn't know what old age knows. They just don't. They are not supposed to. They are supposed to find their level, their place in god, and let God work with them to develop them and move from stage to stage, from stage to stage, from stage to stage. We are in a PROGRESSIVE UNFOLDING. That's what LIFE IS. That's why we are in that. We are being MATURED, coming into God. How? By the ten thousand things which He permits and which WE demand. All the discipline God has given me; I am a disciplined spirit. I know now I CALL for it. My disposition, my temperament calls for it. Exactly what God had to do for me. Have you ever seen little children, in disciplining them, and how they act, and the mother knowing them, says, "Well, that young one is just itching for a thrashing." Have you ever heard of that? Yes. How many know children do? They just perform and perform and perform, and all the time they are building up a spanking. They are. An old bachelor, and I know more about children than half the folks that have them. Because I have dealt with them. No. And we say, "What has to happen?" That child has to build that thing up and he gets exactly what he is itching for. Then he feels better afterward. That's right. Sure. Now that's exactly like God does with us. I have seen Christians, they are heading in for a good thrashing, and they didn't any more listen to me than a cat meowing. So I just say, "Merry Christmas. Glory to God!" And I say, "Hallelujah!" And I sit down and say, "Lord, hold them while you 'kill' them!" Yes, you do. You have to. You just really have to. And sometimes I have prayed, I have prayed since I have been here over a situation and I know God is going to do some terrific things in a soul, a spirit that is under my direction, and I have to help them. And I found myself saying, "Oh, Lord. Don't hurt them too much. But I know You got to thrash that person. But Oh Lord! Don't hurt them!" Well, I don't know, that didn't hurt that...have got anywhere. No, no, it HAS to come. It HAS to come. We used to sing that old hymn, "My Father has many dear children." And I sing it, "My Father has many QUEER children, and I am one of them!" He has many QUEER children. We are all queer. We speak of children and problem children. We are ALL problem children. I am a problem child in many aspects, so are you, if you know it or not. We are all grinning at each other and show our teeth. We are made of the same material. We have the same God. He is working upon all kinds of pieces of flesh. And so when we sing this, "Where He leads me I will follow," well I think of the extravagant statement, and yet in our hearts we DO really mean it. We MEAN it. We MEAN it. But we mean it, often in a state of quite ignorance. Yes. And then we have to have His grace to take us. We had that illuminated when Peter...it's all the way through the Word of God. But He is very patient with them. Very loving, very kind.

2. Isn't it lovely to love Him, walk along with Him? And what LIBERATION He brings! He will SET US FREE. Remember your two FREEDOMS. Through the PRECIOUS BLOOD He set us free from the question of SIN. Any problem that has to do with SIN, and that broken creation is answered by the BLOOD OF JESUS. The Blood of Jesus cleanses me from SIN, by my errors, and foolishness, traditions, wrong concepts, and all of that, that's never treated by the Blood of Jesus. It is treated by HIS WORD. And when He is talking about the power of His Word, He said, "The TRUTH will set you free." Not the BLOOD. The TRUTH. The BLOOD sets you free from SIN. The TRUTH sets you free from false things, errors, and things of that kind. That's only handled by the power of the Truth. So, we can be free from sin and holy as...very holy, but need a CLEANSING by the WORD. NOT cleansing of SIN. We can be just as holy and sanctified and dedicated and ignorant and dumb. Don't I know it! Yes, I know it, but the TRUTH, the lovely TRUTH, the lovely TRUTH, which is like a two-edged sword is terrific in its power, THAT will CLEANSE me, set me FREE from wrong teaching, errors, concepts, that are wrong. I have given you your homework. Maybe we will have a retreat again sometime, and I am going to have you report on it. I asked you in your reading, in your New Testament, see if you can trace where Jesus, as I had the other day, teaches in a CREATIVE MOOD. When He teaches in a creative mood He is just delightful. That's Jesus teaching in CREATIVE mood. Now, find in Jesus' teaching; but He is teaching in a CORRECTIVE, not CREATIVE here, but CORRECTIVE. How many places can you find Jesus teaching, and it all is under a CORRECTIVE spirit? I have NINE so far. Every time I find one in the gospels when I am

reading, I always...and that...I don't read purposely, but as I am reading, when I find Him teaching in this category, "There it is, that is CREATIVE. Now He is teaching, He is CORRECTIVE." And when He corrects, it is through the power of His Word where His Truth, and that's where He gave that wonderful word to His disciples who were already cleansed, acceptable, walking with Him on redemption ground, ALREADY, fellowship with Him, now He says, at last after three years, "Now are ye CLEAN." It had not yet been shed. "Now are ye CLEAN THROUGH MY WORD WHICH I HAVE SPOKEN TO YOU." Do you see it? Yes. He had cleansed them from this old TRADITIONAL thing from the Jewish economy which had blurred the vision of the Christ. They couldn't see the lovely Christ. These TRADITIONAL things were just horrible over them all the time. They couldn't see Him, discern Him. And when they want to find Him, a kind of Messiah that they had made up.. ..and even if it was cleared at all, they were trying YET to put Him together as that. "No," He says, "I have to cleanse that." So, he teaches and that's when He said that, "Now are ye clean." It was at the closing, after He had taught and preached. Now, He preached to the public a message of Truth which it was able for the multitudes to receive. The general mark on the public is the cosmic curiosity. They were interested in this fish He could make, and did miracles, and grow a leg on Sambo, somebody. That great multitude just followed Him terrific. Why? Because that was all in the realm of our natural. He couldn't have given them a philosophical Truth, a beautiful Truth which would penetrate through the ages. He couldn't. He could grow an arm on somebody. How many see the people on their levels? They are all on their levels. And so He teaches and preaches in the public, and it distinctly says when He is in public ministry the multitudes, "He spake not unto them without a parable." He always had picture lessons, because that is an easy way of teaching and yet there is nothing more profound than His parables. A young student who got saved and filled with the Spirit; he was reading Bible verses, and he said, "Those are all stories! I could write a story!" Try it! Could you write a simple story that would last two thousand years for preachers to work on? "Well, it just said something about a house on a rock, and it fell over when the water hit it. Well, that's very simple. I could write one too! A man went up a tree and he fell down and broke his leg!" Well, do you see how shallow, because there is not penetration. He is not just talking about a rock and a house. He is talking about these most profound principles of living. Our interpretation of life. How do we accept it? How do we interpret it? How do we more under it? That's all He is talking about that. But He uses little picturesque lessons.

3. And so He has to teach, but now get this one in Luke. "And when He is ALONE with His disciples, He expounded all things to them." You don't find Him saying, "Now my disciples, this is the way you work a miracle. I will work a miracle and teach you how to work a miracle." Can you imagine a thing so absurd as that!? He doesn't mention miracles to them at all. Never bothers with that. Never bothers with it at all. He is concerned now with something else. He says now when He is alone with His disciples, He has been building up some kind of RECEPTIVITY that He can expound and open the Word, and interpret it to them. Now that goes on all the time. All the time with everyone of YOU. With ME. All the time. He is trying to bring us up on new levels, on new levels. Well, now doing that is a little awkward sometimes. To leave a certain level and maintain your balance on a new level up here is sometimes rather precarious. You have to do it. You have to do it. And so, that is what He is doing with us. Sometimes people don't care for my ministry. I know places where they wouldn't have me, as I said before, they wouldn't have me in an assembly or churches any more than the Anti-Christ. I know that. I am not so dumb. I know some of them before I touch them. I wish I had no sense of discernment, but I have to have it. Keeps me quiet. No, I know that. Well, then I say take what you can take. People say, "Well, can he fill a house? Does he have miracles? I said, "I hope not." No, I don't want that. Let someone else do that. That's not my vocation. That's not my calling at all. No, no. If God wants to give me a miracle, and He HAS given me a few; He has given two miracles on this body. Here I am 80 years old flying around as if I was 65 or 70, and spryer and better off than some people at 65 or 70, and here I am 80! Well, He has worked two miracles on this

body, genuine miracles, supernatural miracles. I haven't published them on tract form yet. I said, "There are so many miracles going around the world, why stick mine in?" No, no, no, no. We get enough of them. Do you see how they are exploited, and all that "funny" stuff? I said, no, the Lord knows that. They say, "Your teaching is too heavy for us. It's so depressing!" How many of you are depressed under my teaching? It's what, dear? RELEASING! RELEASING. That's a good word. Yes, it's releasing. I would rather get that reaction from a group of people than anything else. It's RELEASING. Sets you FREE. Over and over and over after a camp meeting or wherever I am ministering, somebody will come and say, "I don't know what it is, but I have been here a week and over a week listening, and I feel so RELEASED in my spirit." I said, "That's a good reaction." Yes, it RELEASES them from the BONDAGE of certain thought processes or certain expectations. Feel released. It's cleansing. It's releasing.

4. Well, when I was thinking along that line, that I don't have anything so choice to offer them, such as offering them heaven; the evangelist does that. He offers the poor sinner heaven and Jesus. Well, you are supposed to HAVE that when you come to ME. I don't want to be working with a bunch of people that don't know anything about God. I say, "Take them somewhere where you can get all that taken care of." I want them all saved good, and I want them to have all the translations and glory fits and everything. I want them to have all of that, then sit down, and I can go somewhere. How many see what I mean? I can't spend my time in that, which is GOOD. I don't belittle it. It's good, it's wholesome, it's right, but I can't take my time with it. I just can't take my time with it. I just want somebody to do all that elementary work and let me go on with a few that I can salvage out, maybe five or six. God said to me one time, He said, "If you can get 4 or 5 people out of two or three hundred, you are doing very well." I said, "Lord, that ratio is amazing." He said, "I ministered among thousands and thousands, I got TWELVE whom I could try to help and one of them fell down." So He says, "Be encouraged." So I am encouraged if I can salvage ONE spirit out of 3 or 4 or 500 people. Salvage one or two who are awakened, but that's alright. God told me when I first left my college work, I was teaching and preaching all along that line which was my first love. I liked it better because I had my local group with me, and he made me go out in the world, around the world, and ministered in all these places. He spoke very quietly to my heart, he said, "Now you break the bread. I will put the bread in the basket. It's not YOURS." I said, "I know it, Lord, I haven't a thing that's original with me. Not a thing. I don't ORIGINATE a thing." I DISCOVER something in God in the Spirit in the Word, and He lets me break it. So He says, "I will put the bread in the basket, and you go around the world with it," and I have been around the world with my basket with bread. I call it broken bread. It's all broken to pieces, most of you know that. I can't serve a whole piece of cake. I got everything, pumpkin pie and everything mixed up in it, but it's the dessert. So He says, "If you find sometimes from the meetings, two or three people who come and open a little to you, asking something relative to what you are doing," He says, "they are rubbing their nose on the basket, because they know there is something more in the basket that you haven't brought out yet. How many see that? "Yes," He says, "When you find these souls rubbing their nose on your basket, pay attention to them." And I have had people come, I have had hundreds and thousands of them in my meetings, "Good message! Thank you, that was very interesting, I have never heard it quite that way. Goodbye!" I have hundreds do that, and they mean well. Then I have had others come, "Brother Follette, could I see you sometime about something?" Rubbing their nose all the time. "You have MORE than you are talking about." I said, "Well, I hope to tell. I hope I haven't told you everything I know." Well, they say, "We want to know so and so...how does that relate to so and so?" Well, how many know I have caught one? Maybe I'll get 3 or 4 out of a hundred, two hundred people. So I had to be patient.
5. Now I'll come up to this. It was exactly the same with Him when he was here. He had the multitudes, but He called out and they came from out of the multitude, DISCIPLES. We don't know how many DISCIPLES He had. Dozens and dozens and dozens of disciples,

but He had 12 apostles. For it says out from among the disciples He chose 12 whom He named APOSTLES. So, don't get your APOSTLES mixed up with your DISCIPLES. He has many DISCIPLES, and out from AMONG the DISCIPLES He selects these whom He calls APOSTLES. Do you see a GRADATION coming in, or don't you? You will find it all the way through. I harp on it, and you will have to bear with me. There is a GRADATION in His selections, a gradation in the FOOD that they eat, a gradation in appreciation, a gradation in every field. There is always a gradation. And so He calls these who are willing to come along with Him DISCIPLES. And then even among the disciples who have professed to know Him, He still calls them out, and He makes it CONDITIONAL. He makes it CONDITIONAL. Why? Because the word, "disciple" is a POTENTIAL word. It is in the meaning, it's FULNESS. Now, I gave you the illustration the other day, keep it in mind in relation to this message that I am just now giving concerning discipleship. The words which He uses so many times which are merely POTENTIAL words, waiting for it's UNFOLDING. Now if, I said the other day, I had a little apple seed in my hand here, little three-cornered apple seed, I would say, "I have an apple seed in my hand." That's correct. How many know I am just as correct by saying, "I hold an apple tree full of apples in my hand." I do. Well, what's the difference? A POTENTIAL. The seed is a potential of the apple tree full of flowers and blossoms and even fruit. Now that's all hidden away in the seed. The farmer doesn't ADD anything to that. He RELEASES it. You ask the farmer who knows anything about culture, he will tell you the same. Have you ever heard of a farmer climbing up and putting the leaves on a tree? No. Where did they come from? They came from inside out. They came up this way. Why? Because even the leaves and even the fruit is a miracle to me. It's just a miracle. God's handyworks of an apple tree, I could sit in amazement for hours before it. Why? Because I see such lovely, wonderful things of God, the mystery of God. How past our comprehension? A law that He could put in a little brown seed, and the potential in that seed of an apple tree. You don't ADD anything to it. You begin to RELEASE it, and release it, and release it, and release it, and release it. The whole process is a RELEASING. SETTING FREE of what it POTENTIALLY HOLDS. Now, that's who you ARE and that's who I AM. yes, that's who we are, and that's what I am. My life in HIM, He has started something. It's just the POTENTIAL. We have a little while here to interchange and fellowship and a little time to set free many of the things which are going to yet bear fruit, but haven't time for it here. I know that. I am old enough to know that. My prayers are along that line. You wouldn't understand my prayers if you heard me at home. You couldn't understand the intercession the Holy Spirit puts on me. No, you couldn't. I can hardly get the drift of it myself. And the Lord oftentimes has to stop me and say, "Fear not, fear not, move on with prayer and intercession." As I have said many times, has nothing to do with it HERE. It PROJECTS itself. It goes on. All this He is doing in you and me is not to be tied up to a few little, fleeting years. These are potentials that He will lift when he comes. And he lifts that over into a new age, and begins to release it and release it and release it and release it and release it. I am glad we have all the ETERNAL AGES. You say, "How old are you?" I don't know. No, no. None of us know who we are. None of us know the potential of what God has in us. We don't. No, we don't. All we know is to put it into the hands of a wonderful God and by the power of His Spirit which is always a creative Spirit, he can POSSESS us, and LIBERATE us, and bring back something to God that is pleasing to Him. We are designed by God as an instrument for His GLORY, to give Him pleasure. That's all. That's the great objective. Well, then don't get all you are DOING mixed up down here with your objective. To go out and DO things, that's NOT the objective. That's the MECHANISM by which He is RELEASING you. You get the cart before the horse. You won't get up the hill far. "Well, you have got a good horse and a good cart, why...." I know it, dear. They are VERY good, but you got the thing hind side to. "Why, hallelujah!" No, don't "hallelujah," right now. Let's turn the thing around. It's going to hurt you. Hold tight! I want to turn this...oh, everybody else's horse...run backwards, and God wants your horse running around this way. It will COST you something, and people will look at you. Aren't you used to it yet, having people look at you? Oh, oh...

curiosity! I say, "Are you having a good time?" Don't get your potential words mixed up. The seed is the POTENTIAL of the whole apple tree in fruit. Now, get this: NOTHING IS ADDED. Man can't ADD to it. Our wisdom can't add to it. Your philosophy can't add to it. None of this that is manmade can add to it. No. But by the grace of God, if you are obedient to the laws which He has surrounded, and you give it water, you fertilize it, you give it sunshine, you give it shade, you do all those external things, how many know you are only RELEASING it? You are not ADDING anything to IT, you don't go and put leaves on it. The leaves are "in there." They are in there; they want to get out. The fruit is all in there; it wants to get out. You don't ADD anything. The farmer never adds anything. He RELEASES wonderfully all that there is in there.

6. Now come back. That's just a little, simple illustration. The same with this being a DISCIPLE. You have heard children on children's day, sing these funny little hymns. They are good for children; they really don't know what they are about. Little children, 12, 13, 14, march around with banners, "I am a little disciple, tra-la-la-la!" Well, now, no person 12 years old could be a disciple, only potentially. A little child if that child lives; it is so legitimate for that child 10 years old to say, "I am a grandfather." Well, He is and he isn't. Isn't he? He IS, but isn't. That little boy WILL BE a grandfather, you don't DO anything but RELEASE him. That's right. You RELEASE him, you set him free. Potentially, he would be silly to say, "I am a grandfather. I am a grandfather." Well, we say, "Yes, that's nice." We know all the time he isn't, in that fact. But we know INSIDE he still IS. Because God doesn't take some NEW thing to make the grandfather, He takes that little boy to make the grandfather. But the little one has to go through processes and processes and processes and processes to release him and bring to pass the grandfather who is latent in a little boy baby three days old. Well, little baby three days old. A little male child is the potential of a grandfather way down the road, but he has to be subjected to life and be released. Now, that is like He said with His disciples. He had many disciples, many disciples, and one day He turned to them; they were anxious, of course, to know the secret of His living. He was a marvelous man. He turned to them and He made this statement which is so broad, so inclusive; it is very broad. He said, "If ANY MAN,... ANY MAN..." that is liberal, "If ANY MAN wants to be a disciple, let him do thus and so." We will get to that chapter in a few minutes. This is preliminary. I want to get into that chapter, but I want this build-up so we can get into that chapter in the light of what I have already been speaking. He says, "If any man would be a disciple, let him do thus and thus and thus. Except he will do thus and thus and thus, he cannot be a disciple." It's not on the basis of salvation. He is not talking about salvation at all. If any man would be a saved man, believe on the Lord Jesus Christ, confess your need and accept Jesus. That, that is SALVATION. The discipleship is something entirely different. Let's turn to that. It's in Luke 9:23. Now I want you to get this story. These are the people all about Him, so He makes it a broad, lovely invitation. He doesn't say, "And all those who are predestinated to become disciples may do so." No. Now, He is not talking about predestination. He is talking about a possibility which is latent in any of these people who want it. But it isn't, "Just believe you ARE a disciple, and you will BE a disciple." No, He says, "You have the potential for a real disciple in you now, but if you want it released, and if you want to come into what I call a disciple with Me in fellowship, you have to meet certain conditions." "And He said to them ALL," this is universal. "IF," how many see, "IF," is a CONDITIONAL WORD. How many know, "IF," is always CONDITIONAL? Well, certainly. "IF," always throws a proposition into a purely conditional, "IF." "IF... IF." So He starts this whole idea of discipleship with that "IF." "If any man will come after ME, now I am coming to this fulness of discipleship with Me, let him deny himself, take up his cross," once for all? No. No, DYING IS A PROCESS. That's hard. Wouldn't it be nice if you just could DIE all your deaths once and be DONE WITH IT? Wouldn't that be wonderful? Well, He doesn't work it that way. I wanted Him to. I remember years ago, I said, "Lord, this dying business is terrifying. It's awful. Can't you just do like when they go out and shoot anyone?" I did. I told Him, I

said, "This dying business is terrible." He said, "No, it's a DAILY process." We have all found it out, haven't we? "How wonderful," we say, "If He could only do it in a moment." That's the hard part. You can accept Jesus in a moment, but you can't become a full fledged disciple in a moment. No, you can't. You are merely a POTENTIAL disciple.

7. So, those little young ones marching around, "I am a little disciple, tra-la-la-la..." Say, "Potentially, potentially, potentially, potentially, dear." Yes, that's right. But then you spoil it. They say, "Follette always puts such a heavy cloud over you. You don't care for the clouds that get in here, just blow it off." How many see they do that? Because they don't understand me, they don't know my message, they don't know what I am doing, and they say...one man came out of a meeting where I was and I was speaking of what God was demanding, asking of us, he said, "Why, he doesn't believe in the grace of God! Everything is WORKS with him. He has no place for the grace of God." And there is nobody that loves the grace of god, and needs it more than I do in the world! But how many can see? He thought everything was by grace. The grace of God. The grace of God is wonderful. It is wonderful. He uses it and by it we become...but we can't just think that DEATH transforms us into something terrific over there. We carry with us, when Jesus comes...all I have to take home with me is that accumen of SPIRITUAL LIFE that He has built up HERE. That's all I have to take along. That becomes the potential for my new age. I know that. You know that or don't you know? How many know we have to walk very carefully and with great wisdom? People...I think one of the saddest surprise parties that could ever be is when the Lord unveils that to millions of Christians who have no teaching at all. They say, "Well, I thought when I got to heaven, it would be all so..." It's NOT that way. No, it's not that way. I know people in the Council, have good friends who still believe that. I know one of them hasn't any use for my teaching at all. I am very free. We say, "Merry Christmas," to each other. Why not? Why not? But he can't take that. He thinks that death transforms and changes everything. It doesn't. I take over just the amount of SPIRITUAL LIFE, reception, possibility, that I MAKE HERE. I take THAT, and God starts from that and builds on and on and on. That's why I am always harping on the fact, "Gets you confused? Settle it here. Make good choices, make good choices. For EVERYTHING depends upon your power of choosing, learn to evaluate properly. Stand back, if it takes a week to get a correct evaluation of the thing, THEN move in God." Don't go trying to learn year by year. Well, the years go by and you miss. I am this old, and I wish I had known 50, 60, 70 years ago what I know now, but I couldn't make it that way. Now I am crowded. I say, "Oh, Lord, I have so little time, I want to go but, oh, there is so much yet. So much to be accomplished, and I am very weary in spirit." And I which He would let me go and He won't. I have to go and feed people, and talk to people and help them. I say, "I get kind of tired, Lord." Well, He got tired too. He did. Not that He...you know what I mean. He bore the human. He appreciates and understands my reactions perfectly, but people don't. But He does. So He said, this is CONDITIONAL, "He has to take up this cross business, die, and follow Me." Well, this CROSS, you see; He didn't say, "HIS."(Christ's) It is pertaining to the individual. Don't feel you are so brave, because you are bearing the testimony of Jesus, HIS cross, you NEVER bear that. His cross is vicarious. His cross is vicarious. NO ONE can bear that cross, but just Jesus. Because it's the symbol of the REDEMPITIVE act, and we have nothing to do with that. But He says, "You take YOUR cross." Well, what did the cross DO TO Jesus? It became His instrument for crucifixion. Well, if I take up MY cross, I can't expect anything else. MY CROSS IS THE INDIVIDUAL ARRANGEMENT WHICH GOD MAKES ACCORDING TO WHO I AM, and WHAT I AM. You would laugh at my personal cross. Well, you say, "Is THAT your cross?" Well, it IS to me! Because my whole temperment and disposition and make-up and everything is geared to just that kind of cross that He has laid in my way. And isn't it wonderful that He doesn't say, "Come here. I want to put a cross upon you." No. He puts His YOKE upon us. He will do all of those things, but He can't put the cross on you. That's VOLUNTARY. "Let HIM take up HIS cross and follow Me." That was quite a long time before I could get that thing straight. We think that HE will lay a cross. Now, for instance, somebody has trouble,

is sick, or some misfortune happens to him here, and he says, "This is the cross the Lord has laid on me." He is not talking about THAT. THAT is a TRIAL or testing or proving that He has brought into your life. Don't get that mixed up with this cross. That is a disciplinary measure that He has allowed in your life, but that isn't the CROSS He is talking about. What He is talking about is A DIVINE ARRANGEMENT which is becoming the TEMPERMENT, disposition, and all that I AM. When he sees me as I am, and the desperate NEED, He knows the KIND OF CROSS which is adequate. Therefore, we can't take each other's cross and we can't take HIS. He bears HIS OWN CROSS, and His own cross is the medium of His whole release and redemption. Now, He says, "If you want to be a disciple in MATURITY, if you want to follow Me where I am, here's one of the requisites. As you come down in your LIFE PATTERN, I don't allow you to find that the first day you are saved and filled with the Spirit." We couldn't take it. No, we couldn't. No. We are not prepared for it. But you know, finally, as you move along with Him IN LIFE, the day will come when you will see it, and you will know it, and He will stand by you until you VOLUNTARILY take up the thing that you know is going to WRECK YOU, ruin you, and kill you, and yet you have to VOLUNTARILY say...He whispers, "Take it up. Take it up. I can't put it on you. I want a love and devotion that is spontaneous, that flows freely from you, volitional. I'll stand by you. I'll stand by you, but you take up that thing and know all the time when you take it up it's going to end in a DEATH with you." That's why a lot of God's people haven't even discovered the cross as yet. That's right. Because sometimes they wait until quite a ways in life before they come to me and if I should ask them, they get that cross that I'm talking about mixed up with some discipline that they have had. You see, He isn't talking about that discipline. That is something which He has brought into your life all the way along. And so we speak of them as a cross, as a cross. Well, in a sense, it IS a cross, but that's not THIS CROSS. That's not this cross at all. That was something which He introduced in you life as a means of discipline and training and overcoming. But He is talking about something that we have to face as we take this new step of walking along with Him, moving afresh with Him in a NEW WALK. So He says, "If anyone wants to come in this life that I have to offer, here are some of the requisites, not for salvation, you HAVE that, but these are requisites that you come into DISCIPLESHIP. Now, what is your word, "disciple." Two things you must always remember. Primarily, the word means, "a taught one," and we get our word, "discipline," from it. a DISCIPLE is a "disciplined one," in our language. Words...I like words. I like their derivation, and I like their content. I always like words, that's why some words I can't use, and some I can, and some I make up, because I am very much on that word consciousness. I call it the POTENTIAL of the word, the coloring, the texture of the word, but we don't deal much with it, but I FEEL it. You know, words are wonderful. The whole avenue can be released and opened with just one word, and then their content and color, and in speaking and song, and in the field of art your words are all colorful. Just to say the sky is blue, there is nothing BLUE, it's "blonk." Don't you see? The sky is BLUE. But supposing it's filled with wonder, and you say, "Oh, the sky is BLEU!" How many get it? A different value right away. Well, that I call, "the dynamics of the word." It has dynamic power. We use the word, "down," but we can say, "He fell DOWN," or, "He went down, down, down." No, if you want to get the dynamics of the word in it's repetition, you repeat it with another value. You say,

"Went down, down, down."

How many get it now? How many get the difference this way? "He went down, down, down." He didn't go down at all. He "bounced off!" No. "He went down, down, down"? No, there is no, "down," about it.

"He went down, down, down."

How many see he IS down? Well, those are what I call colors. Oh, I like to get into WORDS. I like to have a class in English. Wouldn't I just go to town with a class of English! Our words are so marvelous and they are wonderful. No, they

have a DYNAMIC.

8. Now, here is your word, "discipline," "disciple," primarily two things. A DISCIPLE is a TAUGHT ONE, a DISCIPLINED ONE. We get "discipline" from it. Well, we have to be disciplined spirits. Now, we will go on just a little bit more with this definition, these requirements. "For whosoever will save his life shall lose it." He surely will. "But whosoever will lose his life for My sake, the same shall save it." We REDISCOVER it, because as we lose it, you see, in it's consecration and surrender to God, it goes through a grave and it comes up in resurrection power, and we FIND it in it's NEWNESS, and it's ETERNAL VALUE. But MY life, if I live it out in it's energy of my own personal desires and choosing and set-up, I LOSE it. I LOSE it. But if I will SURRENDER it to God, he will allow it to go through a BAPTISM OF DEATH, and it comes up in LIFE, and I GAIN, I GAIN IT. I gain the very thing that HE wants, but I have to be willing to submit myself to that process. "Whosoever would gain LIFE--lose it. And whosoever is willing to LOSE it will GAIN it. How many see a little LAW? Don't you get tired of my LAWS, or don't you? I want you to find them, dear. The Word is full of them. The whole Christian experience is full of them. Little principles, little laws, that if we are not mindful of them, we are so giddy, and so careless, and so full of the grace and love of God that we all let them go. God's full of love, but there are a lot of things He can't do. So he says here, "He shall SAVE it, for what is a man advantaged if he gain the whole world, of course, and LOSE HIMSELF," that is, "sacrificing his own personality and ALL THAT GOD HAD FOR HIM, FOR..." He is laying down these conditions. "FOR whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed when He shall come in His glory, in the Father's and the holy angels. But I tell you of a truth, there are some standing here," and so on. Now, in another place where He is giving these injunctions is where He speaks of where you HATE your mother and father, your sister, your brother, Luke 14:27, yes, that's what I really want to get a hold of. Luke 14:25-27, 25 is the multitude from which He is choosing and telling people. He is speaking to the whole of them, the multitude. Now He turns from them, "If any man come to Me," that is, come to this discipleship, to follow Him, "and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he CANNOT be--saved?" No, no. Mercy to me! "He cannot---what?" DISCIPLE. How many see He draws these lines very, very close? Very tight. He is not talking about SALVATION. He is talking about DISCIPLESHIP, and these are requisites. "Unless we hate." Now, now listen. He is seemingly contradicting the very things that we have had in our whole Old Testament teaching. Hate my father and my mother and my sister and my brother? Well, then think of somebody who doesn't understand this and he reads that and he says, "I want to be a disciple, and it says he must hate father, mother, and my sister." So the next day he acts sort of morbid and queer, and she says, (His mom), "What's the matter?" "Well, I HATE you, I HATE you, I HATE you!" "What's the matter with you?" "I HATE you, I HATE you!" "Well, what's the matter?" "Well, I am being a disciple! And I can't be a disciple unless I hate you, Ma! It's awful hard, and I have tried! I HATE YOU, I HATE YOU!" Well, you know that's ridiculous, isn't it? That's ridiculous. Well, then why is it in the Bible? Why does He put, "hate?" Well, if you don't understand it, you will do a little trick that translators do, and commentators. These commentators are worse than sweet potatoes! I don't like them very much. Sometimes they don't know what to do with it, so they twist it this way. I know one SCHOLAR who tackles this; this is a rather difficult proposition for many Christians and I know one who gets by by saying this: "When He says you must HATE your father and mother and so and so, He means that you should LOVE with LESS DEGREE." Then why didn't He SAY, "Love with less degree?" He didn't say that! He said, "Hate." Well, isn't there another word that means, "not love so much?" No. It's either LOVE or HATE. Well, then don't try to make a loophole or excuses, just say He SAID it. Well, then what did He mean when he says, "You shall hate the father and the mother," and all this business?" He is not talking about LOVING them with less degree, or HATING them with less degree, or much degree. He says, "You have to HATE them." Well, that's tough, isn't it? Now, all those who want to be disciples, are you sure you HATE your father and mother? No. He wants us to LOVE them, because in the Old Testament, He says we are to HONOR them

and to love them and obey them. Well then, why did Jesus come along and say, "Unless you HATE them..."? Oh, dear. Let the poor Lord alone. He is teaching you, but you have to get in where HE is living and talking about the things which He is talking about. When He says to HATE, He really means HATE. He doesn't mean to, "love with less degree." He means, "to HATE." Is He talking necessarily about the INDIVIDUAL? No. He is what? He is talking about what that individual CAN BECOME with the POWER OF THE ENEMY back of him. Now, I have known this because I have had students to deal with. So many times a young student, with all the possibilities of life and interest, gets saved and he will get a call to some field. And God is after that soul, for He gives that soul a call. Now, he goes home and tells his people about it, but the parents are AMBITIOUS for him, and they have a desire that he should do thus and so, and they will see that he gets thus and so. And they say, "Oh, no, no, no, no, no! Let somebody go to that field so and so! But YOU do THIS!" How many know what I mean? Do you know that PARENT BECOMES AN INSTRUMENT in the hands of the ENEMY to DEFEAT the THING OF GOD? Yes. But he is using the very PARENT; he (the enemy) is using the PARENT. Well if that PARENT--NOT because he IS your parent--has become the INSTRUMENT for the DEFLECTING, how many know we have a right to HATE that? THAT'S what we hate. We hate THAT--NOT THE PERSON. But we hate the fact that he is BEING USED as an INSTRUMENT of the enemy to defeat God's purpose.

9. Now I'll give you an illustration right in the life of Christ. Remember Jesus had rather more or less dissatisfied the disciples all along, because He wouldn't function in their idea of a Messiah? They had a cut-and-dry kdea of a Messiah, that when the Messiah would come, He would do thus and so. Well, when the Messiah did come, the Messiah didn't act in THEIR pattern, because He didn't come to establish a kingdom of bugles and banners. He came to REDEEM THE WORLD, and He must keep true to His objective. God has sent His only begotten Son to redeem the world. Now, that's His pattern. Therefore, as all the time Jesus is living and moving and working miracles, and calling people and all, He has ONE objective. What is it? CALVARY, right up there, and He knows it's there, too. Now, He doesn't want anything to deflect or divert. Not at all; He mustn't. That's His chief objective, and sometimes it disturbed them when He said, "I have that yet to accomplish, a BAPTISM, a CUP to drink, a baptism to be baptized with, and how I am straightened until it be accomplished." That was Gethsemane AND Calvary. That was ever before Him. Now you can see, if the disciples, who wanted this material kingdom, hear Him talk like that, wouldn't want their hopes go right away. And so He had been teaching, and He sees this looming up, and so He gives them a little forewarning. He says, "No, it's necessary for Me to go to Jerusalem and suffer many things and to DIE." Peter--Peter takes right a hold of Him, and in the Greek, "to rebuke," really means, "to shake," like that. He just took a hold of the Lord and said, "Oh, be it far from Thee! We don't want a DEAD Messiah! Now, now, now...." What happened? Jesus called him the DEVIL! Peter! He called him the Devil! But why? The Devil was OPERATING THROUGH PETER TO DEFLECT JESUS, and upset the whole business of a redemptive thing. And He said, "Get thee behind Me, Satan!" He said, "You savor the things of flesh and time. I am living under this eternal picture!" And He called...now, didn't He love Peter? Of course He loved Peter, but what did He do? He HATED the fact that Peter could be USED to deflect and overcome; he dissipates and spoiled the whole thing of God. Now, that's what it is when He said, "HATE your father and your mother." You don't hate them as PERSONS. You LOVE them. But even the choice things of father and mother can become a stumbling block to...it can confuse, it can upset, and He says, "When that happens, HATE THAT. NOT the person, but HATE that whole MECHANISM that the enemy is using to deflect." How many follow me? Do you see it a little better, dear? You had a little trouble to see that. But I want you to see that. Yes. So we will keep in mind when He says to hate father and your mother, He is NOT talking about coming downstairs and trying to build up a hatred in your heart. Love them. Even while they are USED of the enemy, how many of you know, a person who appreciates that loves them even more? You love them even more because you say "Oh, dad! You don't see what I see! God is after me. God is after my life, and you want to deflect it and ruin it." And you love them because of their ignorance as to what God is doing. Never hate them, but you can certainly hate the DISPOSITION of the the Devil sneaking in like that to overcome. That was the illustration that God gave me when He was thrashing this out with me years ago. He said, "You turn to the episode in the life of

Jesus where Satan even used Peter, a beloved disciple to deflect Him, and He called him, He called him the Devil. Peter isn't the Devil. But if Peter surrenders to that moving of the enemy, how many know, it's just disastrous? So don't be upset when it says, "Hate your father and your mother." Learn what He is talking about.

10. "For which of you intending....," now this is good, "Which of you intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it?" How many know, that possibly could NOT be SALVATION? It can't be salvation that He is dealing with. He is dealing with this question of DISCIPLESHIP, and God gives us the occasion to do that. He gives us occasions to do that. He wants us to EVALUATE the thing, become a disciple, and many people take quite a while to actually lay the values of life and the possibilities of life, and the calls and all. That's laid over here, and lay the call of God here, and make a DECISION. That's why young people and young people's meeting in the college days--oh, how I covet them! They nearly kill me sometimes! I want to grab them, and there is on that I often said, "If I could take a hold of you, I would run a thousand miles with you, and take you to God. You don't know enough to get to Him. I love to take you right now, just grab you and run a thousand miles and say, 'Oh, Lord, here's this one.'" Do you know how I feel? Because I am old, and I can't help but get that burden, that's what they say is killing me, is this awful burden for God's people who need to make CHOICES and to GO ON with Him. I am just burdened for them. I have a lot of college people who come to me, students, and I love them. And I say, "Oh, you have life before you, and God is after you." And one of them said, "I know it. I know it." I remember one, he was in college with me, a good chum. We used to study together, and God so led me that I found Pentecost. I am not from a Pentecostal family. None of my people are Pentecostal. They are hardly saved. I haven't a relative that has ever heard me speak! I wasn't brought up that way. I was brought in a Methodist church which was very mediocre, and my heart was hungry. And so he saw the hunger and satisfied it in that fashion, and baptised me with the Spirit, and I was teaching in Rochester at the time, and here this old college fellow who went with me through school; he was a great Christian, great Christian. He was preparing for foreign work, and we were very, very confidential. We shared letters and all of our doings. I knew his girl, and he knew all about my affairs. You know how young people would be--confidential. I like them. I never had a brother. He seemed to me like a big brother with me, and I could tell him my little problems, how this happened and that. We shared. I love him very much, and I knew he was engaged. And so we dropped. I didn't see that fellow, oh, for a long, long time, and he had occasion to come up to New York State, and he knew he had to go through Rochester, so he planned his trip so he could get off the train, and you know, have his ticket for this stop over. So he did, and he came up to Elim where I was, and Polly, who took care of those things sent him up to my room. And I opened and I said, "Oh, Chicken! His nickname was Chicken." Oh, Kiddo!," he said, like that, and he grabbed me. There were our two nicknames. He was always, "Chicken," to me. And I would say, "Oh, Chicken, don't do that!" And I was always, "Kiddo," and we sat down and I had to speak that afternoon in the church. I had to speak. I said, "Oh, Lord. Help us." Because he knew I had gone into Pentecost, and I guess he was kind of "feeling" around, and wondering what kind of a thing I had gotten into, "Follette, you were always kind of funny. What did you find?" So the Lord gave us a good message, and lovely moving of the Spirit, and I was so afraid somebody would get up going. You know what I mean, or don't you know what I mean? There is always in a meeting, that you want it lovely, and somebody's got to SHOUT, (carry on), and all like that. And I was just like that. How many know what I mean? Oh, I just suffered. I said, "Oh, Lord. This is the first time for this man. Don't let somebody get off the handle. I can take it. I wouldn't care if they stood on their head, wouldn't bother me..." But how many know it would just upset that man, and he would probably never come into the church again? And oh, I was praying several prayers. I prayed in the pulpit, I was praying in here, I said, "Oh, Lord. Don't let something happen!" Because it DID happen. One of those things DID happen not very long afterwards, and I said, "Lord, keep it...keep it nice, keep it right. Don't let somebody get off the handle now and spoil it! I can take it, but Lord, he can't! Lord, let it just move just beautifully like this, You know." So, I had the meeting. He came up to my room. I had a big Morris chair over in the window. He sat down and then he got down to "brass tacks," you know. "How's it come

you get into this? How did this happen?" Oh, dear. I told him my experience. Well, there was enough conviction, and he was Christian enough to know it was conviction that was on him. He was very silent. I thought, "Let him be silent. Do him good." He sat there. He talked a little bit and I said, "Listen, Chicken. Listen," I said, "Do you believe this?" "I do...I do. I believe it thoroughly." He said, "I am awfully glad YOU have it." I said, "Thank you." He said, "I am glad YOU found it. I am glad you have this." Well, I said, "You can have it. You can have it. God is just as liberal to give it to you as anybody." He sat there and it was an awful thing to hear him say that, because it was a DECISION, and he looked up, and I said, "Well, why don't you come?" "I CAN'T PAY THE PRICE." And you see, he SEALED something right there. "I CAN'T PAY THE PRICE." There was an evaluation going on, and he knew that if he got into Pentecost, his whole program would be missing, his girl; the father of the girl was a leading minister, and that would have set that thing all off, and he said, "I can't pay the price." Well, how many see discipleship coming? Now, there is a good idea about discipleship. God would love to have had him as a disciple, but he couldn't PAY THE PRICE. Now, He says here, "Sit down and COUNT THE COST." He SAT down, and he COUNTED it, and I have met many, many people like that. Many, who have sat down sometimes for weeks or months, making an evaluation of these issues. And some of them say, "Well, God's after me. Let's GO!" And others say, "I can't pay the price! I will serve the Lord in THIS line." Well, God isn't after your SERVICE. Let Him alone. HE IS AFTER YOU. He is after YOU. He is NOT after a lot of stuff you can DO for Him. He has got millions of angels that can DO things. He is not stuck in the mud, and He has got to have you to "pull Him out." Oh, no, no. Not my God. But there is something YOU can give that no one else in the world can give. No one, no one. And so when He comes and says, "Will you walk with Me?," don't be afraid that he is going to hurt you. He is going to BLESS you. He will not exempt you from testing and proving, but you have a consciousness of a marvelous God with you and IN you. You have that consciousness, and you don't fear anything. You just don't. You just don't. You just don't fear it. No, "Perfect love casteth out fear." "Perfect love casteth out fear." I wish I could get a lot of people who would fall in love with the Lord Jesus. I wish I could. I am not drumming up trade for missionary calls. I AM DRUMMING UP LOVERS FOR GOD. I would rather steer two or three hearts who would actually fall in love with the Lord Jesus and live with Him. I would rather have that than to be the means of calling 27 missionaries to Timbucktoo! Let somebody else call them. No. So he says, "You must sit down and COUNT and look at the PRICE that's going to be." He uses two illustrations. He says, "For which of you intending to build a tower sitteth not down first and counteth the cost whether he hath sufficient funds for it, lest happily after he hath laid the foundation, and is not able to finish it, all that beholdeth begin to mock him." Make you decision and then by the grace of God, GO ON THROUGH WITH IT. GO ON THROUGH WITH IT. Don't let it be impeded and stopped. Because you will stop in the most embarrassing thing. You see it. You are neither hay nor grass. You are neither consecrated wholly to Him, and you are not back there where you were before. We have that saying in the east, when a thing is so MIXED, "It is neither hay nor grass." You see. The grass has to come up to a place where it grows tall and turns into it's hay, or it STOPS and he says, "It's neither hay nor grass. I don't know, I guess we will use it the best we can." Oh, I don't want people to do that! NEITHER hay nor grass. Have it DIS-TINCT and KNOW it.

11. Now, His other illustration is, "Or what king, going to make war against another king sitteth not down first and counteth whether he will be able with 10,000 to meet him that cometh against him with 20,000?" Isn't He fair? Don't you think He is fair? I think He is very fair. I think He is right. He gives us our liberty. He says, "Now, here is an illustration," then, "or else while the other is yet a great way off he sends an embassy and desires conditions of peace." So...now this is the conclusion of this thing that started: "IF...IF any man..." Now, He lays the whole, He lays it out on the table, CONDITION. Now your last verse, "So, likewise whosoever he be of you that forsaketh not all that he hath, he cannot be...SAVED?" No, let salvation alone. "He cannot be My DISCIPLE." Isn't He fair? How many feel that He is very fair? I am glad there is some common sense about it. I am glad there is a DEMAND in it. It's a challenge. I don't

want Him to come down and say, "One, two, three, you-are-saved, and go to heaven, dear, and have a harp!" I am glad He doesn't do a silly thing like that! I feel LIFE IS A CHALLENGE. It is to me. The CALL OF GOD IS A CHALLENGE. It's almost as if He would say, "Do you DARE?" When we teach along this line, and we read this, then I am sorry for certain reactions. Don't get so disturbed to think now you got to go and be a missionary. I don't mean that at all. How many know you can be a disciple and meet all these conditions and be at home and run a business? Because He is not talking about WORKING OUT IN THE PHYSICAL. He is talking about the ATTITUDE OF LIFE. You can be a disciple, consecrated and pleasing to Him, and sell shoes in a store. Hasn't anything to do with it. There are people who are missionaries who have no business of being missionaries at all. They ought to be HOME. And we have people at home here who ought to be missionaries. I know it. That's right. But in their enthusiasm, they don't see that, you see. Now, He doesn't care if somebody will say, "Well, then I am going to sell everything I have and I am going to be a missionary." Don't do that till God is dealing with you. That's the emotions of RELIGIOUS FLESH, not Spirit. Religious flesh. That has to be toned down, calmed down, educated, corrected, and a thousand things done to it. He is not after me because He says that now I have to go to and sell everything I have and go to Turkey. No, no. Don't do that. Fanatical. But you do that if you are not taught. And most of our people are not taught. I wish I could put a thousand teachers on the field, and take about 2000 evangelists off for a while. Not that I don't want them, but I think we are evangelized and not taught. Over-evangelized and not TAUGHT, that even the pastors who should be teachers are so busy building their churches and in conferences and making programs that they can't talk. How many get that or don't you? That's true. So don't get worrying about this and feel, "Now, under the impact of Truth like that, now that RUINS my life. Now I can't do anything..." No, don't be so silly! Carry the attitude of this thing, carry that in your heart that if He is asking you to sell potatoes, sell potatoes to the glory of God! You see? Because you are making an occasion for Him to bring to pass all of these things and you can be just as marvelous and wonderful and acceptable a disciple teaching school, if it is in His will. Running a farm, if it is in His will. Automobile plant, if it is in His will. Absolutely, absolutely, absolutely. Because that's all MECHANISM. That is the mechanical apparatus that occupies you while He is overhauling you and me. Overhauling us. He is not THANKING you for half the things that people think they must do. Sometimes I think the best thing for them to do is to sit down for a couple of years and meditate. That's right.

12. How many got anywhere with this this morning? Well, I didn't really mean to get into this field, but since we are, I'll give you some scriptures which might help you to do this in your home work. Here are some I started. DISCIPLE=FELLOWSHIP. Not all are DISCIPLES, you know that. That is in the full sense of the word. We are only POTENTIAL disciples. Keep that in mind. Then Luke 6:13 is where He calls out from among the many disciples the apostles. We all say, "the 12 apostles." Well, there were 20, 30, 40 disciples, but 12 apostles. But you see, that's a force of habit. He won't hurt you for it. Many left Him. Now, these are disciples, "Many left Him." Why? Well, you turn to John 6:60 and 66. You know what it was? It was when Jesus was giving some of these rather binding, hard teachings that comes into discipleship, and he was speaking especially about the mystery of partaking of Him in SACRAMENTAL form, and of course they couldn't understand it, and He says, "Except you eat My flesh and blood..." Well, imagine talking like that to these poor disciples who wanted a kingdom going in ten minutes. Well, they said, "Eat Your flesh and blood, and we are dying to get you on a throne? Can't you come with us and function?" How many know He never Messiahed very well for them? No. He didn't Messiah worth two cents for them. Well, then at the closing when they thought, "NOW, He must get this kingdom going," He turns around and says, "I am going to be killed and die." And Peter said, "Be it far from Thee! We don't want a DEAD Messiah! Oh!..." Well, that was that. Now, a little later, He begins to teach, and He teaches about the mystery of partaking of Him in Spirit. In Spirit. They INTERPRETED in FLESH. And they said, "How can we eat His flesh?" And many forsook Him. Why, it was the POWER OF THE WORD OF GOD which made the SEPARATION. The next verse, "And many of them LEFT Him." Who? Disciples who couldn't PAY THE PRICE of being taught. "If You

are not going to do the Kingdom...," and they can't follow Him, "well, we...now, You are talking about eating. Well, how can we EAT YOU?" That really was as crude as that. For they said, "How can we eat THEE?" Well. Now, that to me is suggestive that in the discipleship, God will keep opening Truth, and Truth, and Truth to you and to me, which, how many know, is ALWAYS MORE DIFFICULT, more DIFFICULT, more DIFFICULT to accept, because we want to interpret it on the level on which WE ARE NOW LIVING. God gives me Truth, and I am on a certain level. He brings a revelation of Truth here. I can't interpret that with the capacity of this level here. No, He has to work IN ME, bring me UP, and push me UP on THIS level and THIS Truth. How many of you know...begins to talk to me? But because we are CONDITIONED, conditioned, CONTINUALLY CONDITIONED for it. (The Truth) And so He says here, "He gave them a hard piece of bread." And of course, it didn't have any honey on it. They said, "We are going to break our teeth on it. we are going to leave." And so they left Him. Many, many LEFT HIM. John 8:31, Acts 11:26. This is sweet, verse 24: "There was a good man, full of the Holy Ghost and of faith, and much people were added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul, and when he had found him, he brought him to Antioch. And it came to pass that a WHOLE YEAR they assembled themselves with the church and taught much people." Isn't that wonderful? A WHOLE YEAR of teaching. And they didn't go out and win a soul, probably out here. No, THERE IS A TIME FOR SOUL WINNING AND ACTIVITY, AND THERE IS A TIME FOR TEACHING. Meditation. He didn't take the disciples continually up and down the earth working miracles. He took them alone, and when He is ALONE, He EXPOUNDS. Now, there is a period for that. THERE IS A PERIOD IN OUR EXPERIENCE IN GOD WHEN HE WANTS US TO BE STILL. We haven't very much to offer. What did YOU have? Suppose you want to go out and turn the world upside down, what kind of a message did you have? You haven't any message. It takes most of us 10-15 and 20 years to get a message "organized" in any way. I know that. And He WANTS them to have a message when they go. Not some SMATHERING OF TRUTH. Spending a YEAR in the Word. So, I put that down to show you what His early disciples did. They assembled themselves with the church, and taught much people. And the disciples were called "Christians," first in Antioch. So at least they got a name for themselves.

13. Now, John 8:30-31. Still CONDITION. "Then said Jesus to those Jews which believed on Him, 'IF...(CONDITION, oh, those "miserable" conditions.), IF...IF...IF ye continue in My Word, THEN are you my disciples indeed.'" Isn't that sweet? Well then, REAL DISCIPLESHIP demands and must have a CONTINUATION IN THAT WONDERFUL WORD. It is not exhausted the first day we hear it. "But if ye CONTINUE in the REVELATION OF THE TRUTH, if you CONTINUE to abide under it and let it influence you, then are you indeed my disciples." So keep this under the idea of discipleship. This is another one: John 13:35. "By this shall all men know that ye are my disciples,"...that when you gather together one SHOUTS, the other SINGS, and there is a great manifestation of the GIFTS of God!" Ha ha. That isn't even the "revised version," dear! That's just original...well, what is the TEST? LOVE. That's right. "If ye continue and abide in...it's my good word, AGAPE... abide in that, then shall they know." Now, I was talking to some of my good friends here yesterday about evidences and signs. Now here is one. What is the evidence, we are all talking about EVIDENCES...now I wish they would get away from that. It isn't even IN God's Word at all. It's a word made in Pentecost. What is the evidence? He NEVER taked about evidence. "Is this a sign?" I said, "Fiddle, diddle! Sit down." Then I have to be nice and say, "Hummmmm." And they all tire me. I say, "Lord, I get so tired of these masks you have to have on. Shall I tear them off and be real?" How many know we have to have, assume certain masks, not to deceive, but to keep living? Well, that's right. That's right. Now, if you notice here, He is telling us the evidence, the evidence that is necessary that's forthcoming, the evidence of what DISCIPLESHIP, REAL discipleship in god, REAL children of God, discipleship in God. What is the evidence? IT IS THE LOVE OF GOD. He says, "Agape...agape." He says if they manifest this AGAPE, ...AGAPE, THAT'S the sign. NOT shouting. Now, why didn't He put it on shouting? Why didn't He put it on material things that you could do and let THAT be the evidence? No. HE PUT IT ON SOMETHING THAT WAS IMPOSSIBLE FOR FLESH. He puts the evidence, the evidence of our salvation; the evidence of our discipleship in Him doesn't rest upon a thing

which is HUMAN or NATURAL. It rests upon something of SPIRIT. Of SPIRIT. It can't be otherwise. Impossible. So, He says, "Let it be AGAPE. AGAPE." Well, in our translations, keep your words straight. Now we have the word, "phileo," which is translated, "love," but PHILEO is an EMOTIONAL word. It has to do with the emotions and affections. "I am very FOND of you. You are very DEAR to me." We get PHILADELPHIA, "The City of Brothery Love." "Philadelphia," "brotherly love," that's natural. That's alright. In philosophy we use another word for love, and love has to be discussed in philosophy classes of course. Great issue. All these great philosophers have dealt with it. Now, they would use the word, "eros." Why? Because in Greek, and in Greece, EROS is the Goddess of LOVE. EROS. And therefore, they will use the word EROS which is more or less a philosophical word, but it hasn't anything to do with God. And God has never let that word, which is so common in all philosophic dealings, and metaphysics, and all through there; they will use EROS, love, but it isn't the word that HE (God) uses. He uses His own special word, AGAPE. AGAPE. Now, AGAPE is the strongest word that you can get. It's the strangest word that you can use, and the significance of it is different. When we think of LOVE, we usually think of a comeback. "I love you, you love me." We get a response. "I love you, you love me." So in our translation, in our New Testament, be careful of your word. When you come, say, to this word "love," AGAPE is the word which God peculiarly used in our whole New Testament idea of love. It is a STRONG word, but it hasn't a sense of RECIPROCALITY. OUR love, such as PHILEO, "I love you," why? Because there's a HUMAN element of a comeback. I love because you will reciprocate. I love because I get a thrill myself out of that. I get it. Do YOU get it? I get it. I am thinking of these little children. The sweet little things. So many times a little, sweet, lovely baby, we pick it up and shake it, and call it, and do everything, because we LOVE it so. To give that baby pleasure? My heavens! It's a wonder they don't slap you and say, "For mercies sake, let me lie still!" No. Why do you love it so? YOU are getting a comeback, dear. YOU are getting a comeback. YOU are getting, the baby isn't. I have seen babies when they don't want to be shook around at all, but they don't have sense enough to give you a swap, and so they keep their little hands this way. If I were a young one, I would give you a bang, and say, "Now, let me alone a minute! No... dedelalla...ha, ha. All this on tape!! Dear Lord, help us!! Ha, ha.

14. Do you wonder, I can't stand it? I think they are horrible. I don't mean babies. I often see people play like that. I say, "Why are you doing that to that young one? To give the young one such satisfaction?" No. It has a COMEBACK TO YOU. YOU are getting the joy out of it. He has to suffer it while you are getting the thrill. Well, that's a good form of PHILEO. You can have that for EROS, but you can't use AGAPE there. Don't use AGAPE there. Well, why? Because your word, AGAPE, is the STRONGEST word you can get, because it means AN OUTFLOW OF LOVE THAT WILL FLOW, WHETHER IT GETS A RETURN OR NOT. It flows because it's the very NATURE of the being. It flows without measure. It FLOWS, not because you are going to have a comeback. Don't you know God loves millions of sinners and gets NOTHING from them at all? Does He only love you when they love Him? Oh, no, no, no. He loved us before we could ever respond in anything. And it's a love that has a certain mark for it's strength. It is a love that is measured, not by the abundance of it's gushing out or it's florid, and it's charming. It isn't that. The love AGAPE is measured by A LAW OF SACRIFICE. That's right. That's the governing law in AGAPE. It is a law of love that loves because the law of it is a LAW OF SACRIFICE. Your love in AGAPE is only measured by how much you are WILLING TO SUFFER. You will AGAPE as much as you are willing to SUFFER. That's all. You can PHILEO and all that thing, but you can only love AGAPE, love according to the measure of YOUR SUFFERING. Giving, giving, response, give anything, sacrifice. "God so loved, AGAPE, that He GAVE..." There is the GIVING. The measure of God's love was CALVARY. The measure of it was the GIVING OF HIS SON unto the REDEMPTION of the world. Giving unto that. That's why I have given that quotation to every student I have ever taught. I give them a little quotation that I like very much. It is only gleaned out of a sermon out of a hospital by Ugo Bassi. He was an old Catholic saint who lived centuries back, and his mission as a saint was to go to the hospitals and comfort the dying, and to speak

to those who were in trouble. He was a consecrated spirit, and he used to speak and preach in the hospitals. Ugo Bassi, his name was. And one time he preached a very wonderful message to them on this LOVE business. Well, in it he gave this little quotation, the measuring of our life. "Measure thy life by LOSS, not by GAIN, not by the wine drunk, but by the wine POURED FORTH. For love's strength standeth in SACRIFICE, and HE WHO SUFFERS MOST HAS MOST TO GIVE." Isn't that sweet? Isn't that sweet? How many know that's good philosophy? "Measure thy life....," you are going to measure, and Jesus taught, "He who gains life, loses it." Do you see the measuring? Exactly scriptural. Yes. That is perfectly scriptural. It's Jesus' teaching. "He that would GAIN life, LOSE it." MEASURE YOUR LIFE BY WHAT YOU LOSE, NOT BY WHAT YOU GET. Now, it's all REVERSED in the NATURAL. "And the more I GET, and the bigger, and the more and the more...," and that's LIFE!? It you want MUCH, WASTE it all. SPILL it out. Give it AWAY, give it away, give your life out, give it out, and you build and build and build and build. You will build LIFE ETERNAL. "Measure thy life by LOSS, not by GAIN, not by the wine drunk, but by the wine poured forth. For love's strength standeth in sacrifice, and HE WHO SUFFERS MOST HAS MOST TO GIVE." So keep that in mind.

15. Now I think there is one more, and then we will have to be closing. The word AGAPE, keep it straight. John 13:35, He says, "By this shall all men know that ye are My disciples, if ye have AGAPE one to another." You see, this AGAPE is a DIVINE THING. Agape isn't a NATURAL thing. AGAPE IS THE DIVINE LOVE OF GOD. If you have this love of God that takes this characteristic, and is operative in you, then they will know you are a Christian, you are a disciple, you belong to God. Not by the fleeting thing which you may DO, make a miracle...well, why? Because that can be done by even heathen people. Well, in our christian world today, look at all the groups of Christian believers who have all of that. They have all of that, but if they don't have AGAPE, this peculiar LOVE OF GOD shed abroad in the heart, it registers NOTHING WITH GOD AT ALL. Not at all. These groups of people in the world, I call them "glorified pink flesh." That's about the only thing I can call them. Co you know what I mean, or don't you know? They are not vulgar, they are not coarse, they are GOOD. Well, they are good for nothing, they are so good! They have ALL of that, but they have nothing of God or the Spirit or Truth in them, and yet that is acceptable today. And people say, "Oh, they are such wonderful people!" Well, by WHAT are you judging? By their FLESH manifestation. Good, good, good FLESH, but it's not agape. Not agape. It's a manifestation of what I call, "pink flesh." They're exquisite, finest display of the NATURAL man. Do you know it's very beautiful and wonderful to people? It is. Well, when I travel, I have been to Europe different times and travel around and see; I like to see...I like to see historic things and old, old Cathedrals and ruins of castles and all that. Don't you know even in a ruin of some stately wonderful building, how many know there is beauty in it? There is real beauty. And sometimes they have vines growing up over them, and straggling over them. Well, I call that the beautiful of a colossal ruin. Ha. Isn't it? It's the beauty of a colossal ruin, but in essence it's a RUIN. I have seen personalities and people, and I know, I have friends who are colossal ruins, with vines of culture draped over them. Vines of culture draped, and they are very acceptable in society, and very much desired, but I always look at them and say, "The old creation is a colossal ruin." How many know there are very wonderful features in the old creation? How many know "good flesh," can be charming, can be pleasing, can be polite, can be philanthropic? Yes it is. It can be. But He says, "That isn't the thing. It's the AGAPE OF GOD in the HEART." You can have ALL of that (of "good flesh") build churches, NO GOD IN IT. Agape. So we will keep in mind. Now, one more, John 15:8. Did I have this one? John 15:8, "Herein is My Father glorified, that you bear much fruit, so shall ye be My disciples." How many see the FRUIT BEARING that comes in now? But what kind of fruit is it? It is not fruit originated by the BRANCHES. It is fruit originated BY A BRANCH ABIDING IN A VINE. Do you get it? Get the philosophy in here straight. It is not merely the fact that it IS fruit, but is it fruit which has come about because the branch had anything to offer? No. It can only bear the fruit AS IT ABIDES in the VINE. So, He says, "Now, if you dare to ABIDE HERE AS THE BRANCH, originate nothing, you can bear much fruit and that fruit will be acceptable." The fruit that He wants. So that is a MARK OF DISCIPLESHIP,

what kind of fruit is issuing from the branch, and we have to have the branch to abide IN the Vine.

16. How many got anymore this morning? I rambled all over, but I hope you have. Now, tonite, I like to hear what you have. We can always hear ourselves, some one in the audience said, but maybe some of us would like to hear what YOU have. Think of these things today, and then tonite let us break our bread and share. Now you may have a line of thought or a conviction, or a little light from the Word relative to what we were dealing with today, and don't be afraid to share it. Say, "Well, when we wre dealing about this word today, this thought came to me. Now, I wonder if it is like this, or it has done this to me." How many know what I mean? I want the Truth to find a place in you with a reaction. I don't want you to just HEAR something. I want to feel there is a REACTION in you because of the TRUTH. Haven't I a right for that? I think I have a right to that. I don't expect you to grow in ten minutes, but you can be stirred, and at least may have a little, new avenue of thought, a new idea that has come because of the word, or a little illumination that, "I have seen this today, now I didn't see that before." So we will have our songs, and unless I get going, I might get preaching; I always think I won't speak, and then I get up and speak. But maybe I'll be still, but I want you to be free to have something to offer. Now, you can do that; because I like to have you still sometimes. This place isn't very well adapted for that. Frank, do you remember when we were still? I remember conducting a retreat similiar to this up in Wisconsin, and the location was so much better. we had woods, and we had places that we could walk down, and there was a little chapel. Do you remember, we had places where we could get alone, and one of the retreats in the morning, I got up, I thought I was going to speak as usual, and I had a strange feeling. I just seemed to be all kind of "numb." I thought, "Well, where are my thoughts?" And I thought, "Well, I have to take a message this morning." I sat down before the Lord, and there was NO message to it. Well I thought, "Maybe I am over tired. Well, no. I don't seem to get tired." That's not in my "category." Ha. I thought, "Well, what's the matter? I just feel..." Just like that...and God put such a strange stillness all over my spirit, and He didn't give me any message. Remember how we met and here we sat? And I said, "I don't know what's the matter this morning, but I think we are going to have a day of SILENCE. I said, "I have no message. He has given me no message. I can't sit here and "rattle-crattle;" that's something I can't do. I just feel like I want to..." So I said, "This day we will have no message, no song, no prayer, no anything. We will sit in SILENCE." And I said, "When the bell rings we will have our dinner, and we will have very little conversation, "Pass the butter, thank you," and shut yourself in with God. And remember, we did that ALL DAY, all day long, and every little while I get a reverberation, a result from somebody who writes and says, "Follette, do you remember the day when we had silence?" I said, "Yes, I do." Frank remembers it. Who was there? Were any of you there? Yes, it started early. Well, I don't want to declare a silence because I can't put a silence on people, like I am declaring a fast! Well, that wouldn't amount to anything, going without your food. But when God declares a fast, when God declares silence, that's alright. So I am not going to put silence on you, but I do want you to be ALONE WITH GOD a little while so that He can speak to you and make some of these bits of Truth REAL to you, and maybe tonite we will sing, and ahve a little testimonies, and I'll say, "Did anyone get anywhere today?"
17. Now, what I would like to do, I want to open this verse as to the evidences that we hear about. "Is this the evidence of the baptism, is this the evidence of salvation? What's the evidence of tongues?" Evidence, evidence, evidence. Now, that is a word which you have coined in Pentecost, but you don't find God fooling around with it at all. But YOU have it. Now, I am not going to get into that field, or I am going on until 2 o'clock. You see, HE doesn't use that word. That isn't good. Here's the nearest we come, but you see, he is very careful when He makes any kind of evidence, what we could translate evidence. HE ALWAYS MAKES THE EVIDENCE A THING WHICH IS IMPOSSIBLE FOR THE HUMAN TO DO, FOR THE HUMAN TO PRODUCE. The human cannot make AGAPE. It cannot produce AGAPE. There-

fore He says, "Let this be a sign, an EVIDENCE of your fellowship with Me, that they have the AGAPE OF GOD." Isn't that better than, "The sign shall be YOU SHOUTED!" No, EVERYBODY shouts. "The sign shall be you speak in tongues!?" Well, HEATHEN speak in tongues. Mormons speak in tongues. Spiritualists speak in tongues. Pentecost speaks... you can't say rogues...a lot of folks have that. I can't put it on that, because that can be in the realm of FLESH and NATURE. But there is something that can't be produced by FLESH, and whenever you want the evidences of God, He is always careful to put it in a REALM that flesh cannot duplicate.

Precious Lord, we had so much here today. Bless it. Bless it. We just talked so much, but oh, God, we want people to find the Truth. We want them to be LIBERATED. We want them to move out into some new place in thee, and it can only be done through the RECEPTION OF THY WORD, and that Word translated into LIFE by the POWER OF THY SPIRIT. Precious Holy Spirit, Thou Who hast breathed out the Word, You shall also lead us into all Truth. Dismiss us now, watch over us. Keep us, in Jesus' name, Amen. God bless you!