

1. To conform us, to be all things to us. And we are right when we sing, "We are a child of the King." And these thoughts that are suggested, He has a crown, and a robe, mansions and all. How many know, that's very real? Yes. But how many know all those statements are, what? POTENTIAL statements. They are real, they are Truth, they are fact. But it's a POTENTIAL statement. Keep that in mind, because a little later as you go on with God, God is going to TEST you. He is going to PERMIT many things to come to TEST, even some of your doctrines, and theological ideas, and notions, and things that have clung to us, been with us so long. Sometimes He has to deal with that. Now, He's not dealing with SIN. He's not dealing with any questionable thing. He's dealing with sometimes, GOOD things, out of order. A GOOD thing, out of order, can do as much damage as a BAD thing. Absolutely. A good thing, out of order, out of the Divine arrangement, can be as disastrous as a BAD thing. And sometimes in our thinking, because sometimes due to a LACK of teaching or POOR teaching, we start moving along in God, and then God allows certain things to come. Sometimes maybe a terrific DEFEAT that we thought we were completely past. Well, when you're too "sure," He knows how to let you down, all right. And so, that thing sometimes arrests us, and if we're not careful we QUESTION. We say, "Well, HOW can these things BE!?" Well, dear, they just BE! There it is. And the stronger your nature, the stronger your nature, how many know, the more difficult it is for God to deal with you? I do...oh, an awful lot of counseling with people. All kinds; I've had to do it for years, because God has used me in that field. It isn't MY doing. It is very far away from my personal desires to do it. But He's seen good to do that. He's given insight and sort of an intuitive touch. And sometimes "terrible" discernment. Why? To help them. And I've always found that the soul that is most needy, and you want to help them the most, the soul is it's biggest enemy. You are you, I am myself my greatest enemy. I've said how God had prayed that through me, "Triumph in me! Triumph in me!" In the Spirit, and then it came out in English, and here I was in terrible distress, crying to God to TRIUMPH IN ME. Well, do you know why? Well, Jesus Christ has triumphed in all things. He has triumphed over the Devil. Completely. But has He COMPLETELY triumphed over the areas, all the areas of my personality? Now that's another question. That's another question. That is the practical unfolding of a JUDICIAL TRUTH. Judicially, He has triumphed. EXPERIMENTALLY, He is in the process. In the process, NOW, this is the process. A moving over, your NATURE, my NATURE, "My Kingdom," He said. He wants to possess His Kingdom; the Kingdom is within you, it's within me. But this Kingdom has been usurped, you see, by the powers of the enemy. And He's bringing it back to it's possession. JUDICIALLY, He has paid the price. EXPERIMENTALLY, He is NOW, by the power of His Spirit, bringing the POSSESSION into REALIZATION. That's why He has to deal with us all the time. He's not dealing with you and me because we're sinners. He's dealing with us because we are His people. We are in a process of GROWTH, development. And so here, we sing, "A robe, a crown, oh, Lord...yes." Well, that's right. But the possession of that; that's an entirely different thing. Absolutely. Entirely different. The POSSESSION of it depends on what he has been able to accomplish in you and me in the DIVINE PROCESS under the tuition, and the direction of the Holy Spirit. The Holy Spirit is coming to you and coming to RECAPTURE, to POSSESS BACK, to BRING BACK AGAIN to God...I AM saved, I am BEING saved, and I am YET to be saved. Can you see that, or don't you see that? Yes. Why? Because it's a DIVINE PROCESS. JUDICIALLY, in the sight of God, I'm saved, I'm seated with Christ in heavenly places. Aren't you? Yeah, that's true. Now, He's speaking JUDICIALLY. Remember to keep your Truth where it belongs. It may be a JUDICIAL bracket, and the work of the Holy Spirit today in you and me is to bring us into these experiences in God, which are mere crisis. The experience itself does not accomplish it. Now please let me repeat it again. You'll be very vexed with me. It will show how sanctified you are. Yes, you'll be very vexed with me. People, I know, I vex them. Preachers especially. They don't want to come near me because I upset their theology. I disturb their little pattern about this big. Yes, you'll get vexed. But that shows how sanctified a person is. That's the practical application of, "I'm sanctified wholly!" Try it. "Well, I didn't know you meant that!" Well, that's what I mean! That's what I mean. So He comes in now by the Spirit, and

makes all this crown, and the robes, and all this business which is in poetry very, very beautiful. They're beautiful. I've given you that illustration before, that Truth has to be PERSONALIZED to make it yours. Not just the ACCEPTANCE of it. And you get blessed to pieces in the acceptance. I've know people who have received Truth and just get blessed to death! "The Truth is so wonderful! So wonderful! Glory to God! That's the Truth!" It IS, dear. It surely is yours. You have reached out your hands in faith, and shut into your heart, like I read that poem last night. Remember? Out of this book? Yes. But it became the most disasterous thing that I'd ever handled. Why? Because in the process, He has to take us all apart, dismantle us, throw out the rubbish, all excess baggage, and just the RUDIMENTS, the most essential part of the being, He salvages it, and WASHES it in His precious Blood. He CLEANSSES it. He purifies it. He brings the Holy Spirit, His life, His life, His life, into it, in order to bring forth a NEW CREATION. In His mind, He sees it perfectly. But in experience, we are only in a PROCESS. A process of BECOMING. So, I often say to people who come and are discouraged, "Cheer up, dear. Cheer up. You are only in a DIVINE PROCESS of releasing and coming. God SEES YOU FINISHED." That's why we can't pass judgment upon either ourselves or upon people. For we don't know just how far we've come or anybody else has come. In a studio, an artist, who is doing very fine work in sculpture; he'll work awhile on this piece and that piece, and he had them all in the studio, and he had people coming, you know, to see him. They said, "It's funny. That piece...where are the arms on the thing? Where..." And they did nothing put criticize these pieces of work. Well, it annoyed him. He just didn't like it. He knew that behind his back that he was being criticized. So he made a great, big sign, "These pieces are not yet finished." And set it up like that, so that when they came in...you see, that ended that criticism. How can you pass judgment on a thing when it isn't finished? I don't know half the time who I am if I'd study it. I've lived with myself all these years and I don't know who I am. Why? Because I have never finished, with Him, a discovery of what this thing is. How many of you think you know just who you are? Sit down, dear. You'll display your ignorance. No, no, no. You don't. He doesn't want you to know. The thrill of life is the DISCOVERY and the REPOSSESSION. The discovery and the repossession, coming back again. So when we sing this hymn this morning, it's good to cheer us on the way. We whistle in the dark. And He's wants us to. Why does He gives us the precious promises? Encouragement! It's His Word. It's His authority. The PROMISE. Encouragement. It doesn't finish you, it encourages us! Now, we don't know how long we may be in this process. I'm just foolish enough to believe that in AGES YET TO COME I shall continue to unfold and move on into God. I expect that. I don't think that the act of His coming will accomplish that feat. Because it's against His LAWS, and the LAWS OF THE SPIRITUAL REALM. No. That still goes on. He'll gather up whatever potential of Spiritual life I have, whatever deposit, whatever He's accomplished in you and in me; He picks that Spiritual deposit up, and lifts, elevates it into a NEW ORDER and a NEW AGE. And projects it on down through the eternal ages. Well then, it behooves us to know what under the sun He's doing with us here, that we can cooperate with Him intelligently, and let Him do and accomplish what He wants while we're here. You never can COME BACK and make the choice HERE. You move under the POWER OF THE CHOICE you make here over THERE. But you can't come from there back here and make the choice all over and make another one. No, no, no, no, no. He gives us PERIODS in which we make our choices. And He takes us for what that's worth, and He starts right there working. But I can't come back and say, "Oh, I wish I had made that choice." He said, "I GAVE you that privilege in life. But you didn't know what life was all about. I GAVE you that." Sometimes we make them so IGNORANTLY. You've known that. You've seen people, haven't you? Yes, when God's been dealing with them, who couldn't discern the MEANING OF HIS DEALINGS. They were WARPED, because they were too self-centered and conscious in the thing, and couldn't see it. And we'd say, "Oh, make a right choice!" Haven't you ever had that dealing with people? Of course. Well, why? Because his immediate environment has blinded him, and he's only conscious of it as it touches his EGO, right there. And, Oh, we say, "Get away from that! THIS choice is to be projected yet, ages yet to come. Make a good choice NOW! Let that choice NOW, register IN YOU, and God will take you, on the basis of that, and work with you." We live continually, continually, CONTINUALLY under the power of merely making a choice. I said it before here, and you can say it yourself, I am right here this morning, the SUM TOTAL OF TEN THOUSAND CHOICES I HAVE MADE.

And they have all REGISTERED, and released this thing that you're looking at this morning and hearing. I am now the sum total of all those choices. Because we are reacting agents. God MADE us that way. The stimuli is out here, but it PUSHES against us, and we react UNDER it. Give you a choice. You react. All these things register. So, don't let the Truth which is purely a JUDICIAL statement, don't get that mixed up all the time with LIVING. We are all seated together in heavenly places this morning, JUDICIALLY! In the PURPOSE OF GOD. And God sees us and is working with us, with that thought, but how many of you know we are not yet up in heaven seated in heavenly places? We are NOT! Don't be deceived. Where are we? Down HERE, and half the time stuck in the mud! But does God blame us? No. Now don't get mad at the OLD CREATION. It's hard for people to accept themselves or accept life. One of the troubles. I've dealt with some people, I've said, "I've dealt with you a long time, we've prayed, and got the baptism of the Spirit and had a wonderful time, but they come back...they see through a lot of THINGS, that you don't always tell about. I said, "Listen, you have never ACCEPTED YOURSELF. Now there is your trouble. Do you know that, or don't you know that? You have been FRIGHTENED at what you find. And you don't want to accept it and say, "Lord, here it is. Let's look at it together." No, some people won't do that. They CAMOUFLAGE it. But how many know, IT ALWAYS REMAINS THERE FOR AN UNEARTHING? And an UNMASKING. So why not, as soon as there is an indication say, "All right, Lord. What is it?" And I've dealt with people, I've said, "No. You are your greatest enemy. It's not this condition or that condition, or your doctrines. It isn't lack of faith; it isn't that at all! You have not had a SELF-REVELATION enough to know how to ADJUST yourself to the program of God." Now that takes sometimes quite a long time. How many know, it's rather tedious work? Yes, but it's very necessary.

2. This morning, I didn't know just exactly what to bring you, but I was thinking of our lesson yesterday of prayer and it's prayer patterns and ask, and seek, and knock, and all of that. And while I was thinking of that, I was thinking of this idea of growth and development, and this prayer, prayer, prayer; this little word kept coming to me, but I have written an article of it in my book. How many of you know my book, "Broken Bread?" Well, in my book, "Broken Bread," you'll find a chapter, a whole chapter given to these PRAYERS OF THE PRODIGAL. The Prodigal Son. Well, that got me on a line of thinking and praying and I thought, "Well, yes. The prayers of the prodigal, that's very good, but I have spoken on that, and it may not be fresh and illuminating to some people. They have it in the book. Let them read it. But I got my Bible out, and when I was reading in Luke where the record is, of the prodigal son episode, I found that it was in a chapter that had to do with the LOST THINGS with which god is concerned. So instead of keeping my thought along this, merely the channel of the prodigal son, I want to take the chapter as a whole. It's a long chapter. And I want to treat the different things that He mentioned as being LOST and FOUND. Lost and found, lost and found. And in the Prodigal prayer, the Prodigal Son story, that's the only place we will find PRAYER mentioned. Because He deals in the other two stories with objects and conditions which do not permit prayer. But when He dealt with the Prodigal Son, He deals with something which is responsive to Him. And that son prays two times. And we'll come to that a little later. But before we do that, I want to look at the other things which were LOST and recovered. And so, if you want to read along with us, in the 14th, no, 15th chapter of Luke; it's a great, big, long chapter. It has 32 verses. So we will be through 32 DAYS from now! So you better bring your lunch with you! It's too terrific to do anything with in one message, and I know I'm very foolish to tackle it. But even if I don't go too far in it, will you let us "skim" over it? Skim over it to give you a general outline of my thought. It is real Christian philosophy, and this is a basis for it. I'm a teacher and I have a right to a basis for my message. And so in this 15th chapter of Luke, you will find how God deals with things which are LOST or OUT OF ORDER, or OUT OF PLACE. How does He handle them? What ARE the things which are lost? It says in the Word, "Jesus came to save THAT which was LOST." Now, don't confine "THAT" to a personality. He DID come to save PEOPLE. But His salvation scope is much greater than just the redeeming of some souls, and picking them up...and if you add by listening to other people, you get 144,000. Well, alot of Pentecostal people, pretty near as bad, they've got about 144,000 too that are circulating around.

Don't do that. That's a horrible thing to do. Don't do that. His redemption covers so much more. He came to save "THAT." I asked the Lord, "How far does Your redemption reach, Lord?" He says, "It reaches JUST AS FAR as the effects and POWER OF SIN has reached. For My atonement is PERFECT. And just as far as the wreckage of the enemy has moved," He said, "just so far can my redeeming powers move." So that encouraged me. So I thought, "My, this redemption has got to include an awful lot of things besides getting some folks from the earth to heaven. I'm sure of that, but I'm sure it's greater than that."

3. So, when we come to this fifteenth chapter, we'll read a little in it:

Then drew near unto Him all the publicans and sinners, for to hear Him.

Now, get your audience. Is this something that He's talking to DISCIPLES? No. Now, when He's talking to disciples, He has an entirely different pattern. He has entirely different line. When He talks to the MULTITUDE, He will have a special line. When He talks to these Pharisees and sinners, He's going to have Truth, for them especially, and will do it in measure and fashion that they can actually receive it. And understand it. So He's going to talk to them in pictures. Now, that's very elementary. But how many know with people of that flesh, you HAVE to? He did. To the multitudes, He ministers not unto them without a PARABLE. He ministers to us He uses other methods. But when it comes to the general, fallen down waste of humanity, He's a great teacher. Marvelous. His approach will be through the things with which they are familiar. In the best of philosophy, we have always learned that. You reason from the thing you KNOW to the UNKNOWN. For you have to have a BASIS for the projection of your thought. So you start from the thing you KNOW, and push it out here. So He's going to talk to them about salvation, He's going to talk about the interest of God in people, He's going to talk about all of that. So He brings it down to the basis of a STORY. Picturesque, with all the "trappings." But it will make it's appeal to them where they live. He's not going to enter into any sophisticated reasoning process. It's for them. They aren't fit for it. They're not open to it. But when He was ALONE with His disciples, what did He do? Tell them STORIES? No. He EXPOUNDS all things to them. Well, there's a different level. An entirely different level. Now, with these, to whom is He speaking? Pharisees and sinners. Well has He a message for Pharisees and sinners? Absolutely. How will it be couched and presented? In terms, stories, and fashion with which we are most familiar. They LIVE in it everyday. So He will take up the most everyday thing that they know. And He says, "Here is your analogy. Here's your picture. Here is TRUTH, flowing in things that you already know. I'll tell you about things you DON'T KNOW through a process of relation to the thing you DO KNOW." And so He talks to these Pharisees and these sinners who have always misunderstood Him, and passed their judgment because He doesn't function in a line that would please or satisfy them. "Now, if He's a great teacher, why doesn't He do this? If He is the Messiah, why doesn't He do that?" Now, let me help you. Don't do that with God. Don't do that with the Lord. Don't do that with the Holy Spirit. They are very INDEPENDENT, and all very, very efficient. And because They don't move in a pattern that would satisfy my personal approach to the thing, I...SIT DOWN! Sit down! How...how many times you've heard me say that. "Sit down!" Somebody asked me if I originated the sit down strikes. No, I didn't, but it's a phrase I've used for a long time, because it's the only way I can express it. When a TRUTH flows through me like that, and many times it's fresh and new to me; I don't originate Truth, I DISCOVER it. I don't make it up. I FIND it. And as I do, I'm not ACCOUNTABLE for it! I say, "This isn't mine. If you don't like it, don't talk to me, go to the Man that wrote it!" Don't say, "Well, Brother Follette!" Don't "Follette" me anymore! Sit down! How many get me? Yes, "sit down." You're trying to get the thing from the wrong angle. From an entirely wrong angle. Many times they come to me, and I say, "Don't come to me about it. This isn't MINE. I didn't make this Truth up! I haven't anything to do with it. I DISCOVER it! And I find it's quite beyond me, it's quite beyond anything I could think." I have accepted it, and it's wrought a miracle in my life, and I feel if you're hungry, I will give you the Truth, but I won't give you a lot of RELIGION. I don't like RELIGION. The world's

cursed with it. We go to the foreign fields; I've been all around the world and to all these foreign countries. We never go there to give the people religion. How many know they're cursed with it? They got too much! They need the religious urge and instinct which is given of God CLEANSED and ADJUSTED. That's all. It's already in there. You don't implant it. And so when I say, "Sit down," I mean don't tamper with this now, don't think about it. Sit down and receive it. It will never come to you by explaining it in any way. You can't. You can't. It will just COME to you. Now receive it.

- 4, So here are these Pharisees. How will He talk to them about these deepest things? That God has come to us to redeem and bring redemption; He will do it through a story. Well, what will He use. The things with which they are most familiar, they handle every day. And it will be a gentle rebuke. How many know the Lord has a lovely, clever way of doing things? I mean "sweetly." When He wants to give you a good "punch," He'll do it sweetly. You know, "Punch!," and you say, "Yes..." Have you ever had that or haven't you? Yes. Well, that's the way we were made and we DEMAND what we get. How many know that every child that gets punished, he demands it. He squeaks around until he gets it. You've seen children do that. Just always itching, itching, itching to get thrashed! Mother would say, "That youngster is just itching for a thrashing." And they do, they've PROVOKED IT! Well, what made that? "Well, because God got mad at them! And the mommy got mad and she just ripped the young one!" No, no, no, no, no. Mommy LOVES the young one. But how many know, the young one provoked it. He PROVOKED it. He did. We're like that. Lots of things that people have, I said, "Why did you do that for. Well...God, if I were God I wouldn't do that!" Have you ever heard that? How can God do that and be a God of love? Easily. Because you don't know Him. No. I have found in my own experience, I have DEMANDED, this thing called "Follette," has demanded every bit of discipline God has ever given me. I know it now. He didn't discipline me for the fun of it. He disciplined me because my nature called for it. I've often said I wouldn't wish some of the things He's had to do to me on a yellow dog. But I was the dog that got it. Do you get that or don't you get that? Certainly. Certainly. Because he's had to train us. Now, do you remember these pious Pharisees? There so pious. In the chapter just before this, I think it's in Luke, they were quarrelling with Him because He ate with sinners and things like that? And He healed somebody on the Sabbath day; wasn't that terrifying? Well, now to WHAT was it terrifying? To the real TRUTH? No. It was terrifying to a tradition which they had held. God will never disturb Truth in you. He will disturb TRADITIONS, and notions, and ideas which have no real ground in His work, but you have held them and hold them because you are AFRAID to release them and take the TRUTH. And so you hold the thing a little tighter. And it comes...do you know that, or don't you know that? That's the way people are made! You can't get that out of shape dear. Sure can't do that. That's the way they're made. Now, these miserable Pharisees had criticized Him, they'd been, oh, so critical because He did things on the Sabbath. Remember? Yes. They didn't like it. So the very first shot out of the gun, He's going to start in with them. He's going to talk to them a little bit of something, but He doesn't pronounce it too, too, significantly, but it's THERE. "And He spake this parable to them saying, 'What man of you having a hundred sheep, if He lose one of them, does he not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?'" So stop just for there. How many see He's got them, already, by the neck? Or can't you see that? What are their senses of value? Their senses of value rests in MATERIAL things. Sheep, money, tents, flocks; that's their sense of value, resting in mundane, material things. And He says, "When you live, you are SHEEP-conscious. You are wealth-conscious through the sheep. Now, if you LOSE one of them, you would automatically leave everything to go and get it to restore it, wouldn't you?" Yes. Well, He says, "In other words, here is a sinner. Here is your own soul, that is also lost out here somewhere. Isn't the shepherd justified in leaving everything for the time and going out and finding it? Of course. You'll find this woman, she's justified in searching every place under the sun for the coin." It's good teaching. So He says, "Now get your SENSE OF VALUES right. If your sense of value rests yet in material things, you're very feeble. Very feeble. For real life consisteth not in the abundance of things possessed." So you can well hook that verse right in with this teaching. The abundance is not that. It's an evasive, elusive, thing called LIFE. We HAVE it, we HOLD it, we LIVE it. Who is able to do very much

with it? He says, "That's the thing that you must count as valuable." So He says to them, "There was a man who had all these sheep. And when one was gone, he stilled the rest down here; now he's going to find it. So he goes out and what does he do? Having a hundred sheep, he goes out after the lost..." How long? "UNTIL." Well, how long is "until?" It's not a definite time. No. I asked the Lord about that, because He uses that same word again in the New Testament. How the Holy Spirit will work with us UNTIL we come into the fulness of the thing that God is after? Yes, it does, it says so in one of the epistles. UNTIL. "Until we all come into the completion of the new order." I said, "How long is UNTIL?" Well, "until" is just as long as we compel God to work with us. Did you know YOU determine your OWN "until?" Yes, we do! The UNTIL, He can accomplish it, is determined by you and by me. WE determine it. So, it's not a SET time, it's as long as you either MOVE with God or RETARD it. So I was settle with it. I asked Him one time, I said, "Lord, how long is 'until.'" I wrote an article on it for one of the Canadian papers, "How Long Is Until?" "UNTIL we all come to the fulness of the stature of Christ." Do you remember that? "Well, I AM that!!" Now, wait a minute! You're getting your JUDICIAL TRUTH all mixed in here. No. He works with them UNTIL, until EXPERIMENTALLY they come into the thing which He JUDICIALLY says is already there. How many know, we're all complete in Christ this morning? "Let's all get blessed! Hallelujah! Hallelujah! Hallelujah! Yep, everybody get blessed! We're all complete in Christ!" Isn't that right? How many know, WE ARE NOT YET COMPLETE IN CHRIST? No, we're not! We're in a PROCESS OF BECOMING. And that's what He said, "UNTIL...until we all come to the FULNESS." Come TO it! It IS, but we're coming TO it. It IS, but we're coming TO it! Now, always remember that, because if you don't, you're going to be stumbled in your thinking and in your life. You'll always have a difficulty there with the Lord because you don't look at the Truth. Learn to do that. These strange, artificial bits of teaching that have crept in. They're disastrous. They're not in the Word. They're in our TRADITIONAL moods. And why do you do that? It would tear you all to pieces to throw it out! But I'D rather do that. I'd rather do that. That's why, as I said in the illustration the other night, when Truth is brought to us again, we don't face and meet all the full revelation of Truth every minute. We can't receive it. We have to be CONDITIONED for it. The REVELATION is there in it's completeness. It's COMPLETE and PERFECT. He doesn't add anything more to the revelation. How many know, the revelation is already presented? It's given. There it is, the lovely revelation of God's HEART to man. A revelation of our salvation, a revelation of His plan, a revelation of His purposes. ALL of that. That is the divine, marvelous revelation. Now, we APPROACH that revelation. We can only RECEIVE, and have wrought out in us, as much as this little capacity can take of it. And so we come in the presense of that revelation, and there's a deposit in our whole being, and we go away, and God wants that to be WROUGHT OUT IN US. That that which is TRUTH may become LIFE. That which is LIGHT may become LIFE. Do you get that or can't you get that? It's LIGHT, but it must be made LIFE. It IS light, don't LEAVE it light, make it LIFE!!! Now, that's the ministry of the HOLY SPIRIT. Now, we go again in the presence of the Truth. And if we're honest, and open, and sensitive, how many know, God will allow some fresh, little inkling of that to move over our spirits? Now, if you're frightened and afraid of Truth, you'll pull your self in because you have a little TRADITION that goes with that. And you go BACK. Think of the people that have walked for months and years under an IMPACT OF TRUTH who have not yet been RELEASED or SET FREE. They've not been released or set free. I asked the Lord about that, and He said this. He said, "It's like the wheat and the tares." In the wheat and the tares story, you know the tares are exactly like wheat. Only, almost an expert farmer can detect it. And they grow up as big as this, and you cannot tell the wheat from the tares, and therefore it is a very dangerous thing to try to separate them. Because you can't do that. So He says, "It's like that, the wheat and the tares that grow up together." That's like a TRADITION that grows up with your deposit of TRUTH. And just as soon as God gives us Truth, how many know, there will be some kind of a traditional interpretation or a traditional thing that will grow right up with it? Unless you're almost an expert in the thing, you'll never detect it. What does He say? "Let the wheat and tares grow for the time being because you can't make the differentiation. But someone can." We all say, "Merry Christmas!" Let's have everyone say, "Merry Christmas!" Come on! (ALL) "MERRY CHRISTMAS! MERRY CHRISTMAS! MERRY CHRISTMAS!" Now, let's all come back again.

How many ever noticed anything going on, or haven't you noticed anything? Oh dear! I wish I didn't know anything! Ha. I wish I didn't know anything. How many will listen, please? What am I talking about? Wheat and tares. Truth and a tradition. The TRADITION is not discerned easily. It's like the tares and it grows with it, grows up. Now, when a fresh, new IMPACT OF TRUTH, a new impact of Truth comes to you, what will be disturbed? Your TRADITION will be disturbed, but not the Truth that you already have deposited. A real Truth that's genuine in you will never be disturbed. But your shadowy, traditional things that have come with it; how many know, that's the thing that always gets disturbed? I asked the Lord about it and He showed it to me. He said, "An impact of Truth will never disturb or dislodge Truth which I have already established in that heart. It will REINFORCE IT." Yes, it will. It will REINFORCE it. But if there be shadowy misunderstandings wrong concepts, not SIN! Any Truth will anyways get right there. Why? Because as I told you the other day, the BLOOD OF JESUS deals with our SIN question. Anything relative to SIN in life is dealt with through the Precious Blood of Jesus Christ. But error, tradition, all of those subtle things, THAT is dealt with by TRUTH! By TRUTH! NOT the Blood! By TRUTH! That's why Jesus said to them, when He had talked so long with those disciples, and gave them a most terrific, corrective message. He said, "Now are ye clean," through My Precious Blood? No! "Now are ye clean through My Word, MY TRUTH...which I've poured upon you." How many can see that or can't you see that? And the lovely Truth CLEANSED them. It wasn't the Blood cleansing them from sin; they were all SAVED! Sanctified, holy, kept and rejoicing, had the gifts and six trances! How many know you can have that and be clean off? Well, you have to have an awful build-up with some folks because if you'd live with me, you'd see and know. I say, "Now, hurry up and get all of that done. Get saved, and sanctified, and baptized, and gifted, and three visions, and two translations, and save 62,000 people...now sit down and let me help you!!" How many can see that or can't you? I can't help people who are still in that funny kind of a procedure. That's like this Truth business. He's not dealing with "wrong, offensive, terrible," things. He's dealing with subtle, strange things which RESEMBLE. That's more difficult to deal with than the man who has "cigarette" habits. And I have preachers, teachers, and workers coming to me all the time. I have quite a clientel, because God has given me a ministry in that. I deal with them from every level. I have some of the finest scholars. I've dealt with the professors, dealt with nobility in England. He's CALLED me to it. It isn't mine. They say, "Well, where did you get it?" I said, "I don't know." Ladies and Lords, I know them by name in England. Invite me. Why? "Will you come and pray with us? Will you pray with me?" Ladies and Lords. Certainly. Well why can't you pray with the nobility as well as the sinner? Why not? Truth is Truth; they're just as human. He's made it just as real to one as another.

5. All you can do is take the Truth and wash them. So Jesus said, "NOW are ye clean through the WORD, the TRUTH which I have given you." In what? CORRECTIVE teaching, not CREATIVE. Now come back to this. How many can see Him slyly handing them something? Can you see Him slyly, politely handing them something? They had just criticized Him about the Sabbath, and then He says in another place in the same story, gospel, another story about this sheep and the ox, He says, "Your evaluation is resting in ox and sheep. But if your ox falls in the ditch on Sunday (actually Saturday), the Sabbath, you can pull a dumb ox out of the ditch on Sunday and it's all right, but You can't let Me RELIEVE a person of a terrifying difficulty." That's all wrong. How many can see what crazy a standard RELIGION can make? RELIGION makes it; HE doesn't make it, RELIGION MAKES IT. And it was wrong, it was wrong for Him to DO GOOD on the sabbath, and deliver a soul, but it wasn't wrong for THEM to go pull the old ox out! Why? Because the ox was is where THEY LIVE. They're in ox-consciousness, you see. That's their wealth. Isn't he a good teacher? I think He's just wonderful, how He can handle them so gracefully and all.
6. So now, we go on with this...the "UNTIL" is quite a long, difficult period. With this I want you to read...you can take the scriptures down, but do your reading at home. John 10:14, and John 21:15, and Is. 53:6. Those are relative scriptures that enlarges the thing over the thought of personality and one sheep to the whole question of redemption. That all mankind, that ALL OF US have gone astray, like the sheep. It's a picture for

ALL mankind, ALL have gone astray like sheep. Then ALL have to come in under the redemption. Here it is SINGLE, you see, a SINGLE sheep is gone. Do you see it's REPRESENTATIVE or don't you? Yes, it's representative, the salvation which is the finding of this one sheep is exactly true of all humanity. All humanity. We have ALL gone astray, just as this ONE sheep did. Well, read those scriptures in the light of that. Now, I can't go on with that because I want to get to this coin business. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over 99 just persons that need no repentance." Now "Either..." Now, He's going to put it on another level. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently until she find it.? And when she hath found it, she calls her friends and her neighbors together saying, 'Rejoice with me for I have found the piece which I had lost.' Likewise, (now, sequel), likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Now, when we come to this you have to get something of an oriental picture of the thing. This woman has lost a coin...and the married woman, if she's married, usually has here little golden spangles, as a sign, as a symbol of her marriage. That's her symbol. And they're like five and five and make a pretty, little decoration. How many know God is an artist? Yes, do you see that? I do too. Do you believe He loves beautiful things? I do too. Do you think He condemns them? No, He makes them. He makes them. And here she is with this... it is a CUSTOM, it's the way you live! The way they live. And now, she's LOST one. And my, what a time she's going to have to find it. She doesn't want the idea of her marital relations upset because she is out of order. How many can catch a glimpse of a little something back in there? How many know He tells us so, that we are all OUT OF ORDER in that sense, He wants to make His Bride ONE, and call her home? And I want PERFECT LOVE in Him, not a shadow with one piece gone. Not at all. Now, she knows that. So she she starts in hunting. How many see the word SEEK coming in? Do you get it? Yesterday's lesson? SEEK and ye shall find. Not, ASK and you'll find it. She didn't stand in the middle of the floor and say, "Now, Lord, You know everything, and you know where that coin is, and I just take of You now, that you would direct me to it and give it to me!" Oh, no, no, no. You got to SEEK, dear. There are a lot of things you'll never get from God by ASKING Him. There are plenty you WILL get, but there are just untold things that only come by a SEEKING process. The heart has to go through all the difficulty of "getting on the floor," and on your knees, and getting up, and going through every...that's your difficulty, that's exercising your FAITH. Do you get your faith exercised? Yes. In all of that, that is a little picture of the exercise of your faith to find your coin. So she is decorated. Now some people get all mixed up with that thinking that she had gold on her, and she lost some of it. Don't get mixed up now, with that terrifying passage in Peter of wearing some gold on you. I think that's just the funniest kind of business, anyway, and none of them know what you're talking about.

7. You've been in India, some have been over in India, how many remember in India the wealth and material that they would WEAR? Now that's their custom. Their custom is to display their WEALTH. I've seen them in India with several hundreds, and sometimes a thousand dollars worth of their wealth, hanging over them like a breastplate almost. I know some of them, afraid it will be snatched from them, go to the goldsmith, and they are melted, the chain is melted that you couldn't get it off of them, no thief could get it. They'd have to cut her head off to get it! I've seen them. They've shown them to me. Here are some...now what is that? It's a vulgar display of your wealth. You get me? It's a vulgar display, earth display of your wealth, to show...this maiden, if she's not married, she's saying, "Wouldn't you like to marry me? Yes, a dowry..." And Paul says, "Don't act like a heathen with a display of your wealth in gold. Let your adornment be that of the Spirit." He will make it beautiful. Well, now some can't do that, and they can hardly wear gold in their teeth! Well, it's not really funny; it's really absurd. So I'm always sorry for them. He's not talking about your dress looking respectable or artistic or refined. No, He does that all the time. How many know, I'm getting on woman's clothes now for 5 minutes, how many know, much of that is the completion of your whole wardrobe? Absolutely. It's like buttons. "I don't wear any buttons because I snipped them from the cloth I hemmed!" But the buttons are a part of your make-up, it's a part

the thing...well who....? How many know some do that? I've been with people who wouldn't wear buttons on their clothes for anything in the world! They wear hooks and eyes. They're HOLY!? Well, you see what absurd lengths we can be pushed to? Just absurd lengths. And God not interested in it at all! But we make up our little, traditional, funny patterns and then we agage everybody by it. But sometimes it takes the Lord to upset us. I remember while I was in Rochester, and we had a testimony meeting in that little room where we used to have the meeting. And a dear saint, she was as plain as pastel, she'd come with her hair so light, it almost pulled her hair out it was so tight! She wouldn't let even one curl be waved at all. She was just holy, holier than holy! And she just looked terrific, you know. And she got up and gave a testimony. She petri-fied me. And she said...she was praying and weeping, weeping and praying, she says, "I'll just die, Brother Follette!!!" Oh,...a...what am I in this mess for!? What has she done now? "Oh..," she said, "The Lord has been dealing with me..," and she was having a terrible time and weeping. Well it seemed that she was holy and she couldn't see gold in any way. And somebody, one of the students, had given me a pair of gold cufflinks. I couldn't help that. And speaking, my cuff had come out, and put my hand up, and the dear woman saw that cuff button, and backslid instantly! She was...yea. Away she went! Well, how many know that an experience in God that hooks on a cufflink better go oops? She had seen that gold cuff button. I didn't even know that it showed at all. She had been stumbled for months, and months, and months, and she couldn't get over that cuff button! She was trying to get to God, but how many can see how the Devil can use just such a fool thing as that? That then she began in HER piety to judge everybody else because they didn't wear hooks and eyes. Well, she went through the pit! I didn't know anything about it. She got up in the meeting and confessed it and asked my pardon! Oh, did I ever feel humiliated. Well, I thought, "For goodness sake, child, I wouldn't wear them at all if I thought you were going to hell over my cuff buttons! So, in order not to stumble when going to a camp meeting, I went to a ten-cent store and bought two little bone cuff buttons! And I thought, "I don't want to 'send' anyone else to the pit. Now, that woman's got all upset because I got those...I had better wear these bone..." Well, the Lord just rebuked me. He said, "Now you stop your foolishness..." And I still have, as a souvenir those two cuff buttons! And when I dust my box of stuff, I can take them out and look at them, I think, "Oh, what a mystery!" Well, how many can see how silly such a contraption would be? That would be just nonsense!

8. ...don't be displaying anything like that. Now she searches and searches until she finds the COIN. Now what is the REACTION. Exactly the same as with the sheep. The reaction was INTENSE JOY AND VICTORY. So she says, "Come on in all my friends! Let's have a good time! I've found my spangle!" And no one will think anything but what? "Everything is perfectly straight and I won't have the idea of something questionable going on at all. Everything is fine." And they rejoiced with her. We'll talk about that in a few minutes. Now is this the end of the story? No, He's going to push it onto another level. First we had the sheep, now we've had the coin, now he's going to deal with it personally, as a personality. So He takes a hold of the story of the prodigal son, which we all know, we know it so well. But there are some things I want you to see in the story, that usually they are skipped over, or not understanding the thing as it should be read, you get different pictures. "And He said, 'A certain man had two sons. And the younger of them said to his father...,' Do you see it's the YOUNGER one? Yeah. How many can see something in there? How many know the older one had had all the experiences already and he's quite settled? But the young one, the younger one, he says, "Well if you want to live on that dog track life, all right. I'm not made that way. I want to know something more." I kind of like this boy! Ha. To tell the truth,...I don't love his SINS, but I love his temperment, I really do, I appreciate him, I understand him. This other pious fellow, he's too smug. He's too tight. I can't bear RELIGIOUS people. I love SPIRITUAL people though. But religious people drive me...just...I can't take them, only about so long, and then I say, "Lord, let's get out of here." And I'll go. But SPIRITUAL people, how many now, I can take up with them, and I have beautiful fellowship. So now we're dealing with...which is a very, very normal picture. It is the YOUNGER of the two. The older one has been pampered and had everything that he could...the family spoiled him anyway.

And so here he is, all set, cut and dried; he's just functioning. A "very nice" boy. And the younger one, poor dear boy. He hasn't learned anything yet. He's going to learn, and I've got patience with him too. And the younger of them said to his father, "Father, give me the portion of the goods that falls to me." Has he a RIGHT to do that? Yes. Yes. He's on safe grounds and right grounds! It is right that if he wants his share, to have it. There's nothing wrong about it. So he says, "Father, give me the portion, the share, that belongs to me." And the father says, "All right," and he divides it with him, and so far it is perfectly normal and good. "And he divided him his living." Do you get it? "His living." The question God has with those people is the question of their LIFE, what they are doing with it. Not their GOODS. "And not many days..," it never does take long, "and not many days after the younger gathered ALL together.., and he got his "car" out and filled the tank, and he took it on a long journey to a far country. Do you see how he...do you get this at all? Do you see this ESCAPE that he is fixing up? He's fed up with this home life. "It's entirely too tame. If my big brother wants to do this, all right. But not for me." That's what he's saying. So he's going to have a little "fling." And he's going to see what it's all about. And of course the father says, "Well, all right. This is yours." How many know, God will let you have your way if you want it? Yes. He says, "Well, do you want to go to hell? Go to hell." WE determine our destiny, like that. God would have EVERYONE saved. But some won't be. It's a SICKNESS in their spirit. So, it's only a little while, and he takes this journey into a far country. Usually it is FAR. Because some can't learn the first month or two, and the first few miles. They have to go FAR. That is, they take the full extent of the FLING. So he goes to a FAR country, and there "waisted his substance with riotous living." Now, first thing is to "waist his substance." "And when he had spent all..," TWO, "arouse a mighty famine," THREE, that's condition, "he began to be in want," FOUR, he's beginning to feel the pressure, "and he went and joined himself to the citizens," FIVE, this is HIS reaction, what he will do. And he's so hungry that he would have even eaten the food that they gave to the pigs," which is the SIXTH. And you go on down to the SEVENTH, "and when CAME TO HIMSELF." What a process! What a process. Everystep that he takes, has it's analogy in the departure of a soul from God. Everyone. They are steps that every sould will take in his departure, when he leaves God. So he goes one, until finally he comes to HIMSELF; as I said in my article, he had come to EVERYTHING ELSE in his venture. He had come to wealth, and he'd spent it. To his health, and he'd spent it. He'd come to come to every feature that was right and good, but he didn't know how to handle them. He abused every bit of it. He came, he came, he came. What was the LAST thing that he came to? HIMSELF. How many know, most people DON'T come to themselves till an extremity? No, they don't. If anybody thinks you know who you are, be quiet. Now that's hard, but that's the truth. Many have not yet come to themselves. I'm always amazed...two things that always amaze me. People, who feel they've come to themselves, when they have hardly been through adolescence. And others, about their CROSS. "Take up your cross." God doesn't say that to a beginner. No, He doesn't. They haven't any strength with which to pick up a cross if they wanted to. No. He waits and He waits, and then they say, "Have I found my cross?" Well, dear. You'll KNOW. No one will help you with that. You will know. Like the girl, the young girl, she was a teenager, and she was having all these parties in school, and a beau here, and another beau there, and oh, she was having a big time. She liked this one, she liked Freddy, but by the time she got to know him, she was having a time, she liked him. She went to grandmother and said, "Grandmother, do you think I'm in love?" "Oh, tut, tut!," she says, "If you really get in love, you don't need anyone to tell you!" How many know that was good, sound sense? You won't need anybody to tell you, how many know, they don't want to be told? Well, that's like this. When he came to HIMSELF; he had come to all these other things and treated them so lightly. With no intelligence at all. Until at last God says, "Well, dear. What you need is a revelation, just a little one, of WHO YOU ARE." And when he came to himself, "Dear Lord!," he says, "Is that like I am? Don't tell anyone, will You, Lord?" No. How many know, He never tells on you? No. No. Well He says, "Now that's what you ARE. I can't do a thing with it." "Well...Lord!" "No. It'll have to be WRECKED, dear." "Oh, I thought there was a 'kick' in this religion anyway." Oh, there's no kick. There's a glory in it. And so when he came to himself, he begins to pass a little judgment. And he sees the light that he has in contrast with even that which he had, as hum-drum as

it is with his father. Very prosaic; it didn't have the "thrill." Well, he says, "Well, even THAT is better than THIS! Even the SERVANTS in my father's house, who don't know anything about what I know! To tell the truth, they're better off than I am! I got out here, and look what I know, and I don't know anything. I've seen everything, and I don't know...I think it would be better if I even went back. If I didn't start on this business at all, I'd probably be safer. That would be better. So, I'll go BACK, and I will say..." This is what his prayer was going to be, you know. "I will say," you know, "Oh, father, I have sinned," and so on, "I am not worthy to be called thy son." Very good repentance. That's very good. But do you remember that when he did come back, he never prayed the prayer through? Or haven't you ever noticed it? He didn't finish his prayer at all. He said, "WHEN I go, I will pray this: Oh, father I have sinned..," and so and so. But when he REALLY got there, he only got just the first two little things, "I am not worthy to be called thy son...ooooohhh." Now, what had he prayed? In the beginning he says, "I'm going to take the place of a servant. And I will say to my father, 'If I can get this thing all straightened out, I'd be willing to be even a servant! If I only can get back to where I really belong. With you. I will be willing to be just a servant and not have any show-off at all. Just a hidden servant.' And I'll say to him, 'Father, I have sinned and I am not worthy, and I would be willing to be a servant for you.'" Did he ever really pray it? No. No. Now, watch it. He only prays the first part of it. Let's follow it down. This is his...what he's going to do. "And he would have filled his belly with the husk that the swine did eat, and no man gave him. And when he came to himself, he said, 'How many hired servants of my father's have bread enough to spare, and I perish with hunger. I will arise, (good intentions) and go to my father's, (splendid) and will say unto him, 'Father, I have sinned against heaven and before Thee. I am no more worthy to be called thy son...'" How many see the purging going on inside with his conviction? "'Make me one of thy hired servants.' And he arose and came to his father. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight am not worthy to be called thy son...'" Does he go on and say, "Let me be a servant?" No! That's all knocked out of him! He has struck the real thing, "I have sinned against HEAVEN." How many know, all sin is against GOD, first? And when he say that, he said, "Oh, I've sinned against heaven, and truly I am not even worthy to be called..." He doesn't say, "Make me a servant." No. What is it? "Oh," the father says, "That's plenty. That's enough. Bring the robe and the ring and the things. Kill the fatted calf. And let us make merry and rejoice! That this poor, deluded, stupid, dumb, blind boy, has got home again?" He didn't scold him. "And father said, "Now, have you had plenty!?" No. How many know, that's nature? That's nature. Nature can't understand or see a thing. But not with God. And so the father said, "Bring all these things. Bring forth the best robe. Put it on him. Put a ring on his hand. Shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and be merry! For this my son was DEAD, and is ALIVE." Do you see something I've been telling you? DEAD...ALIVE. How many get it? Do you get it? DEAD...ALIVE, and that's His teaching. Most teaching today in evangelism, the Truth always vibrates between HEAVEN and HELL. You watch the popular evangelism of this day, and how many know, almost the whole teaching is always between these two extremes of the a positive and negative issue, heaven and hell? "Do this and go to heaven, do this and escape hell!" Jesus doesn't teach that way. He BELIEVES heaven and hell, but He always teaches between these two issues: LIFE and DEATH. "This son who was bound for hell has turned around and is now going to heaven!" Is that it? No, you've spoiled it! That's TRADITION! Let it alone! "Oh!...Oh!" Well, of course it is. That's a tradition. He said, "He was DEAD, but is now coming into LIFE!" And that's Jesus' teaching. "I have come to give you LIFE!" Not, "I have come to save you out of hell." He WILL save us out of hell! If you have LIFE, how many know, you'll get out of hell? Well, is hell the issue? No! Is heaven the issue? No! The issue is LIFE and DEATH, those two extremely opposite, opposing forces. Diametrically opposed. And Jesus teaches all the time between them. He says, "You are either DEAD or ALIVE." Now, if you're dead, it doesn't matter, all the poor, bad things you are doing. You're DEAD! Don't fuss around with, "I stole a cat!" He says you're DEAD! "Well, I didn't mean to steal when I saw...I think I swore once or two,...dumb or did some trouble." He's not talking about those things! How many know that's the popular method? Become conscious of all the tittle-tattle issues. Jesus

never did that. He said, "Here. There are TWO issues. You are either DEAD or ALIVE. And since you are DEAD, I have come to give you LIFE." The prodigal son; same story. "This my son, who was heading toward hell, has been rescued, and is now coming toward the throne." Oh, how many know that's singing book theology, and a lot of other funny stuff that people have? How many know you can get blessed to death under it? How many know? Yes. I've seen people get blessed to death over a lot of funny stuff that has no more sense to it than...not at all! But emotionally, they can be stirred. "I want to be an angel and with the angels stand, a crown upon my forehead and a palm within my...." You'll never be angels. Well, then why get blessed to death over it? "Oh, I don't know, I feel better! Praise God!" Well, alright...well, that's the way people are! How many know, I'm quite an iconoclast? Isn't that true? Well, that's needed. How many know, there are a lot of places that need just this to go in, tear it all upside down, and get them straightened out, and say, "Come one, let's go to God!"? And stop your fussing around with a lot of nonsense. RELIGIOUSITY. Without any real Truth back of it. And so here he says, "This son..."

9. Now I want to help you with some WORDS. Because if you don't get these words straightened out, you're going to get a funny picture. I'll give you the words...we'll move it a little bit farther till we get this other brother talking, and then we'll get HIS words. (Verse) 27, "And he said unto him, 'Thy brother has come...,' this is, you know, the servant without. And this other brother was out in the field. Now get this too. Now, remember it. This other brother brother is out in the field, over in the premises somewhere, maybe down on another part of the place. He has not yet SEEN his brother. This older brother has not yet seen his younger brother. He is out in the field, way off down here. But he hears this celebration going on, and when he comes, the servant says, "Thy brother, who was lost and gone, has been found and is home, and we're having a celebration." "And the older brother was so rejoiced about it! He was so delighted!(?) He was a pious man. And he prayed through on this question.(?) And he was very "concerned" about his younger brother, who was very naughty and did very bad things. And he carried him before the "throne of grace.(?) Very often. And NOW when he sees his prayers have been answered, and the son has come home..," I can't stand this older brother very long! Really I can't. I don't like him! He's too "smug!" I wish he'd sneeze or do something! Ha. I mean to "wake him up!" He's never been wakened yet! He's ARTIFICIAL. He's just artificial. But listen, I want you to hear him talk. "And he said unto him, 'Thy brother has come, and thy father has killed the fatted calf..,' And son on. "And he was ANGRY..." Oh, tut, tut, now. You're going to lose your "sanctification," brother. He was angry; how many know, he'll lose his second blessing as sure as you live? He's getting angry. He's just going to lose out. "And he was angry, and would not go in..." Oh, stubborn thing. "...would not go in. Therefore came the father out." Make the poor, old father come out. How many know, God always does?" What a God we have! "The father came out and entreated him. And he answered and said...," this "pious, lovely, holy man," says to his father, you know, kind of sassy to him, "Lo, these many years, do I serve thee. Neither transgressed I at any time, I never had the car out later than ten o'clock. Ha. And yet thou hast never given me even a kid that I might make merry with my friends! But as soon as this THY son, not MY little brother; he's YOUR son, old man, as soon as YOUR son..." Oh, dear, isn't he a miserable thing? "As soon as this THY son has come, which has devoured his living with harlots, thou hast killed for him the fatted calf!" Now here, who ever told him that he had lived with the harlots? (Answer from lady in group: Well, I guess he surmised it.) How many know, the story doesn't say that? The story doesn't say that. The story merely says he had waisted his substance in riotous living. How many can see something real terrible coming up? How did he get the idea that he had done that? How many know that it is a REFLECTION OF THE INNER MAN HIMSELF? "If I'd had a fling like that, that is automatically what I would have done. Therefore, I think it's in the life of the other!" Isn't that...is that good psychology? I think so. I'm terrible on analysis. I don't let these people go by me five minutes. I say, "Come here!" Because I want to know about it. Is it wrong to analyse this thing? No. The Lord told me to. And so He told me to get my Greek Testament out; I read it in the Greek. Get your Greek Testament out and get these words and get them straightened out. "Why I read this..." What version?

Well, read another one. In my Bible study, I use continually, at least seven translations. I have to. I can't get down to business with just one version as a teacher. I might as one who is being taught as a layman. But I'm not, I'm in a position. And as my teaching, I use at least seven translations all the time. And so God made me get in here with a Greek Testament and a lexicon, and find out what under the heavens he did say, and what they didn't say. The story DOES NOT say that he lived with harlots. The story doesn't say that at all. How many know, the picture, the general picture, is all pictured with just that? Because the artist doesn't know the story. The artist doesn't know the story. He paints TRADITIONALLY. Yes they do. So many of our pictures today are purely TRADITIONAL pictures. The pictures we have of Jesus in His daily walk, half of them are purely TRADITIONAL, and not at all as it was with Jesus. I'm death on it, I don't think it's right to teach the child, the little child, and give them a picture of Jesus walking around with a white dress on, and a lovely halo above His head, doing good. He never did that. He never did that. Even HIS OWN FAMILY did not recognize His identity as the Son of God. They did not. Luke plainly says the people supposed Him to be the son of Joseph. Period! And their interpretation of Him was CONTINUALLY that He was merely the son of Joseph, as a fine rabbi, teaching and preaching. But His identification as the Son of God, that was not revealed. It wasn't revealed until the end of His life when He called the testimony out of Peter. And that's the first you get the testimony. And He wanted it, and so He says, "Who do people think I am?" Well it's taken three years for it to dawn on them that He's more than merely a prophet. He says, "Some think You're a prophet, but we're a little closer. We recognize You are a prophet, but we recognize You as our MESSIAH. A prophet Who is really the Messiah." "Anything else." Well, poor, old brother Peter gets up, and his "blindness" have been so loose that before he knew it he was looking at Him in REALITY, not through TRADITION. He was looking at Jesus in REALITY, and he says, "Thou art the Son of the Living God!" Not only a prophet, Messiah, "Thou art the Christ, the Son of the Living God!" What did Jesus say immediately? "Flesh and blood never told you that!" It couldn't. He couldn't get it at the Temple. He couldn't get it through the Scribes. He couldn't get it through the writings. He couldn't by himself...not at all! Because their TRADITION wouldn't let them! Their miserable TRADITION wouldn't let them! And they had been blinded by that all this time. And finally, these blinders had fallen off of Peter, because as he's listened to Jesus teach and teach and teach, he's says, "Very well. The rest can believe what they want to. But every little while one blinder goes down, and I see Him something else." Do you see it? Yes. But the rest of them all had these blinders on, interpreting him under the power of their blinders. "If He is the real Messiah, He will function this way, and this way, but nothing else." Peter says, "I believe something different." He says, "The other day He said something and one of my blinders slipped and I saw something. But of course I didn't dare to believe it because tradition wouldn't allow me to. And a little while back, He was preaching and teaching, and one of my blinders got loose, and I saw something else in Him that was amazing; most arresting. I carried it in my heart, I didn't dare to say to the rest of them, 'Do you think...,' because I thought they were thinking anyway." But he says, "My blinders have fallen off. And I see who He is: The Christ, the Son of the Living God. Indeed a Messiah, but a messiah who is the CHRIST, the Son of the Living God." Now, how many see a lot of TRADITION had to go sweeping out? Just swept all those traditional things all out! There they stood. Now, these traditions have come down into our Christian period, until when we present Christ in Sunday Schools and charts and pictures, we have Him so artificially arranged and doing such strange things. He never looked like these pictures we have at all! If He had, how many know they would have made a distinction? But they didn't make any distinction. They thought He was just the son of Joseph. Then why do they persist now, by making Him appear as this marvelous creature with the white robes, and the halo over and everything? That makes it DIFFICULT for young people, children, or anyone to wonder how in the world they could have killed such a wonderful creature as that? Do you see it or don't you see that? They could say, "Well, that was Jesus! How could they kill Him?" They didn't know it was JESUS! No, no. Not till the end of His journey was His real identity made known. They thought He was just this "son of Joseph." A rabbi that taught and preached and did beautiful things. Now, get your traditions OUT OF THE WAY! If you ever hope to walk on with God, your traditions just have to go down, that's all. It isn't pleasant. It's very difficult. I've know people who are tenacious,

hold on to certain traditions, and BLUR the whole vision because of it! You can't do that; you just let that go. Breathe and come on.

10. So, he says, "He's waisted his life with these harlots!" Well, I want to say, "Who told him that?" Did he stop to wonder? Who told him that? Nobody. He has not seen his brother. How many are kind of finding something you never noticed before? Are you finding out some things you never noticed? Well, keep reading, keep going with me, and you're find a lot of things you didn't know before, because I keep finding them too, and I didn't know them before. Till I get in and study, and the Lord says, "Now, you get these words straightened out." Get these words straightened out. Don't just read, "And it came to pass,...a featherbed..." Oh, dear. How many get it or don't you see that? You can't do that way; you mustn't do that way. It was this older brother who cooked up this "harlot business." Even when Jesus was teaching, Jesus didn't say that. It was the older brother, and I think that was purely a reflection of his inner life. Just a reflection. So, we'll come on a little bit more. "'And as soon as this, thy son, comes, thou lettest him have everything.' And he said unto him, 'Son, thou art ever with me. And all that I have is thine. Twas meet that we should make merry and be glad. For this, thy brother was dead, is alive once again. Was lost and is found.'" Now let me get you these words. I want you to get them. We'll go back to this question of what the father GAVE to him. It says, "He gave him HIS LIVING." This is a picture of the privilege and great responsibility of being LIFE-CONSCIOUS. If we have LIFE, and life in HIM, and are CONSCIOUS, how many know, we are MADE IMMEDIATELY MOST RESPONSIBLE? Yes. We are made RESPONSIBLE, the MOMENT that in our desire to know reality, God says, "Here's LIFE. I can redeem you and I can give you life with all it's potential openings for you," how many know at once you become responsible? Yes, we do, absolutely. We are responsible; you asked for it, now He says, "I will give it." And he gave him LIFE. Well, then it says he went and, "spent his SUBSTANCE." "In riotous living," it says here. "Riotous living." (Reference to some activity in audience group:) Whatever revelation being at work...it's all right, you can't help it, so go on, twist it, and get it nice-looking, because you may not be able to see somebody change these things again. That's all right dear, do the best you can with it. It made me think, that sometimes when I'm teaching, someone comes in with a baby, and if you ever notice, if we have long seats like this aisle, that mother, God bless her, she's dumb as a hop-toad, she brings her little darling, and instead of sitting there in the seat, she always goes strattling over at least six people and sits there. Now watch them. I've done it for 50 years! Now, she doesn't know she's doing that. So it's in there about ten minutes and, "Whaaaaaa!" And I don't blame the baby, slap the mother. If I'd been the baby, I'd give the mother a good swat! Because she should have it. No, so the mother gets up, steps over this ones' feet, and she drops her singing book! I've seen that over and over. Then as she goes out, everybody in the congregation goes like this...and I say, "Good, good, do you want to see a baby again!" But if I did that they would shoot me! Will you bear with me? Am I awful? I know I'm "terrible!" The Lord loves me. Ha. He does,..He loves me. But I wish I didn't see anything, I'd just stand, "Praise Jesus..." Upset the whole meeting...oh, awful! Horrible! Horrible! Ha. And you watch the next time. She goes down the aisle you know, and everybody looks at it. Always I want to say, "Get a good look, dear, you'll never see a baby again." But you know, that would be very bad for a preacher to do, so I just say, "Praise the Lord." Ha, ha. Oh...I could tell you a worse one than that, but you'd get laughing, and I don't want you to laugh. I just want you to see through things. One of them was terrible. Ha...isn't it good God sent some of that into the meeting? You get tense listening. How many know, you need a release? And God, so many times; He actually does! We get in tense in some of the Truth, and God breaks it, we get just a little release, and we pick up again. That's the way it should be.
11. So I want to give you these words. You see, he gets his portion, and it says here... how where is it? Yes, in the 13th verse, "took his journey into a far country, and there WAISTED HIS SUBSTANCE with riotous living." Now, "waisted...waisted." That is, "asotia." ASOTIA, asotia is your little Greek word. And it means, "spendthriftness." "Spendthriftness, extravagant,...extravagant, or investing or spending without a proper income from it." Do you see now? "An investment without a proper income from it." "Spendthriftness,

extravagance..." Do you see anything wicked like wild women in that? No, no. He merely misused or abused the life. He MISSPENT it. "Spendthriftness" is a good substitute word in your Greek for it. It is that he spend it, allowed it to be spent without the proper RETURNS that should come. How many can see that now? That's the meaning of your word, "asotia." He WAISTED it. Waisted it. Extravaganza. Doesn't say he got even drunk. No. But it's a WAISTFULNESS. An extravagant expenditure of the thing without a proper comeback. How many know, that's exactly what life is when it's lived that way? You can live it in the world with all the pleasing things, and how many know, it's exactly that same thing? Because the life you have lived has not brought the GLORY TO GOD, the answer to God, the comeback that it should. Life is only lived to the GLORY OF GOD. Well, a life that is lived in any SELFISH pursuit, if it does not glorify God, how many know, that's a LOST thing? It has LOST it's purpose. It has LOST it's design. So it is spent in "spendthriftness, extravagance, with no comeback." A life is LOST because it ceases to play in it's function the thing for which it was designed, the Glory of God. Now, listen. How many of you know, that when He speaks of all our sinning, the whole race going into darkness, "All have sinned and come short of the Glory of God!" Do you get that or don't you? Now keep that right in there. "All have sinned," HOW? HOW have all sinned? Because they have come short of functioning in the field where God wanted them! MAN was made for the GLORY OF GOD. Well, if he lives, I don't care how "piously," even "good" in the sense of morality, if that life has NOT brought the Glory of God, that's a LOST THING. That's a LOST THING. It's purpose has not been realized. "All have sinned..." How? Because they go drunk? No. "All have sinned, because we have lived without the life bringing back to God His glory." "All have sinned and come short of the Glory of God." Do you remember the little diagram I made, with our objective here with man coming along? He looks up and, "Our objective is to glorify God. God's objective is to transform us into His image." Well, if I fail HERE to GLORIFY GOD, how many know, that's SIN? The SIN is the fact that the LIFE DOES NOT GLORIFY GOD, or FUNCTION IN THE FIELD FOR WHICH IT WAS DESIGNED. Now, for the sake of theology and everything else, we have categories of sin. "This kind of sin, and that kind of sin, and this kind of sin,...and flesh sins, and" The whole thing can be summed up in that just one word. Man has SINNED because he has come short of the GLORY OF GOD. He doesn't FUNCTION. So keep that word.

12. Now, in that word, "riotous." RIOTOUS. That's "komos." KOMOS. Now, that word is not the word that Jesus uses Himself or the apostles use when He speaks of riotous living and drunkenness. There are two words. Now when you look at "komos," put down Titus 1:6, I Peter 4:4. "Komos." This is still "komos." This is still "komos." Let's look at Titus 1:6. "If any be blameless, the husband of one wife, having faithful children not accused of RIOT or UNRULY." There is your word, "riot." That means a real riot with drunkenness and all that. That's the word that covers the fact of riotous living, meaning, "drunkenness." Drunkenness. And it's translated, "riotous, drunkenness." Now, turn to I Peter 4:4. "Wherein they think it strange that ye run ot with them to the same excess of RIOT, speak evil of you." Now, there is that same word, and that means REAL DRUNKENNESS. And that's the thing that he warns us about, but that isn't the word that He uses here. (in the parable.) He doesn't say even it was in drunkenness. Well, somebody says, "Are you going to protect that wildcat?" No, I'm not protecting him, I'm defending him from a lot of slander. How many know, he was very wrong, and he sinned, but it doesn't make it any better if he has stolen, to say, "He stole, and he swore, and he killed, and he murdered, and lived in adultery!" How many know that's all...no. You can't do that. You can't do that. Keep it in the realm where it is. He has WAISTED his life. It has not produced what he should in this riotous living. But this word, "riotous here, is drunkenness and all of that. But that isn't the word He uses. He uses a word that means it's a WAISTED, waisted thing. Come short, waisted. So, don't...you don't have to defend this body, but I do like to deal with him HONESTLY. Isn't that fair? Deal with him honestly. Don't ADD to it to make it look more terrifying. But we won't take too much time now; I want to see something else. How many see a group of THREE in this work? Come back to the text, "I have come to SEEK and to SAVE that which was LOST." No, the word, "that," covers as far as the WRECKAGE OF SIN goes. Just as far as the WRECKAGE of SIN goes. Inanimate. The coin that represents that, that's that, that's the earth inanimate. Now you come to sheep. Now you have the animations that still belongs

on the earth level. When Jesus was crucified, and the blood ran from His body, what was first touched by the blood? The EARTH. Because that was the first thing that was ever brought into judgment. And the blood of Jesus touched the earth, as a type of it's REDEMPTION. Why? Because that was the first thing that was marred and mutilated, and brought under judgment through SIN. The earth. So here, we can push this along, because in every department, wherever God has made in creation, wherever it's moved, will come under this category. And that's what He brings in under salvation. It isn't that He's saving a little group of people to take us to heaven. Redemption covers us, but it covers every item in the creative movings of God. The whole universe that's out of order will eventually be brought back again into order. That the stars will sing again to the Glory of God. In it's rhythm; in it's movement. The earth will yet rejoice. The conflict is over. The conflict is over. REDEMPTION has brought this thing through. I like that; I like a BIG redemption. I like to think that the OFFERING OF JESUS CHRIST was so tremendous that it must reach and cover far more than just my "little sins," and get me to heaven. It's going to push out until the whole earth is brought again under the REDEMPTION OF HIS PRECIOUS BLOOD. All the old earth, the animals; how many know, they will be touched by it? In that millennial period, what will happen? The animals will function exactly as they were ordained to! A wild animal is not what God made him. He never made a lot of wild cats running around the earth, and wild beasts. He made beautiful, beautiful creatures with a mission and function. And then SIN comes in and of course it DISTORTS the whole thing. But I'm so glad that in that period even His creation, inanimate, animated, and mankind; and He tells us that with these stories--these three...how many see the REDEMPTION MOVING IN THREE REALMS? Yes, I believe that. How many believe it? Will you believe with me? I want you to. I want you to come in under the joy and the wonder of it. To me it's magnificent. The redemption of my precious Lord.

13. Dear Lord, we thank You for a little time in Thy presence in the study of Thy Word, which is always, always, always fresh and means so much to us. We pray, Lord, Thou wilt bless it to our hearts. Help us to carry away the portions of it that you want us to have. Build us up in Thee and satisfy Thy heart. Look upon us and be pleased in Thee as it is reproduced in every heart, that Thy heart find satisfaction, for Thy redemption. For Jesus' sake. Amen.