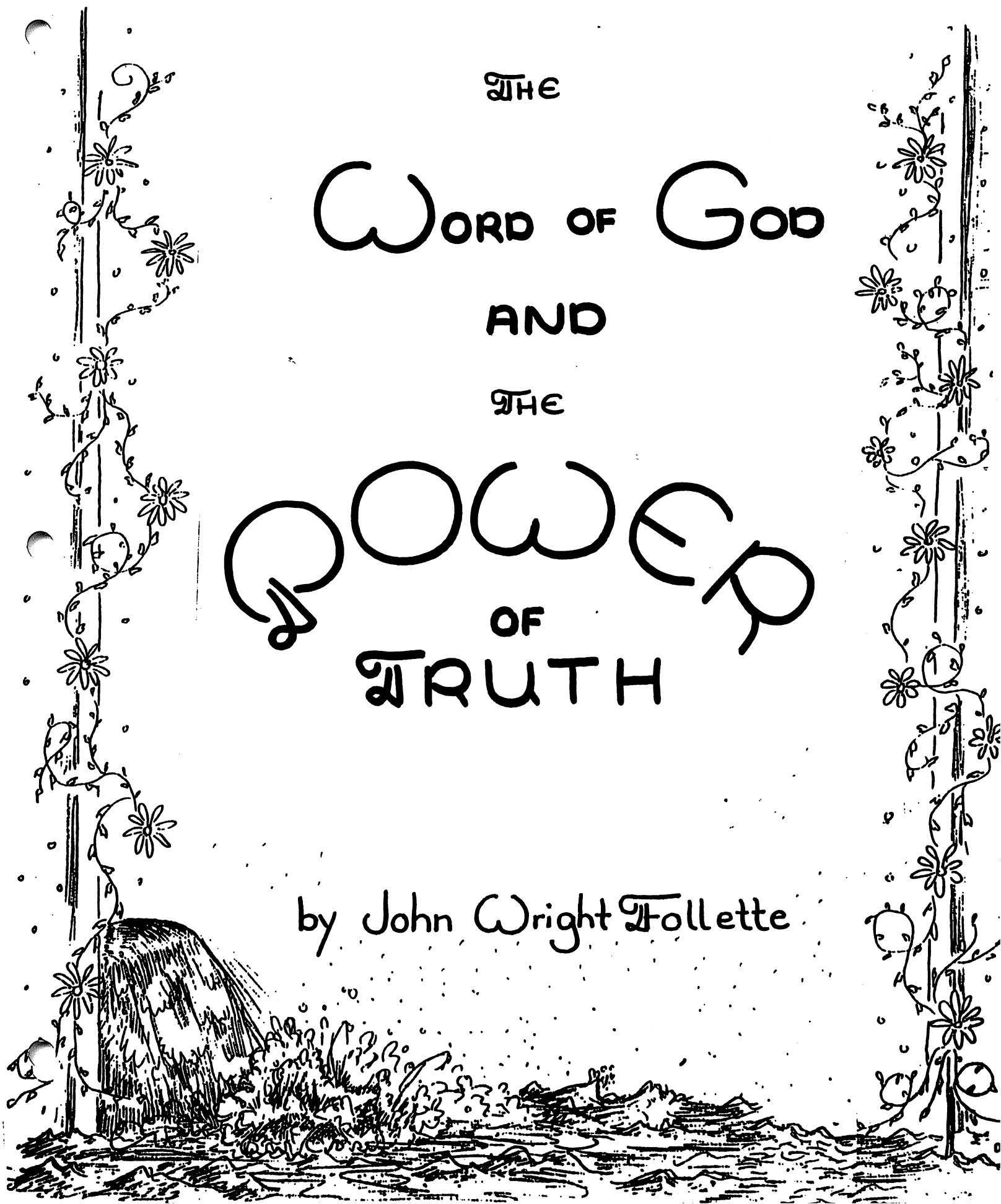


THE  
WORD OF GOD  
AND

THE  
POWER  
OF  
TRUTH

by John Wright Follette





Transparent, pure and beautiful is the portrait of the lovely Christ found in this truth presented by John Wright Follette. His presentation of truth is a composite picture bringing into focus the incarnate Christ. The verbal picture is not clouded with careless words from the teacher. The picture comes alive as his words flow like the artist's brush upon the canvass, and at times his voice is blended with the hearers in worship, as the lovely Christ is seen, as he articulates to us the wonders of His Being. What follows is a spontaneous heart-felt prayer from this artist-teacher:

"Oh Lord, open our eyes. Oh God, open our spirits. Oh God, open us; bare us to Thee; bare us to Thee my God. Sensitize us, dear Lord, until we get a little glimpse of the vision, of the vision that you have for every last child of God. Deliver us from the bondage of the here and the now. Deliver us from the bondage Help us to live everyday in the light of that which is yet before us. Make it clear; make it shining. Lord, it intrigues us already. You've got us all tied up with it. Hallelujah! We don't want it to be different, Lord; we don't want to. Possess every heart afresh, for Jesus' sake; for Jesus' sake."

The following verbal strokes from J.W.Follette bring the focus ever clearer:

"Did you ever look in there and find out anything about this strange Person, this Jesus who loves to fellowship with you? Have you had an entrance into His heart and life? Have you ever made a study of His strange, mystical Personality, that you should know the inner workings; the inner thoughts; the inner urges; the desires; the burdens?"

"The heart of Jesus is so generous; it is so generous."

"It's possible, by the very attitude of your heart, to close the generosity of the Lord, because in your approach to Him you close Him rather than release Him, or by the attitude of your heart, you may come to Him and release Him."

"I don't know if He's this tall or that tall; that's not the thing, it is an inner, inner, inner discovery when every veil of flesh has been taken off and that inner spirit has been exposed to Him and you haven't even a shadow of cultured good flesh, religious flesh left. You're torn, like that, and when your spirit is exposed to Him, you'll get a vision of Christ Jesus that isn't in any Sunday School book. It's in this Word; but it's veiled; it's veiled; it's veiled."

"I had made myself a candidate that God would bring me into truth. I was hungry, I'd made a study of truth in my college days. I was always a hound after truth in every field, every field, but I always came back, you know, thwarted - I didn't find it. But I found it in God; in Jesus Christ; found it through the power of the Holy Spirit."

"I want you stirred so that your heart becomes hungry for reality and truth; a fellowship with the Lord Jesus; an understanding of His Word; a lovely life in prayer. Something that's fresh and liberating for you."

A brief note: For those who will also obtain the cassettes, we have remained faithful to its spoken form and rarely have we had to clarify anything. One needs both the written and spoken form of these powerful messages to fully enter into the Spirit in which they were given, as the Holy Spirit was freely operating through the congregation and Bro. Follette. Two of the messages were not complete on the tapes and so we have filled in from messages which he had given along the same line of truth.

S.M.S. & C.S.

Our dear friends, Norma Cochrane and Jane Perry have lovingly contributed the art work.

## THE WORD OF GOD AND THE POWER OF TRUTH

2-19-58 pm

(Launch out into the Deep)

by: J.W.Follette

... buy houses and ride in cars, take care of business and all that, which is right, nobody is quarreling about it at all. God honors us, while we are obedient, in these fields and fashions of life. But He said that was not where we belonged; it was not the real field where He is laying any great emphasis, because we are creatures of two worlds. We have this world in which my soulish live and my body life makes its appearance, and has its field of demonstration and living. But I am also a spiritual being. I am lifted above that of pure animals. I have a spirit, and it is possible for me to find God, and to be redeemed, and to be brought out from under the bondage of this world. And so, since that is true, He has brought us into a new realm.

Paul said we are translated out of a realm of darkness into a kingdom of light - two fields. One is the lower field of our natural life, which is alright if we use it correctly. God never quarrels with it because it is a part of His creation. But He says I have been translated from this realm of nature - flesh - nature, I have been translated into a realm, or kingdom he calls it, 'of light'. Well that's the realm into which we have been brought by the Spirit.

Well now since that is true, our emphasis should shift as we have been shifted into a new order. And instead of having our emphasis in life laid upon merely the things that pertain to time and sense and relation to my experience in life down here - my emphasis should be lifted up and projected onto still another objective with another emphasis and meaning; with another significance to my place in here, and that's what Jesus taught. He taught that continually, and since I found that out, I have abandoned myself more and more and more and more to this realm of the Spirit into which the real creature that I am and the real creature that you are really lives - that's where we live.

Paul puts it another way:

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

But you see, humanity has brought its level down in the world, and "...in time do we live and move and have our being" - that's not right. Flesh does that; unregenerate people do that; people who don't know God; that's where they live. But Paul says we are not that; we have been born again; we are partakers of a new nature. We are now children of light, we are brought into a realm; He calls it a realm of the kingdom, the kingdom realm - realm of the spirit, realm of life, realm of reality.

Now it's a little difficult for us to get very much out of that realm because it's abstract, that is, it's invisible and we don't handle the tangible things

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about it at all. We can't, because in that realm we have love and hope and faith and joy and peace and motives that direct our hearts and all of these endless things, and none of them you can handle! But we've lived in the world where we handle everything - sense-bound. That's the way we're made and there's no quarrel about it. I have five senses, it characterizes my life in the earth so I can see and I can taste and I feel and I smell. All of these senses, they're God given, they belong to us, and with those I interpret my life about me. I interpret my life about me and I receive my life about me and God hasn't any quarrel with it at all. But He says you are more than a piece of flesh, you are now a new creation in Christ, and this new creation has moved from that flesh level so that the 'I' that you are, the 'ego', the thing that you are has a fresh orientation in Christ, and Christ is the Center. Now you live in Him and He in God, and you'll find a new relationship all the time opening up before you. And He says as you do that and keep that in your mind, and live and move with Him, why you'll find yourself in another realm.

Now, we understand life here because we are obedient to these flesh-things about us, our feelings, all of the laws, we find them; I call them 'laws'. As you know, God has established natural laws: The law of heat and light. There's a law regulating this light business; there's a law regulating heat; gravitation, etc. You want the book to fall (he drops a book) that's a law of gravitation at work. All of these natural laws which God has given us, He has established the world with them and we have a body which will adapt itself to it. All of our senses will adapt ourselves to that. Well that's purely man in the flesh, man in the natural and God has no quarrel with it.

Never get so spiritual that you can't tell beans from buttons or you'll get indigestion, you see He doesn't want anything like that, I mean indigestion in more than one sense, do you see what I mean? I talk in riddles sometimes, but that's a danger. Some people want to be super! above! No, be perfectly normal, perfectly natural, but super-naturally natural, you see, so that the Holy Spirit is directing your natural, and you are natural, but you are super-naturally natural because you have something past nature governing your natural.

And so when we do that, we'll find that in this new realm, although we don't see and sense it in our senses, we do it in spirit. There are laws and principles and regulations and little techniques which He uses all the time in that new realm just the same as we have these down here.

Now that's where I'm having difficulty all the time, trying to help people - God's people - to be liberated more and more from the bondage of an old natural setup and live in the power of God in the Spirit. Living in God where we 'live and move and have our being' delivered from the bondage of the old order so that the new order possesses us; the Holy Spirit living in me; Jesus Christ living



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in me, bringing a contact with God and reality. The Holy Spirit in me revealing the things of God, revealing the things of the Word, doing all that for me, and that's where I live and move. And I'm trying to get God's people more and more from the bondage of the purely religious natural life. I don't mean just a natural life that the people in the flesh and the world have without God, but so many of God's people, who are saved and even filled with the Spirit, are still living on that level when they should be living in the realm of the Spirit. That's true, I meet them all the time. One way I know is when I begin to deal with them, on some spiritual matter, with which I feel they should have been familiar years ago; I might as well talk to an Eskimo. There is no response, they don't seem to 'savvy' as we say, what it's all about. Well it seems if you have lived in the Spirit for five, ten, fifteen or twenty years there should be a certain inner spiritual reaction to the truth when it comes and that's what I am after. I want an inner, spiritual, reaction to the truth, aside from that which we first had.

You see, we all were stirred tremendously when God saved us, we should have been, and marveously moved when we received the baptism of the Spirit and God came upon us and enveloped us and as it were opened up a fresh phenomena of spiritual life to us; that was tremendous. Well now, if we have progressed, have moved, as I feel we should in that field, allowing the Spirit to dismantle and take down and separate and build up in Christ, we should be on and on in Him. Moving on in Him that when He wants to visit us with a bit of spiritual touch, illumination, we would be receptive and able to take it.

The other day I was asking a group of people - that one vocation, ministry, of the Holy Spirit when He comes is: "And He will lead us into all truth". Now He didn't say and when He comes He will lead the evangelist in some truth, and the pastor in some truth - He did not say that! He said, "All" - all of us - that's a ministry in every heart - well then, I was just tempted, I wanted to say:

Let's have a little testimony meeting. When was the last time that the Holy Spirit, in your study, in your life, in your contact with Him, lead you into a fresh lovely bit of God, and a bit of inner revelation that was yours in particular, not somebody passing you second-hand, but it came to you?

Now that should be a common testimony with everybody. It shouldn't be left to the preacher to get all the food. No.

I use the illustration sometimes of the spies who went up into the Promised Land. And the Promised Land, you remember, was the Land with milk and honey, and all the fruit of the Land, and the old corn and bread. It was a very wonderful diet they could have had in that Promised Land. And when the spies came down who had ventured in, they brought the grapes of Eschol and such a tremendous bunch of them that they carried it on a pole over their shoulders from one to the

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other. I suppose they were a great cluster, a little bigger than those in California! These might have been Texas grapes, I don't know. (They laugh) Some of you see the point. Well, amen. Anyway they brought these grapes down and of course they all had a taste; it was wonderful.

Well, now, it might have been possible, you see, for those who were so intoxicated with the joy of having something really from Canaan, from the Promised Land, that they could have been eating the grapes and say:

"Ohhh, what a wonderful flavor! Oh Hallelujah, I'm in Canaan Land!"

Well, are you in Canaan Land because you're eating grapes that came out of there? No, those were grapes somebody else got in Canaan Land and are peddling to you secondhand and you're getting the thrill - that isn't Canaan Land!

So I often say to the people, I say, "You love the grapes I gather for you?"

"Oh yes." They say, "Brother Follette, what have you got?"

Well I say, "Now listen, I'm not going to poke around here passing out a lot of grapes that I've picked, you go up there and you get a cluster once in a while."

I said, "It's a free country; it's all yours, all yours. When did you last have some grapes that you've picked up in there? No, you like for somebody to come and say, 'Here they are'. And you say, 'Oh, it's delicious, I never knew that was in the Word. Praise the Lord.'"

"Well that is wonderful, but, you're eating my grapes!"

So He says it's possible that everyone should traverse that field, that country, and be able to gather something of his own.

Now I do know that God uses special instruments and gifts in the church: pastors, and preachers and teachers and evangelists. He does use that but that doesn't mean that they have to do all the work for us.

I have people come to me for counsel quite often. I have to kind of steady them through these tragic places they have, and they say:

"I see now about prayer, I'm praying Brother Follette and I see how that goes and all of this and this. Now how do I do this and how do I do that and what will do...?"

Now I said, "Listen, you know the way, now you want me to die your deaths for you and I can't do that. I can counsel with you, but you surely got to die your own deaths!"

You know it's easier for somebody else to die a death for them. I said, "No, I can bring you so far, now you have to do that. Now you accept that of the Lord and you, you with the Lord, settle it, I can't. I can't get in you and make a decision for you; you got to make it. I can help you. I can bring all the things about you so that you can see the advantage of making the decision

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and the results of making your decision, but you got to make it yourself. Now don't ask me to, I can counsel with you and I'll pray with you and pray for you, we'll have a wonderful time; but I can't die your deaths; I can't do your over-coming for you; I can't make your decisions for you; you have to do that. **That makes your own life an independent life that God wants it.**"

Now I didn't mean to talk about that, but then that's the way I talk; so you'll have to get used to me. You say, "Are you going to speak?" I have been speaking, anybody got anything to think about so far? "Yes." Alright.

So you'll get used to me. I have to do that for this reason: I was a little disturbed about it and I said:

"Why dear Lord, You've laid a message on me and before I get through I've wandered into about six different fields, with one message! Here I am talking, maybe on divine healing, and then all of a sudden I'm over here telling about getting ready for the Lord's coming; I talk about so many things!"

"Oh," He said, "it's broken bread."

And that's my message. It's broken bread; it's broken up for this reason: Now we are in this room tonight, every last one of us, everyone of us is living on a different spiritual level. I don't think there are two people in this room who are living exactly on the same spiritual level. The levels, there are levels of spiritual receptivity; levels of spiritual expression, and we are all God's children in a process of becoming and growing, and therefore one bit of food that I may be stressing for five or ten minutes may be something that you know all about. Well then to show your sanctification, your entire sanctification, you sit still and don't complain, you see, and say, "Well, I heard that forty years ago!" Well maybe somebody hasn't heard it, now you be patient. You're wholly sanctified and let the next one who hasn't heard that yet receive his portion. (The minister echo's this with: "He may not be here again"). Yes, he may not be here to get it, now let him get that.

So the Lord stopped me. "Now", He said, "enough of that. When I minister through you I may minister along several different lines but there are so many different people each will get a portion. Now what is one portion may not be what that person needs but another will, and another..." ..

I remember in a meeting, I was speaking and the Lord was blessing the Word and there were three people in a group came into the church late. Of course it was a new church to me and I didn't know those people from anyone. I'd never seen them in the world and didn't know them at all. And as they came in and they started coming down the aisle the Holy Spirit said:

"That woman needs healing. Now you give her a word of encouragement on faith". Imagine any such a funny thing as that! Well I didn't know how to swing out

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from what I was talking about, but He can swing you. It wasn't two minutes until what I was saying moved right into that channel and I gave just maybe ten minutes or so in a word of encouragement in faith for those who needed it. When it was over the Spirit lifted off of me and I went right on. Well there I was talking on divine healing when that wasn't my subject, I found out afterward, found out afterward.

And so I didn't know who they were. It didn't enter my mind anymore. The meeting was over and I was going home, was out on the sidewalk ready to get in the car and somebody grabbed me and said:

"Follette, there's somebody over in this car wants to see you".

I said, "Alright."

So I went over and here sat... I recognized them, well, that that was one of those women in that group. I think there were two women and a man; as I remember. And then she told me what it was. She said:

"I've been waiting for healing for all this time, and waited for a word, and God used you this morning to bring the word." (Later she told me what it was)

She said, "Do you know what happened? I listened to evangelists and teachers or preachers and they bring me up to God, but," she said, "God used you to bring me into God."

Do you get a difference? How many know the difference?

"In your message, God used you, not to bring me to God, but", she said, "some way you opened it and I went into God with it. I went into God and God has touched my body."

And afterward I found out who it was and what God was doing; an instrument God had used around the world in work, but I didn't know, even, she was a Christian worker. But you don't have to know things like that.

So I could have gone home, felt condemned you know, to think: "Yes, talking all over creation again! Why don't you stay put?"

I can't! I can't! I really can't. If I try I get all mixed up and I don't want to be mixed up. I want to minister and let each one receive his portion. And I found later the dear soul was healed and blessed and yet had to come in that meeting to just hear that little part - a portion somebody else had heard for years.

I'll tell you another interesting incident; how people may hear truth and hear truth and hear truth and yet never really have it. We had a woman in the church and we'd preached healing for years and she knew our teaching along the line of healing and had been prayed for and all; we thought that she understood it. And along came an evangelist and rented the town hall and had a big campaign, and so she had to go to hear what was going on, as they all do as soon as there's something new, they all do; they all have to run. And so she ran too to see what she could hear. And while she was over there she heard what she thought was a great revelation. She came back to the church and the campaign was over and the evangelist

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was gone and the banners had stopped waving and the music stopped and they were trying to settle down to living again. And she got up and said, "I had a revelation on healing."

Well our ears all went up. I thought I'd like a new revelation on healing too. So we all sat there, we thought now we would hear about a wonderful revelation, a revelation on healing.

"You know, the Lord has told me something; we are healed by faith!"

Now that actually happened! You couldn't think of anything dumber, stupider, funny as that, would you? An intelligent Pentecostal woman, baptized for years, been healed and get up and say she got such a revelation - that we're healed by faith.

Well I want to say, "Where in the world have you been living dear?"

(The minister says, "I know what you mean.")

"Do you know how that goes? Isn't that strange?"

Well now it was like this: That's the hearing of the ear, and many people have the hearing of the ear and you can give certain mental assent to it because you know it is truth. But you see, I've said this so many times, you'll bear with me again: Truth is never yours and it is never mine until that truth becomes personalized in my own life and in yours; otherwise it is merely a subjective thought - there it is. But when faith really reaches up and takes it down, personalizes it in your living, in your heart, then it's yours, otherwise it is not; it is a judicial statement to which you give assent.

I've used the illustration before so many times: We can say Jesus Christ is the Saviour of the world. Well now we can all give mental assent to that and believe it and know it. Some get quite emotional about it. "Jesus Christ is the Saviour of the world!" Well, that's a judicial statement of truth which the devil believes and would stand here tonight and he believe it too! Do you know he does? Yes, because that's what's the matter with him; that's what's the matter with him. He believes that. He knows it! He knows Jesus Christ is the Saviour of the world and he believes it so much that he's trying to tear everything down that that spells. He wouldn't be active as he is if he didn't. Well what's the difference then? He knows that purely as a bit of subjective teaching, a judicial truth; that he knows that.

Now a lot of people know that too, but you have to come to your place where it is not: Jesus Christ is the Saviour, but, Jesus Christ is my personal Saviour. Now you'll have it. How many get the difference? It's always truth but it's truth left up there to which people give assent.

"It's truth, praise the Lord!"

That's true. Well that won't get you too far; that truth has to come down and become

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a part of your life, by faith, by the Spirit, by an operation of God will work in you, and that truth, I don't care how wonderful it is, may become a part of you and a part of me.

Now that's where we live all the time. God is seeking to make truth which we have heard maybe for years, marvelous and beautiful, and we know something of its being profound, but by the power of the Spirit He keeps working and working and working and working in us until finally more and more it dawns upon us: Well that truth is a part of me! I know that, Lord. Oh I know it.

Isn't it wonderful? You feel one with it. Something in your heart goes back to God with that truth that you feel that's where you are, that's yours; that's what God seeks to do.

So in these meetings you may hear truth that you've heard a long time. But don't be discouraged, it may be a meeting in which some of it at last clicks in your heart and you say: "Ummph, yes, I believe it". Well of course.

So I hope maybe with some who have had teaching or heard truth a long time, it may be a time in which the truth will become a part of you - not only just: I see it; I believe it ; but it will be yours.

Now doing that, we all have to, (I say so many times), pay your price for its reception. We walk under quite an illumination of the Word of God in this day. He's given us plenty of light, all of us, but you see, that light is not ours. We walk in the presence of it and go back and are the same. We are reacting agents, God made us so. Therefore when truth touches me - I come in touch with that truth - I am made responsible. I am made responsible, I can't say, "Well, I never heard it." You have heard it; you have heard it. Now you can't say, "Why I didn't hear it." No, you've heard it. What does that mean? You have to do something with it; either reject it or accept it, either one.

You have a positive and negative reaction to everything in life; that's the way we're made. External stimula, they move us all the while, that's the way we're made. The same in the Spirit, absolutely, same laws in the Spirit.

There is the truth, what will we do? Well, we may accept it and let God do the tremendous thing in us that has to be done through the power of it, or we may close our hearts to it. We may receive just as much truth as we feel convenient.

A number of people have just enough truth to get out of hell into heaven. That's right; that's right, they have enough faith and believe enough of the Word of God. It's a kind of an escape mechanism; it's a kind of a poor motivation in there. They get out on a spirit of fear and scared to death; it isn't because they love God so. But you don't want to analyse the motives - why?- then that embarrasses them and you must never embarrass anyone, you must be very pleasant with them. (Dr. Peal, with some positive thinking; you know - positive thinking!) No, I know all about that business too. No, no, you can't play with things like that. It's dan-

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gerous, you can't play with them at all - there's the truth.

Now in connection with that, remember this: That as we continually come in contact with -

the truth,

revelation of Jesus,

the unveiling of Christ,

the unveiling of the Word,

the revelation of that Word to us,

we never can expect nor hope to get very much from it until the heart is conditioned continually for its reception. And you can stand in the presence of it and you can read that Bible through and through and through and through and through, unless your heart is conditioned for its reception,

it won't talk to you;

it won't speak to you;

it won't open to you.

You can pray to Jesus and try to love Him and all of that, but unless your heart is conditioned there's no reaction or reception. So the reception of that is a purely progressive unfolding; a progressive matter.

The two words I love so in my Christian experience, the two I like: **growing and learning.** Neither one of them have a present-like acquisition and holding.

Growing isn't something that stops, growing is a progressive thing.

Learning is a progressive thing.

And that's why I like those two words: growing; learning; growing; learning.

"Well, I am saved!!"

I know, that's alright - filled with the Spirit and had seven visions and got all the gifts - but still it's learning; growing; learning; growing. You see, that's the way it's built; that's the way it is. Those were two words characterizing Jesus when He was here.

"Though He were a Son of God - (ooohh terrific!) yet He learned obedience through the things that He suffered."

Learned, that is, from the human aspect of His being.

"He grew in knowledge."

It wasn't: You're the Son of God and know everything. No, no. He grew in that revelation. So it is with us: growing; learning. Yes, growing; learning.

How? As we yield to God to build receptivity in our hearts and condition us, condition us, it's terrific when He gets in there conditioning us. Sometimes people, not knowing these things at all get scared to death and think the devil is after them and they've lost the anointing and they're backslidden, and oh they have a terrific old time and it isn't that at all. It's God getting in there, upsetting

a lot of things, detaching them from those things that played a part now and He doesn't want them there anymore, and He loosens them up and He does ohhh some terrifying things. But if you don't know that then you get scared and think the devil's after you. The devil isn't within a million miles of you, **it's your own God dealing with you!** But because He doesn't come with wings like this and saying Hallelujah all the time, you don't know Him. God can come in most terrific fashion. Don't be afraid to entertain strangers, because sometimes a thing which seems very strange to you may be an angel - a messenger unknowing. Why He says they come unawares. That's true in the Spirit. He has to do that.

Now what is the fruitage of it? After He gets that and you go back into the presence of God again or in the Word of God, you'll be seeing things in the Bible there you'd never seen before. What is it? It's light coming; light breaking; light moving, and you'll get in touch with the Lord Jesus, and there'll be a deeper consciousness of His presence and of His love and He begins to make you more tolerant about situations. And that **dogmatic thing!** - you know you aren't quite so dogmatic as you thought you used to be, you know. Well that's a sign of maturity. I'm always glad, I say...

("Well, there are things that you could **just know!**")

"Now wait, if you live long enough you'll see a lot of that has a lot of trimmings that have to come off. You probably have a sense of a bit of truth."

How many know it will make you tender? Yes, makes you tolerant; makes you understanding; takes away so much of that - He doesn't want that. It releases God in you, releases the Spirit, releases the truth in us - so we have to grow.

This is all preliminary! I wanted to read a little story; I've read it before and I think I read it maybe in Compton, I'm not sure, I don't know. I don't write out messages so I never know where I am wandering around talking. I have a message or a Scripture that opens to me and I peddle it out. So I never write it out, so I never tell the same illustrations probably and say the same thing.

But I want to read you tonight a little story in the life of Jesus, that as I have read, it has opened a lot of truth to me; lot of things to think about. It's an episode in His life that's recorded by Luke where He has a miraculous draft of fishes. And now when we come to a miraculous draft of fishes that moves only into the realm (I'll tell you where it is in a minute, don't look for yourselves now, you look at me. I'm not so handsome but I want people to look at me when I talk. I don't want them fuddling around in the Bible looking, because you'll find the same Bible I'm using is like yours, and I won't lie to you. I won't read something else; I'm reading the Bible, but you know, I have found that sometimes it's disconcerting. You're hearing me up here somewhere and you're so busy looking up Luke, Matthew and Ezra and Hezekiah 14-16. Now by and by you'll find it and then you look up and I'm six miles down the road and then you're all the rest of the



night trying to catch my coattail and say:

"Well what was the last point he made? What did he say about that?"

Well you got to follow me. How many know sometimes when I really get going I go fast? Those who are used to me, how many of you know that? I go sailing along when I really get going and you'll have to get used to that. And that's why I don't like people fumbling around in the Bible when I'm talking. If I'm going to give a little exposition and I want you to look at the verse, I say, "Look at this, then lift up your eyes and go along.") So this little story deals with a miracle, and naturally when you get into the realm of a miracle most people are so anxious to get a hold of the miracle! Well I find an awful lot in my approach to the miracle. Before I get to the miracle at all, there is such a buildup seeing how God works and what He's telling us and what He's doing, that by the time I get to the miracle - "Oh yes," I said, "there was a miracle, wasn't there?" And I had almost forgotten that because I got so much getting to it. Before I got to it I was in there looking at so many other things.

Now this little story, this miracle, we find it in Luke the fifth chapter. I'll read it to you a little bit and then I'll talk what I see.

"And it came to pass that, as the people pressed upon Him to hear the Word of God, He stood by the Lake of Gennesaret, and saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I'll let down the net. (he better!) And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fish which they had taken. And so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him."

Now that's quite a long story, and you see it ends with this wonderful, miraculous draught of fishes and the call of these two to follow Him. Well how did it begin? You'll see it begins by Jesus casually moving down along the Sea of Gennes-

aret. And as He comes down there the multitude are conscious that He's present. And I suppose it's like a grapevine signal, you know, "He's here, He's down there."

He's been up and down the country preaching and working miracles and talking and teaching and of course many of them delighted to hear Him. And so as soon as they see Him out again, (They never let Him alone. Do you remember every time He even went to be alone somebody was trailing along after Him?) so they said, "Well, here He is," and before you know it there's a whole multitude. So I like the way it begins:

"And it came to pass that as the people pressed upon Him to hear the Word of God, He stood by the Lake of Gennesaret."

Now I'm coming to a field of motivation. What is it that prompted this multitude to press upon Him? He tells us what it was:

"And when the multitude (what?) pressed upon Him to hear the Word of God..."

Now all conduct is motivated. Everything we do is motivated, that's the way we're made. Sometime it would be good to make a little study of that. Watch conduct, but don't be too enamoured and overwhelmed and carried off your feet by the action, because very often it's very deceiving. You have to go back of the action to find out what prompted the thing or provoked it, because it's in the field of motivation - in my power of will and motivation that's where God looks at me. He's not going to be swept out of heaven because there's a great spectacular event over here and I happen to be the agent. That doesn't move God two beans! It does people! They will just run wild over it! But listen! Listen! Listen! All conduct, I don't care how tremendous it may be, how supernatural it may be; all of that is motivated. What is the motive that prompted the thing? Then you'll get at the reality; now you'll get at the reality. But you won't if you're going to be swept by seeing the miracle. No, you got to go back, back of that and say, what made that?

Now here is a multitude: Today, this is the time of great crowds and great campaigns and great, great, great. We're in the 'great age' you know. Everything has to be super, super, super, super. The biggest this, the biggest that, and the biggest the other, don't you get tired of all this thing? The biggest church, the biggest Sunday School, the biggest thing, biggest, biggest, bigbig bzzzz. You got a regular 'big complex', that's all, they move under it. Honestly they do; everything in their life is from this idea of: It's got to be bigger than the other one. We got the biggest bridge, biggest houses, biggest buildings, the biggest huhuhuhunn. Well now, that gets into people's spirit before they know it.

"Be not conformed to this world."

Now that's the world fashion; that's purely world fashion. We don't need that. We don't need that if we walk with God, not at all. God isn't dependent on that. We have the dynamic of the Holy Spirit, and if our motivations and our motives

are clear and sweet and God-given, and He begins to speak, the fruitage out of that may not be spectacular at all and in some cases people don't even know that it's going on. But in the end, when God's Saturday night comes, when He really settles the account, you know...

They had a teacher in school who said one time - it startled the students - she said, "Do you know where the biggest bonfire is going to be outside of hell?" (All the students' eyes got big.)

"Well," she said, "it's when all the good works are burned up!"

Well now let me help you, you're laughing, don't restrict that to some good works that sinners have been doing in order to get to heaven. They were good works of Christians! That was where the pin got stuck in the throat - the good works of Christians! All burned up! All burned up! Not good works that people had done trying to get into heaven. No, no, no, no. No, works where there was no correct motivation, you see, spectacular, and you'll get results now don't worry, you'll get results, you'll get results. I'll tell you why sometime. You'll get results, but that isn't what I'm after.

We're going back to see what prompted that, what made that, and if the field of motivation is not correct, the individual loses all reward - 'saved so as by fire' - but people over here saved by hundreds and healed! Why? God has to honor His Word, and He honors the blood of Jesus. He's not always pleased with the instrument. I've said it before: If a pussy cat could meow the Gospel, God would have to bless that Gospel, **not the cat!** - but the Gospel. Do you get that or don't you get it? That answers a lot of questions that have been going on for the last few years. They come to me:

"Why Brother Follette, how can you reconcile this?"

"Well", I said, "I don't, I just see it. There's no reconciling to it, there it is, can't you see it? "

But they don't read;

they don't know God;

they don't know the Spirit;

they don't read the Bible.

Now here it said, "When the people pressed upon Him to hear the Word of God..." It released Him; it released Him at once and He says, "I want to sit down here and talk and teach these people. Get Me this little boat and let Me sit down." And He sat down in the boat and they made a little amphitheater around the bank of that sea, a little cove I imagine, a little inlet, and He sat down there and just poured out the truth to them in teaching.

Now what did that? Because He was released through a correct motivation - that of hunger for truth. And when He sensed they were hungry for truth, it released Him.

Now let's take another one, (couple more) another time where He works a great miracle on the people, and they sit and are recipients of a real miracle, a real genuine miracle right out of the hands of Jesus, up on the side of the mountain, and there He is with His people and there's hunger and He knows that what they want is miracles, and so He says:

"I can give you miracles. Sit down, here's your bread; here's your fish."

Miracle, real miracle and they were all so happy about it. Oh so pleased about it - real miracles, signs and wonders, miracle, bread and fish. And now they think inside: If we can get that power channeled correctly... You see, they want a kingdom! That's what was eating them up. Every disciple in His group was eaten up with an ambition to have a kingdom and they quarreled about it once to see who would sit on His right hand and one on the left hand and who would be the greatest in the kingdom. They had regular times... When Jesus, of course when He was there, it was: "Precious Jesus," you know. You know how people can get that way. "Glory to God," you know, "Glory."

They do in New York, I don't know anything about California, but I know how they are at home. But you don't want to go too far, you'll strike something, you'll find something - past that.

And here were these people, recipients of His grace, eating fish and bread which He had with His own holy hands made; generosity of His heart; He said:

"If I could only get a hold of you; if I could only get a hold of you. If My only approach is through your bodies, to have body contact with fish and a miracle and grow a leg on Susy; if that's the only way I can do it, I can do it!

Here is your bread and here is your fish now."

"And when He perceived," (right in that very, moment) when He perceived that they would by force channel that, make that a means to an end of getting Him on His throne where they thought He should go, (because they all wanted a material kingdom); when He perceived that, what did He do? His reaction: It shut Him all up! And it said He left them and went alone up into the mountain! How many get that or don't you? Do you see that? How many can see He gave them a miracle? Yeah. Well why? They had stomach capacity and He filled it. They had no ears, and you don't find Him preaching to them. Do you get that or don't you get that? He gives what you are able to take. He would like to give, oh so much more, but we limit Him by our approaches, by our motivation, by the things that are moving us. And in that, we don't find that He even preached a thing to them, but He gave them what they were able to take, out of mercy, moved with compassion - fish and bread. But after they pulled that one several times on Him He came around with an answer, He said:

"Here, you're following Me, not for what that miracle really means, not for the miracle, you wanted fish and bread."

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And He exposed them to themselves. And I don't remember it said they all rose up and said, "Hallelujah" - no, I don't find that even in any version that I've ever read. No. Do you get that or don't you?

You see, the Christ is either opened in His generosity or He's closed. Here He was closed but He could give them what their little hunger wanted. He could give that.

So He says, "Alright, here it is." But when He saw really what they were after, and He discerned in their hearts where they were living, what it was all about, it says: "And when He perceived that, He left them and went up into the mountain."

I've said it so many times:

"Dear Lord, I wish I could have been there, to be by You, to tell You I'm sorry Lord they acted that way. Lord, keep away from them or they'll kill You." He couldn't keep away from them and so they killed Him. Religionists killed Him; sinners didn't kill Him; religionists killed Him; all religious folks kill Jesus. No, no sinner ever killed Him; the sinners loved Him. The sinners were so happy when He would come around to help them. Sinners never killed Him, it was the religionists who killed Him. Do you get that or don't you?

So my desire to save Him wouldn't have helped any. No, He would have to say to me, "No, I'll have to go back to them. They are blind, dead, needy." Who were they? You and I were in that group dear, yes we were. You and I, we were in that group, blind and dumb and stupid! We were in that group. And so He says:

"I'll have to go back to them and I'll labor with them more. I will give them more miracles and I'll teach them more. I will give them more, and finally I'll have to give them My Own life to get anywhere with them."

So, when I read that text I was just thrilled when it said:

"When the multitude pressed upon Him to hear the Word of God..."

Oh how that thrilled me, I thought:

"Oh God, wonderful to have a bunch of people pressing upon You and not thinking about a miracle every ten minutes, but thinking ohhh..."

Miracles are alright but,

"Give me the truth, Lord;

give me the Word;

give me the truth.

Give me some kind of a spiritual adjustment to reality."

You are the key; You have the answer; You're the Answer; You're the Sequel, it's here, Lord, bring it."

And that's what... Oh Hallelujah, that's what He would long to have had.

And when He felt that, it stirred Him so He couldn't do another thing, He said:

"I want to talk to them. Let Me sit down in this boat and teach them."

As I said the other night, the positions of the body are so interesting. He sat down and taught them. The sitting position is always indicative of teaching and receptivity - a teaching position. Your heart has to take all these positions, you have to learn that. All attitudes of the body are spiritual; every attitude.

God carried me through several nights with this. I get my doings in the night. I don't read these things out of a book. I was carried out into the Spirit, and God began to show me, He said:

"Every posture, every posture of the body," (the body as the implement - it is the instrument) He said, "Every posture of the body, it is indicative of spiritual attitudes of the heart. The body, its postures represent the heart attitude." Well I never heard of such a business as that! So He carried me through, and sometime I could give it to you, but it would take two or three evenings to wade in because there are seven striking postures of the body - seven. And He opened the Bible and gave me an illustration for everyone of them in the Bible, using the very words; using the very words! And so after I saw that, I thought:

"Well Lord, what a wonderful way You have of telling us truth; teaching us truth." He's trying to break into us all the time with a thousand ways. I call it a 'divine invasion'. It's just like a divine invasion upon our poor beings; like a divine invasion moving upon us to tell us.

Now 'sitting' is one of them. The sitting position is one of the postures of the body, the same as standing, running, walking, kneeling. All of those postures of the body are indicative; they become symbols of my inner heart-life in its positions too. The sitting position always is what? It involves teaching and receptivity - relaxed; you see, it's not agitated. There are times when the heart becomes quite agitated and it's right it should - running. There are times when it walks - walking in the Spirit, you see. Walking, I got a lot on that one, walking, walking, kneeling, all this. When it comes to sitting, it's always indicative of acquiescence, receptivity, and He begins to teach.

Now here, do you notice it? It says, "He sat down in the boat" - sitting position - what did He do, preach? No, No! "... and taught them." Do you get that? The Spirit is very careful in this wording, very careful.

Now I never noticed that until after He got me put through this thing, then I looked again and He said:

"Now you watch, I'll show you where the sitting position is always indicative of teaching."

Now it doesn't mean technically; don't get crazy now that the only time you can teach is when you sit down in a chair. He's not talking about that! These are all spiritual symbols and types and pictures of inner realities. So when He showed me that, He said:

"I'll speak it in the Word, I'll use the word so you'll detect it. I'll use

the word."

And He does! He does! So He's sitting. When He went upon the mountain to teach His disciples, it says: "And when He was sat; when He was sat," - seated. Now what's going to happen? Preach? No. He taught them all the fundamental teachings concerning the kingdom - what we call a Manifesto of the Kingdom Life, He taught it.

"Mary sat at the feet of Jesus."

Do you get it? What was that? illumination right away - teaching, illumination.

"Paul sat at the feet of Gamaliel."

How many get it? Do you get it? Do you see it? What was it? - teaching again.

Now all those other positions are just the same and the same words will be used for it. Every time the word is used you'll find that heart condition and the heart attitude wrapped up in it. But you see, it takes too long to open all that, but that's what I like about living with the Lord and getting in the Word. It's just so wonderful to me, He just tells me such, some strange things, but they're so terrific; they're real too. Everyone of them, He gives me the word for it.

So it says, 'He sat down in the seat there in the boat and taught them'. Now there was a teaching ministry over against that of preaching. Teaching is the illumination, that's when He begins to illuminate our minds in the Word so that we come back with a reaction of something fresh and divine and spiritual which we're to carry along with us.

So, He sat down in this ship and began to teach them. He saw them standing by the lake but the fishermen were gone out of them and were washing their nets. I'll tell you something rather amusing to me but it's very good. What are the nets? The net is the means by which you catch the fish, isn't it? Sure. Your nets - that becomes symbolic of the methods, the means, the methods by which you're catching your fish. Well it says here they needed cleansing once in a while. Is there enough said or does somebody say, "How?" Well, how many catch the point or don't you? Yes, they saw the necessity of revolutionizing the methods which they were using.

I think this is a good day for a lot of net washing. I'd like to see them all hanging out. I really would, I'd like to see a lot of nets today hanging up that need to be washed. They've been fishing around so long they're full of seaweed and a lot of other things. That's true, they have to be because the net is very simple in God's idea - very simple.

Paul and the rest didn't carry the paraphernalia that most people have to have today to get one soul saved. Why the expense and the paraphernalia that's let loose to get two or three people saved. I say, "My, uummm." I get tired looking at it. And then they come out with one or two souls. You didn't have to have that.

Sometime while I'm here I might tell you how I know that from an experience I just had a year ago this month. A year ago I was in Africa teaching and working with our missionary friends in schools and also among the heathen. And they took

me on a five hundred mile trek way back in the interior. But I can't go into that tonight but while I'm here I'd like to tell you what I found there and how simple God can use a Gospel message, just the most simple primitive thing to these people and get them saved - saved! Ignorant! Ignorant thing, black as a pot, and limited, you know, just... I hardly knew how to approach them. They didn't have any Bibles. They didn't know any Gospel stories. I didn't have any paraphernalia, there were only three men, two missionaries and myself. Talk about being reduced! I didn't have a thing in the material; but I had the Holy Ghost; I had God and the love of God in my heart. And I'd like to tell you some evening (but it would take too long) the way God could work in that place and in that one little group, the souls that were blessed. and saved.

Nets! They ought to be washed!

They are too complicated.

They are too 'net' conscious.

They've lost the sense of the soul for the net,  
and I don't think it's really God's best way at all.

So it says here they've gone out and were washing their nets. And that's what the Lord kind of spoke to me on the inside. You don't have to take that if you don't want to, but I took it, I said, "Thank you Lord, I think I see something in there."

"And He entered into one of the ships, which was Simon's, and He prayed him that he would thrust out from the land. And He **sat down** and He taught the people out of the ship. Now when He had left speaking..."

This moves, you see, it's a regular picture of spiritual life and development - the importance of having the Word first. Do you see He's going to have a miracle, 'cause I read you the story, haven't I? How many know it ends with what? a miracle. Well now, Jesus has that miracle up His sleeve all the time, but He's not going to pull it out to please their flesh, so He keeps the miracle up there all the while. How many know He's got a miracle coming? But He doesn't say:

"You can have a miracle. Now do you believe in miracles? Now do you believe

I can make a miracle? Now all those who believe in miracles..." - Miracles!

He didn't do anything like that at all. Well that's the way the people want it in 1958. It's a new method, you see, but not with the Lord. He never says anything about a miracle, but He's got one coming in a few minutes, if they'll only listen.

Now watch, His method first is what? He discerns the motivation of their heart, that they are desirous of having truth and the Word, so He does what? He opens His heart because the people press upon Him to hear the Word. Now alright. Now He gives them the lovely Word. Now they are made responsible and here is Peter and these folks in this boat and they are made responsible having heard this Word. He's going to test them now. You get any light from God, any Word, any help



from God, do you know God has a right to prove that in you? Yeah, He'll test it. He'll give you some wonderful thing, then He'll say, "Isn't that wonderful?"

You say, "Oh Hallelujah, yes."

He says, "Watch out, I'm going to test that on you."

And then a little later He tests it and we say:

"I wonder if that was real? No, I think I was emotional. No, it was just some funny stuff going around in my head and I, ohhh..."

Now wait! He has a right to test us and to prove us and He certainly does. He has a right to command us and say: "Here, let's do this."

So they have received the Word (and now I'd like to open that, but I don't mean to take the time) meaning the power of the Word, what it does. It's like the sun that shines upon the earth, the Word of God as it comes into our heart and our life.

(Here he is interrupted by a baby crying. Well goodness sake, well I believe every word of it dear, yes. And she says I feel quite concerned. You know, that's so real to her as my preaching is to me, or don't you know that? So that's what makes us tolerant with them. They (babies) aren't living where we live. That child hasn't any idea what I'm doing and I must remember that so that if I have to deal with that young one I have to get on the level with them so I'll understand what is going on. Sure. Child training! Old bachelor! But I know a thing or two. You know a lot of difficulty is because people forget the child is in another realm quite different from ours. He hasn't any background of experience; he has not lived. We have lived so we got quite a background to draw upon, he hasn't, he's just making life. He doesn't know that and so everything is very real to him because he's too localized. How many of you know the ego in there is centered right here and his little periphery of life is very limited, and that's where he lives. He hasn't any idea about this church and all this business, he's just living in what he likes and what he doesn't like.

"I'm hungry, waaa."

"Now I'm sleepy, whoo," and so on.

How many get it or don't you? Now we have to learn that. If I dared to say it, I meet a lot of God's babies and children just the same. That's true. I have to put myself way back and say, "I appreciate what you're feeling," and help them. You have to adapt yourself to it.

That's why I don't know how old I am. At times I feel as if I've lived a thousand years; I really do. But in the age - I am getting old - I told them up at the church the other day how old I am. Now you know, (some in the congregation were in the other service) some of them do. I feel just as good now as I did fifty or sixty or seventy or..., I was going to say eighty! I'm not quite, I'm seventy-four, be seventy-five next birthday and here I am, I feel like..., I can out-hike you! I

could! It's wonderful, God keeps me in perfect health and strength all the time; I'm never sick.

"Well", I said, "maybe I got stuck, will I ever get out of the world!" (they all laugh)

If it's going to be like that, why I hope the Lord won't forget to take me because -

"Why who is that down there?" I say, "I'm coming Lord, I'm a hundred and eight, now take me please."

But it is really remarkable how He takes care of us. I praise Him for it because it isn't in me, it's just the Lord. Well we live together and we have such a good time. Oh, I live alone, I'm a bachelor and I live alone, have a lovely little home the Lords' given me; just beautiful, and of course I have company. I have one sister, she's way down in Texas, but she only comes once in a while. But we have such a wonderful time living together; I talk to Him and He talks to me. We plan things together. He always tells me what's going on. He says:

"Now it's going to be this way, now you must trust Me and we'll get through it."

And when a problem comes up I just say:

"Lord, I can't handle that at all, we'll work it out together."

Now He says to Peter, "Let's go out in this boat." He knows He's going to have a nice miracle, but this poor Peter doesn't know that. He doesn't know that but the Lord does. But He's going to get the atmosphere for it; get ready for it.

He has an atmosphere for a miracle for something which is impossible. You know that you've tried and tried and tried and there's no answer to it, well that's when the miracle comes in. A miracle always operates in the realm of the impossible. After you've tried everything and it's all done, how many know that's when the miracles come to pass? **Miracles come to pass in the realm of the impossible.**

And so Peter tells the Lord that too. Imagine it! And so the Lord says:

"Launch out into the deep and let down your nets for a draft."

And Simon answering said:

"Thank You Lord, at Thy word we will let them down."

Is that what he said? No, no, he couldn't say that yet. This is poor Peter now with his natural, local idea of things...

Simon answering said, "Master, we've toiled all night, and have taken nothing.

Talking to me about fishing! Letting down nets! I'm a fisherman, Lord! Been in the business all this time, and I fished all night! Know all the shoals and I haven't caught a thing! And You're telling me to go out and let down the nets!"

You know, that's argument in the face of Revelation, isn't it? Yes, that's argument right in the face of Revelation. This is Revelation talking to him:

"Launch out, let down your net."

"I know all about fishing; I fished and I didn't get anything."

"I've been prayed for seventeen times and haven't got my healing yet and I trusted the Lord and..."

They rattle on, how many know they do? They rattle on - chomp, chomp, chomp; you know all that.

And the poor Lord says, "Are you finished yet?"

"No." And he has to continue a little bit more.

Well let me tell you something. That never gets you anywhere. It's a kind of a release to your emotions and makes this ego, self-thing in here, feel better to think: Now I'm perfectly justified. Well it won't get you anywhere. But there's a law here that makes it: In the realm of the Spirit there's a law that compels that. I use it for one of my illustrations of that law.

In the realm of the Spirit we have these laws. There's one law and I have four scriptures from the Old and from the New Testament of real literal illustrations showing exactly that thing, and this is one of them. This is the flesh that always has to have its first fling, you see, before it can receive the revelation and walk under the power of it. It has to have its natural say:

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

Do you get that? That was Paul's philosophy of it and it's a law: That was not spiritual first... NO, it's always flesh first. But after the flesh has exhausted itself and it has its fling it has to come back and say:

"Well, I had a very good time with it, but Lord, what will I do?"

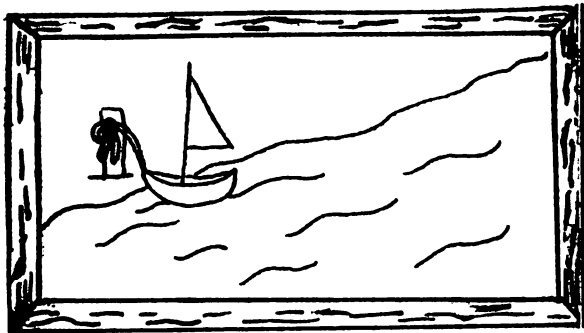
He says, "Do what I told you first and you'll get it."

And so here we find that thing. I could go back into the Old Testament with these illustrations out of the Word, not out of an almanac, but out of the Word of God, because it's a principle there; it's a principle involved in spiritual living.

So He says, "Launch out into the deep."

Well some people say, "How deep do you have to go out?"

I have people come to me for that too: How deep? Well now I'll tell you a little bit about that. If I had a blackboard I could show you here.



Supposing over here we have the shore. Now we have a little horizontal line out here. That's the water level out there; that's the water level out there.

Now from the shore here, the beach that you're walking upon, how many know that as you walk out it lowers, doesn't it, until you get way way on out? Well, how deep do you want to go? Well, the depths that you want to go is determined by how far you separate from the land. Isn't that so? How many get that point? Do you

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get it? How many get the point?

Well here you are with your boat tied up by the land.

"Well how deep?"

"Well," I said, "your deep depends upon how far you're separated now."

There has to be a separation. He says:

"Launch out!" - not launch in - "Launch out!"

Well then, if you launch out, how many see you're leaving? You're leaving. Well, if you're willing to launch out, ohhh quite a ways, how many of you know you'll have quite a depth? But if you want to launch out a little farther, how many know you can get a deeper depth? Well the whole depth depends upon your idea of separation, that's all. That's right. The shore, you see, is the legitimate life that you have. They're your friends, you know, the folks that have heard the message too. All those people there have heard the message, but here are three that got in the boat. It's wonderful when you get in one of those boats and He pushes out with you. A lot of folks never get in the boat, they just stay:

"Wasn't it wonderful? Oh glory to God!"

"Well you're on the shore dear!"

"Ohhh, Hallelujah!"

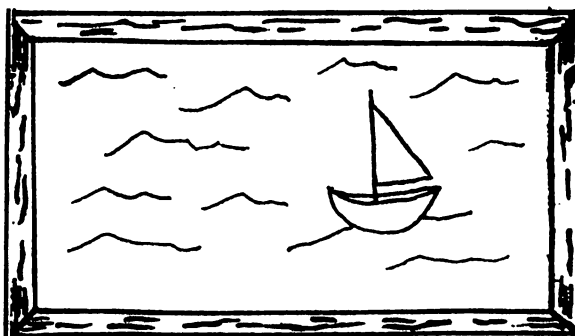
"You aren't even **in** the boat!"

Don't you get it or don't you? You got to get in that boat. That means a terrific separation from all the friends and people and everything else, all the things that you've known and He says, "Get in this, take the boat..."

So here they are: Peter, James and John and Jesus in this boat teetering along.

He says,

"Launch out  
into  
the deep -  
go out!"



Well he (Peter) has to answer back:

"Well, we have fished, we fished and everything..., and there are no fish, you know. And we tried it all night and..."

"Oh", He says, "now listen, I didn't ask anything about your reactions and all that, I didn't ask you that. I just asked you one thing. If you only knew it Peter, I'm going to give you a miracle, but I'm not going to tell you about it. And this is the way you would treat Me just before the miracle!"

"Well, I've tried!"

"I know you have."

"I've fished!"

"I know, but I got more fish than you ever heard of in about ten minutes. Now

behave yourself!"

"Well, I've prayed before and I'm not going to pray any more. I'm through, I've

tried all the promises in the promise box and in the Bible and everything else;

listened to all the messages and I don't know where God is. I used to know Him,

I thought I had a blessing, but I must have lost the anointing."

Is that what they call it, or something when folks get queer? Well wait a minute,

you're within ten minutes of the miracle. That's right, they're just about ten

minutes away from a miracle, sassing the Lord like that!

Of course people don't do it ugly with the Lord, they always say:

"Precious Lord, You know Lord, I really have tried. You know Lord,

L O R D!"

You know how they do it, 'You know precious Lord', and they stick in a 'hallelujah'

once in a while; it kind of lifts the burden.

"And we believe Lord, but I think you could have made it easier if you'd really

tried. But you didn't try Lord, but never mind Lord, I'm very brave - boohoo -

very brave to accept this discipline."

And then you pray the thing off. You can't fool the Lord, that's just a smoke screen

you're putting up. The Lord looks down through the smoke screen and says:

"Aren't you tired yet dear?"

"No, Lord, you know... Oh this is terrible Lord, you got me in this mess. I

heard your message, it was wonderful, everybody got blessed in that meeting, but

Lord?!"

"Well", He says, "I got you in a boat."

"I know it."

"Stay in the boat. I'm in the boat!"

"Are you Lord?"

"Yes, I'm in the boat. I'm going to give you a miracle in about ten minutes

if you'd only behave yourself. But I can't get in and behave for you. You got

to do your own behaving. Now go out into the deep."

"How deep Lord?"

"You can go just as deep as you want to."

The 'want to' in us - 'how far?' - 'how deep?' - that will depend upon so much.

I have three things here to open up concerning the depths, but I haven't time

with it tonight. I can't do it. (The Pastor says, "Go ahead.")

Oh it's too long, but then they say Follette talks so long.

(Someone says, "Well your reputation stands.")

Oh it's ruined and blasted forever! But I put two or three little things here about this deep. One of them is this first, that your first deep will depend upon how far out you have separated from the shore. If you push out a little farther it will be a little deeper. **You determine that all the time** - that's a fixed situation. The water's the same; the land's the same; everything's the same - that is a fixed thing - it is how we treat the thing; how we react to it; how we handle it.

I remember taking a cruise, (this happened a number of times,) when I would travel abroad, I would generally take a steamer and when I'm tied up by the dock, you know these big steamers, and we recognize all of our friends there and we wave back and forth and throw these papers, you know, back and forth and see how long we can keep the string of the paper on. It's quite interesting, and by and by the old ship begins to go and for quite a little while we can detect our friends, you know. By that I mean personalities are outstanding. Do you get what I mean? You can detect them on the shore and you keep waving and it's pretty hard when you almost lose the distinction of some of them. Do you know why? They are all fading into a mass I call 'humanity'. And when God showed me that, He said:

"All is flowers of the field and all; it is all grass. **All flesh is grass!**"

So by and by you can't tell a violet from a stalk of grass or anything else, it's just grass. Well if you live long enough God will bring you to that too. No matter how interesting, dominating personalities may be, useful and all; God brings you to a place where they're all leveled. They're leveled out and you see all as flesh.

Now I won't open that but how many can see a point in there? Everything in the shore begins to fade because you're losing consciousness of **that** because He has something out here in the deep - now don't be afraid.

Now the second one about it that I would like to open is: How great is the consciousness of our need? How great is the consciousness of our need? **That** will determine how far I am willing to separate. If I'm conscious of a terrific ache and need and void in life and it grinds me down and down and down and down, do you know I'm willing to pay quite a price of separation to have that thing answered? Yes we are - that's the next thing. How is your sense of the need in life? Is it deep enough and urgent enough? And I call it 'gnawing', did you ever have that sense of 'gnawing' in your inner being fairly for.. needing a release and a deeper, deeper, deeper, consciousness of God to come in? Well if that is deep enough, it will take you out where that can be satisfied, and there's a certain depth out there where that will be answered, but it cannot be answered here. So, how conscious are

you of the need that is driving you? Every need can be satisfied, but they won't all be satisfied on the shore; they won't, they can't be. But God has sufficiency for every need.

Why look at the people who don't even know they have a need! That's awful! I get a reaction from that very often, teaching and preaching. Preaching, (as I said tonight, coming down in the car) preaching never bothers me. I can talk two, three hours and it never bothers me at all. If the Lord's with me at all I have a refreshing because I feel the Spirit is being released and away we go. But, to be conscious of certain attitudes of people, that's what kills me dead! To speak to people, and conscious all the time they don't know their need, that's horrible! You see, it's one thing to not know you have a need, and then not know that you don't know that you have the need; then you're doubled up double you see.

You see what I mean? Then you get doubled on it. They don't know and then they don't know that they don't know. Well then, what under heavens are you going to do with them? They don't know, but they don't know that they don't know so how can you help them? That's awful; that's the thing that bothers me:

"They don't know, Lord, and they don't even know they don't know."

So where can you start in on them? That's where you get caught. So here it is: How deep is the need? How conscious you are of it.

Now the third one is: How much apprehension have we in spirit; apprehension in the spirit of these things? Everyone of us have certain spiritual capacities. They're with us, they belong to us in our new constitution; they belong with us. Well now, God will not hold all of us responsible in the same degree. If one has spiritual capacity and receptivity, we'll say seventy percent, God will never judge him and say, "Why didn't you have eighty percent or ninety percent?" He won't. He says He will give to each man severally according to his ability. Well then that's very sensible. He would be a strange God to come down and say:

"Why didn't you have blue eyes?"

Well I would just say, "'Cause I had brown ones."

That would be the only answer. I'm not accountable for that. He says He gives according to their ability. Alright. Then whatever my ability is, He doesn't condemn that. He says:

"Give Me your ability; give Me your capacity; give Me what you have for reception and I can fill that. I can fill that, I can do that. Give what you have, offer that to Me and I will take it."

But some people are so silly. If they can't have a million they don't want any. I often think of that little boy who had the two fish and five little 'japaties' we call them in the old country - little loaves they are, little 'japaties' - he had five of them and two fish to feed a multitude. Well now if He had been wanting to rationalize about it and reason, He might have said:

"Two fish, two fish, five little 'japaties', well I'll never in the world feed a multitude! I've got common sense! I can see there are four - five thousand people."

He might have done that, but listen, Jesus never asked him to rationalize or reason about anything about it at all. All the Lord Jesus wanted was to get His hands on the 'japaties' and the fish, that's all He wanted. He doesn't care about that young one's fish or the disciples reasoning either: "We have nothing to give" - that's not the point. "We have nothing to..."

"That's My business; I'm going to feed them! Will you please let Me alone, I would like to feed them."

But you hinder all the time counting your fish, counting your bread and telling the Lord how poor you are and, "I haven't anything".

"Will you please stop it; I'm not interested in that; I know who you are, more about you than you'll ever know in the world. I know all about that. All I want you to do is please hand Me the fish and the little loaves. That's all I want."

Why? The miracle is in the Christ; the power is in Him; that's all He wants.

He says, "Give it to Me, give it to Me."

And when he does, why He breaks it; breaks it. But you see, we count our limitations too much, we shouldn't do that.

I want to get to these fish now and then we'll go home. We surely ought to have the net full of fish before we go, have something really encouraging about it.

You say, "You're so discouraging, Brother Follette."

"No, I'm not, I'm telling you the truth."

Then how deep? We go:

Deep into His Word - that means the power of revelation.

Deep into His will - that's the surrendered life.

(Now this is where I want three hours!)

Deep into the Holy Spirit - in His powers and possibilities.

How many see a nice message all in there? But I can't go into that tonight. I shouldn't, it's too long.

Now, I got two, three other little things to tell you. Oh, this is a little interesting thing. After he gets his senses, Simon answering said:

"Master, we've fished all night and caught nothing..." so and so.

The biggest word in the story is, 'nevertheless'. So finally he comes to a place where he says:

"Well, You've told us to do this fishing and You know I know all about fishing. I've fished all night and didn't get any, but then, of course I'll do as You tell me, but if I don't get the fish it'll be Your fault."

"Well you told me to go..."



I know people do that too.

"I'll be obedient Lord, but if the thing is a flop it's Your fault, You told me to do it."

Well the Lord can stand a flop once in a while if He wants to, if He could teach us something. That's the way people are. Oh, don't think this just happened back in Palestine, my goodness, it happens in New York even! So, 'nevertheless', you see that's the pivot.

So it's good when he dares to leave his place of reasoning, insulting the Lord right in the face of a revelation. For him to stand up and talk at it, don't talk to God that way, that's bad. Well it's ill bred anyway and common manners, let alone dealing with God! That's bad enough in flesh, but people do that. But he says: "Nevertheless, at Thy Word - it's Your bidding now - You told me, this is Your Word, I'll let down the net."

"And when he had done this, he enclosed a great multitude of fishes and their net brake."

Now this net business, just a minute in there, because I think this is rather helpful. You see, they've got way out here in the water now, all their contacts are broken, all their friends and all this business 'of living' is back here on another level. They're completely in a new atmosphere - they're off on the water now. Now, He says: "Now let your net down."

Your net is the symbol of your livelihood - your net. They lived by fishing and the fishing became the symbol of their living, just the same as a blacksmith or wheel-maker will put a wheel out in front of the shop - that's the symbol of his work; it's the symbol, a net was the symbol of their livelihood. The net became the symbol of their living. So He says:

"Come out here in this deep place. Now you had quite a time fussing around when I said, 'push out'. Will you learn your lesson? Now I'm going to tell you something else. Now that we've pushed out; now I'm going to try you again. Now I've got you out here, do you dare to let your living go and trust Me in a boat here?"

"Now", He says, "I'm going to test you again. Now take your very living, throw it overboard, let it go down into the depths there - very place where you know so much - you know there's nothing. Do you dare to throw your living over in a place where you think you know there's nothing?"

That's quite a test!

"Well, you told Me there was nothing here, you'd fished all night and there wasn't anything there. But would you dare to, at My Word, dare to expose yourself to that?"

How many see it's a pretty severe test? Well now, He has a right to do that, when He couldn't do that when He was talking to them upon the shore; He couldn't do that.

It's gone through a series and a series and a series. And every time the soul is pressed through a certain episode, I call them 'a crisis' - life is just a series of crisis, that's all life is, just a series of crisis - He builds us up and subjects us to another test and we go through them and say:

"Thank the Lord, how wonderful."

But don't shout too hard there's one right there.

"Ohhh, I got in that one!"

I used to say to the students when I was teaching: Never let the splendor and the glory of your present victory blind your eyes to the battle that's just down the road. Some do, you know. They get so exalted and so overcome and so ever marvelous and so ohhh in the spirit, you know, that they forget there is any possibility of anything past that. And when the Lord lifts the glory off of them (break in tape) ... that's the way you do it, and you grow. You take on strength through everyone of them; you take strength; you take strength.

You got strength getting into the boat.

You took strength pushing it out.

Now you'll get strength letting down your nets.

"Keep on that and I'll work with you." Now He says, "Let your nets down."

Well that's pretty difficult. You see, you can't see. If you looked over that boat you wouldn't see any fish. You can't see, all you have is - He said to 'let the net go down'.

"Why I can't see any fish!"

"While we look not at the things seen."

And if you try to, you can't see one - not even try to look at the things seen, it won't come that way, that's right. While we look not even at the things we can't see. No,

So he goes pushing along and the little boat goes bobbing around and I suppose Peter thought, "Well?"

You know different ways of letting your net down? Well some let their net go over, you know, and as it goes over, their little finger catches on one corner of the net. I've seen them do that. That's right, their finger catches on one end of the net and they say:

"Praise the Lord, all to Thee is yielded, I surrender all. Praise the Lord, there goes the rest of my life, my little net."

You can't do that with the Lord. I know a lot of people who never get into God because they've done it. You still retain some little hook somewhere.

You can't do that. He says:

"Let the whole thing go. Now if you dare to do that, the sooner you do it the quicker your miracle comes. But if you're going to fuss around with a little part of the net hanging on one finger, and I've got six months to work with you to get

that off of your finger, I can't get any miracle. And I've been working for weeks and months, and you got everything dedicated?"

"Oh yes, Lord, I remember when I surrendered that. Oh I see that old net go down and I've seen part of that net over there go..."

"Well", He says, "let the other part go too." "Oh, Lord!"

Then they go to the altar and weep and whine and cry and pray. And He puts the pressure on them - six months to eight months, sometimes a year to get the last part of the net off of their finger, and when He does... Do you know what I mean or don't you know? Well then He says:

"Now let it down, I have a miracle for you."

So, I like this verse: "And when they had this done..."

"Oh, what done?"

Well, this done! Been a long time getting it done, but now they got it done.

"They enclosed a great multitude of fishes and their net brake and they beckoned unto their partners..."

Now do you see, you get a victory, not only yours, how many see you get a victory that's for everyone? It's for their partners; it's for everyone of them. They're all going to benefit. It isn't: My little life, it's now better; saved, sanctified, baptized in the Spirit. Well that's good but you're getting nowhere. There's been no expenditure; there's been no testing; there's been no giving. That has to be all lost in the waters there - death! And out of that water, dark, death, you'll have a resurrection, and you'll get your fish. Up come the fish for your little life and mine? No! We'll have fish for a multitude of people. We'll have fish for our neighbors and friends and everybody under heavens that we touch, because they're not my fish and your fish. They are fish which God has, by His grace, given in that little net.

Let your nets down. Don't be afraid to let them down, the water's full of fish, full of them. And when you let your net down in real faith, the fish can't keep out of the net. They can't, they just go 'swish' like that and they get right in the net. But I say if you fish in unbelief, just because it's fishing, you can't get one in the net. That was what ailed him (Peter). Now He says:

"Fish in faith; fish in obedience; fish because I directed you; fish because you're obedient to what I'm telling you. Let them down."

And he had fish enough. And on the end of it He says:

"Be encouraged, you're a pretty good fisherman after all when I steady you around.

Now I'm going to make you a fisherman in this other realm - you're going to catch men." But He says, "Do you see how I had to work it here? I have to work the same thing with you over here."

Sure, He worked, fishing, fishing.

How many got anything tonight? Did you get anything to think about? Really, did you? (They raise their hands) Leave them up for a minute. Thank you. Really got something? Well I'm so pleased. I don't want to think I talk and talk and you don't get something. I want you to get something every night.

Tomorrow night we'll talk about something else, but I want you to get... I didn't finish this all, but never mind, you got enough to think about, and if you really dare to trust the Lord, really trust the Lord, you'll find Him working in your own heart.

Your field of motivation: Are you releasing the Lord or are you closing Him?

What is your capacity? Fish capacity or Word capacity? He'll give you either one.

Are you obedient when He says: Let down your net? Push out into the deep? How deep do you want to go? You can go just as deep as you want to. But you see, every time you go a little farther out the things here get dimmer and dimmer and dimmer. When you get out in the deep place, how many know you've lost contact with all this business? You see it and all but you've lost contact.

Prayer: Now precious Lord, take this broken bread tonight and bless it to our hearts that as we go walking along with Thee day by day, You'll make these things real and alive and precious to us, so that our hearts shall satisfy Thee and You'll find a new place in which to live; a new place in which God may be glorified; a place in which we can trust Thee for Thou art so wonderful, so wonderful, so wonderful. We praise Thee. In Jesus' Name. Amen.

And God bless you, you may go. God bless you.

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Asheville, N.C. 28813

THE WORD OF GOD AND THE POWER OF TRUTH

(The Rule of Three)

2-20-58 pm

by: J.W.Follette

..if I pull them all out and handle them, then, if I do, I go way overtime, hour, two hours. But personally it doesn't matter to me, the time, because in ministering I'm refreshed myself, if the Lord is at all with me. I have a reaction of life and strength moving in me that I feel more refreshed at the end of a service than I do at the beginning. So, people often say, "Aren't you tired of your service?"

"No," I say, "service never tires me."

I love to dispense the Word. Spirits tire me; spirits tire me; and I'm sensitive, and so that's the only thing that really disturbs me in any way. So I always try, by the grace of God, to be, you know, sort of opaque and dull and dumb so that I don't get too much of it. So I'm happy to minister to you. But as I've said so many times, this is the last place in the world I would ever choose of myself. I never would choose a ministry in the wide wide world. Isn't that strange? And yet the Lord blesses me all the time in it. But it's not my choice at all. I dread a meeting just like..., I'd rather go out and say:

"Lord, give me a good horse licking now and get done with it and excuse me from any more meetings for a while."

But you see, He won't! He doesn't want to. He wants me surrendered to His will, to become pliable and yielded and surrendered and do a thousand things, which by nature, I wouldn't choose; and that's good discipline for a Follette, see? And Follette needs a lot of discipline to get through. So He knows how to do that.

So the ministry, in one sense, I enjoy for this reason: God has been good to give me a certain amount of truth, not too much because we're so finite, and truth is infinite, and I have no idea that any of us could get the whole full range.

Now there's nobody has a corner on truth. No church, no sect of people, nobody has a corner on truth: "Now we have it and this is it!"

Well if anyone comes to me that way I say, "Sit down dear, you haven't much to offer me."

People like that, they're not safe. People who have found that they have arrived and their church holds the truth and the rest of them, we hope may sometime see what we have! Well that's so silly, that's silly. Nobody has a corner on truth;

it's too big;

it's universal;

it's too big;

we're finite.

All we can hope to do is to gather the fragments which He sees good to drop into our hearts when occasion really needs. And as we go along, moving with Him in this realm of the Spirit that I speak so much about - the realm of spiritual reality

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into which we have been birthed - a vast field of discovery in Christian living - as we go we need truth to interpret life, and we can't get very far unless we have the Word of God and truth to interpret our living. Many people live without any interpretation at all and that's why they never seem to get very far. But we have to have that.

So, as we go along I say: "Lord, more light, more light." Well then when He gives me more light, I find it adequate in my own experience, and I'm not so phenomenally different from anybody else, I think, we're all human; we all have the same general experiences in living. Well if I have found something in the Word of God that has become adequate to carry me through, or carry me over, or to bring a deliverance in me, or to enlarge my vision of Christ, then I say that isn't mine, that's for everybody. And so I go peddling this Word; peddling the truth to every place, everybody.

I minister in the Assemblies of God; I minister in a Baptist Church; the Methodist Church; the Episcopal Church; one time I got in the Catholic Church, and I go to the Quaker Church, I go to all of them because if I find they have at least a remote bit of truth which is fundamental, well then I fellowship with them. I can't fellowship always with some of the funny things, but I don't bother with that. I fellowship with them in the Spirit, in the power of Truth which I find has found a lodgement there and it also moves in my heart, and then I say:

"My good Brother".

"Well, I'm a Baptist!"

I say, "That doesn't matter to me, all those funny things, that doesn't matter, you're a Brother. You're a Brother with me, because fundamentally we have the same truth; the same Christ; the same Spirit; same precious blood, all of this is one."

So I go around the world, all over, and when I'm abroad I minister in so many different churches from here, because in the foreign fields where I minister sometimes, our missionaries have found that the need is so great that the need breaks down the little barriers and they become one.

In India, I remember a communion service which we had in which I think there were seven denominations! At least seven denominations were all represented in that service and we had a lovely time at the altar. And I thought - isn't this lovely, this is as it should be, this way, at the Lord's table, His children at the Lord's table, and I was so moved by it, I, I'll never forget it. And it was in an Episcopal Church with an Episcopal Rector, with his robe on, ministering the communion. Well did I get all scared because it was an Episcopal Church? Well no! What's the use of getting silly about stuff! Can't you worship in that Church too? Well you'll have to grow if you can't. You'll certainly have to grow; why shouldn't I? I understand the liturgical service so it didn't bother me any at all. I'm

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quite familiar with the Episcopal setup and it didn't bother me. And when they gave the call, you know, to come to the Lord's table, it was so refreshing to see the Methodists, Baptists, Presbyterians, Lutherans, Episcopians, all of them, all along..., we had a Salvation Army bunch in too, Assemblies of God, Holiness people, all of them. Well why not, aren't they the Lord's people? Is heaven going to be all segregated - that bunch is this, and that bunch? Well what a strange heaven! No, no, no, no. We have to be one in the Spirit.

And in the foreign field..., now I've just come back from Africa. A year ago now I was in Africa ministering. I was through Liberia, Sierra Leone and up over British Guinea, and while I was ministering in the larger cities, the Assemblies of God arranged a meeting; then they opened it and in came all the other missionaries from the other churches. Well that was wonderful! That was just glorious! I just enjoyed it feeding all of God's children. They get starved over there, you know they don't have very much and those missionaries say:

"Oh, let's have another meeting tomorrow night; tell it; break the bread again tomorrow night. Now when you go we won't probably have a visitor for months and months and months."

And there they are, pouring out. So it was just splendid, you know, to be able to share and break the bread with them.

So the ministry of the Word doesn't bother me. The Lord blesses me and then I forget about I didn't like to come because I feel His presence with me. Then I'm sorry, I say:

"Lord, I'm sorry I felt so dreadful, but I can't help that's the way I feel and I'm not going to lie about it; I just don't like public work. I don't like it. But then You get in here and then I go at it and there we go having a wonderful time 'til it's all over, and then I go back home again."

So people who 'itch' to preach, I wonder how they're constructed; I really do. I wonder how are they made that they should want that of all things in the world. But it's splendid and I've trained a lot of people for it. So we get along.

I greet you again tonight and I want to talk to you to help you.

"Oh," you say, "is that it?"

That's what I want to do. Did you get something last night? Alright. I want to always be sure that I haven't talked and they didn't quite get on to it. I want to leave little bits of truth here and there for you to work on. Now it's not too late to get a good start, and you pray that the Lord will help me to get the portions of truth that are on my heart, get it out of my system so that I don't go home feeling still burdened with it. I like to feel that the people have been doing this (drawing on him), you know, and then they draw it out and then after it's off my heart - oh, I feel so much better. Do you know what I feel always after a good message where people have been really helped and the anointing has

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been on? I feel in the spirit just like I do in the flesh when I had a good drink of cold water. Isn't that strange? In my natural if I'm thirsty and I get a good drink of cold water, it's so refreshing. Now that's my same reaction in my spirit if a meeting has become pliable so that it moves the hearts of the people and they get it.

"Oh," I say, "that's just like a drink of real fresh cold water." That is, to my spirit.

So we're strange, aren't we funny people anyway, 'fearfully and wonderfully made'. How many of us understand who we are and what it's much about? Not very much. I don't think much of it many of us know very much who we are to begin with, but that doesn't matter, the Lord knows who we are, and so He takes us along with Him.

Now tonight, in the little message that's on my heart, some of you have heard me speak... Oh, now wait a minute, I'll speak in a minute. I see this book, some have asked about my book. This is one they've gotten out this year, "Broken Bread". Now a number of years ago I wrote three small devotional books: "Broken Bread," "Old Corn," and "Fruit of the Land." They were smaller books with stiff paper coverings, but every time people kept writing in for more of them and more and they always wanted the three. So at last it seemed a feasible, right thing to do is to collect the three and add with it a few more messages and a poem or two that's not in my book of verse. I published another book, I'm a poet on one side, you see. And so I've written one whole book. I like to keep in that field by itself - that's quite another field. I feel an entirely different spirit, although it's God's Spirit, it's another phase of God's Spirit in that form of expression. So I put some in here.

This is called, "Broken Bread," and you can get it (now from Follette Books) so I think it will be helpful to you because the people who have read it before get this reaction: They read it and they're blessed and maybe they don't pick that article up again. I advise you not to sit down and read it through, it's not a novel; it's not fiction, they're messages, and you may not be quite needy enough to take one of the messages. Always trust the Lord to give you the message which you need and He will give it to you and you are refreshed and blessed. And maybe another time you will pick it up and another message will refresh you. Well then, maybe a year to two years go by and you pick it up and it's just like it's different to you; it's different. I get that reaction from dozens of people.

Well, I'm always glad, do you know why? That's a little sign of maturity. If you are able to read, even in the Word of God, and have a certain reaction of blessing and deliverance and joy and then by and by go back and read it again and have it minister to you; that's always hopeful. But people who reduce the Word of God to a stereotype set of reactions to it, you won't get too far. It should be perennial, always refreshing, always new. Now why I'm glad that you get, find something



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new and fresh in the reading of those articles is because you have built up a little bit more of experience for its reception.

Now I said last night: All the revelation we'll ever have in the Word of God, the revelation of Jesus Christ which should run parallel with the Word of God, 'the opening'. I call it, 'finding the treasures in the Christ'. All of that will come as a progressive revelation. It is not acquired in a moment. You can get salvation in a moment and many experiences, but the opening of the truth, the revelation of it is purely a progressive matter. Now that is due to this fact: We have to be continually conditioned for its reception.

I said it last night and some don't seem to get it yet. I know by the way they come to me for help. I said: "Now listen, you haven't discovered that, that's a little law; it's a little law in the realm of our living." What is it? That truth is not to be attained in a moment - it's progressive. You may receive Jesus Christ, but you can't exhaust Him the first night you receive Him in your heart as a Saviour. Not at all. Why that would be ridiculous!

Here we are, some of us have been working in this field for many, many, many, years and still there are always fresh avenues in there; fresh lovely openings in this wonderful Christ; fresh lovely discoveries in Him. Well now that's the way it should be. Then we shall remember this: We have to be conditioned inside all the time.

God working in us;  
the Holy Spirit working in us;  
digging us out,  
conforming us,  
reducing us,  
encouraging us,  
building us in faith,  
strengthening us,  
doing all this work IN us.

Now that's conditioning so that by and by we come back again to that lovely Word of God, truth that we've heard ten years ago, all of a sudden it blossoms right out to us like that and blooms out, we say:

"Oh, I know what Follette was talking about five years ago".

It'll be that way because you can't obtain the full power of truth in a moment. It is all purely a progressive unfolding and our hearts must be continually conditioned for its reception. So don't be afraid of the conditioning. It's a little disturbing sometimes, and as I often say when He is conditioning our hearts, we don't always hear the joy bells clanging, and I've told you why, just... you know how the joy bells, lalalala (he sings this)... Well I've said so many times

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that by and by He pulls the clapper right out of one of those bells, and then you see, if you aren't careful, you'll pray and hunt and try and dig and fast and do everything under heavens to put a clapper back in. Well now if He isn't going to put the clapper back in that bell, you just say, "Thank You Lord, I don't hear any joy bells".

He says, "You've been listening to them so long I couldn't talk to you. All the while they were 'clappering' in your ears, how could I speak to you?"

And so He says, "I've just pulled the clapper out of it for a little while so that you won't just be hearing joy bells; I want to say something once in a while too."

Joy bells, you know - yes. So don't be disturbed, just say, "Well, that clapper's gone!" And then wait, wait, and then by and by you'll find He wants to talk to us.

That's something different from just a one emotional reaction, He has many of them and He will speak to us. He may want to condition us for something that's coming and as He conditions the heart, by and by when the experience is before us we're able to move into it, and we're not frightened, we say, "Thank You Lord," and we grow. That's growing in grace, growing in grace.

Now in teaching, (I'm not an evangelist, as I say, however I get a fish once in a while. The Lord gives me a fish, and somebody gets baptized in the Spirit, but that's not my field ) He has given me a ministry in opening the Word to the saints. My burden is for the Body of Christ. I have an inner burden for the Body of Christ that it may come into its life and maturity and understanding and the preparing of it for the Lord when He wants to come; then He will have something to take. Not just grain growing, but some grain which has come to its maturity; has found its significance. Why? Why? What is it all about? I want to help people with that. Now in order to do it a teacher has the same privilege of course as the Lord did as a Teacher. He said, "I have come to give you life." That was His first thought of His visitation. I wish we could keep that in mind and get it away from so many other things which He has come to bring us. But you get your idea on the details included in the question of life - He said LIFE!

Now there are many phases of that life expression. Don't get parked on one of them. Retain in it the word that He said:

"I have come that ye might have 'life', and that more abundantly."

Now you see He had to say 'life', because that was the item which was sacrificed through sin and disobedience. Through sin and disobedience it was life which was sacrificed.

"In the day thou eatest thereof thou shalt surely die."

So life was sacrificed for their self-will. Now when He comes back He has to restore the life.

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"Well," people say, "I thought He came to save me out of hell."

"Yes, that's alright too, (I don't mean hell's alright), but I mean it's alright that He comes to save you."

How many get that? He has come to save you, but that isn't what He said. He didn't say that, that's included - He said LIFE!

"I've come to bring you life, bring you life."

Now keep that in mind. But you see, it's so difficult for people to stay true to what the Lord is talking about. They always side off on some issue, which is good, now don't get disturbed, it is good; sometimes it is quite scriptural but it is out of proportion or out of place. And when the thing is out of proportion and out of place it can't function in the way that it should; it's all the while frustrated; it doesn't come through to the thing He wants. He said:

"I have come to give you, bring you life, and that more abundantly."

Now in this visitation, and the impact of life and light, will be of course our salvation, and the dying on the cross for the redemption - all of that, but He starts with the thing that was lost in the beginning:

"Life was sacrificed, and I will bring it back".

Therefore He always presented His teaching and His truth from those angles.

Now I don't want to disturb anyone and I hope any evangelist that's here tonight will bear with me. I'm not critical of you at all, I think we should have all the evangelists we can get to get the new material in the Body.

I'm working from this premise: That I'm working with people who are already saved and filled with the Holy Spirit and sanctified and glorified and got all the gifts! - mercy to me! build them up real tight - now I can take them somewhere. But I can't until you get through fussing with them. Get them all done, ready, and then I'll take them on into the thing that I'm after.

So I have great respect for our evangelists as they minister in the field. There's only one little difficulty that I am disturbed about and that's this: Now a great proportion of them, I don't know any that I have not noticed this - that in the majority of them - when they bring their messages and in the presentation of the Christ, when they come with this glorious Gospel Message, almost always their message is, and interpretation that they give of the Gospel and the truth, vibrates between two points: It's either heaven or hell. How many of you know that? Now come on, own up!

Now that is the evangelist's reduction of a bit of truth out of proportion. Almost always their message is: Which are you choosing tonight, heaven or hell? If you don't have heaven you go to hell, and if you want to escape hell, Christ is the escape mechanism, get on and He'll take you into the glory! How many get that one or don't you get that? Yes, that's right. We have heaven and hell in the Bible, but Jesus never allowed any of His teaching, as He poured it out in

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parable and in teaching form, to fall into that traditional pattern - that is purely a traditional pattern and I'm death on traditional things; especially a tradition that upsets the thing, then I'm death on them.

Now watch Jesus, He never preached a sermon concerning heaven and hell, making them issues; He never did! He referred to them as a thing of which He supposed we were all familiar. But He never preaches a sermon in which the truth lodges between heaven and hell. Do you know what He does do? He continually talks about life and death! Life and death! And Life and Death! And Life and Death, and Life and Death! If you don't believe me get your Bible out tomorrow, find how many times you'll find the word heaven and hell used where He's talking and where He uses life and death.

Now how many can see there's a poor traditional pattern that people fall into and divert it from the real truth? He's concerned with Life and Death; Life and Death. "I've come to give you Life." Not, I've come to get you out of hell! "I've come to give you Life. I've come to give you Life."

And everyone in this room know, I am sure, that if you become a partaker of that life and in touch with Him, the question of hell is quite settled with you; quite settled; that's quite out of the picture; you aren't worried about hell at all because you got onto the line that He's working from.

Now watch Paul, you watch Paul and go through his Epistles with just this in mind, just this one thing. Read the Epistles all the time, of course, but I read them all the time, but I'm always reading from another angle. I like to read from different angles. Sometimes I'm reading all the way through to just get one thought going. I want to trace it down, like you know, when you get a little line on something it goes behind a stump, you say:

"Alright, you wait, you'll come out from behind that stump, and work over here, and he jumps over behind a tree."

Well that's like a lot of these things are, you have to hunt them out, you know. They don't jump out and say: "Here I am". No, they don't do that at all. You just have to hunt for them and you work for them and the first thing you know, one has jumped right out of the Epistles clean back in the Old Testament hiding away in the Psalms. Do you know what I mean? And there's that truth, there it is way back in the Psalms looking out, "Yohoo, hoohoo".

I say, "Yeah, I got you. Why you're a brother of the one I got over in the Epistles, aren't you?"

He says: "We're all in one family."

Unhuh, course they are. Well you have to hunt like that.

So here, with the truth Jesus teaches continually, but you'll never find Him teaching heaven and hell as His main issues; and with Paul exactly the same.

Now look at Paul, watch him, count just for fun, oh not for fun - for the edifi-

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cation of your soul, illumination of your heart - take those Epistles, read them and just keep tally how many times he makes reference to life and death, and then over on this one, how many times he's talking about hell and heaven. Do you know what you'll find? Why the ones on life and death are so preponderous in their weight over against the others that you'll hardly think he ever talked about it. I've got some chapters where he'll talk about death and life, and death and life, I think eight and nine and ten times in a chapter! Well if He's doing that, who are we to set up another little program and say truth vibrates between this: are you choosing heaven tonight, or choosing hell? You'll never get a sinner get up and say, "I'm choosing hell". No, they all sit still and look at you, like that. Well what are you laughing at? I don't know what's the matter with you. Are you laughing at yourselves or what? Am I doing something queer, something the matter with me? No, but you know that's truth; so that's a traditional pattern.

Now tonight, I want to work from the premise of a teacher and help you perhaps overcome another little, bad, naughty, wicked, ummuh kind of tradition that is bothering a lot of people, and I don't like it, so I'm going to try to help you.

Now I warn you, I just kind of warn you, don't get all 'squeege' at me, will you?

"Well," you say, "my grandmother always...?"

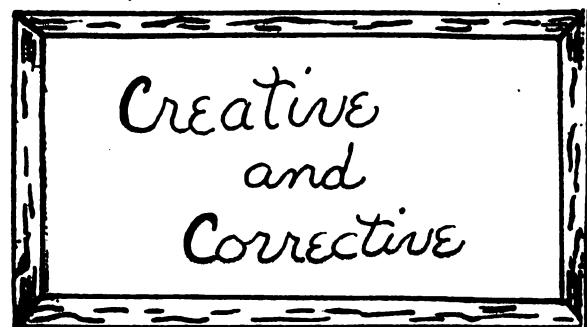
"I'm not talking about your grandmother."

"My pastor...?"

I don't care about that, I'm caring about what the Bible says, not what about a pastor said or the evangelist said or your grandmother taught or your Sunday School teacher. How many of you know all of them haven't all the wisdom either? No, I haven't either, but I've found a few things.

Now in the teaching of Christ, as I've said it once before, (I'll perhaps use this blackboard for something else), but if I point, we would say here, here's the 'C', here's the 'C'. Now when Christ was teaching and preaching, bringing the message of life, it's a great impact of truth, that's really what it is, this impact of truth that He brought is Spirit and life. Well that's the thing that He brought.

Well in the way He brought it,  
He worked under two 'C's'.



Either you will find Him in a 'creative mood' because the revelation of truth that He was bringing was so revolutionary, so very revolutionary that it became creative in its impact. Do you get me? How many get me now? How many can see, with His teaching over against the old, dry, dead Judaism how very revolutionary it was? Why He was a radical! Don't you know He was a radical? Well you'd better know it, He wanted to be. He was a radical over against the tradition, mean, measley, little narrow tradition that the Jews had reduced this lovely truth to. And they had reduced it and reduced it, and when He came, He had to do first of all quite a revolutionary work in their thinking; in their disposition; in the way that they looked, and the way the Word was. So much of the work you'll see was creative because it was along a new line. He opened up new avenues of thought to them; new avenues for their little philosophic patterns; patterns which we are using yet today and never can exhaust them, because they are heavenly in their origin, marvelous in their scope, and we'll never get past it. Now that was His creative work.

Occasionally He would come as He was ministering, and detect while He was ministering, because He had a thing called His 'perceiver' - do you remember His perceiver? I don't know, it was some part of His being called a 'perceiver', that He would get by someone He would perceive something - it wasn't that He just looked. He had all of His five senses, but He had something more, and some of us have a little bit of it too; once in a while He puts it on us and we perceive something too. Not something I look at, but something I'm very conscious of and in my spirit would detect the thing like that - it's a 'perceiver'. And He had a power of perception, perceiving; He could perceive a thing. Then people had to come to talk to Him and He said:

"I know it already dear".

"Well ...?"

"I know, don't bother to tell Me, I know all about it. You need so and so, now I'll help you."

Well of course! Why how could He do that? His perceptor; His perceiving power; that perception, it discerned the situation.

Well now when He's teaching sometimes or preaching, He would be all of a sudden very conscious, through what? perceiving their ideas, their notions, their way, their thoughts, what they were trying to do - I mean, what was behind that lovely screen of 'Precious Jesus, lovely Lord'. Well He looks right past that. How many know all the funny screens that people have?

"Hallelujah, Lord, huhu whooo!"

He says, "Yeah, let me see inside."

How many of you know you can't put anything over on Him? How many know you can't get away with anything either? Aren't you glad? Oh, I am too. My, I'm glad.

Well, He'll be talking to people and all of a sudden He will detect that they are thinking along a certain line; He detects that. And He will turn right around and correct the notion that they're holding, an idea that they're holding.

He says: "Now wait a minute. You have a certain idea, I want to help you with it. It's a good idea but it's all out of proportion. It's a splendid idea and it belongs to your economy and your way of living, but you've got it all out of focus; now let me help you."

And the first thing you know He is doing what? a corrective bit of ministry. So I always say Jesus taught under two 'C's': Either it was creating something fresh and inviting, intriguing, or it was correction of a condition already existing; probably something that belonged in their very makeup, but out of order, out of order; it wasn't functioning where it should. And He doesn't condemn it, He corrects it. He doesn't condemn it, He says: "Now I'm not condemning this; I want to correct it." And He corrects it.

Now if we don't know that, and don't know the Word and haven't something of the love of God in our hearts, most of the people try to do what? They try to condemn the thing and put it out of the way.

"That ought not to be!"

"Well now wait," I say.

"No, it's all dead wrong!"

"Now wait just a minute."

"Well it's all wrong, I..."

"No, now wait just a minute; let's look at the thing - well the thing in itself isn't wrong at all, it's the way it's used. Well then, don't go throw that out the window. Get that and then have it corrected; cleansed out perhaps, adjusted properly, and it'll begin to function for you; it's wonderful!"

So He will teach that way. Now He had the right to bring a certain amount of correction in His ministry which is good, and sometimes we have to do a little correction, not because the thing is willfully wicked, but because there is ignorance back of it, or a tradition which has never been lifted from the minds and the thoughts of people. Everyone of us, I think, in this room could give a testimony tonight of certain little traditional patterns and thoughts and ideas that we had, say, years ago, that as we've gone with God, how many of you have seen God lift them off? Put up your hands. Well amen, that's a good testimony. Well what was it? The Lord was patient and gracious with us to let us see that the thing wasn't a wicked evil thing but it was something that was not what either He was doing or desired or even had anything to do with. It might have been something all out of order, but this is the subtle thing about it. (original message resumes on pg. 16)

About this matter of faith where the Lord suggests or leads us and gets us involved in this difficulty, now don't be afraid, it's alright, but He only does

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it because it's according to rule and law.

Now for instance, this question of faith - "faith is the substance" - faith is the thing that's standing under while I'm bringing the thing to pass. Faith isn't that thing, it's the thing that stands under it, bringing it to it's fruition - that's your faith. How many can see that? How many can see a principle, underlying principle? Alright.

Now another one that He's talking about along this line was (I can't go into it because it's too long, it's too heavy) was where Lazarus was raised from the dead and Jesus was dealing with Mary and Martha. Do you remember that one - Mary and Martha?

Now Jesus absences Himself, He's not in the picture. He's not supposed to be, He's supposed to be way off up here in the hills. Well that's a tragic time to have Lazarus die, isn't it? Couldn't he have died when Jesus was right there and make him well? "Oh, if Jesus had only known!" Well Jesus knows too many things, Dear. No, Jesus is absent, it's supposed to be this way. But while He's absent Lazarus dies. Well what is their natural reaction? Well they go and tell Him. And we'll come into His conversations later because all conversations are dynamic; they're not just made up, but they're dynamic. Every word that is given has it's dynamic value. And so they speak to Jesus and do you remember what His first word was? "This is not unto death but unto the glory of God." The very first word He said; the very first word Jesus said when they came to Him and said, "Your friend Lazarus is dead." He didn't say, "Oh how terrible, if I'd only been there and they'd had faith I could have raised..." Oh, no no no no. What was His first words? A positive reaction, and He put it in it's right category. He said, "This is not unto death but to the glory of God." God would be glorified in this. Well it's good that He can see that. Do you think they could see it? Well no, it was terrible! He was dead and in a tomb and a stone right over the tomb too, on top of it. And Him to say this is not unto death but to the glory of God.

Well now, that was His first little salutation. How many can see -

something positive in it;

something of faith;

something of victory?

So He comes down from the country and they meet Him. Who was the first one to go out of the two, Mary or Martha? (They answer, Martha) Of course, she is the activated one. You leave Martha alone, she has her place; she has her place. Don't condemn her. They've always classified her wrong. They say that Mary is the one who chooses spiritual things; Martha is the worker. Oh, don't be so sure. Mary and Martha are both living in you, Dear.

(Someone says, This time Martha brought Mary to see Him.) Yes, she did.



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So Martha is the agitated one and she's not ashamed of it. She comes out and she said, "If You'd only been here this thing could never have happened You see." And then she goes and gets Mary and brings her and what is it that Jesus says? Here He comes and they are now at the tomb, He said, "Didn't I tell you that if you would believe you would see the glory of God?"

How many of you see something? "Did I not say unto you", that is, "Did not I tell you, did I not say unto you that if you would believe you would see the glory of God?" How many see a little pattern? Just as real to me as one, two, three.

1. "Said I not unto thee..."
2. "that if thou wouldest believe..."
3. "thou shalt see?"

How many get a pattern right away?

"Said I not unto thee that, if thou wouldest believe, thou shalt see the glory of God?"

And He had to bring her to a place where she could. She was shy first. "Thy brother shall live." He had told her that in the beginning - it is not unto death, it is life. "Your brother will live, and I have told you that."

"Well I know he will in the resurrection."

"I didn't talk about a resurrection. I'm talking about an immediate fact."

How many of you see Martha shying off? She can't take it so she says, "Yes, I know he'll live in the resurrection."

He says, "I'm not talking about that, I'm the resurrection right here, here's your resurrection. Can you believe that? You want him to come up in the resurrection. I'm here, here's the resurrection, will you believe he'll come up NOW?"

How many of you know He'll push you right against the wall like that and you have to say, "Yes, Mam"? Just like that. It's good too, it's good.

So He said, "Said I not that if you'd believe you'd see?" And He made her come to the place of her confession that she would dare to believe what He had intimated in the beginning and as a result you get this.

So one day I was reading that story through and the Lord took it out of it's setting, just like that, and He said:

"Now here's your pattern in the way of faith and I want you to get it."

Well I said, "How is it?"

He said, "I call this a Rule of Three, and everything you have in Me or through faith will be according to a rule; it's called the Rule of Three. It has three dynamic points. One issues into the next, you can't separate them; it is one unit in three parts."

"Said I not..." begins, therefore you have to take hold of what God has said. Now, not what you wish He would say;

not what you hope He will say;

not what you wish He could say,  
but what He does say.

But you don't, people don't do that. So when they want a situation taken in hand and plow through, how many of you know they go right away to the Bible and get some kind of a verse or something to stand on; what they call something to stand on? That's very dangerous; that's very dangerous - that's dangerous. Well why? because you can't analyze your problem. He will give you a verse which has a relation to this situation and you don't know the situation well enough to select a promise which will fit it. So in our eagerness, we don't do it to be naughty, we do it because we're stupid and ill taught, ill taught, ill taught.

Then we say, "Well, the Bible is true; all the promises are there; promises are all true, why not take one?" Very dangerous. Can you diagnose your case that you know a prescription? You wouldn't go to a drug store and do that. Here's your medicine cabinet, you have a pain and you have a medicine cabinet with some little items in it. You just don't go up and grab one because it's a medicine and because it says on it 'pure drugs', absolutely pure, absolutely pure. That isn't the point! How many of you know you can take corn medicine for a stomach ache and die!? It isn't a question they aren't true - they're real. How many know every prescription there is under the drug act that it's guaranteed real? Well can you tell...

"Well it's pink and it's beautiful color and it has a good smell, smells kind of like wintergreen, wintergreen is good for the stomach, I'll take this one." Well He said, "Dear, you just took a dose of hair tonic." How many get that or don't you? Now that's the way people play with the Word of God and that's why He told me here:

"Never try to get believing or seeing anything 'til you get your 'Said I not' first. I'm not asking you to believe anything in the Bible but this, and every situation has a 'Said I not' to it, everyone."

There's not a situation but what God has a 'Said I not' for it; He has, always. But it has to be what He says and apply it to the situation that He wants.

Now here's an illustration that I've seen so many times and it always annoys me, but I don't dare to correct them because then they don't like to be corrected. I've been in meetings where they've prayed like this, you've heard them too.

"Now Lord, here is this situation and You said we should pray and Lord I'm going to pray, I'm going to get..."

(Another terrible thing) - "get a hold of the horns of the altar". Oh don't do that! You'll get stuck if you do that - then don't ask for healing. How many know one of those horns is liable to stick you just like that? Stop getting hold of the 'horns of the altar'.

"Well then I'll wrestle with God 'til I get it!"

These Holy Ghost wrestlers! Never wrestle with God, you wrestle with the powers of darkness. There's a wrestling, how many know there is a wrestling in the Christian's economy? There is a place for a real wrestling but it's always with the powers of the enemy, you never wrestle with God.

"Why yes, I wrestled with God all night until I got Him to see the point and I tell you by morning I had won the victory and I got God to see it and I said, 'God, You can't lie to me, there's Your promise. Now lie to me if You dare, there's Your promise.' And I held onto God hours and hours and with that promise and I brought God through at last!"

I've heard people pray just like that and you have too but you don't want to own it. And you got a great victory by what? wrestling with God. Well you're nonsense. He never asked somebody to wrestle with Him - we believe Him. We wrestle with the powers of the enemy which would defeat us. You don't wrestle with the heavenly Father, he knoweth all things we need. Did I wrestle with my Father when I needed shoes? "You're my Father You don't dare let me go to the poorhouse; I want some shoes." God said, "Well son, pray harder." Well no.

"He knoweth that you have need of these things."

Now I'd like to preach an hour on that. Why did He say it? Has He authority? Umhmmmm. But when you do that you have to go back to the Garden of Eden. "Oh, you're going back to Genesis?" Umhmmmm. It's all one big story.

He had said three different things; if you analyze it, everyone of them provoking faith.

"This is to the glory of God."

"Thy Brother shall live."

He has given all those indications; He seeks that. He says that before He ever gets to the tomb that He's quite, quite safe. So when they get there, now He turns and He says, "Said I not unto thee that if you would believe" - what? all the Scriptures in the Bible? No! "Believe what I've said, you shall see."

How many get this now, do you get it? Why? because that's a law; that's the way it works; has to work that way; it has to work that way. If the thing is in God it is according to a law, a principle, a basic thing that is usually veiled. Do you see why He says: "Search the Scriptures"? How many of you have to search the Scriptures? They don't come up and say: "This is the Rule of Three" - you discover it; you search and you find. Why I said, "Why dear Lord, that thing is plain as one, two, three; two times two make four in here and down here in the spirit world it's just exactly the same. You touch basic principles; you discover certain laws; you get a certain technique in prayer and they're there. So always start with this Rule of Three: "Said I not..."

Now that will be the Word - that which God has spoken to our hearts - that I will now have to steady me and to guard me and to hold me while I go through this situation. If you dare to do that God will never let you down. But if you're going to, on your own initiative because the Bible is true, go pick out a half dozen verses, I warn you right now, don't come to me! I have warned you! Don't come to me when you find your crash. Don't come to me with it. I have warned you not to do that; but to do as He teaches here. He had given a certain statement and He says: "Now believe that and thou shalt see the glory of God".

I've tried that for fifty years. Then God helped me to see in the Testament a thing that contradicts the evil habit that our own people have assumed and developed it, cultivated it in their prayer patterns; in their prayer life.

You see, the Old Testament had very many marvelous, miraculous doings. The old prophets, they had great power, you remember, such tremendous things that they were doing. And now, this day, we have a pouring out of the Spirit and there are miracles wrought even today. That's alright. Well in the anxiety that people have to make a real demonstration of what we have today - they almost provoke God! But they don't know, but it's the next thing to provoking Him. What do they do? Well they say:

"There's Elijah! And it says right in the Bible that he was a man of like nature or passions or life that we are. And he prayed, and he brought fire out of heaven! He was the same as we are! He's got the same God! "

Then they begin singing:

"Is the God of Elijah our God?"

"Yes!!! We all know that! Don't bother singing it! We all know that Elijah's God is our God! Who would we worship?"

"Well then if He is, pray to Him and bring the fire down!"

Well I know of a good many that prayed and didn't have any fire fall. Have you ever heard of anything like that? And you pray in earnest too! You mean well.

Well now let me help you. You go back to the Old Testament and drag out all these characters, (as soon as Pentecost comes everybody has to have poor Peter as the dramatic example of everybody else, and there was one Peter. Well now let him alone - there was one!

"Well Peter did that."

"Well, does that say that you have to?"

"Well Peter did..."

"Well let Peter alone! What is God saying to you? Are you Peter?"

"No."

"Well then don't try to be Peter."

How many get that or don't you get that? God has a sacred, individual desire and hunger for individuality, individual personality; He's after it; He longs for it; that that simple little spirit could be dedicated to Him that He can do what He

pleases. And if you ever work a miracle or never do, that's nothing to Him - it's the only thing is, that in your life, as in Peter, or those He can get that surrender, that surrender, that He can do the thing that He wants.)

Now when I was looking at that, God spoke to me, He said:

"Now listen, (you go back to your Old Testament, and in history, and every time you find one of these dramatic movings of God among the prophets, with these spectacular, dramatic things that people want today - and they cry and condemn themselves because they can't do it) He says: "Listen, did you ever notice how they were all prefaced?"

Well not particularly. How are they prefaced? See if this sounds natural:

"And the Word of the Lord came unto the prophet saying..."

Huh? What's He saying?

"And the Lord spake unto Moses, saying..."

Do you remember that?

"And the Lord said unto Elijah, get thee up..."

"And the Lord said..."

How many get all those, 'Lord said's'? Do you get it? Now how many see they have authority? Do you get it? Oh, I want you to see it.

"And God said;

and God spoke;

and God told;

or, God showed."

God, God was back of everyone of those episodes.

It was not anyone of them taking the initiative to show off God's power; or to bring confusion. Not at all! It was God taking that individual and speaking to his heart the thing that He wanted, and then this prophet dared to believe what God said. And when that prophet dared to believe 'God said,' he could bring fire right out of heaven! Do you get it or don't you?

This is terrible plowing in here tonight; but I want you to get something. I don't care if it's eleven or twelve; I've got to get this out of me.

"Go ahead." (someone says to him.)

I can't help it; it's in me - this corrective thing. How many of you can see where a lot of damage has been done in our own work, because they are not taught?

"Said I not unto thee..."

Then get what He says, and under the impact and power of what He says, you lay hold of that and God can take you through hell - take you through hell!!!

But I live in faith.

"What do you believe?"

"What God is saying to me."

And when God speaks a Word into my heart, I lay hold of that Word. I've gone through

hell with it, but I've come out, Hallelujah! Oh I come out quite different from what I was when I went in, because He had a miracle in me, beside the miracle out there. Do you get it or don't you? The miracle in me with a miracle out there and I was quite different. Why? Because it wasn't - believing promises, believing promises. Now listen, the promises are all good, do you hear me? They are all true, but they do not all apply. The promise, or the Word that God gives, is the one which will apply to that situation and nothing else.

It's time to go, but I'm tempted to give one more illustration out of the Bible. May I? May I give one more? It's in the Bible; it's in the Bible. Now I want you to get this one. It's another picture of exactly what I'm teaching.

How many remember Paul?

Magnificent character,

wonderful buildup;

marvelously converted;

wonderful background of Jewish heredity and knowledge and insight,

and he was a scholar and a philosopher.

Well now the Lord dramatically saves him. He has a purpose for him. Alright. Fills him with the Spirit; gives him all these gifts; gives him a special gift of a ministry to the Gentiles; then special revelations in the things of the Spirit - in the realm of Spirit - terrific! Well, now Paul tells us what has happened. Paul says, "Lest, lest" - two times in that little story he says,

"Lest I be," what? "elevated above measure, exalted above measure for the abundance of the thing that I've found, God gave me a thorn in the flesh; a gift of God!"

Think of that! Everybody wants gifts.

"I've got a gift; you've got a gift; how many gifts you got?"

How many would like a gift like that? Well it was a gift, he says so. It was a gift and it was one of the most precious gifts he ever had, because it was the salvation of the whole marvelous thing that God wanted to do and the salvation of his own experience in God - only thing He could do.

So he says: "There was given to me, by God..."

God gave it to him - an enemy, a demon!

He said: "There was given to me a thorn in the flesh."

Now that is the picturesque thing. What was that picturesque thorn? A messenger of Satan. Messenger - which is the same word for ours for angel or demon.

"God released at me a demon power."

Not, 'I was possessed or obsessed' or anything, but God used the devil as He did with Job. How many remember God had to use the instrument of the devil to get Job anywhere? Do you remember it? How many remember that? Well, most people think

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the only way God can work is with 'pink angels'! He can work with anything He wants to. He used the devil to get Job straightened out.

How many remember Peter with his..., when he needed that deflation that came to him, how did it happen?

He said: "The devil has desired to sift you in this sieve."

How many get it or don't you? Well why didn't Jesus come to him and say:

"Now dear Peter, you're one of My choice disciples and I'm going to use you wonderfully, but there is a little difficulty in your life, you know, that I want to have straightened out before we proceed any farther."

And Jesus took him apart and said: "Now Peter..." No He didn't, He said:

"Say Peter, the devil's got permission from God to sift you all"- not just Peter, but all - it's plural in the Greek - "to sift you all as grain of wheat is sifted, out I'm going to pray for you. But Peter, I'm not going to pray for your exemption - now don't get that going!"

"Ohhh, save me out of this thing, Lord. I never got in such..."

"Now don't start that, because I'm not going to save you out of it."

"But, oh Lord! You have all power!"

"I know all about the power too, but I'm not going to do that."

"Well isn't God able?"

"Yes, He is able."

"I believe You're able."

"Well it isn't 'the able', it's that you're in the sieve."

How many get that or don't you get it? Do you get it? Now don't begin to cry and fast and pray and knock on the chair bottom and get everybody in a prayer meeting delivering you out of this sieve.

"I never got in such a sieve in all my life; it's shaking, racking me; I believe I'll lose my mind if God doesn't come in."

No, you won't, folks like that don't lose their minds or die.

So He says: "Something's going to happen."

What did He do to him?

Why He says: "Peter, I'll tell you something. This difficulty that I have to deal with - and it's only going to be dealt with by the devil doing this tremendous thing - it's going to be most humiliating to you. You'll think the bottom has fallen out of everything eternally, world without end. Amen. Selah. Period! You'll think so, but it hasn't because I'm going to pray."

And He says: "I'm going to pray, not to get you out, We just got you in! I'm not going to pray that, but I'm going to pray that your faith won't fail."

Now isn't that a better prayer? That's so much better - "I'll pray, Peter, that your faith won't fail."

So, I pray for people that ask me to pray, oh so many, I say:

"Yes, dear, I'll pray for you, but I don't want to pray around where you are. Do you know why? Well, you'd be scared to death if you heard me pray it. But I'll pray for you. But the prayer God will give me won't be a thing that you'd like at all."

And I go off somewhere in the woods and I have a terrific old time with the Lord praying, and I suppose if that person ever heard it, would say:

"My heavens! Is that what you're praying for?"

I said: "Yes, get away or you'll drop dead probably."

And so I just pray them through, you see.

So He says: "I'll pray that your faith won't fail. I'll pray that - that your faith won't fail and you'll come out alright."

Now it's the same with Paul. He says: "Paul, there's a difficulty in there."

Showed it to him and Paul sensed it and afterward he gave his testimony:

"Lest I be exalted above measure, this enemy, this demon was released, messenger of Satan, (angelos of Satan, angel of Satan) has been released at me to buffet me."

And it's a pugilistic term in the Greek: It's a term that's used by these great athletes. Pugilist, with what? a punch in them - punch like that. He says:

"This is punching me."

And the word isn't 'thorn' either; that's a miserable translation. It's a javelin or a stake, a javelin, something that will pin his trinity: spirit, soul and body to earth where he belongs lest he would be what? By the power of the elation of the Spirit be lifted. And so this stake, not a thorn - that's a miserable thing, whoever got that going. It isn't at all; it's a javlin or a stake - was thrust through my 'sarks'. Well what's that? That's your Greek word for 'flesh'; meaning the whole composition of the man: spirit, soul and body. And that's why this thing had an attack - mentally, spiritually, physically - anyway, the stuff of this, he was pinned by it.

I'd like to open that, I didn't know I was going to end up with Paul's thorn tonight. But never mind, it's all in here, it'll hook on here, you'll see it will.

(They ask him to continue)

So what was his feeling right away?

"Well," he said, "I detect what this is and I'll get God and God will help me with it." So he goes to God and prays the ordinary prayer. I don't know how many promises he claimed. How many know it didn't happen?

"No."

He went again.

"No."

"Well everybody pray! One, two, three - three times now, let's all pray that



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I get delivered from this thing. It just upsets the ministry! Here I am, called of God and just as I want to go out in the work, here comes this thing pounding and growling at me. It just bothers me and I want to get in here with this marvelous message and the Word and the missionary spirit and everything and 'arrgh', here this thing comes against me."

And he says, "Now let's pray and get rid of this thing."

And it was right that he should pray. So he prays and he prays and he prays. Well now let's give Paul a nice promise right out of the precious Word; let's get this lovely promise: "Jesus Christ was manifest to destroy the works of the devil".

How many know that's a lovely verse? Now isn't that a grand one for him? How many of you know that lovely verse?

"Jesus Christ was manifest to destroy the works of the devil."

And this is a work of the devil, therefore, since He's been manifest, away goes the devil! Oh no, he doesn't!

"Well I thought it would work that way, the verse says so."

"Jesus Christ was manifest..." Now we got that, alright, He was manifest.

"I believe He was manifest to destroy the works of the devil and this is a work of the devil. Now we'll claim that promise over this thing and the devil will go."

How many know it wouldn't go? Well isn't that a precious promise? How many think that's a very precious promise? How many know it's in the Bible?

"Well why don't you claim your promises and get the deliverance?"

"Hmmm?"

"Don't you believe in faith? Don't you believe the promises?"

"Umhmmmm."

"Don't you believe that was a devilish thing?"

"Umhmmmm."

"Well, why don't you make the promises work?"

Shall I tell you? Because that isn't the promise that God's going to give him at all. That promise isn't going to work at all; it won't work at all. God doesn't want to destroy something He just got out. What's the use of shooting a demon when the Lord just let him out? That's a crazy thing! Don't you see that, or can't you? How many can see this is real? Well then why do they pray these funny things for?

He said: "God gave it to me."

"Why, I don't like it, I'm going to shoot him."

No, no no no. So he said: "I prayed three times."

So at last the Lord spoke to him:

"Now," He said, "you want a promise Paul? You want a promise for your deliverance?"

I know what you're thinking. You're thinking that you have dealt with demons

before and cast them out of people and rebuked them and everything." (He knew demonology) He said, "Paul, that isn't what I'm after. I'm after you, and way down in your nature, not yet coming up to its manifestation, is a subtle thing called pride."

"Why I thought I got eradicated, pulled the old nature right up, bangidy, bang!" Oh no, you don't do that, there's no eradication in the Bible. It's in theories but not in the Bible. That's true, it's not in the Bible, it is a theory.

If Paul now has all this remarkable thing, that he has, and still latent in his old Adamic life a tendency..., how many see that wasn't eradicated at all?

I went through that holiness stuff and almost lost my mind with it; I really did. Oh, I was in earnest; I didn't know anything about anything else. I went forward and backward getting me eradicated. Imagine getting me eradicated, my goodness! The Lord did something better, He showed me a victory in Christ - a lovely tremendous victory in Christ. And showed me I was a new creation in Him and not to live under the bondage of that old thing at all.

And so here was Paul, he had to be taught; He had to show him and so He says:

"Now that's left in that old thing." And He says: "And you know you are a new creation, don't you?"

And Paul said: "Yes, that's just what I am, I'm a new creation."

"Well then you aren't that. But if you want to live under it, that thing can wreck that whole experience I had for you and spoil your testimony. Now listen, I have permitted this thing to keep you in balance; I want to keep you in balance. It's not to hurt you; it's not because you're naughty and bad and wicked; it's not because you lost the victory; you're just getting the victory - **this is your victory!**"

"That!?"

"Umhmm, that's your victory!"

"Well such a victory!"

"Well," He says, "That's the thing that's going to save you."

How many of you see it was his salvation? It was the very thing that God was going to give to him.

He said: "**This is my promise:** Every time that thing comes upon you (Bro. F. sings the next lines) My grace is sufficient for you; My grace is sufficient for you."

In the Greek it says: "It will be a tabernacle, like a tent, a canopy that's spread over you."

And when he got a slant on that real philosophy, what is the rest of those verses?

"Now I take pleasure in all these five things..."

Oh, I'd like to get in there, the number five, you know. That's good in there. And he tells the five things that this enemy could approach him in - five of them.

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All those things; He says:

"Now I take pleasures in reproaches, in the burdens..." In this and this and this - five of them. Why?

"Well because I find that that's just when the enemy comes. In these five avenues I have victory because in my weakness, I'm made dynamite! I'm made dynamite!"  
Didemous, didemous is dynamite, we get the same word.

"I'm made dynamite, the Holy Ghost is like dynamite in me when He gets me reduced down to the bottom of nowhere and there I am absolutely helpless."

He says: "It's just like dynamite comes in there and I rejoice in it; devil or no devil - demons or no demons."

He says, "Hallelujah."

(There is a wonderful move of the Spirit of God over Brother Follette and the congregation. He speaks under an unction of the Spirit and then begins to interpret the words uttered in tongues. We will type in a (T) for the utterance in tongues and will follow by the interpretation. Only if you have the cassette of this message can you know the impact of these words.)

(T)

**Belive God's Word.**

(T)

God has spoken. **Believe God's Word.**

(T)

Whatever Word God has put into your heart; (T) whatever Word He's placed in your heart tonight, (T) let your faith lay hold, lay hold of it. Let your little faith reach out and lay hold of that.

It's choice; (T) it's choice; it's sweet; it's precious; it's the dearest thing that you can hold.

(T)

The Word, the precious Word that Jehovah breathes into your heart; He breathes it into your heart, lay hold of that.

"Said I not..." Get what God says.

"I dare to believe..." We shall see; we shall see; we shall see.

"The Word came to the prophet." He believed - he saw it.

"The Word came to Moses." He believed - he saw it.

"And the Lord spake unto the prophet." He believed and he saw.

"He spoke to Martha." She had to come to a place where she could believe.

And He said, "Lazarus, come forth."

How many got anything tonight? Did you? Oh, how I wish I could get inside of you. I wish I could get inside of you. This is truth to me. Do you know this is truth? How many of you know this is truth? How many know I never made up any such thing as this? I couldn't put it together, oh, I couldn't. Oh, Hallelujah! Glory to God! It's the sweet Word of God; it's the sweet Word of God; it's not my Word, I couldn't do it.

I never could have found it in the Word, but the Holy Ghost, He walks with us and He talks to us and He speaks to us and He opens the Word to us. He said He would lead us into all truth. Let Him lead us in; let Him lead us in.  
(Prayer and worship now moving in the service.)

How lovely He is; how beautiful He is.

This is one little lesson on faith. Do you get a little bit of it? Don't say those: I believe; I believe; I believe. No, I believe something; what is it?

What God is saying.

What is God whispering into my heart?

What is the little intimation in my heart that I cherish and hold?  
Believe it beloved, believe it. Satan will try to stampede the whole thing, but believe it.

Prayer:

Precious Lord, take this broken bread tonight, take this precious broken bread, You've been so... (original tape did not have the prayer completed)

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