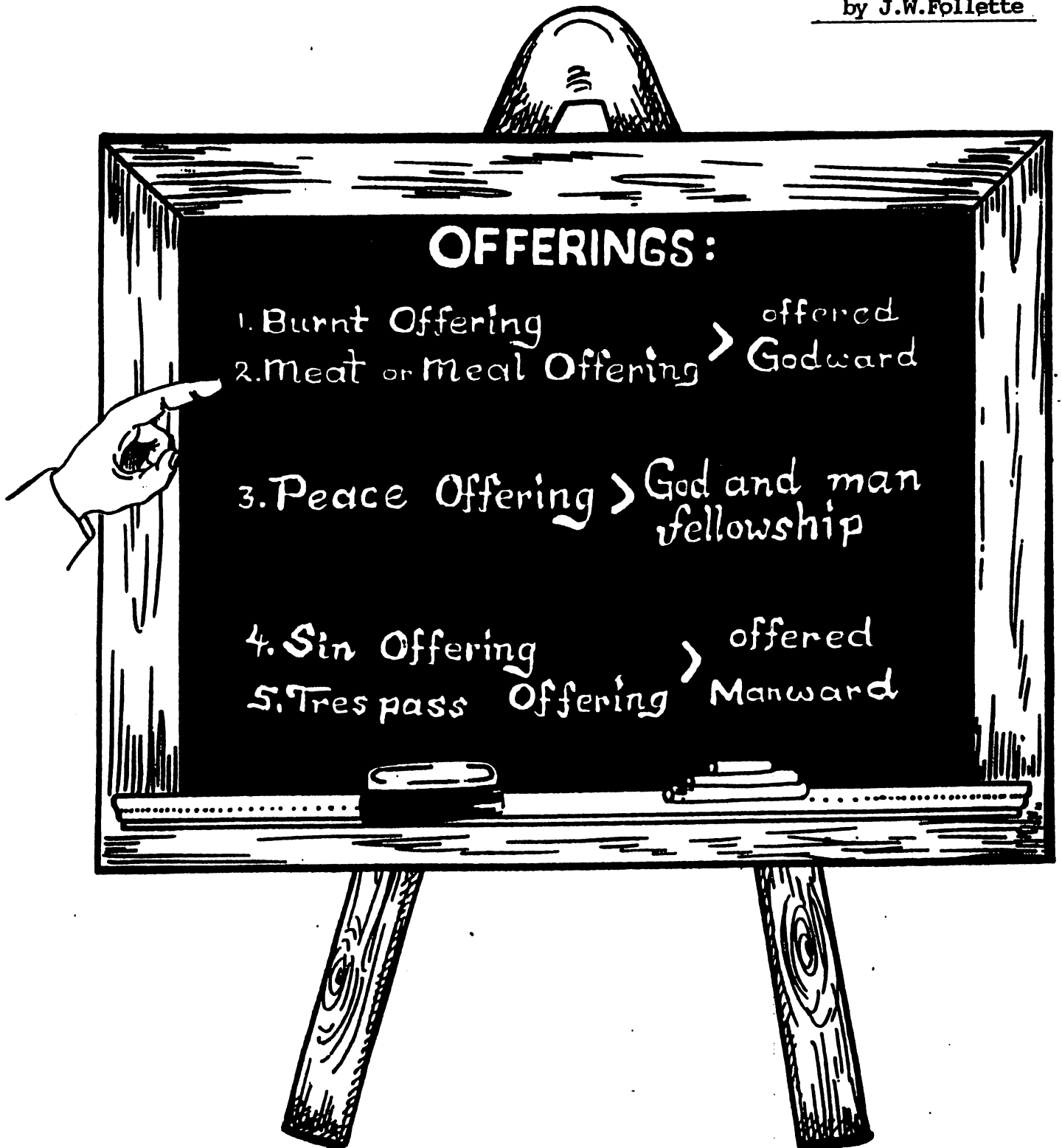


The 1953 Wisconsin Retreat

TEACHING ON THE OFFERINGS

(As seen and fulfilled in the life of the man, Christ Jesus.)

by J.W. Follette



The 1953 Wisconsin Retreat

The Meat Offering continued, also

July 7

Ask - Seek - Knock - also Ps.27:4

J.W.Follette

Prayer: We ask Thee that Thou wilt be pleased once more to meet with us and again break the Bread of Life to us. We rejoice in these lessons that we've been considering concerning Thy Son, our lovely Lord, and we praise and thank Thee that Thou hast invited us to share in the fellowship with Him, for our fellowship is with the Father and the Son, and so continue with us again this day to make the things of Calvary real to us.

We pray that while we are secluded away in this quiet place for refreshment and strength and meditation and more perfect spiritual adjustments to Thee, that Thou wilt move out over this great needy world that is always with us. We're conscious of it, we're not a part of it we're freed from it; however, Lord, we are yet linked with it. We pray that today Thy grace shall move out once more. Let the compassion of the loving heart of Jesus Christ, let that compassion move once more, for the world is in such need, it's chaotic, confused; crazed ambition has wrecked it, Lord. And here are the great masses of humanity broken down, restless, full of sin and wickedness and wretchedness. Oh, dear Lord, we pray that today, by the power of Thy Spirit, Thou wilt be able to penetrate through and wherever there is a heart at all yearning or looking or discouraged or desiring, we pray Thee to meet it.

Bless today all the workers, all those who bear the good tidings and the glad news, we pray Thee to bless them. Bless every evangelist, every teacher, every preacher, every missionary, it doesn't matter in what denomination or group they may move, if they are only the ambassadors of the Lord Jesus; if only they are in line with Thee and take the good news, we pray Thee that Thou wilt bless them and encourage them in their work and grant that they shall be able to touch many hearts even today. And while we pray and commit these things to Thee, bring them before Thee, Thou art able to set in motion a whole chain of circumstances which perhaps would not be released if we didn't pray. Teach us how to pray. Show us how to pray. Keep us in touch with Thee that we shall be able to pray along the lines of concern. Not so much the things that merely interest us, that keep us tied in our little egocentric patterns of life, but help us, Lord, to be moved along with Thee that the Spirit of God can give us the fellowship that's in Thy heart, a fellowship with Thee. And so we pray, in Jesus Name, to brood out over the world. We pray for all those in authority. Give them wisdom, give them great courage to stand by any conviction which You may rest upon them. They need courage; they need faith; they need strength, and we hold them up. They are rulers whom Thou has arranged to be used in the patterns of these great problems and working out of Thy purposes

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and Thy schemes. And so what little we can do we want Thee to know that our hearts are with Thee, our desires are with Thee. We choose that Thy will shall be wrought.

Now we pray for all those who are of the household of faith. They are members of this mystical Body of Christ. They have been incorporated in this strange wonderful group who have found the Lord; they have found a fellowship with Thee. They are members; they are only little tiny cells in the great Body, but let life and strength from the Living Head, our victorious Christ, let that life flow today, silently. Some may not know how or why, but let it move, let it move down to the weakest member; let it move down to the tired ones, to the feeble ones, to the babes in Christ, those who have been brought into some of the initial relationships with Thee; bless them and strengthen them, encourage them.

Now we pray Lord, for our own little group here this morning. Our hearts are all needy; they have peculiar individual needs, but Thou art able to minister to each one because You know us. We don't know our own hearts and lives. We don't know sufficiently how to pray, but we can open our hearts and lives to Thee. And so we ask Thee that during this day Thou wilt minister to us in anyway which is good, anyway which you find is able to reach us, we pray to minister to us. And in the end we want our hearts and lives to reflect Thee, to give Thee back the thanks, the praise, the worship, the love, that adoration, the devotion that we would like to bring. Receive us therefore in Jesus' Name. Hear us in Jesus' Name and work in us for Jesus' glory; we ask it in His lovely Name this morning. Amen.

Message: Wonderful to have this sweet, quiet atmosphere. You know we're almost unconscious of the fact that there's a world outside, we get rather spoiled here. We forget that there's a great world of confusion and turmoil and distress and restlessness that's all very present. And while we're in peace and joy here there is intense suffering, disappointment and heartache. I suppose some of our boys will probably be killed today.

The Lord has led me sometimes in the morning hour when I pray, (this is rather personal) but He's led me to pray that, Lord, today some of these spirits will have to be taken up from their bodies, they'll have to go. And He's helped me to pray for them - to pray for their release. Pray that they shall have some kind of an adjustment with Him. Somebody's got to pray for them. And so, very often, He lets me pray in the morning for just those who are going to suffer. I've prayed for so many, but He makes me go to the hospitals, now go all through the hospitals, in my spirit, and I put my hands out over them and pray for them. We're not tied to these bodies you know. We think we are, but I don't think we're to be too tied to them. I like the idea that I can move away from it and so I feel that we can go and bless them, minister to them, help to prepare them for their release.

So we have a good time here and I'm enjoying it. The Lord is refreshing me in

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it, but at the same time I'm mindful of the little lamb in the corner in the dark. So we will rejoice in what He's giving us and at the same time be concerned, concerned with the other groups, they're all different groups and God can work and move where we couldn't possibly go - but we can go, we can go by His Spirit and we can move out.

This morning, I'm getting a little scared, I haven't given you the Scripture verses that I've promised you for two days, and before it slips my mind, I want to give you the Scripture references for night before last night's talk on prayer. Do you remember, I gave you the Scripture verses which I would use in connection with the prayer topic: ask, seek, knock? And I was showing you that is the general overall pattern for our prayer life - it's the overall pattern. All that we have pertaining to our prayer life will be included in it; it is inclusive. It may have a hundred ramifications and modifications and enlargements, but it all falls within the concept of the prayers of asking, the prayers of seeking and the prayers of knocking. I have some references, you can multiply them, you can use them as you please. These are the references which I found in my study and I'll pass them along, but you can use more of them.

I always feel that when I teach the lessons and the truth, I have no corner on the truth, I'm giving you what has come to me, in my study and in my meditation and in my communion. Yours, you have a right to yours too. So I only share with you. I don't want you to feel this is dogmatic - thus saith Follette! That would be a very dreadful thing to do. I don't like you to do that and I don't want you to believe or teach or disseminate truth just because I've said it. I want it to become a part of you so that out of the authority of your own heart and life you know the meaning of it.

Now that doesn't mean that it's exhausted, it means we have tasted of that truth and we know in essence its reality and its power, although not all that it could do for us. We can teach many things which are quite beyond us in actual experience but we teach it from the authority of what? of the fact that it is of the Lord. That I call the subjective aspect of the truth which is always right and correct - that's purely a subjective statement of the fact, and since God has given it, we have a right to teach it. But more than that, it has to become objective in actual living, and that is done by Spirit and by our faith; by the operation of the Holy Spirit; by the operation of our faith, we can reach up our hands of receptivity to that lovely truth as it stands before us, and it is the truth, but you see, it isn't ours yet. It has to become ours as we possess it. It is ours in the statement: here it is. But it is only ours as we personalize it. And when we personalize that truth then we have it.

So I like to teach and I like to give the Word out. I want you to rejoice in it, I want you to be satisfied with it. I want it to minister to you because it

has been personalized in your own life, in your own being - then it's yours. Now that is the way with truth. I've said it before, it seems a strange statement, but here's a glorious fact, a statement of God: Jesus Christ is the Saviour of the world. Well that's a glorious statement; beautiful statement; that's eternally settled in the heavens - that's an eternal truth. Well now, we can stand before that and say, Jesus Christ is the Saviour of the world and believe it, but you see, that has not become an objective reality to us because it is not personalized. By faith we have to say that Jesus Christ Who is the Saviour of the world, has become a Saviour of me because I am a part of the world and my little part has received what that truth says. Not Jesus Christ is the Saviour - Jesus Christ is my, what? personal Saviour, because by faith, I have been able to **personalize** the truth which is there in its broad statement.

Now the devil could stand right by me and he could also say Jesus Christ is the Saviour of the world, couldn't he? How many know he could say that? Does that do him any good? No, that's what's the matter with him, he knows that, you see. He knows that, and he can say it because it is a fact, he can say that. But you see it avails nothing because it is a bare statement of truth, it's like the letter of the Word. But all truth has to come down into our being and by the operation of the Spirit and faith and subjection to it, let it bring all of its reactions that are necessary in us. And I've said, truth is the most terrifying thing you'll ever get to handle. The most terrifying thing that ever struck me was the truth because it did all this devastating work in me in order to release me and then bless me. Then when that comes, then I can say that's mine. The husbandman must be first a partaker, and so, because that is a reality in life, it gives you a sense of authority, not because it's yours but because it's God's truth in you.

So these lessons now about prayer - those are broad statements of truth. And when Jesus was teaching He gave that pattern of prayer from its breadth, merely a broad scope. He never exhausted all that could be crammed into that at all, but He said here is a flash of truth for you, here is a little light concerning your prayer life. And those statements: ask and seek and knock, were the general overall in there. So elaborate upon them as God gives you time for your meditation; meditate upon them. And you can make, well not only outlines of 1,2,3,4, but 1-a and (1-a) in parentheses, 1-b, you can just work that all the way down until you have a real system. But always remember it's all under the one item.

Now concerning the prayer, He said, "Ask". I told you that the asking was the elementary level - that's the first level. Matt.7:7,8. It's the simplest and easiest form of your prayer life, that's included in 'ask'. And here are some texts to put under that: Matt.7:7; 18:19; 21:22; John 14:13; 15:7; 16:24; Eph. 3:20; James 1:5; 4:2; I Jn. 3:22; 5:14; and now you can add as many more as you want. I made that selection because in that selection of verses we have ample provision for us,

as we've said, to bring us into salvation and carry us through and land us in glory, all, because everyone of those verses were based upon the idea of the gift. "Ask and ye shall receive." You receive a gift; you don't seek for a gift; you don't seek for it; you don't knock for it; you receive it because Christ is openly manifested to give it to you - that's the provision. So I've selected these Scriptures, you can add to them. I selected these because they cover the general needs of the life.

Salvation is a gift;
 the baptism of the Spirit, that's a gift;
 healing is a gift;
 wisdom to direct, that's a gift.

All those things that pertain to our welfare while we're here, that's all on the gift level in response merely to the asking and receiving, because we can't merit it; we can't earn it; we can't do a thing to get it.

But then as I developed it the other night, He didn't leave you there, He said, "Ask", that was lovely but then He said, "Seek and ye shall find". Because now He's bringing us into another phase of it where the result - "ye shall find" - the finding, the discovery, does not depend upon asking. But the finding and the discovery depend upon a seeking attitude of the heart - these are all attitudes. The 'seeking' is the attitude of your heart. Now don't get into bondage and think that the words, 'ask' and 'seek' have to be in your mouth! Do you get me or don't you get me? He's not saying - the thing you have to say is:

"I'm asking this Lord; now I'm not seeking, I'm asking it."

Don't be silly, that's fanatical.

The asking, the seeking, the knocking are the attitudes of your heart.

I don't care what language you use, neither does He! How many of you know you can seek without saying anything at all? Well of course, get it past your technicalities like that.

"Well now Brother Follette, I don't know how to pray now since you talked. I don't know whether I should ask the Lord or seek the Lord, whether I should say 'Lord, I'm seeking You...'"

Don't be silly or I won't talk to you. I just can't talk to you if you're going to get funny like that. I just can't talk to people like that. I want you to know these are words which He uses to express the general attitude of your heart as it moves to God. There are things which He will give us because the attitude is that of reception, because it's on the asking - now ask for the thing which is already provided and I will give it. But He doesn't just come down and throw them all at us. He doesn't come down and just throw everything at us. No He doesn't, He says, here it is, it's ample provision in Christ. Ask and I'll give it, that is, you shall receive, you receive the gift. I give it; give means gift.

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But now He says... I'll give you some other Scripture verses too by way of promise. They are beautiful promises but they don't have any asking in them and they don't have the asking attitude, they have the seeking attitude. And whenever He uses the word "seek", the very meaning of the word, I'll give the different variations of the meaning of the word 'seek' from its Greek formation, Greek casting of that word. He didn't have to use the word seek but He wanted to use the word seek. He doesn't use it as repetition for emphasis. He doesn't say ask and seek and knock, and that's all emphasis upon the fact that it's all prayer anyway. No He doesn't. It is prayer, but there are things, you see, we receive from Him that we can't ask for. They come as a result of the seeking attitude and the seeking process. Whenever He says seek, that means difficulty; that means something that entails, on my part, some kind of a cooperation which causes me an inconvenience. I have to do something in order to get the thing that I discover - that is, you hunt for it, now seek for it. Don't come and say, "Oh give it to me". He can't! He can't! Because the seeking has a reaction in you which will build a receptivity. And all the while you are seeking you are exercising a quality of faith; a quality of expectancy; a quality which makes it possible that when you strike the thing, how many of you know you'll say, "Oh, I found it!" Well of course. You don't ask and then find it! You ask and then you receive it. The way you seek you found it.

And so in the word 'seek' as used in the Scriptures, these are the meanings which you will find in the Scripture in various places:

1. To seek - go in search of.

Well that means an activity on your part and going out, the moving, you don't sit still. No, it's your whole being taking now an attitude toward God in quest, in quest, in quest, you search it out, you seek it out. That's your attitude.

2. To try to find, is another meaning. You'll find that used - to try to find.
3. To inquire for
4. To solicit
5. To beseech
6. To try to gain
7. To aim at

Those are all phrases or shadow, shadow lights, side lights, but it all comes from that same word.

Now with that you might use as your caption over the little study - I use a ... say a verse or two over 'asking'. Well now over 'asking' I would use the verses such as, Jesus Christ was manifest to bring or to give. How many see the openness of that? He was made manifest, it was open, it was a free and wonderful disclosure. And salvation and all those things are openly manifest, they are preached; they're given to you; they're paraded; they're put on tracts, they do every possible way to bring it to your consciousness. Well that's beautiful. Alright. Use the

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word then if you want to for that 'asking'. I put-I Jn. 1:2; 3:5; 4:9. Now all of them carry the same idea, that the work of Christ was not a secret mystical thing, it was an open, glorious display of God to the whole universe. It was to the heavenlies; it was to God; it was to broken humanity; it was to the devil. It was **openly** a glorious, beautiful, wonderful triumph of God in the gift of His Son and the working out of salvation. Now all that we have in that realm is openly manifest through the Word - the crucifixion, the **manifestation** of the Christ.

But now when we come to this of seeking, I would use as a choice word to characterize that: Col. 2:3, "In Whom" - I am in - this is interior - in - "In Whom are hid..." They are not disclosed, they're not open - the treasures, that means the valuable thing. "In Whom are hidden all the treasures of wisdom and knowledge..." and so forth and so on. Col.2:3, now that is to preface your attitude now moving to God because what you're going to get through seeking is not openly disclosed. You have to exercise faith, study, openness, patience, surrender, all those things. You keep doing that, that's the preparation in your seeking. And as we do that, that brings again a reaction in us that when we have come to those places it makes a discovery or a finding - and by doing that, I have found it.

How many times God has permitted a most difficult thing to come, like a darkness that we have to hunt our way through, find our way through, but in the end, it has brought light;

it's brought a revelation;

it's brought a consciousness of God;

it's brought a new contact with Him.

Well that is seeking - you seek Him.

"Well, doesn't He want to make Himself known?"

Surely, nothing delights the Lord more in this world, I think, than to reveal Himself to us. He loves to reveal Himself, but He has methods of revelation - He has methods. He will bring you and me into difficult places, into the dark places, He will do all kinds of things in His permissive will, because it's a part of our schooling.

"What? To torment us; to punish us; to make us unhappy; to tease us?"

Oh how silly! People who have those attitudes don't know anything about God. They certainly don't. He does it because He loves us.

"Well! He loves you so He puts you in the dark!?"

"Umhmmmm."

"Well I haven't a God like that. Hallelujah, I have a very sweet Jesus."

Well those people who have such a lovely sweet Jesus Who never does anything, I think they got a funny kind of a Jesus. I have a Jesus Who dares to do things with us. But some haven't, they haven't. I have One Who dares. Haven't you ever noticed how very daring....? How many have ever had this experience - that after the thing is all over you wonder how under heavens you ever got in and went through it? Did

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you ever have that? Well sure. Well He knew that all the time. But after, we say, "Oh, I found something". Well you have found something that you would never have had in the world without it; never; never in the world, but that was the means. In that seeking, in all that, you have made it possible for the revelation to dawn, for the thing that the Lord wanted to bring to make it possible.

Now here are your Scripture verses that are good to help you in your study. Use these as study and meditate upon them. That one in Psalms 27:4, "One thing have I desired of the Lord" - that I will ask Him about and He will give it to me? No version got that, even the revised hasn't got that. "One thing have I desired of the Lord" - desire is basic. You have your desire first - that is first. "One thing have I desired of the Lord" - desire in your life is paramount. Even your desires are only released by will, that's right. Your desires rise up and say,

"Let me out! I desire, let me out, let me out!"

How many of you know every desire is released by will? That's bad business but you might as well take it. Desire is, after all, that's the paramount thing. How many of you know we're all moved all the time by the continual urge - all these urges that pulsate through us, the basic desires of life? They are desires! That's alright, that's the way we're made, now don't quarrel with it and fight with it and have a bad pick. That's the way it is and be done with it. Alright. What's going to govern that? That little thing in me called my power to choose, to will. I can say, "Yes, come out." I can say, "No, if I let you out you'll wreck the whole thing."

"Why did we get made this way?"

"Now don't go back to that."

He purposely has made us that way for our development. Well wouldn't it have been lovely to be just a lot of sweet angels sitting around here for a long time and then we get into heaven!. No. That would have been a silly thing, that would have been a very silly thing. No, that's not necessary.

So, "One thing have I desired of the Lord." How did you get that way? Because He has reduced all your other desires in life - legitimate, artificial, poor ones, good ones, bad ones, because we're driven by them, the desire, the urge to 'out'. Extrovert - the urge 'to out', through any kind of a channel, all these desires that say: This is the way out! Oh! Ooh, out! Well you can't afford to do that. How many know these things have to be taken care of and then properly channeled and you'll get somewhere. So due to a process of elimination, subtraction, evaluation, this man had considered the desires of life. He had considered all the good ones, all the poor ones, and he said life is made of ten thousand four hundred and twenty-eight thousand desires, more or less. And they keep urging, pulsating, moving, but I've found something - life does not consist in the satisfaction of all of these for it would exhaust us. But there must be some reason and there must be some centra-

lizing; there must be some objective; there must be some focusing, and so after due consideration He came to this conclusion: That if life is made liveable, is made - I like the word, meaningful - these things have to be reduced and reduced and reduced and reduced. And so through a process of reduction - and that is very trying - a process of reduction, he has reduced all desire, aim, ambition, all that thirst, that hunger, that 'out'! that ummmm, which is God given! He said:

"Bring it down here, let it be focused. There's a focal point for that. It's not to be thrown out and dissipated in ten thousand ways; life doesn't consist of that."

He says:

"Bring it down to a focal point, a meaningful point, a correct objective toward which it can move."

He did and what was it? He said:

"One thing have I desired." - to be a great king?

No, that's on the earth level.

"One thing have I desired." - to do a lot of things for the Lord?

No, there's your activity now, now don't get agitated.

"One thing have I desired of the Lord." And it has so captured me; it has so captivated me; it has so intrigued me and charmed me and holds me, that all the seeking powers that are in me now, by the grace of God - (and I was made a seeking creature, don't ask the Lord to forgive you for seeking, we were made to seek, get your seeking where it belongs, in God) "One thing", out of ten thousand; I've got it reduced; it has become focused: "One thing have I desired of my Lord, that will I seek after".

This seeking drive is from God, that's the way we're made. Now don't fight with it and have it eradicated and pulled out and crucified and shot! Let it alone! That's the way we're made, now be still.

"Well, have I got to...?"

"Desire the Lord."

And all of this seeking urge of life I'll focus it to it. Well what is it?

"One thing have I desired of the Lord and that will I seek after."

How many of you know it was a spiritual thing, it had spiritual value?

"That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."

Well now you see he has wisdom to know that life consisteth not in the abundance of things. You see that's through the process of elimination. He's made a discovery, he's found the philosophy of Jesus - the lovely Teacher - the Christian philosophy - living.

"Life consisteth not in the abundance of things."

That's the lower level; that's the material side of life. That is not life, Jesus said so, don't be deceived, that is not life.

How many of you see Him teaching it again in the wilderness in His hour of temptation? He was teaching the same philosophy. And the enemy tempts Him from that same angle again. All this philosophic business, the devil knows that and what does he say? "Change these stones into bread." Now that's all materialism. That's the exercise of the life-powers, the ambitions, the gifts of life to be dissipated upon a material manifestation down here and this ends it. How many get that or don't you?

"Make the bread, You have the power, use these gifts."

Well He says back to the enemy:

"Listen, I'll tell you something, "Man..."

Now He's not talking now as Jesus the lovely Saviour of the world; He's talking about the role that He plays, as we had in these offerings. When He talks now He's talking as the Burnt Offering. The Burnt Offering is never a Sin Offering or a Trespass Offering. The Burnt Offerings are offering Godward you'll remember, that shows Him as the perfect Man who does the perfect will of God and perfectly glorifies God and there is no question of sin and blood shed and Calvary and anything in that offering at all. This one, the Meat Offering doesn't even have blood in it, thank the Lord. Well I'm glad because everything in the atonement has centered on these two offerings (Sin and Trespass) usually this (Trespass) one. Everything in the atoning work of Christ has settled on one thing: He took my sins away and I am happy today. Well if you've got a Calvary that's limited to just that you certainly have never had a vision of Calvary. It is too horribly limited even in our churches. You limit it down to that which touches your little life and its circumference. How many know, out on the periphery of that circumference are vast, marvelous and wonderful things in the atoning work of Christ that we don't touch at all because we don't know anything about them? That's the Burnt Offering Godward that God sees. We see the offering here as a Sin Offering in our approach to God, we approach God through this. God comes to us through that Burnt Offering.

So you see, truth is all one anyway. You'll see it sticking out in the offerings, and then it's up in the wilderness, by and by it's in one of these messages, then you see it in the Psalms. How many of you know it's all one great big glorious beautiful pattern?

Now when He answers him He says, "Man", because He becomes the Federal Head of this new order and He is playing the part of the perfect Man to please and satisfy the heart of God. Before Jesus ever gets to Calvary He has to have this marvelous life to display the first original design of God which was to see the "Man". And so He has to be the Lamb without spot and blemish, therefore when He stands in

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that place of testing and proving - you don't tempt God! You can't tempt God!

"Well, Jesus Christ is the Son of God, He's God the Son!"

Well wait a minute! How many of you know **Who** Jesus is? How many know He is the **Man** Christ Jesus! Yes, He has the perfect concept of the Man. And the enemy is not tempting God the Son. What is he doing? He is tempting the **Man** Christ Jesus. That's **Who** he's tempting. You can't tempt God, but how many of you know you can tempt the Man? How many of you know humanity can be tested? How many of you know, the sinless, perfect, beautiful humanity of Adam was tested and tempted? Sure it was. Well Jesus Christ has to have that long before He comes to Calvary. He has to have the display of that perfected Adam so that He can be called the Last Adam. There will never be one like Him. There was a first one; he failed, but the last one brings to its fulness all the delights that God wanted in Him.

So when He answers him He doesn't say, I am the Son of God. He is! but He didn't say that. He said:

"In this role, I'm playing the part of man to show before God, to please Him and to show to all humanity what God's desire has always been and wanted to be in a man."

"Therefore", He said, "the man that God created, the ideal concept that God had in creation, that was not to live under the power of the material side of life, debasing all these lovely potential gifts of man upon this lower order - man was not to live by bread alone."

"Oh", somebody said, "then he should have cake."

Oh, then I want to faint away! Now people are just as stupid as that! You say it can't be, I wish you could hear some of the questions people have asked me that I wonder where under heavens they've come from, and they're just as serious.

"Why Brother Follette, man was not to live by bread alone, you see, God has provided pie and cake for him too."

Well now don't smile, there are people just as dumb as that! I've had them to come to talk to me about what I would call spiritual things and it would be just as dumb as that.

I say, "Well where's your spiritual perception? Have you no opening in God?"

Are you still living in the conceptions of flesh?"

He said, "Man", and He was speaking for the ideal arrangement that God had for man in the beginning. He said:

"When God made man - and I'm representing that - man was not to live under the power of the material concept in which he was thrust."

But he was to live how? united to God by the power of His Spirit, and live by the light, the truth, the revelation which proceeds from Him drops down into the 'man concept' and demonstrates perfectly. Do you get it now? Now you get it.

So when He said that, that's what He was talking about. Man, as God made him

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was never to live like this, and Jesus wouldn't live under it. How many of you know He kept His contact continually in God? He kept His contact there.

"Well was He a man?"

"Umhmm. He ate fish and everything."

That's not the question! He kept that and He said:

"That's the way man is to live; that was the first design. Not by **this, this** is not mine, but by **this**." (Pointing to blackboard to Meat Offering).

That's what He's telling here:

"One thing have I desired..." I've had them reduced - that I will make My aim in life, that's the drive in Me that's become channeled correctly." And all that I do..." Paul said:

"All that you do;

all that you say,

whether it be eating or drinking,

or coming or going..."

Whatsoever becomes the little arrangement for your pattern of living, let it all be done... in order to get to heaven? No! You're saved, you're going to heaven, now let that alone. Let it be done so that you can redeem the world! No! God's got the world going! Stop getting into His business! Let it all be done for the glory of God. How many catch it now? Do you get that? Well that's the objective. Whatsoever you do... if your little life is cast in the mold of selling neckties, sell them to the glory of God. If you're a teacher, teach to the glory of God. If you plow, plow to the glory of God. If you preach, preach to the glory of God. All of that is sacred and holy to God. What makes it holy and beautiful to God? The fact that he is plowing? No, **because it is the will of God to plow!** Do you see a difference in there or can't you? How many of you know that the plowing can be just as glorious to God as saving a soul?! Absolutely! Well **what** makes it so? Because it is the saving the soul? or the plowing? No, it is because the **will of God is pushing through that as the means**, and when a man plows to the glory of God he's acceptable. Why, because he plows? No, because in his plowing **he's doing the will of God and that becomes the instrument or the vehicle**. Do you catch me now? How many get it? Well that's the truth; that's the truth. That's why there are going to be many people, wonderfully acceptable, wonderfully glorified, wonderfully shining in the next age and they've never won a soul to Christ.

"Oh I..."

"Now stop it."

Well why? Their mold wasn't cast into an evangelistic pattern. They never lived where they had even a chance of it. Well what did they do? They did what God told them to do with all their power, to the glory of God, and they loved Him, and they said:

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"Hallelujah Lord! If you want me to plow, I'll plow this field to Your glory."
And God says:

"That's all I want of you. I get out of you through that what I'm getting out of this one because he has to preach, and this one has to teach, and that one has to sew buttons on, the other raises ten children, so let them all go."

In God's economy - we measure things like a silly child, God never measures things that way. You measure it always down here on this level. Please get up there once in a while with the Lord and look at things. That's what He does with me, every little while He calls me out, He says:

"Get away from this. Now get away from that doctrine; get away from that issue; get away from that teaching. You become too centered in it."

"Well here's the baptism, now what will I do with the baptism?"

"Let it alone!"

"Oh, oh oh."

Well let it alone, what will it do? Well He says:

"Come along with Me."

Now don't be scared you won't go to hell!

"Well, I'm so afraid."

Oh, come on, what are you made out of? How many of you know Jesus had to do a lot of very daring things and very awkward things? The Lord says:

"Come on, get out here; now look at it; look at it way way over there. Now begin to look at that little issue with perspective. See it at long range; see it in its relation to all these other things that are tied up with it. Don't try to interpret it in its little local puzzle, in its little local contingency.

Don't try to look at it that way you'll never get it. You stay way off here with Me. Now don't be scared."

"Well, I...?"

Don't do that!

"Well the pastor...?"

Well let the pastor alone!

"Well my grandmother...?"

Let her alone; she's dead - in heaven.

"You haven't a thing; now don't hang on to anything. You haven't anything to hang on, just hang along with Me."

Now He says:

"Look at it this way; do you see it? Now look at it in history."

"I don't know much about history."

Well you won't know much about God if you don't know a little bit about history.

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You won't know what He's doing, and why He's doing, if you don't know history, you'll have just isolated little episodes where you see the Lord working here and He worked there - Hallelujah! Why I said, don't take time to clap your hands, look at the Lord. And what do you begin to see?

A divine relation;

a divine reaction;

a beautiful pattern;

a dispensational movement;

a thing that God has to do to fit it into the harmonious whole.

Well when you get way back here with the Lord and sit down and don't care if the people think you're backslidden and gone to the pit, just say (whistles - whee whee) like that at them and sit still with the Lord, sit still with the Lord. How many know it will pay to do it? Yes it does; it pays to do it. But people won't take time to do it because they are bound by these traditional things: My church says this; my pastor said that and the evangelist said this; great-grandmother believed that. Well that's good but that's not the end of all things. There's nobody got a corner on truth. There's no group of people or sect of people nor a creed that you have that's got the corner on it. How many know that or don't you know that? - you better. Who has raised this one up or that one person to tell all there is to be told?

A retreatant said, "That's true."

That's why I say it to you carefully, I get truth from many strange corners.

"In the Bible?"

Un hun, whoo, I read that Bible every once in a while! It's really good, and I get a lot of truth there. But how many of you know that all the truth isn't just what we can see now? How many know it's everywhere? How many know one church hasn't all of it?

"Our church doesn't believe that."

Well isn't it a sweet little church, how did it get so cuckoo as that? And you're bound by that and the Lord sent an angel down and he said: This is the only way? He did not. It happened to be the only pattern in which some folks can live.

I'd like to tell you some things that He says and then you won't be moved anymore. You know you have to have a lot of these limitations to suit all the kinds of people. You do, you have to have them to fit them in. There are some people who never could fit into anything but that. And so the Lord says:

"Alright, that's all you can fit in, well I'll fix that and then you can fit right in."

How many know there's some folks can't fit in anything? Well I'm one of them. I can't fit into a scheme I've found so far. I take what I think is the best in everyone of them, but they are not exhaustive and none of them have all the authority.

So I say isn't this lovely, I take that.

I was born a Methodist but I don't know what under heavens I am now. Why I became a pastor in the Baptist Church; pastor of the First Baptist Church if you please too. And I immersed the people because I could see the baptism. I saw it and I rejoiced in it and I was blessed in it. Well Pentecost came along and I said that's got something too. So I went and I got out of that what God wanted me to have and I left the rest of it floating along. And then God said look at this over here. I went and got something out of that... well why? Because nobody has all of it; nobody has all of it. You have to be broad enough and able to reach out and get it from many angles and many places; many angles and many places. And what do I find? I find the truth. How do you know it's truth? Well even though it's very pleasing and has a very religious garb and can say, "Hallelujah" (he elevates his voice as he says this) and all kinds of nice things; if it doesn't click with the Spirit that's in me I just let it alone. I don't care how fascinating it may be; how very intriguing it may be, even though it becomes very religious and very spiritual; very spiritual; but if it doesn't have the right click I just say that's very interesting isn't it? Good afternoon, and then I go right on down the road.

"Well Brother Follette did you ever...?"

"I don't need to, I don't need to, I know now."

"Well why don't you give it a more thorough investigation?"

Well if I see the devil standing there I don't need to get a thorough investigation of the devil, I just know him. Do you know that or don't you know that?

Now these Jehovah Witness folks, they stand on the corner of our little village every week with that little paper up this way and the bag on his neck, so devoted to it and (his name is Charles) he says Mr. Follette have one.

"Well have you given it a thorough investigation?"

How many know you don't need to give some things a thorough investigation because you know instinctively it doesn't have the right ring that's all; doesn't have the right ring. So I don't have to investigate that thing, I just pass it by. I always say, "Hello Charles" and go right on about my business.

Well we must learn that. We get our truth from many strange, remote places but it will be a bit of truth; it'll be the truth. Now He told me something years ago. He let me know I was to get my truth from many sources; He let me know that. And so He said this to me:

"Whenever you find that truth and it registers with you in your heart, even though you don't understand it; you don't know the fulness of it; you don't know all of its ramifications; take it, because I've given it to you; that's your truth; now put it on the shelf in your heart."

And I built a little shelf in my heart and I put those items of truth in it - because I understand them perfectly? No, I am only conscious of this:

That's God. I've never seen it in that fashion; I was never instructed in that way but that's God; that's God; that's God.

Can I incorporate it in my Christian philosophy and ways of thinking? No, what do I do? I put it in here. Now God will build up a place of reception in me; He will build up something in me that will be able to take that in time, and finally He brings me perhaps to an emergency, or He brings me to a place of desperate hunger. He will bring you to a place of awful dissatisfaction with the thing and all of a sudden I will be conscious of something that He, He had me put in here and I say,

"Lord, does that fit in?"

He says, "Try it."

And I take that bit of truth which I couldn't sense had any real meaning, how many know it will harmonize perfectly and fits into the scheme and answers the question and gives me the satisfaction that I want? And I was so glad I didn't throw it out the window. I'm so glad I just didn't say, well 'uhumm', you know. I said, like it or not, it has truth in it.

Now you can take the truth out, leave all the bones of the fish - you eat the fish. Some people can't eat fish though, they're always getting the bones in their throat and having a bad time. Well, learn to eat fish. Just quietly put the bones over there and how many of you know you're not supposed to eat the bones? You're not supposed to choke to death on them but how many of you know when He gives us a fish it's got to have bones in it? It would be nice if He could just eliminate all the bones and we say, ooh this is the truth, that's the truth. No He doesn't, He says:

"There, seek it out, push all those bones out; seek it out; I've given you the fish now you do some seeking in there. Push those bones out, the insides out here and the scales over there and the fins here; get the tail off of that thing." By and by you'll get some fish in there - real good fish and it's sweet, but you have to do a little seeking.

"One thing have I desired and that will I seek after."

And what was the thing that he focused his life upon? **A spiritual conception and meaning to life.** Life only became meaningful when he said:

"**This will I seek after, to dwell in the house of the Lord all the days of my life.**"

And David took the mattress and rocking chair and went up in the temple and he dwelt in the house of the Lord all the days of his life? You know, some folks are just as dumb as that!

"I believe in the temple!"

"Oh, I do too."

Like the poor dear Sister the other night - believed in the Garden. Well I believe, of course, there was a Garden of Eden, but when you become too materialistic with

it, objective in it and you go to dress the Garden, I always want to say:

"Alright, where did you get the hoe and the shovel and the wheelbarrow?"

Then I always say:

"Well you are a literalist."

I am a literalist in some fashions but in some fashions I just can't be.

"Oh, I always liked to think there was a Garden had palm trees."

"Well let's do it if it makes you feel better."

There must have been a beginning, I'm not arguing the point there wasn't a beginning. But when you have it all fixed and the kind of trees and the rows they were in I just kind of get.... I want to say (whistles - whoo) because you have to have all the accompanying features that go with that thing. I say:

"Where did he get the hoe and the shovel and wheelbarrow and all the rest of it?"

Montgomery and Wards certainly wasn't in the Garden, Sears and Roebuck either. Well then I drop that, I say I can't go into detail with that materialistic stuff. I will accept it because to me - it is past that. It is not for me to argue about the reality and the sand and how thick was the ground that they walked on. That isn't for me; let that be; it was the story, and you can have it dramatically enacted historically, you can have that, but to me it always means something more.

That Garden, as I told you, is the great universe into which mankind has been planted. Adam was the Federal Head of humanity, and humanity has been placed in this glorious universe over which God says now have your power of display, I have given you - this was before the fall - I have given you all the gifts in there which should command and being released should operate in these various fields. And so to me it has a bigger meaning than Adam and Eve stood around looking at each other and said:

"What should we call this animal, I saw one go through the woods this morning?"

And Eve said:

"I think it would be nice to call it cat."

And so Adam said, "Cat!"

And the animal received the name cat! How many of you can think of anything so ridiculous as that?

"Well didn't they have animals?"

"Yes, and little skunks too."

Now you see, now you're getting down to the ridiculous again. These are the pictures to show what? The marvelous, intellectual understanding, penetrating, intuitive character of Adam, that he could look at nature and discern it and give it its character, characteristic - names are characteristic. He could penetrate and say that's what you are and he summed it up in a name, meaning he discerned. He discerned

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the animal creation with all of its meaning; not that he thought that it was pretty and so he said bunny bunny bunny. Don't do those horrible, wicked things. No, no. His powers and gifts and his intellectual capacity were without stain. They were not touched by sin, they were functioning, and in that level how many of you see he can do all that? Certainly. He could name his helpmeet. Did you ever notice he gave her two names? Well that's your homework. Why did he say Eve? Why didn't he say Rachel?

Well we'll get off here in a minute but this is such a sweet verse, "One thing", and it ended in what? a material level? No, it was focused upon a spiritual level.

"That I may dwell in the house of the Lord."

Now that is in the spiritual economy, the house represents the dwelling place of your real being. There was an economy in the Old Testament called 'a house'. There is an economy in the New Testament called 'a house'. Jesus Christ is the Head and He is faithful in His house; in His order, as Moses was faithful in his - that's your Old Testament economy with a leader. We have a New Testament symbol with a Leader. Moses was a type of Christ. Moses was faithful in his house. In the economy God had given, real, dramatically real, historically objective, real, but all the time shadowing a much more marvelous thing than that - a beautiful, spiritual picture. Now He says in the New Testament here's a house, the house over which the Lord Jesus was made the Head. And He said, as Moses was faithful in all of his house so shall this Jesus be faithful in all His house - "Whose house are ye!" Do you get it? How many get it? We're that house. There's a Head over us. He is faithful in conducting all that is necessary impaled in its welfare and functioning.

"And as Jesus was faithful in His house - whose house we are" - we are that house. Oh how wonderful to be adjusted in the economy of the new order; to be adjusted with the 'household of faith'; to become born into that strange lovely thing with the Head. Why when I get a vision of that I don't want any dwelling on a lower level, do you? No you don't.

I want to dwell;

have my resting place;

have my real Source;

have my habitat in that.

"In God we live and move and have our being."

Jesus says:

"I want that: To live; to abide; to find My resting place eternally in the heart of God where I belong."

Why? Two things: So that when I get contact there, I shall have power, strength - to come back to redeem the world!!!? No, my goodness, it gives me a headache! No, you're still possessed to drag these things of God on the world level. I wish you'd

let the world alone a little while and let God move around in it as He pleases. But you can't, you get the awful agitation. Don't do that. The very first thing that we find having to become perfectly adjusted to this new order, the first thing is what? "To behold the beauty of the Lord."

"Well that's all lost time - these people worshipping the Lord and getting in touch with the divine and their interior lives being cultivated; it's all a waste of time. It's a lot of superstitious mysticism and we should be 'to the work to the work, tralala lalala'. That's what should occupy us! As real Christians we should be redeeming the world, the time is short, go to it, Brother!" And so they go with their singing books trying to redeem the world! Well whoever got you out on such a carrying-on as that?

This is Scripture - He says, what should be your first reaction? A consciousness of divine what? purpose. What was man made for, to serve? He didn't put Adam in the world to serve. And the Lord got stuck in the mud and He said:

"How will I ever get out of this and I'll have to have all these people to pull Me out?"

How many know a lot of people are breathless pulling the Lord out of the mud? I see them every little while - preachers, there are preachers, I see every little while, preachers - there are preachers, their spirits are so agitated... Now this is a confession: I know them and I'm sensitive in spirit, I wish sometimes I didn't know anything, I'd be very happy, but when you know and see things, how many of you know it can be pretty terrifying to live? I've known them, that I can feel the agitation of that spirit in them that I can't go by them. I've had to pass them, I would go down the church aisle and come up this way (another aisle).

Well you say, "What a silly fool you are!"

I can't help it, you got to take up with me. Well what was it? I felt a sort of vibration, agitation in that spirit that touched me like that. I just knew it, I said, "Good morning, yes, Hallelujah, it's glorious." Lord, let's get out of here. Well that's a funny way isn't it? Have you ever had that? It was because of a strange agitation, a vibration of something - that it wasn't in the Spirit or of the Spirit but it just rubbed on yours - and a lot of people don't know anything about such a thing as that in the world. I've seen them get blessed in a thing that nearly caused me an agony. I have, I've seen people say, "Hallelujah, glory...Hallell...!!" And I say:

"Don't, this is awful. Don't do that."

I've seen them. Well I think they haven't very much sense of spiritual reality, I don't think they could have.

This man said:

"The first reaction in me of having become adjusted in the thing that God wants is to reflect back again to Him His original purpose and design."

Man was not made to be a servant.

He was made to glorify God;

he was made to worship Him;

he was made to have contact with Him;

he was made for that.

There will be a reflection out here but don't get your reflection mixed up with your reality, don't do that. So he said:

"One thing - that I may dwell in the house of the Lord."

Oh this glorious finding, this glorious finding; this glorious finding; this adjustment of life; this glorious release from all of the world conceptions of living, I have found it in Him.

"In God I live and move, I have my being"

This glorious release from the unrealities and husks to find myself adjusted to God. Oh God, Oh! how wonderful!

Now somebody said:

"Now don't get blessed too long, come on ..."

"Well what's the matter?"

"Well the church needs money to pay off the mortgage."

He says, "Who? What?"

"Well we'll have to go to do something about this."

Even the heathen dying and they bring that up. They are... I get quite distressed over them at times, I'm burdened for them, I pray for them. But I always have to know that a lot of heathen were dying before I got born and will probably be dying after I've passed on. Now that's God's business. If He wants to use me to help get some of them, why I say, amen I'll fish out a few. But how many know that's God's? But why can't you keep your nose out of God's business? People can't; they have to be assisting the Lord. Oh they are **so intent** on assisting the Lord! Why He isn't after your assistance, He's after you!

"Why I thought He called me to China?"

"Well what under heavens did He call you to the work for?"

"Why to redeem China."

He did not, He hasn't any idea of redeeming China. Well **what** did He send you for then? For you, for you, because in that little capacity of saving a few Chinamen He has wrought something in you, that's all He wants. And in the eternal ages how many know the Chinamen will all be out of the picture? But what will be still moving on? The thing He wrought in you and etched upon your immortal spirit **through**, **through** - this is the means - that will abide forever and all those Chinamen, you'll never hear of them anymore, you'll never hear of them, because that isn't His thought; He's after you. But you see we get these agitated, queer kind of things in us that God is stuck somewhere in the mud and now let us all pray and hold on and get Him

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out of the mud. Well you laugh, but do you know there are people like that? Oh I meet them all the time. I said:

"Well isn't it wonderful that you have such a terrific vocation. And poor God got stuck in the mud there and couldn't get out unless you pull Him out!"

Well God's out of the mud and He's going down through the ages so fast I can hardly catch Him. Then you all get praying to get Him going, and then you pray and pray to get Him going.

"Oh God, don't you know ooooh..."

How many know He's going already? He doesn't get going 'cause I prayed. How many of you know you can't make God do anything? Did you ever know that? You can't make God do a thing.

"Well what's the use of praying?"

A lot of use. Prayer never makes God do anything. There is that eternal will, majestic, glorious and moving. Your prayers may adjust you to His will. Your prayers may bring you around to a place where you function in His will. And when the thing happens you say, Hallelujah the Lord answered prayer! Well of course He did but how many know the Lord knew all about that long before you got born? But it's nice satisfaction, kind of makes you feel that you and the Lord are going places.

So He says, "One thing", what? "to behold the Lord, to behold His beauty"... to behold the wonders; to become God-conscious, God-conscious, God-conscious, Christ-conscious, eternity-conscious, glorious, glorious, glorious, ~~Thee-forever-conscious~~, ~~Thee-conscious~~.

"Will you ever do anything practical? Hurry up, you've been stuck for several years."

Now what's the second? As a result of that inspiration, as a result of having beheld His beauty, how many of you know it qualifies you, yes it does, it qualifies you.

Now you begin to inquire;

now you begin to pray and to serve and minister;

now you can begin your little activity of kind of pushing on the wheels, you know, to get it going a bit.

Now you can do all that.

Well how? You stop laughing at me, how many know the truth or don't you know the truth when you hear it?

A retreatant says, "The truth is getting at me."

How many of you can see now you can do it? Well why? Well you've beheld His glory, you've beheld the wonder of it, you've got your spirit saturated. I wish people could see God. They don't see God, no they don't, no they don't. They don't

see God. Get God-conscious; Christ-conscious; the glory-conscious; the eternal-conscious; the things that never fade, get conscious of it. Let it pulsate, let it...(I'll get blessed in a minute).

Oh, get that, let your whole being be saturated. I call it sometimes 'tinctured' with it. Now you're safe to go out here and push on the wheels. And He says, "You want to push on the wheels a little?"

"Oh yes Lord, I'm going to take You to China."

"Well", He said, "I've been working on it a long time, but if you want to push on the wheels a little, you may push now."

"Hallelujah!"

And you push on the wheels a little. Oh, dear, dear, dear.

"Well didn't He say we could reap in the harvest fields?"

"Umhmmmm."

How many of you ever remember that really Boaz let some of the wheat get so loose to catch it? Remember that or don't you? Don't you remember that? Well Ruth had the thrill of working in that harvest field and she was bringing the harvest in too. But how many know what Boaz really did? "Well", He said, "I'll fix it for you." She said, "Oh it's wonderful to reap the harvest." And she was reaping the harvest and she was making the sheaves and she was carrying the wheat and she was busy gleaning. And Boaz stood back and said:

"Oh, I love you so, I love you so. Someday this harvest will pass but there's something about you will never pass and that's what I want."

But He said to satisfy you I'll throw some wheat out there, take it from me and he puts some out, it'll entertain you.

"It will do something for her; it will give her the satisfaction thinking she served. But I don't want her service, I want her love. I don't want all this ministry. I'll give it to you to keep you out of jail."

A lot of people are ministering to the Lord because that's the only thing He can do with them. I know it! - that's true as you live. He keeps them occupied, but all the time He's saying, well put a little out here. So they go out and they become harvest-conscious; wheat-conscious; grain-conscious. I have seven sheaves now, I'll have two tomorrow. Boaz says, "Oh if I could only have you, if I could only have you." How many love Him? He wants that so much more than the activity.

Now someone goes out and says Follette doesn't believe in missionary work. Oh for heaven's sake don't do that. Hear me!

"I believe in missionary work."

You all hear me!

"I believe in salvation of souls."

Do you all hear me?

"I believe to the work to the work."

Do you all hear me? But how many know I believe something more? I believe all of that and that's what this man says:

"To behold the beauty..."

And something happened to him. Then he received what? power and knowledge and truth and all that's necessary to do his inquiring. So he came then to do the inquiring. Don't try to do the inquiring unless you see Him a little.

I think sometimes the best thing to happen to many of our workers, to our lovely workers, gospel workers, I don't care where they are, in any churches, wherever they are - I think one of the lovely things would be to set them down somewhere where they couldn't get anywhere and let them look at the Lord a little while. I think it would do them good. But they don't find Him, they don't see Him, they don't see Him, you must see Him, you must see Him.

Now He'll take care of all this - we're called to harvest, but we're called to something first. Out from among these many disciples who were interested in His teaching, out from among them He called twelve whom He named or called apostles. Why? Do you know the first thing it said about them? that they might be with Him. Wasn't that nice? His first thought wasn't that they could go out and take the everlasting gospel to the ends of the earth. No! That's singing book theology; that's tradition. Don't you read the Bible? How many of you read the Bible? I do too. Well continue to read it. He called them and He named them apostles that they might be with Him. Well they have to be with Him before they go out and raise the dead you know. No, He's called me, I want to raise the dead! Baptised me in the Holy Ghost! I got to go and do something out there."

"Oh don't, stay put a minute, just look at the One that's called you, have you really looked at Him, have you really looked at Him? Have you been by Him?"

"Oh I couldn't stay..."

"No, your spirit is too agitated; it's agitated. Don't do that."

"Well..."

"Be still!"

"Well, ummm..."

"Well be still."

"Ohh..."

"Don't do that."

"Well what will become...?"

"The Lord will become..."

"Are they saved?"

"Hmhmhm. Well what's the matter with you?"

"Well must I sit still?"

"How long?"

"Well I've been sitting still almost a week!"

"Too bad."

Some can't take it. Some spirits can't take it hardly a day; they can hardly take it. They have to have something performing. Every once in a while I see a little note in a church bulletin and they've got this word 'retreat' and I don't know where in the world they got it from or how. And every time they have a Retreat it's a gathering and it's such a buzz and hum and serving of refreshments and new committees and names and everything that I would call it a rarin-tarin-business meeting, that's what I would call it. And they said it's a Retreat! Well a Retreat, now that... it's getting away from, getting unto... How many of you have had a little time with the Lord these days? Have you? I always ask, I want you to do that. Listen to the teaching, get your inspiration, follow the Word but don't let that rest. I want everyone of you to have your time alone. I don't care if you pray words to Him or not. How many know sometimes the best contact is wordless? Well then if you only just sit dumb, don't be scared that you aren't praying now about something. Don't get uneasy about that - learn that. Well that isn't indifference. How many know that's real intensity? That's the intensity of the penetration of your spirit moving into Him and He moving back into you. That strange flow, opening, my God is coming in, oh I must go back to God. I must come apart Lord.

"It's fanatical!"

"No no no, let Him alone."

"I feel as though I want to move into God."

How many see a oneness? Isn't there a sweet understanding, a mystical fellowship; it isn't words; it isn't put in words; it's a spiritual reality; let that be. Now out of that you will have greater fruitage than you will with all the agitation of religiosity. Never confuse in the beginning natural religious enthusiasm with the power of the Spirit, never confuse them. Much that moves today is purely under the momentum of a natural religious urge. You know there is a natural religious urge just the same as that of the Spirit or don't you know that? Much of that which is accomplished in the beginning is under the momentum of a perfectly natural normal religious urge - under the impact, under that impact, and that pushes it out - that's not very fruitful. It's quite demonstrative, but it's not very fruitful. It gives release, it sets them sort of free to feel their religious life is now finding a place. Never confuse that with the moving of the Spirit, don't do that. But it moves today under the name of it, moves under the name of it but in its last analysis when you seek the fruitage, the stability, the inner meaning of that thing, how many of you know it doesn't bring it, doesn't bring it? Well it can't bring it because it is still the natural religious urge - not a bad thing at all, not at all. But it's the natural thing that God always says has to be cancelled.

"That was not spiritual which was first but natural, afterward that which was spiritual."

How many see that principle? Sure, it's a principle; it's a principle. He said

nature will always have to have its fling even under a religious garb. The lovely, good, beautiful, religious flesh will have to have its fling under the religious garb, but He said that's not spiritual. That is first, but **after that**, the Spirit, and the Spirit has a play, and the Spirit comes. Now you look through the Word and you see all that all the way through that whole story - that's the story that hooks up with the word I gave you the other night:

a spiritual vision;

a spiritual concept of truth;

a spiritual program,

can never be executed in the energy of the human.

It can't; it has to partake of the essence of the spiritual thing that it is, and under the power of that it shall be unto the demonstration.

I've given you the illustration before - God gave a beautiful word to Abraham; how many of you know the promise was of the Lord, wasn't it?: "I will give you a son". That's the promise of the Lord; it's divine. It is in the divine program; it's beautiful, spiritual, going to be a miracle but you see Abraham can't wait that that should be executed in God's time through a spiritual miracle; he can't wait for that. No,

"I've got a vision; I got the truth; I got it all!"

"Wonderful, where did you get it?"

"Oh God, God appeared!"

"Where is the son?"

"I don't know."

How many of you know he had to connive to get a son by another method? Do you remember that? Do you remember that story? What did he get? Isaac? No, he got Ishmael, that's what he got.

"Oh, I got a son!"

Well we aren't quarreling about that. He sure did get a son, but he didn't get Isaac; he got Ishmael. Well why? because you don't learn that lesson:

The spiritual vision;

the spiritual promise;

the lovely thing that God has in His mind is never produced,
never executed,

never carried through by the energy and power of anything natural.

It can't be. Now you try and you'll get your Ishmael, and all the time he'll be running around poking fun at Isaac. Don't you know that? How many know that thorn? that's it. That, in life, will always poke fun at Isaac. But he (Ishmael) was the first, he came. Well that's like Paul said, that which is spiritual is never first, he says it is natural, but afterward, then the thing which is spiritual.

Moses was called to be a great deliverer. Oh he is called to be a **great deliverer!**

"Those people are the people of God and it's wrong for them to be down there as slaves."

You can get quite enthusiastic; he can have quite a big meeting, showing that thing:

"Those are God's people; they should be delivered! God has called me; the call is upon me!"

And he goes down and what is the first thing he does? kills one! And all Israel was delivered!? Well, didn't he perform? Yes. What did he get? He got a dead man on his hands, didn't he? He got a dead man on his hands.

"Well Lord...? I guess I better bury him."

How many of you know a lot of folks hunt sand for quite a while to bury this dead man? They're out with a shovel looking for some sand. What for? to cover their dead man. You don't deliver Israel by going down and killing an Egyptian.

"Well Israel should be..."

Now that's not the point. Israel needs to be delivered we're not talking about that at all. And God has Moses and He's going to bring him to their deliverance but could he ...? No, no. Moses has to have his fling, the natural, the religious; the natural religious enthusiasm to defend God! and do God's work. Hallelujah! Well don't do it dear. You're going to have a dead man sure as you live.

"Now wait a minute, I can't do much with you."

And He puts him over there and gives him some discipline and training and revelation, and when he came back how many of you know he's ready? Well that's all the way through, that's a principle, that's all the way through. So the sooner we detect that, discern it, say that's the way God works, we won't be caught in a lot of snares and we'll be able probably to see through the things.

"To behold the beauty of the Lord."

That's my desire, my aim, then the demonstration. How many see your rhythm again - up and down? How many get it? Do you see it?

"To behold the beauty of the Lord."

That's your upsweep and your vision. Under the power of that inspiration how many of you see what? I go down and inquire and serve in ministry. Remember that on the blackboard: Purgation, illumination and adoration? Well there it is; it's all the way through. Has to be, that's the way the thing is. But people don't... I don't know what's the matter, they don't seem to read the Bible right, to me it's right there.

How many of you can see Mary at that feast that we were talking about yesterday, you see that thing working out again? What was it? That was Mary who had cherished in her heart a spiritual vision that the Messiah would come and she should bring Him forth and He would be the Redeemer. She cherished that, that was beautiful. But how many of you can see her at the marriage feast trying to bring it through?

Sure. So she says:

"They have no wine!"

Now here's a good instrument; a good medium; psychological moment -

"Come on Son."

How many know the Son couldn't? That's why He says 'woman', not 'mother; - woman-nature, flesh, -

"What have I to do with you? You never can bring the hour that God wants; I can give you some wine, but that's not the hour that you want. You want the wine, you want the hour for vindication and truth and glorification, I can't give it to you."

Why? Because the hour has to come in God's divine arrangement and it will be released under the law of death. It will not be in the presence of this gaiety of a feast but under the shadow of Calvary. When He stood under the shadow of Calvary He said, "Now has My hour come". "Now has My hour come." And so, Mary had to do a little remembering.

"You remember too once," she said, "when You said, 'This is not mine hour'?" Do you see it sticking up again? She had to wait until that thing could be executed in God's plan, in His Spirit with a spiritual result and not some wine.

What time is it? You see you get stuck on one of these verses you just don't know where you are. No I promise I won't talk anymore, I'm just going to be good and I'm going to read you all these Scripture verses. Ps. 27:8; that's another lovely one and that was when you did some what? some asking? no, you sought.

"When Thou sayest to me, seek My face, my heart, (my heart) said unto Thee, Thy face, Lord,..."

He said seek it out; you see it's in shadow; seek it out. Do you get it? That's a seeking process. The revelation of the face of Jesus doesn't come - and you get saved and the Lord came out smiling like that. How many know it takes a long time to get a glimpse of the face of Jesus? Takes you a long time. How many know you only want a sneaking, sneaking glance at it, because it's too tremendous.

In that room, when those disciples had gone in from their walk (Oh, I'm talking again! Isn't this awful! I said I wouldn't. I can't keep still when I get into these things. They're just so sweet; they're so rich) do you remember that walk to Emmaus and they went through the little gate and they went into the house? They went into the house and they sat down and had their little feast, and of course the host has to provide, Jesus is the Guest, always remember that. If He's in your heart, you've said, "Come in Lord Jesus", well then He's your Guest and you are the host. Therefore, you have to make a little provision for Him.

"Oh I thought He would bring the bread from heaven?"

He will, He'll bring the bread of heaven but there is a feeding that you owe Him

for He is hungry , and twice He said, "I thirst". Those are picture lessons. Not that He just got thirsty for a drink of water. Oh, give Him a drink and then let's say come on Lord, what's all this about? No. So when He sits there, it's for this man who has invited Him in to give Him a feast; give Him something. So this man goes over to the cupboard and takes out this bread. Now that's that man's bread, he kept it in the cupboard. And when he opens the cupboard and says:

"Oh here's my bread, but I have to spread a feast for this man."

He doesn't know it's the Lord, he thinks it's a stranger of some kind for his eyes were holden; he couldn't see; he couldn't discern Who He is. He's a remarkable man who has come along and told them these things and enthused their hearts until they just **burned**; they just **burned** under the inspiration of the message that they had. Up to this time they hadn't known Him, it says so, "Their eyes were holden that they should not know Him". Well what are they doing? **They are hearing** - this is the hearing capacity. That is open quite a long time **before** the seeing capacity comes. Wheee! that's a bad one!

They heard Him and the hearing of it stirred their hearts and they were warmed by it. They said:

"Did not our hearts burn within us as He spoke to us."

That's your hearing dear, that's your hearing, that's good but they hadn't seen Him yet. Oh they heard terrific things! Why they heard things that their whole being thrilled to it, but they hadn't seen Him! No they hadn't; no they hadn't - they heard Him - it says so. "Did not our hearts burn?" - when we saw Him? No! they burned and they responded when they heard Him, "Oh I heard the lovely truth. Ohhh".

So they sit there and then he brings out of this little cupboard his little loaf. He takes it to His hands and He breaks it, and He was known to them - the revelation as to His identity - He was known to them - in the preaching of the Word!? No, no, no. That's all anticipation. He was known (Hallelujah, I'll get blessed in a minute) He was known, discovered - He was known to them in the breaking of that bread. What bread? Bread that He brought along with Him, a loaf under His arm? Oh no dear, oh no dear, **that loaf is your life**. Bread is life and that was that man's life that was hidden away in his cupboard, hidden away in his cupboard. But the time came that if he had the revelation of the identity of this Man it had to come through another process from hearing. Do you get me? He listened; he heard; his heart burned, but when he gives Him that little loaf, which is his life - his heart, all of his life, and Jesus takes it like that and He breaks it and what happens? **"He was known** in the breaking of bread, and He vanished out of their sight!" Oooh, I love that! Why? Because you can't stand too much gazing. The simplest little glimpse, the simplest little revelation of the face of Jesus, they have been fleeting, but they have been transforming; they have been revealing; but they have been transforming. I couldn't take too long a gaze.

Well how did I get it? Well this was duplicated, it will be duplicated in your life. Most people are thrilled under the inspiration of this truth, the Word - that's their hearing capacity that's satisfied and their hearts burn and glow and yearn and are stirred - but listen! - that's the ear. The eye hasn't been touched yet. How do you get the eye opened? Well when the bread is put into the hands of the Lord, and the Lord takes your life and your heart, all that you have, and He breaks it like that, I'll tell you, you'll feel the Lord - not only hear - but you'll feel Him. But it will be so transforming and so fleeting and so mystical and so strange that you can't take more than a flash, "And He vanished out of their sight". What happens now? Why that put wings on their feet! And those very feet that had carried them over that dusty long road to this house; the very feet that carried them lagging, questioning, wondering, discussing, depressed, disappointed, disillusioned! - those very feet that carried them there, they had wings on them! And they run back; they can't stay there; they run back. Why? They are running back to their place of defeat. How many of you know that? They went back - not to a beautiful Jerusalem, but they went back to the place where they were defeated and where their faith broke down and where they couldn't take it; they couldn't understand it; they couldn't receive it. Now they can; now they can; they've got wings on their feet and they ran back over a road that they had plodded so heavily with the same feet. But how many of you know a vision will put wings on your feet? It will, it'll put wings on your feet. And they went back again and they said:

"Oh, we've seen Him!"

"Well how? How did you know Him?"

"In the breaking of bread - that's how I knew Him; not in the hearing along the road."

All that work is anticipation.

I wish our people, who have been thrilled with the truth that their lives have been transformed, changed, I wish that they could see this. Your vision is open by the breaking of the bread, not by the hearing of the ear. There are people who sit and are blessed year after year under an impact of truth which is real, it is real, but that's all anticipation (the real vision of the face of Jesus, the real Christ, that real face never comes that way) it is anticipation; it prepares you; it prepared them, it satisfied the little local difficulty with which they were occupied; their little local difficulty was - is He the Messiah or isn't He? "I thought He was and He spoke the Word"..., and they doubted and they questioned... oh just a local disconcerting concern. Do you get it or don't you? What does truth do? Truth will answer that, truth will answer that. But that's an external difficulty. The face of Jesus will answer something else. What? the thing that's in the heart and life that has been made for the glimpse of the face. Something in us has been made for the glimpse of the face. But we have to have it all prefaced

by the truth - the truth will make the way. He told them the truth all along the road, answered their questions, set their hearts at ease; their conscience was cleared. Yes. "Did not our hearts burn?" They did, my dear, but you didn't see Him - He's veiled. Well what? How? Follow your **pattern**, this isn't just a little picture lesson about Jesus walking along with His disciples - mercy we had that in Sunday School class hundred years ago and all thought it was a pretty lesson. That isn't it, these are all dramatic pictures of most profound and delightful spiritual realities all veiled and hidden away in them - all veiled.

How many of you know why I walk around in that funny place called the realm of spiritual reality? How many of you know why I kind of like to move around in there? because I find something like that. If I move very far in that realm of spiritual reality - that's how I found this Gideon. That's how I found him. That's how I found this, I was moving along and I came on a road and it was this Emmaus Road. I never read all this stuff in a book, good night, no. You get this Book, it will get you to God.

I was walking along and I saw another road, I thought it was a dusty road, and I looked and these two men were walking on it and the Lord let me walk back here with a little perspective, and He said:

"Do you see them go? Where did they come from?"

I said, "They came from Jerusalem."

"A place of what? Now it is defeat to them. The place where they couldn't tarry; a place where their faith wouldn't take them."

I said, "They left it. Why?"

"To go over here to Emmaus."

Listen! That's your escape mechanism dear. Yes, that's all that is. That's your escape mechanism to get away from the reality and you don't like it; it disturbs you; it disturbs you. A lot of people ought to be **d i s t u r b e d**. And so they try to make a way of escape.

Emmaus is your escape mechanism to flee from your place of defeat and disillusionment, but He'll trail you, He'll keep right on behind you, He'll keep right on behind you. He says if you go there I'll come right on behind you. Where is He taking you? If you go you'll come to one of those cottages like that - why sure He will. I wish I could give you a fuller analysis of that. Do you know it's a real picture, pattern of the heart and of the life? It is, all the way through from beginning to end.

Now see, I broke my promise, I got off on another verse. **Now** I won't! As the Methodist used to say, "I promise so to do, the Lord being my Helper." Do you remember how they used to say that? We had that in the Methodist Church. I was born and brought up in the Methodist Church and then they would ask for these questions and they would say, "I endeavor to do, the Lord being my Helper." And so I always feel like, "the Lord being my Helper!"

Now here's some more verses, I'll give them quick so that we can run right along: Jer. 29:11,12,13; Deut. 4:29; Ps. 63:1; Ph. 2:21; I Cor. 1:22; Pr. 25:2; Matt. 6:31-33. Now you can add to that as you go. I'll read them once more so that you can check on them - Ps. 27:4; 37:4.

Now here's a nice little thought, you'll have to excuse me, (they laugh because of his promise not to talk) here's a little thought, isn't this dreadful? You say, Follette, you tell lies. These are little white lies! haha.

In that lovely discourse of Jesus with His disciples in Matt.6, it's a part, you know, of the Sermon on the Mount, He is introducing here, what we call in my teaching, it is the law of spiritual adjustment. Do you remember I gave you those movings in purgation, illumination, adoration? That's the old pattern in mysticism which is very good. I've read the mystics and I know them and I've lived with them. They're great friends of mine, I bring them out every once in a while and have a wonderful day with them, sometimes several days with them. Some of them I can only spend a little while with them because they are too terrific. So I just have a big time. Well in the reading we find that the whole conception of the spiritual development in the mystical union of the heart with the Lord Jesus, which is the basis of mysticism which is to tell you the secret, the way of the detachment of the heart and life and its moving into the heart of Jesus - the union, the divine union, sometimes it's under the symbol of the wedding - the divine union. Alright.

Well now all of that falls under those three necessary movings of the Spirit - purgation, illumination, adoration. Now those will be the three general features in the overall. Now that has to be broken up and broken down and broken down and broken down. Your places of moving are overlapping, they are progressive, they aren't -

"Now I am purged, this is the end of this. Now I will have illumination. Now

I have all the truth, that ends that! Hurry up Lord! What's next?"

It isn't that at all. Those are the general movings of the Spirit but they all overlap each other and they are all progressive. Even in the beginning at purgation you still have what? some place for a little adoration.

Now in the general, average moving of truth in say, in our churches, in our Christian groups, how many of you know the Spirit and the meaning of adoration and worship is about the last thing they know anything about? It is, it's the last thing because they haven't come fully into it. They have a little touch of it. How many of you know they are still down here around Calvary and getting saved and that? How many of you know they just stay there?

"Jesus saved me and I'm full of glee and happy as I can be and one, two, three."
They are still there!

Or now they are sanctified holy. I remember they used to have that testimony - I was with the Holiness People for a while until I nearly lost my mind and they

couldn't do anything with me, the Lord's having a job. Well I remember this sweet testimony, which was good, I'm not poking fun at them at all. When I speak this way don't think I am being critical in an ugly sense. I'm not, they were lovely people and I got something from them, but they couldn't take me anywhere. They never could get me into God; they couldn't do that. And their testimony was, I'm saved and sanctified and sweetly kept. Have you ever heard that testimony? How many of you ever heard it? I've heard it 'til I was weary with it. I'm saved and sanctified and sweetly kept. Well finally I thought sure, you're stagnant, there's no progression, there's no moving. You're sweetly kept from everything else and they were sanctified. I'm saved and sanctified and sweetly kept. They were kept, how many of you know they were kept within the compass of them - saved and sanctified and sweetly kept.

Well now there's another slogan - I'm Pentecostal, now don't get that idea, I'm Pentecostal - but I'm getting weary of a little slogan they have: I'm saved and sanctified and baptized according to Acts 2:4, and always I want to say, and no more! That's real. Why? Because the same tendency for them was the same tendency there. How many of you know you can't limit it? No you can't limit it. And there they stop - saved, consecrated, baptized according to Acts 2:4, and I always want to say, I hear something - and no more! Why? because they won't go on! Why don't they go on? Why stay around this initial purgation, which is salvation, sanctification, baptism - all that has to do with purgation. It's the period of adjustment. Purgation doesn't mean just salvation. How many know it means all those inner adjustments? That's all initial, well then why don't they go on into what I call spiritual illumination? Why? It'll take you on back to the original thing which is adoration and worship. Now you can get your rhythm going, now you can get your completion. So in this little text, which is a picture of Jesus dealing with His disciples concerning the law, the necessity of spiritual adjustment. When He was dealing with them He was always conscious of something, what was it? His perceiver, He didn't ask them about it, they didn't have to tell Him; He knew it. How many of you know you know things without talking about them? Well certainly, you haven't walked far with the Spirit if you don't know that. You should know it. How many of you know the Spirit will give you a discernment over a whole situation in a flash, just a flash. You don't have to talk to people about it, you just are conscious of it. Well Jesus had that. He was walking with them and all the while He was talking and teaching and showing the most beautiful, lovely spiritual realities and teaching them these lovely deeper meanings to life and how to live, He knew they were still bound on a level down here of eating and drinking and clothes and wherewithal and the next payment on the car. That's where they lived; that flooded their consciousness. That was so strong in them and so strong over them that they couldn't penetrate past that thing. They would rise up and say, "That's right

Lord, Amen", and come right on down again. Why? Because their real consciousness was flooded with the material side which is uncertain and that uncertainty is a terrible damage to faith, you see.

That's why people won't be moved - did I tell you the other day? Why do people want...? It's hard to move them because there's a fixation or certainty in the little pattern in which they are now lodged, and they have a little sense of security in that, and it's satisfied now but they wouldn't dare to break that and go over in there because their faith isn't strong enough to say, "Well, I'll move into that." No, they can't, they're fearful, fearful. Fear is a disorganizing element in your faith life, always. Fear is your disorganizing thing - your faith is creative.

When Peter walked on the water what was it that disorganized his whole relation in his faith? What was it? **Fear!**

"Oh why, why didn't you walk?"

Fear!

Well fear is always this disorganizing thing, let it take whatever form - we call it a phobia - whatever thing it may be. Fear this, fear that, fear the other - all the varieties of this phobia thing, psychologically speaking, they have all their forms. How many know that's the thing? That's the thing.

Now they are hearing Him and they are walking with Him and they are having a beautiful time, but underneath all that time He says:

"Listen, this God-given element in you, this seeking capacity which was originally in the design of man, I put it there so that he could what? have dominion and authority and seek and move and live - extroverts. I've made that; that's the way you are, I want you to be that way. This seeking capacity to go out and take, that's a part of you."

This urge to live is the seeking capacity. It seeks past the centralized ego. The seeking pushes out and it says, here, here, here, and this creature begins to live under that. It pushes out and discovers things for him to live. Well now that was alright for that, because he was perfectly adjusted to God and as long as in spiritual life he is adjusted to God, how many know his seeking powers can move, oh to the 'nth degree? They should. And where do they move? In the universe down here. How many know they are focused correctly? How many see adjustment in there that's correct? Certainly. He is perfectly adjusted to God for he is what? worshiping God first; loving God first; desiring God first and doing God's will - that is your adjustment. Now he can what? Possess and live, and seek, and search, and live, and move out, out, out, out. He can do that, lawfully, correctly, because he was designed for it. But you see when sin comes, that whole adjustment is what? broken down, destroyed; your connection is severed; your spiritual life ceases and what does he do? He is thrown down upon this lower level and now he has to seek and push and ummmm, oh, and he now is what? He is conscious of the here and the

now and what pertains to this strange creature that he is.

Now when Jesus comes He saves us from our sins. Let's all get saved this morning and then be still. How many of you are all nicely saved? That's good; I don't have to go over that ground now of salvation and the baptism and all that. I want you to have that all done and all highly gifted and all blessed within an inch of your life. I want you to have all of that, and I want you to be wonderful servants, and I want you to win sixteen thousand million souls for the Lord, and build all the churches, and bring in the kingdom, and do all that, and then stop! I can't do anything with them when they're in that agitation. I want you to get that thing settled for a while so your mind isn't filled and cluttered with that and then I'll take you on.

Now with these disciples, you see, when that awful catastrophe of sin and failure comes it disorganizes this whole arrangement that God has for us. Does it destroy all those inner things within us? No, but how many of you know when they push out they get on to all kinds of levels; into all kinds of places? Now the origin, the thing in itself, is not wrong! The urge is not wrong! All basic urges in the constitution of the man are God-given. They have fields for expression and that's right; it's good, but when they become distorted and they push out on all these different levels it throws this disorganization into such confusion you can't do anything with it. It never finds its adjustment. Now that's what Jesus discerned in humanity.

You know another time when He spoke of it? He saw them trying to make life out of things here - the best things; the highest ambitions; the most beautiful thing they could do. That's why He never said, when He rebuked them, He said:

"Listen, that is not life!."

Life consisteth not in the abundance of what? money? No! Things! How many of you know things can be material and abstract - both? How many of you know that? Well life consisteth not in the abundance of the possession of anything whether it's material in money or whether it's abstract. Some make all of their life out of a thing that's purely an abstraction and they wouldn't be guilty of being covetous, but how many of you know they miss the thing anyway? He never used the word money or things in that sense. He said:

"Life consisteth not in the abundance of things, things."

Abound in them, have all you want, that isn't life yet. Well why? Because your adjustment is not correct. Now He found that here again with His disciples and what did He do? (This is Christ correcting, You see Him sometimes creating and that's delightful. In creative mood I love to see Him open vistas for us. Oh I love to have Jesus to teach when He opens things and shows us the possibilities and it becomes enticing and we want to move with it - that's creation. But how many of you know He corrects?) Here's correction, so He says:

"Listen disciples, listen, listen, this seeking capacity in you I do not condemn."

He never said, stop seeking but seek ye first.

"There is a place of adjustment for this very urge, but it has to be elevated and put into its proper place. So don't stop seeking; don't think I've come to wreck your life - that I don't want you to have anything more in life - just sit down with a singing book - I don't want that; I want you to live."

He likes people to live. He wants them to live. A lot of folk are scared to death to live. Why? because you got funny little patterns to live in. There are some, some... (I believe this, I actually believe it, it'll scare the wits out of you) there are things the Lord would be pleased for His people to do and have that they're scared to death to do and have! They are under this mortal bondage of a traditional thing and I believe the Lord would come down and say, "My dear, I'm not even concerned about that."

But they are under these bondages;

they don't dare to express;

they don't dare to live;

they don't dare to come out;

they don't dare to do anything!

They're bound in this little contraption.

And God isn't concerned!

There are people who would be scared to death to have the blessings that God would like to give them. I know that! I know that, just like I know my hands, because I know humanity enough, and I know God enough. I do, I believe that. But you see, they can't 'out'. There are things God would give His children that they're afraid to have. I believe it! I believe it! **God is an abundant giver and He's a tremendous lover.** Some are scared to death to let Him love them. That's right, it's because we don't know Him. I want to know Him. But if you know Him it will upset everything you ever had. So you might as well get ready.

So He looked at them and He said:

"Listen, this seeking element in you, I don't want it dissipated; it's God given; it's a part of you. I want you to live, I want you to be interested in this; this is for you; this is where your life is now; you're a part of the scheme. But listen, I'll give you a little adjustment - here's your seeking power and it's down here on all this..."

It's like Jesus with the bread, you know, the enemy says, "Make bread": How many of you know the enemy was trying to project this: His contact on a lower level! And Jesus said, "No, My seeking, My adjustment is what? heavenward, it's in the Word of God and He wants it there."

And Jesus said:

"Now don't be scared, I won't hurt you but this very seeking power that's pushing out in ten thousand ways has to be lifted, let Me lift it; keep on seeking; keep

right on, but seek first..."

How many know that infers that there's a lot of other seekings that are legitimate. Sure there are, but the first, that which will bring spiritual adjustment, bring it up and seek ye first spiritual adjustment in God, then all these things upon which you are dissipating life, they shall come to you; they will be added; they have to come. Well why? Because you are obedient to a spiritual law just exactly like 2 x 2 makes 4. If you are obedient with 2 x 2 and say 2 x 2, it has to be 4, it cannot be anything else. If your life is adjusted spiritually to God in that committal and you have discerned and found out that your aim in life, your chief ambition, your great aim and drive in life is in a spiritual pattern, I'll tell you something - you don't have to worry ten minutes about a pair of shoes! You don't. Well why? Because that's God's business; that's God's business. These people that get down and,

"Oh Lord, I have to have a new suit of clothes, and Oh Lord, You said You would supply my every need by your riches in glory..."

Get off your knees! Haven't you got a heavenly Father! What have you got, a God that you have to pry everything out of Him? I wouldn't be caught praying a prayer like that. I think that's shameful, it's insulting to Him. Isn't He my heavenly Father? Does He not know my need? What will I do? I show Him my feet occasionally and He says, "Alright son." And that's my prayer. I don't pound on the chair and claim promises in Jeremiah or something else. I don't do silly things like that, I don't need to. Well why? Because I've discovered a law that is workable as that law in prayer that I had the other night: Said I not unto thee; believe what I say; you shall live. I believe that law and my life moves under it. I believe this law too: Get your seeking, that is, get your aim, the focus of your life in its correct pattern, in the will of God; in the thought of God; in a spiritual adjustment. If you do that, He says all these things upon which you now are setting your time and thought and energy, they will become adjusted to you - they have to be.

Now I don't say this in a naughty sense but as long as I keep my adjustment, how many of you know God has to give me my shoes? How many know He has to? Why? Because otherwise it would be against His nature. How many get that or don't you? How many know He likes to do it, but how many know He has to do it because He has made an agreement, He has made a law; He has made an adjustment that if you do this, this will happen.

So you see, I'm more concerned with my spiritual adjustment in God than whether I have five dollars or not, much more. Because as I do that, all these things add, they all come; they just come; they have to come! The things which are adequate for my living have to come. I never think about them! I don't know when I've been praying about a lot of stuff like that. I just don't bother with it. I live in God and keep my adjustment in Him and He's got to take care of me. He does too;

He's awfully good to me. But He's got to do it, well why? Because I'm under a divine arrangement. I'm under 2 x 2, and He can't make it 5 if He wanted to. 2 x 2, it's got to make 4; He can't make it 5; He can't make it 7; He can't make it anything but 2 x 2 makes 4. People won't believe that. Wouldn't it be a miracle if we could get a lot of Christians to believe God! How many think we wouldn't need a lot of revivals that we have? No. If people would just believe what kind of a God they have, how many of you know a lot of this funny stuff wouldn't have to be called out at all, wouldn't have to have it. But people don't even get the first idea.

Seek, keep right on seeking, that's right, live.

Live first unto God;

live first in the will of God;

live first in spiritual things.

Live that first, get that first.

That doesn't make you so you can't tell beans from buttons, doesn't make you that way at all, it makes you most practical - I often say; hopelessly practical. I'm spiritual minded, but I have square hands. I haven't the long tapering kind, I don't have that, I got square hands, thank God. I want Martha to be as well and robust in my family as Mary - I want them both. He wants them both too.

Seek ye first that way and all these things shall be what? well, in their proper order, they are added. Well when He said that, what started me to talk along this line was the words that He uses, the words that He uses. "For after all these things do the" Gentiles? No! "Heathen!" Who wants to be a heathen? "After all these things do the heathen seek"; in other words, they make it their aim. In the old version it says, "After all these things do the heathen make their aim in life". Well who wants to be a heathen? "For your heavenly Father knows that you have need of all these things." Well how many have a heavenly Father, or, an Almighty God? I know a lot of people have an Almighty God.

"God is able; God is able; He's Almighty God!"

I say that's wonderful, I have Him too. I have another revelation of Him, He's not an Almighty God only. How many know He's something else? He's a loving, tender, knowing heavenly Father. Now when you have that conception of truth, not merely up here in our minds - He is my heavenly Father....

"Oh hallelujah, He's my heavenly Father."

That isn't yours yet, why? Because that truth has not been personalized in your own heart and life. How do you get that? You have a revelation of it, but you have the meaning of it through the power of the Spirit and faith; power of the Spirit and faith. He'll personalize that truth which results in blessings.

"My Father is rich in houses and lands...", and I suppose thousands have sung that who haven't any inner consciousness of the Father at all - they have an Almighty

God. That's why when they pray they pray from that angle. I've heard people pray and I knew by their prayer that they hadn't an inner conception, inner revelation, any inner grippings of the Father God; it was Almighty God.

I remember once, this is very naughty, I know it's very bad - how many know some people have a habit of, just as soon as you pray, they start groaning and doing things? Well if you're going to pray then pray! They don't; they get by by saying, "Yes Lord, Hallelujah, Amen and whaaa."

I was at the table and they asked someone to ask the blessing, and quietly bow your head and ask the Lord's little blessing. And just as I started to say the blessing this Brother - he was all on fire for God - and he said, "Almighty God! Almighty God!" Imagine that as a blessing at the table! I said, "Amen" and I pulled my head up. Well what's the use of hollering "Almighty God" just as you're saying "Heavenly Father"? And I was going to say, "Heavenly Father" because He wasn't just an Almighty God. He had provided my food for me and I wanted to think of Him as my heavenly Father - and just as I was going to say, "Our Heavenly Father" - well then he begins, "Almighty God", and I thought, oh God where are You?

How many see a difference between Almighty God and Heavenly Father? Yes, Yes. But there are saints who don't have that yet and I want them to, I want them to have it.

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