

THE WORD OF GOD AND THE POWER OF TRUTH

(Character and Nature)

2-23-58 pm

by: J.W.Follette

It's lovely to greet you again in the lovely Name of Jesus. I always like to preface what I have to say by recognizing Him first. Because, personally, I haven't anything, but I believe the Lord always has something for us. And so, if we keep our hearts open and receptive God will give us our portion. In the 'messages' tonight (these were messages and interpretations given by some in the congregation) we've heard quite a little about having our inheritance and entering the land and feasting and feeding. I often think of the scripture verse that's given to us in Proverbs; it's a little prayer prayed by a wise man. He said:

"Lord, feed me with food convenient for me; feed me with food convenient for me."

Well now, you see, if you dare to pray that prayer then you haven't any right for selecting any portions. You see, in a well-ordered family where the children are brought up with good manners, the children don't go to the table and say, "I like this," and grab with their hands at the potatoes, and "I want this"; they don't do that. They take as they are served and it is the wisdom of the parents to know what is wholesome for the child. The child usually doesn't know, he would like to live on ice cream all the time if he could, but that would be fatal. The parents know that he has to have other portions of food and of food qualities, and so a wise parent gives him some ice cream occasionally or gives them this. But you see, the little child not knowing that, sometimes becomes dissatisfied or rebellious and sometimes they get quite ugly about it. Well now you can't help that because you can't get inside of the child and make him to see the reason why, so you have to be very helpful and tactful to get your point over so that they eat what they should eat.

So when you pray, "Lord, feed me with the food convenient for me" - in your Hebrew it is: 'that, which is my portion' - because you see, everyone in this room tonight, we are all on different spiritual levels. All of us are living and moving on different spiritual levels and therefore we have spiritual needs very different from each other, and our powers to receive are very different from each other.

And so when God breaks the bread, we always say:

"Lord, give me the portion which is adequate, or good for me, and don't let me say, 'I always love that, let me have that.'" Well maybe you've had enough of that for a little while and it's time for God to change your diet and give you something different.

And so, as an older worker in the way - I've lived longer than most of you - and I don't think that I should be proud about it; I don't feel any superiority.

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I think the more you live with God and move with Him the more humble you become and quieted in your spirit. Your agitation has been spent on other things and now there is a moving and a quietness in God, and you don't feel superior, however, you may know a lot of different things. The parent doesn't say I am superior because he's older than the little child. He loves the little child and he would love to direct him and help him if he possibly could; but it isn't because the parent is superior.

Now I'm an old Father in Israel, by the way. I'm an old Father in Israel; I'm seventy-four and I'll be seventy-five on my next birthday. I don't feel that, and in spirit I am not that, because I don't live by body consciousness, I live in the Spirit and the Spirit is ageless! So I just expect to go right on. Someday I'll come out of this house that I live in and go on with the Lord, because this is only a house, and people get confused, they think that it's people.

Now it's a very strange thing, but you've never seen me; you've never seen me at all. No, you haven't! You've seen this house in which I tabernacle. But every person is in essence a spirit. Your personality, you, whoever you are - you are, in essence a spirit; you are not this body. This is the body you live in. You can destroy the body and blow it into a thousand pieces but it wouldn't touch you and it wouldn't touch me. It would release me; it would be very fortunate. It would release me but you wouldn't hurt me because this is only my body. You let me out of my body, you blew my body all to pieces and I got out and I said, "Goodbye," and away I went. And so, since that is true, you see we are, in essence, merely dynamic spirits, living, vibrating spirits. And if we're in God we become new creations living in the power of that Spirit.

Well now in the culture and growth of our being in Him, how little we are aware of very much as to who we are or what it's all about.

People who have arrived always disturb me. Do you know what I mean? People who have gone through and have completed the cycle and are now finished, I always feel:

"Dear Lord, help us when that person ever wakes up, won't it be a terrible time!" But if they don't know, we just casually say - "Well, Merry Christmas, Dear, and I hope you have a nice time" - and go on our way. Then when they don't know it we get down somewhere and pray a terrific prayer for the Lord to explode things and get them going!

So it takes time, and we say, "Feed me with the food which is convenient."

Now very often we are not conscious of the food which we need. We are hungry; people keep coming to me, "I'm so hungry; I'm so hungry; I'm so hungry for God."

"Why," I said, "I am too."

I've been blessed years ago with much; but I am still hungry. I hope I shall always retain a hunger and a thirsting for God.

Maybe some of you have read the tract that I put out; it's included in my new book. I haven't said much about my books here, but my new book on "Broken Bread" includes that tract - "The Insatiable Desire of the Redeemed." If you are perfectly, truly redeemed, there is an insatiable desire in your heart - should be - which is only satisfied by a consciousness of God in your inner being, satisfying and coming through so that you begin to detect the meaning of your living. So many don't know why we live; if you should come to them and say:

"What are you living for? What is it all about?"

You would be surprised at the answers that you get. What is the objective toward which you now focus your living? What is it? What is that? Why, it's most amazing and amusing to find the answers which people give.

Well now if you come on into God and into the realms of the Spirit, this vast realm of spiritual reality in which we are birthed, if you are obedient to the Holy Spirit, He leads us into these things and makes us conscious of them. And so that's why, when we pray, "Lord," that gives Him supremacy. My hands are down, "Lord," now He has supremacy; He has the authority; it's His right; I surrender to Him.

"Lord, You feed me with the food which is convenient, or the portion which is adequate for me."

We all need our food, but we're not always conscious of the real **need** - the real one.

I often think that God in His economy, His way of dealing with us, and I've had to watch lives all these many years and became a spiritual counselor and advisor for very many of them, taught... I have about fifty missionaries on the foreign fields that God has given me the privilege of teaching and shaping - shaping up their hearts and lives.

When we come to the question: What is it all about? You know, it's amazing the answers that you'll get, just amazing.

So they come and they say, "I'm hungry." Well that's good; that's a good indication. But usually, when we are disturbed and go to God in prayer and disturbed - and you know it takes a real disturbance sometimes to focus you toward God - well many times - a great proportion of the time - that need which is now provoking you toward prayer, the hunger that's bringing you to God..., let me help you. Now don't be discouraged - I hope you're all blessed enough tonight so that you can take something.

(Someone in the church says, "Give it to us.")

Yes, good. The Lord always does that so many times. You know before an operation they give you an anesthetic and I often say:

"Lord, when you get them all blessed up proper or You come blessing me"- I usually know, I say, "Hurry up with the blessing, Lord, what's coming? I know all about it anyway, now tell it to me. You don't have to bless me to death just to talk to me."

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And so you know, I don't have to have too many high-falutin, terrific, emotional reactions, I just say:

"What is it Lord?"

And He says, "I'm going to slay you!"

"Alright, hold me."

And then He slays me! But with the rest of them He blesses them all to death. He gets them way up on a pitch and suddenly, unhummm, the thing gives out and we come down and they make a three-point landing!

Well, so many times I've discovered this: That that urge, that call, that prayer that's disturbing you (now don't be discouraged) is only indicative of a still deeper need that cannot come up to the surface of your living to make itself known, it's lodged in the lower recesses of your life. And down on the lower, I call it the 'ocean floor of your being', are very often disturbing elements, but they are not manifest until they make their way up through. And finally they come up on the top, up to the surface where we live, where people live, and they make a little disturbance. Well don't be too overwhelmed, that disturbance isn't the real thing; that's the indicator, it is indicative of something still more necessary to be dealt with. And then God comes down and we say:

"Oh, Lord! Look at this now Lord, ohhh!"

"Well," He says, "now wait, if You come with Me I'll show you something too, now open."

And if you dare to open He'll take you down on the ground floor and tell you something that we've quite forgotten, or sometimes not even know about, and He says:

"This is the seat of your trouble. It isn't up on the surface, that thing flitting around that you're having such a time with and praying your head off to get rid of it." He says, "That's only the indicator."

So sometimes when we have these urges and hungers, they are indicative, they're good, I like them because it's a sign God is working with us, He's working with us and He wants to get a hold of us and work in our hearts and in our lives.

So if you pray that prayer, remember, "Lord." Now the privilege is His, not mine anymore; I can't choose a thing.

"I always like..."

"No, you can't do that."

"Well, I...?"

"No, you can't do that. Keep your hands off the table, now you're polite! You're in the Lord's house and it's the Lord's table, you can't be reaching over for that. Sit still!"

When God gets ready He'll probably give you the food which is adequate or convenient. And since we are all in different cycles of spiritual growth, our food will vary, and we have to be patient to take the portion that He wants to give. Just be patient and say, "Alright, I'll take the portion."

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I was thinking this morning and again tonight, what a lovely atmosphere we've had all day, haven't we? How many of you have been conscious of the beautiful atmosphere of God, which is very wholesome? Well now it would be wonderful if we could...

(a baby begins to cry and make a disturbance)

Yes, dear baby, that is just too bad. They thought they were going to have a nice time and put the baby in the middle and now we got to all get up! Well, we'll get up and sit down and the other one will go out and then we have a nice time. Amen. (still crying) Yes, we all did the same honey. You have to be thoughtful and charitable; now that little thing doesn't know much about what it all is; he just knows his immediate needs. I wish I could tell you how babies and children talk to me. I wish I could, I wish I could tell you what babies and children say to me all the time when I'm observing them. Why? Because they are all object lessons now flitting around in front of us that most people don't know enough to look at them. Don't you know they're object lessons? Now what is that little baby saying? Do you know what he is telling me; he is saying to me?

"I have a very narrowly constructed life. I have not yet come into self-consciousness. I have body-consciousness and perhaps I'm hungry or have a pain or something, it's reporting to my body because through sense perception I am body-conscious. I have not yet come to self-consciousness as to identity." He has not! How many of you know that? Come on, if you know it. He has not; he has to come to that, therefore we have to be patient.

Body-consciousness is one thing; self-consciousness is quite another distinct thing, absolutely!

And it takes a long time, even for a little baby to be brought to that place where he outgrows the fact of 'my narrowly constructed egotism'. How many know he is egocentric? Absolutely, he can't help it, that's the way we're all made. So no need to 'yeah' about it, that's the way folks are. And if they don't grow up they still stay that way.

That little child makes me think of..., like a lot of God's children, you know you can be saved and sanctified and filled with the Holy Spirit and be egocentric yet and not come to a clear, definite experience of self-identification. I know it because I've had to deal with people. I go around the world dealing with people, and I know that - **filled with the Spirit! glory! ohhh!** - and not have any real inner consciousness of who they are or what it's all about; not at all. **Blessed to death and don't know anything!** Isn't that something! Well, that's possible. I meet the people like that all the time. They send for me to come.

"Will you counsel with me? Will you counsel...?"

I said, "Listen Dear, now you've asked me, do you really want me to help you or are you just disturbed? Now if you want me I'll probably tell you some things you don't want to hear at all. I'm not here to console you and do that, not at all, I'm here to help you."

And sometimes I have to get down to the root of the matter. "But afterwards," you

know, "it yieldeth the peaceable fruits of righteousness." After the thing is over, then you come through.

So the little baby, it's just like people are; people are just exactly the same, the periphery of the circle around in which they are centered, egocentric, all right here. Now that pushes out and enlarges and enlarges and it should, and by and by they come into these different stages of development and culture, which I won't go into tonight, but I'd like to have a real good stiff lecture on it because Pentecostal people, of all people on God's earth, need it. We have swung into such a different lift that we have lost our balance, you see, as to the reality of living here - that here we are - now tomorrow you've got to go out and face life, you can't carry this with you, you've got to face reality and so I want to help you about those things. I think it's lovely for you to be blessed to death, but you know, you go to learn how to live;

you have to learn how to interpret your life.

You have to learn how to interpret the very issues that God permits to come into your pattern of living;

you have to learn how to do that.

Well you don't do that in a minute; it takes a lifetime.

I don't want to be discouraging to anyone but I often say, the first hundred years are interesting; the second hundred years you begin to catch on; by the third hundred years you say, "I believe I understand." By the fourth hundred years you're in heaven and you say, "What was it all about? What was it all about?"

If I should have a vote tonight for people and I would say:

"Could you tell me, just on a slip of paper, in very simple words, what is the objective toward which you are now focusing your life? What is it, the paramount thing that is captivating your thought, your energy, your desire, your prayer, your ambition, the life focusing - what is that toward which you focus?"

If you don't have a focus, how many of you know you're just wandering around like this, hahaha, up, you know, there? You don't get anywhere in the world, only in a mess, then you want somebody to come pull you out of it. I always say:

"What did you get in it for?"

No, well then why not take time out with the Lord and say:

"Lord, what is it all about? Here I am, what under the sun am I doing here?"

It would do some people good to just take time out and say:

"Lord, what is this about? Now I'm not asking you to bless me Lord, You've blessed me to death now, tell me something else. What is all this business going on in here anyway?"

You know it would do some folks good to take time out just for that; just for that, and get what I call 'a spiritual adjustment' as to the realities of living: Why did I get saved and filled with the Spirit and baptized and all the gifts and every-

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thing, what in the world was it all about?

"Why! Praise God!"

"Well I know - praise God. Sit down, that isn't the point! I'm not talking about - praise God." That isn't the point at all, I want to know what is underneath all this business so tomorrow we have to go out and face life.

Tonight I want to talk a little while to help some practical people. I'm spiritually minded; I couldn't do creative work that I do if I didn't have a spiritual mind and heart. God's kept me going now for fifty years in the Spirit. I couldn't do the things that God has laid upon my heart to do, in which He has, I say, done through me. I'm an artist and I'm a poet and a writer; I couldn't publish a book of poems and verse that's gone around the world, couldn't do that in myself. I have to have an imagination which God has sanctified and I have to have an inner vision of truth and reality so I can tell the husks from the reality - but most don't. You have to have some penetration in there to do it. I don't say that to boast, but I say it because that's the way God has wrought with me; has worked with me. So since that is true, I've found out a few little discoveries.

Now tomorrow we'll have to face life. This will, it evaporates, it goes, it's lovely for the time, but it goes you know, and tomorrow you got to face something.

I want to talk to people who are realists. I've been dubbed as a mystic so long I get wearied of it, because people don't understand my mystical experiences in God. I have some very wonderful and moving experiences in God in the realm of Spirit, and if I try to bring them down to earth or relate them, you know, there's no 'savvy'. Well then I shut up about it and say, "Alright, hahaha, praise the Lord!" And I go on. You have too! How could you peddle that to somebody who doesn't have any ears to hear it? You couldn't, you can't do anything with it.

So I have that, I have that, God has brought me into it. That was a part of my vocation. He has brought me into that strange, mystical, spiritual realm of **DYNAMIC SPIRITUAL REALITIES!** He's done that. I've discovered a few, but, at the same time my hands are square, I hope you notice. You know what that means - well never mind. Some do and some don't, let's all go 'tralala'. I'm still practical. You see, I can tell beans from buttons, but at the same time I can move in the Spirit into the realms that are quite, quite terrific - quite terrific, quite, quite terrific. But God can bring me right back, right soon, and I can tell, you know, things that we're doing.

I want to talk to people who know where they're living. Now for instance, how many of you ever have a severe temptation to meet? One says, "Amen." Praise the Lord, got one on my side. Isn't that wonderful! One out of this group! How many of you know what it is to buck up against a trial like that? Alright. Are you realists enough for that? Amen. Then you're my buddy. Discipline is my middle name. I couldn't have what I have if I hadn't been disciplined in it. People all the time saying:

"I'd like to be spiritual, Brother Follette; I'd like to be spiritual..."

I say, "Now listen, learn your trinity."

I said, "You have intellectual capacities; you have emotional range that is quite extensive, but you have a power to will."

Now don't get them all mixed up. You don't live in only one of those where God judges you. He doesn't care how much you know or you don't know, because you are not judged, in His sight, spiritually, by that at all. You may have an emotional range that can run to the depths or to the highest and I am blessed with one of those funny things. But I know that isn't where I live either. God doesn't care whether I feel good or don't feel good. "Ohhh." He doesn't care two beans about that, He says, "Hurry up and get through, I want to go on with you." Takes me out the next day to tell me how to live. That isn't where we live. You know where we live? We live in our wills! That's where we live. What is it that you are choosing, that you are willing. What is the set of your spirit? - that's where God looks at us tonight. Right tonight, He's looking at every heart in this room. In what? Our power of choosing, my will, and the setness of my spirit. That's where God judges us. So He doesn't say how much do you know or don't know; how much do you feel or don't feel? I don't bother with that.

I've said it so many times: I feel just as good when I don't feel good as if I did feel good, so what's the matter if you don't feel good for I always do feel good. Some people aren't made that way. You can't live in your emotional reactions. Why you'll become one of the most shallow things going, because you haven't kept what? the rest of the parts of the development of your being in tact. You've run to an extreme with it, and God says:

"Keep your choice here, this is what I'm looking at, at your will."

What are you choosing? How are you choosing? That's where God looks at us tonight and that's where He's judging us. Do you see why? Because we are all blessed with a power of choice and will - the same! But we are not all blessed with what? intellectual capacities nor emotional reactions - the same. Not at all. Some have a stoical type of personality and that's the way they are, and some are extroverts and they are tenacious and fiery - Peter, for instance. Well certainly, we're all different types and the Holy Spirit knows that and so when He takes hold of a person, He knows what type He's working with. He doesn't make them all one type. He's pleased to move upon every type.

Those who are a vibrant, agitated you know, how many know Peter, rushing into every thing? Umhmm. How many noticed that? Oh I have just..., I have a picture, I picked it up in... I've been years wanting it. I had seen it before; it's so expressive, I'd wanted it for a long time and I never could find one in America. And when I was in Italy, I was in Naples, I think it was Naples, or, no, Rome, I guess it was Rome, I was walking down and I came to a book shop and here was that

lovely picture marked down; just the picture, no frame or anything. "Oh," I thought, "here's my chance. The Lord has been so good to give it to me." Do you know what it is? It's Peter and John on their way to the sepulchre. You might have seen it; they're two, one against the other. John is running ahead, his hands are like this (closed and held up to his breast) in a sense, the sense of devotion and love. He has them like this and he has an expression on his face, it is, oh it is marvelous! He's looking clean past anything here - he's focused toward that objective of trying to find the Lord, you see, and he's moving. He has a white gown on, you know, and he's oh, like this - his hair goes back, and then right by him coming along is Peter and his hair is sticking all over but his hands aren't together, of course you couldn't get Peter doing that! No, Peter is this way; he's going too! He's going too! He's just agitated! He's going to the sepulchre - Brother!



PETER AND JOHN RUNNING TO THE TOMB

Now listen! Did you ever look at that story? Did you ever look at it? Who was the first one to reach it? Say it, "John." Say it, "John!" Love outruns zeal! Now that's right. Did you know it or didn't you? Love outruns zeal. The agitated, zealous Peter, he came cluttering on behind, you know. He was just behind, but love, oh, how many of you know love will outrun anything? The love in his heart, it just outran everything. Then how did they conduct themselves when they came to the sepulchre? Such a marvel! Such a mystery! John, a sensitive type, he must have been a mystic - I'll know John in heaven, nobody need to introduce him because I know him already; I know him already. There needn't come up some angel and say:

"Follette, this is John."

I'd say, "That's nice, I've known him a long time."

I know his temper; I know the texture of his spirit - I do. What happened when he got there? Well John is just overwhelmed with the consciousness he's come to the place where the Lord is supposed to have lain - and here he is in awe. Peter comes on behind him and pushes right in and turns around, like that, and he came out and says, "He's not here!" Do you get it or don't you? Oh, dear, dear, I wish some of you could get that tonight. How many of you got a little point on it or didn't you?

Well now Peter's alright; he's going to be the main leader in Pentecost, but there's some things he doesn't know yet. That's right, something you can't put in him. Don't you know that? Sure.

"We aren't to judge people!"

We know all about that, but there's something that John discovered that Peter never got - I know it. You follow John through and you'll find it traced here and there; it always sticks out. And so he goes blundering in, first one, looks all around.

"That's all we came for, Hallelujah! Where is He? I don't see Him."

Isn't that strange? Aren't people strange?

People go to the movies, I don't, I just look at folks and I'm ummmmm - I really do, I don't have to go to the movies at all, I'm entertained all the time.

Well people, "What at?"

"Why," I say, "oh, just looking!"

Poor Mother, she was a philosopher, and she often said:

"Dear, you see entirely too much!"

"Well," I said, "I don't know why, I just see it."

Well you see, you can't help sight, can you?

So now we'll come to this that's on my heart tonight. I want to talk to people who have met temptation, trial, difficulty, and those who are yet to meet it. Some have not come to it, tragically, yet. That's the same as some have not yet found their cross. I don't know how long it will take some Christians to discover their cross. They get their cross all mixed up with Jesus' cross, and that's sad. Never

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do that. You can't bear Jesus' cross. That was a vicarious, atoning work of Jesus Christ for the redemption of the world - and nobody shares in that.

He is a majestic, lonely figure on that hill. I call Him, 'the Sublime Wonder of the ages' as He is hung there on His cross - that's His cross.

All we may do is to bow before and receive the fruitage of it, we can do that; receive the blessing and the fruitage, but never say: And God laid such a cross on me. Now listen! That's not in the Scriptures, it's not in the Scriptures.

God never lays a cross on anyone.

Jesus never lays a cross on anyone.

He says, "Here is your cross. If you voluntarily choose, take it up and follow Me. But I won't lay it on you because that spoils the whole thing. I want a voluntary acceptance."

And He says, "Here's the cross; now, you, voluntarily take it up."

He makes it as agreeable for us and as reasonable as possible, and He brings us emotionally to as best a pitch of receptivity as possible; but He can't pick it up for us; you can't do that, you spoil the whole philosophy of the thing, absolutely spoil it. It is a voluntary, voluntary, voluntary acceptance, and He says:

"Take up your cross; take up your cross; take up your cross and follow Me."

Well now, a lot of people are a long time before they discover that. They're always dealing with the cross of Jesus, which is splendid, you won't get far if you don't, but you see, **there are two crosses!** There's His cross and we have the fruitage and the benefit of it.

"But if you dare to and you pick up that cross, that will do to you exactly what My cross did to Me. But I desire greatly that you would, so that you can have the inner conscious fellowship of a crucifixion and a surrender and a death and a **sweeping** away of everything that we have material until the spirit is all that's left."

And He says, "Now fellowship with Me."

So you see, it takes quite a little while for us to come to those things, and I'm patient with people; I'm patient with them; I want to help them. But sometimes I make discoveries along the way and I say:

"Now listen Dear, you're trying to have fruitage over in here. You have seen some characters or read it in books or acquainted with certain personalities where you find that reflection - the reflection of truth - now you want it, but you can't get it in your fashion. You have to come back here and take the steps which are laid out in the Word of God and you too may have it."

Do you get me or don't you? Because everything in the Word of God goes that way; it goes that way; that's the way it's ordered. You can't have that fruitage unless you take up the cross. Well then the cross will do to you and to me that crucifying thing which is the **only** thing to release me - **life comes out of death.** And if there

be no death how can there be life? So there is one thing that we have to learn. Now all of this is in a process. The Christian experience is a divine process of becoming.

I'm getting out a new book. I have eight chapters on this one subject: "The Process of Becoming" - how we become. I hope I can do it before the Lord takes me home. But I don't have time, they drag me around the world. I don't have time to really concentrate on it as I should, but the process of our spiritual evolution - our coming out - I run an analogy between the natural and the spiritual because that's the way God teaches, and the discoveries that we have in all the periods, all the periods, that's the way life is. It isn't just an accidental thing, coming here and going there and having this and having that and trlalala. It isn't that at all; that's very superficial. Don't do that. Don't become ensnared in it; don't become involved in it at all. Keep as far as possible away from it until God can grip your inner being; grip your heart; grip your life and begin to speak to you concerning the realities of spirit and what He's desiring of you. (The above book is available from Follette Books under the title of: "This Wonderful Venture Called Christian Living".)

I beg young people especially, I said:

"I beg of you, you may not know why I do it, but I beg of you, take time out now, now, that you can get some of these spiritual things finished and not have to come back to me five, ten and twenty years down the road and come back and ask it."

Just since I've been on the Coast this winter, I've had two or three approaching me along that line. I had a woman in one of the meetings; she had been wonderfully helped, wonderfully blessed and some of the things that had bothered her - God had used the truth to deliver her from it. And she came up to me after the meeting and she said:

"Oh, oh, (and she was wringing her hands like this) if I had only had teaching like this twenty years ago!"

And she was a woman advanced in Pentecost! Knew more about it than half the folks here - tongues and the whole business. She'd gone through that! Knew that! That was past stuff with her, but she'd had this terrific urge for something more; something in the realm of Spirit that very few touch. She wanted it and she began to get..., and she said:

"Oh, if I'd only had teaching twenty years ago, where my life could be today; where I could be today in God! What I could have had to offer Him! What He could have had out of my life! But here I've gone twenty years, now I have to come way back here and start picking up."

"Well," I said, "I'm just sorry, I'm sorry."

I wanted to go out teaching and preaching forty years ago, but people wouldn't

take it - that's true as you live. They were not capable; they weren't able; they didn't know what was the matter with me.

"Well," one fella says, "you live in the Spirit; you're about twenty years ahead of the game."

"Well," I said, "I don't know anything about what your slang is. I know God is doing things and I have something."

I've even offered to pay people money if they would sit still and listen because I felt in them, certain ones, they were potentials of spiritual life. I had students at Bible College, I would feel, "Oh, oh, there are potentials in that lad; I can feel them; he doesn't know what it's all about."

"Hallelujah, Ohhhh!"

And I want to say, "Dear Lord, if he only knew; if he only knew; if he only knew!" That was glorious, but you know that would pass on and he would have to come down to hardtack finally. And I said:

"Lord, the potentials that are in that lad, if You could only get a hold of him, get a hold of him and help extricate him and deliver him and bring him out."

What a terrific thing it would be for God. And one of them, I went and offered him money if he would please listen. Imagine! Offered him money! I said, "You don't know..." Now this is sad, now listen to it; everyone of you listen: When you don't know anything about it that's bad, but when you don't know that you don't know that's worse! Well that lad didn't know and he didn't know that he didn't know. I like to meet people who are conscious: "I guess I don't know about that." That's a good indication. Come on! Own it! "I don't know." I have to do that with God all the time, because I don't know. Look at the things ahead of us, I just say:

"Lord, I don't know; it seems so tremendous, and yet what You have done for me is amazing, but I don't know. Hold me, hold me, keep me while You move me in these revelations. Hold me and keep me. Do in me what You want. I don't know; I can't understand it, but I'm moving with them."

Well then go to a little young upstart who sits there, saved, sanctified, sweetly kept. And he had about six nice little Bible readings in his little bag and he wanted to go out and convert the world!

"Oh," I thought, "dear, heavens, Lord help us - going out to convert the world with six Bible readings in his satchel!"

How many can see anything pitiful as that?

"Oh," I said, "my dear Lord..."

What can you do with a thing like that? I offered him, I said:

"I will give you fifty cents a lecture if you'll sit still here and listen."

I said: I'm sorry to tell you but you don't know what it's about. You're saved and filled with the Spirit - and all on what we call 'on fire' for God, and he blazed like a house afire, and nothing in it - I said - you don't know what this is all about, will you please listen?"

Well my heart gets burdened, so I did the best I could with him. Three years later, after that lad had gone through school, (I didn't know it) I was speaking at a conference of ministers, all the ministers in the District and they had me in to talk to them - imagine it! Can you imagine I had a few things to say? Just a few! And so, (they laughed) well they had asked for it, so then I say:

"You asked for it, now take it."

I don't have to come here, God has other places for me. I'm free, I don't belong to any church or anything like that - under anything. I'm just footloose and free, happy, go where the Lord leads me.

Had that meeting, and it was really a precious time. The Lord poured out His Spirit like He did this morning, and those ministers were at the altar praying, some of them in their seats praying, a lot of them on the floor praying and I thought:

"Well, I've done the best I can, I think I'll take a little walk."

They were still praying and I went outside the church and I thought:

"Well Dear Lord, You take care of them, I don't know what to do with them. You got them a going, and let me out."

So I went out and as I was going along praying, somebody came up back of me and put his arm around me. I looked up and I said to myself, "If it wasn't that lad, of all people!" And there he was in that church. Do you know what he said? He began to cry, tears in his eyes, he said:

"Follette, I wish I could go back and have just one hour in that class!"

"Umhmm, of course," I said, "but do you know something? **School's out**; I've retired from that College; I'm not teaching there at all, I'm retired."

"Oh, I'd give anything if I could sit in those lectures."

Well do you know what had happened? He'd had an awakening; isn't that marvelous! He'd had an awakening and he saw all this business that wasn't getting him anywhere. Now he'd found the need, but I said, "**Listen, school is out!**"

Now I have to say that often times with people who don't know the hour of their visitation. It isn't vulgar and wicked stuff, but it's an ignorance to know: here's your hour of visitation. And not knowing it - **sit glorifying the Lord -stupid!** That's true as you live.

Now God doesn't blame anyone for that. He just recognizes the fact: The same is in anyone of us. I'm completely stupid concerning - I know - a number of things coming down the line in the Spirit, but I'm stupid about it, but I know enough to keep open to God and I say:

"Lord, in time You'll reveal that. Some of these things have been hanging five and ten years with me, but You'll bring it in; You'll bring it in; You'll bring it in." I take that attitude.

That's why I covet people. My burden is continually for the Body of Christ. I have that burden just the same as evangelists have a burden for sinners to

get them to God. I say:

Will somebody go and get them all saved and filled with the Spirit and get all the gifts going and all the operations and let them have a terrific flare at it; then let them sit down and I'll come in. And if they're patient with me and give me a few weeks we'll go into God.

Now some of you don't know what that is but I do. How many of you know what I mean? I had one of the leading evangelists that goes around the world, the name, you'd know it immediately if I spoke it, came to be with that report, (blessed all around this world, oh you would know the name in an instant) with that confession of that need; that awful need, he said:

"Follette, they all bring me up to God, up to God." And he says, "I say it under the blood of Jesus," he says, "you're the only one that ever takes me into God."

How many know that or don't you know what that means? Well that isn't "I"! I know better than that! I haven't any gifts along that line in myself at all. But if God can use me to what? captivate a spirit - I look at people as spirits - I don't look at them as flesh and all that business, I look at them as potential spirits for God. And if God can let me rescue one and take it into God, get them..., all these things done for it, then take them on into God. How many of you see what a victory that is?

That's a real victory;

that's building the Body;

that's building the Body.

That's getting the Body ready - God has to have a Body - that's getting the Body ready. So I have a ministry all along that line and that's where my burden is - walk the floor sometimes, with what? a burden for God's blessed, sweet, lovely, Holy Ghost baptized saints who don't seem to know yet what on earth it's about.

Well I say, "Lord, can't You raise up some more that will have a vision?"

I get so tired with it, bring somebody else with it that we can pray it through."

When you pray for me, ask the Lord to give me strength to bear this burden as long as He wants it. I'm under that burden continually, that's the burden that takes me around the world. I don't go around the world dealing in elementary things. I want that done; but I go to meet spirits, souls. Sometimes He'll take me on a long trip to receive three or four people. He's done it; He's done it. Imagine going to Africa or to Europe on a long trip and speaking and speaking and feel that you have salvaged five men out of it! Salvaged them! I salvaged them! Pulled them out! Oh yes, all of them got blessed and everything else, you know how they all get blessed and everything and fed. Everybody got a portion, but if God can give me four or five people out of five hundred I say, "Thank You, Lord". Do you see my ministry isn't popular? Why there are places wouldn't anymore have me than the anti-christ, and I know it. Well that doesn't bother me; I know that. There

are places that wouldn't know what under heaven ailed me than the man in the moon, not at all; but God does. And so He spoke to me, He said:

"Listen, out of all the thousands, I had twelve, and one of them was a failure so be encouraged."

"Alright," I said, "thank You, Lord."

If I can get five or four people out of five hundred who know and will follow me we can go places. But you can't do it in a minute, nor in a meeting, nor in a week's meeting. You may become hungry and thirsty and desirous, then you'll have to be fed and led along.

Now there are three, four little Scripture verses I want to read, and then I want to help you. Those who have temptations and troubles, I want to help you to interpret them. We hear people say, "I have the gift of interpretation." Well that's wonderful to have the gift of interpretation of tongues or prophecies or something going on. It's lovely to sit and feel I have the gift of interpretation, but I'll tell you a gift that I think is very valuable; secretly, I would rather have the gift that I want to talk about now than even the gift of interpretation. What is it? A gift to **interpret life!** Do you get me? Now many can't interpret life; many of them endure life; many of them pass along, but so few can interpret it. Do you get me? How many get me? They can't interpret it. Sometimes it's too tragic and when it becomes tragic they become cynical because they can't interpret it.

"Well! A thing like that! - And I was praising the Lord; walking with God; consecrated to the 'nth degree - I'd do **anything** for the Lord! - And He's blessed me, and look at the crash! - Where is God?"

Why I've had them come, going to jump off of a bridge! One night one of them came in - you know these tragic cases - within the hour he had been planning to jump off of a bridge. I've said it before: People like that, they come:

"I'll die if the Lord doesn't speak to me."

Now listen, folks like that never die! They always live to torment everybody else; everybody else goes through it. How many ever noticed it? They don't die, no, they don't. They are highly emotionally strung and their reactions are not controlled and so they come with the only idea of death: "Oh God!"

I said, "No, you aren't fit to die."

I've had them to come, I remember one woke me up in the night. I put my bathrobe on and went to the door, and I said:

"What's the matter Sam?"

"Oh, oh."

I said, "Come on in, shut the door, now roar!"

I said, "Hurry up and get through. What's the matter with you?"

"Oh, I'm going to jump off the bridge."

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Oh no, how many know he didn't jump off? They never do. He just needed someone to counsel with him a little and pray for him and get him back on earth - they don't die.

Well now, here are people who have these crashing times. What is your reaction? Shall I tell you something? Very simple, but the temper, the temper, the temper, the strength of your character tonight; the temper of your character; the thing that God's looking at - now He is not looking at how you feel and all this business - He's looking at the temper of your inner character - undisguised, unveiled, all these masks off, hoohoo - they all go you know, and He's looking at what there is there.

Do you know a good test to tell the temper of your character? I'll tell you what it is: How do you react to tragedy and trouble? That's one of the best levelers I know. How you react will be the finest test as to the fiber of your character, absolutely.

If it's a tragic thing and you have no strength of character in God to meet it, you become silent, smug, sophisticated, cynical, you go through ugly. Oh yes, you can be pleasant, how many know you can be very pleasant to people, but inside there's that miserable thing - inside - inside you are still cynical.

Others, when they meet it, see a most marvelous opportunity and privilege to trust God to take them through this thing and they go through it like that and come out damaged? No, strong, strong, reflecting the grace of God.

So how you react to tragedy or trouble is the finest indicator to tell the fiber of your character.

That will tell the fiber of it. Absolutely, absolutely.

So I was going to read you just these little verses in Genesis. I have to go way back to the beginning because there is nothing new that we have today you know. People think we make new discoveries and have new doings and new everything. No, no no, it's been going on a long time; all these things been going on a long time.

I smile at the people who come into Pentecost anymore with some 'fresh new manifestation' as though there never had anything been before.

"Now this is it! We have it!"

"Well," I say, "what is it?"

"Well look at it!"

"Well," I said, "I don't want to hurt your feelings Dear, but we had that fifty years ago, really in better proportion and coloring than you have it."

They begin to get one of those funny looks on their faces.

"Why of course," I said, "you haven't anything startling and revolunizing, not at all." I said, "If you lived fifty years ago with me I could get you to meetings where they had that even in a more beautiful, simple spirit than the thing you've got it all mauled up in; you have it but it's all mauled up in something."

But I can show you that way back, supernatural things, tremendous supernatural things, tremendous things - all the gifts! Mercy to us! All of that, there's nothing so new; nothing so new."

Now here is this little lesson: I want to talk about temptation and trouble and why we have it and how to handle it. That's not new; it's presented to us in the Garden of Eden, so you have to go way back there to get the first, first inklings of it.

People often come to me and they say:

"Well Brother Follette, why is it..., now I'm an honest Christian, I'm an honest Christian, I've been saved and filled with the Spirit, and I've taught in Sunday School classes and God has blessed my little..." (They always call it - 'my feeble efforts' - you know how they always get humble!) "And He's blessed my 'feeble efforts'..."

How many know their 'feeble efforts'? And I always say:

"Yes, probably they were rather feeble," but I didn't say so because that would naughty you know. You must say, "Oh yes."

"Well, now will you tell me why it seems I've just had so much trouble? I just have such opposition! I had sickness in the family, never had it before.

And you no more than get one through and two break out again and just when I get that done the car breaks down and I get that all fixed and the first thing you know, I got this! What's the matter? Now is the Lord punishing me? What have I done? I've searched and I've cried and I've prayed and I've fasted and I'm trying to be good and I've done everything I know and the first thing you know out pops another thing!"

"Well," I said, "praise the Lord, that's wonderful!"

They say, "You are cruel; I came to you for a little feeling..."

You know, a little sympathy that I would say to him:

"Well Brother, I'll tell you the secret - these never come out without fasting and prayer." One of those things, don't you know - fuddling with that.

"What you need is to pray through on that!"

Well mercy to me! Then you get them all down and you never heard such going on in all your life! "Ohhh." Doing what? Trying to get that thing through, and the Lord has been six months building it up. The Lord has been six months getting that thing all ready and they're going to get down in one evening and bombard it with prayer. I've seen them do it. Well now listen; they can't interpret life, don't you see; they can't interpret anything. They're going by just these traditional ideas and notions. You have to be quiet with the Lord; ask Him what it's about, He'll help you with it. But no, first thing:

"I don't like it; that's of the devil! God was made manifest to destroy the works of the devil and that's the works of the devil; now destroy it!"

I said, "He won't destroy it."

Well now people come up six weeks after right over here, just like that; because that's the way the people are. You see you can't do that; these things are very ancient; all this idea of trouble and discipline, very ancient. And they'll come to me and they say:

"Well..?"

I said, "Listen, you're a child of God, aren't you?"

"Yes."

"Well," I said, "that's good, let's work from that premise. And you're all filled up with the Spirit?"

"Oh yes, and I had a vision once too."

"Well that's good."

"I've got all the gifts too. Sometimes they operate and sometimes they don't; but then I got all the gifts."

"Well," I said, "that's splendid too but that isn't going to get you anywhere either."

"Well why?"

"Well," I said, "that isn't the way the Lord works. That isn't the way He works at all. Those are all wonderful things that belong in the category of the redeemed, but there's something more than that."

"Now," I said, "listen, don't you know what God is doing? He's transforming you. He's after you; He's after me; not the things that I'm doing for Him; He knows all about them. He's doing them anyway if they amount to anything."

How many of you know, anything you do for the Lord He does it anyway? That's why, in reading that parable that time I said, "Well Lord...?" Those parables are terrific if you get in them. They upset all the singing books I've ever heard of - the real parable - I mean the real parable in the Bible. If you get in there it upsets so much of this funny stuff people have. When He rewarded that servant, do you remember what He did when those servants came back, one with ten pounds extra, another with five pounds extra? Oh they came in with all their pounds, you know, and everything - and He was going to judge them and reward them. What did He do? Well the first thing, He never thanked them for anything they had, and that bothered me. How many know He never once said:

"Thank you beloved, I never would have gotten out of the mud if it hadn't been for you down there helping Me."

Well a lot of folks think God's got stuck in the mud and we got to pull Him out!

Well I know it; I hear them pray it. I go to churches where they have that whole attitude: To the work, now come on everybody, God's got stuck, pull Him up. Pulling the Lord up! Well the Lord is going; you don't have to do that. He's going;

He's going faster than I can go. It's all I can do to keep up with Him He moves so swiftly, wonderfully, because He isn't concerned with a lot of stuff that people are all tied up in; He's not even interested in half of it. But it hurts their feeling to tell them that, you must do it very gently, you know, when you have to. And when it's gone then they say:

"Well, where'd that go to?"

"Well," I said, "the Lord didn't want you to play with that anymore; He's got something more for you."

"Well, where'd that go?"

"Well the Lord has taken that, now let that alone."

That is the stripping, you see, the dismantling before He can get at the rudiments of the thing; the basis of the thing.

And so when these difficulties come, you can't come to it with a prayer and get a deliverance.

"Why," they say, "I prayed and I prayed!"

"Well," I said, "now listen, God just got that setup in your life. Are you consecrated?"

"Yes."

"Did I hear you once say, 'I'll go where You want me to go', and you kind of cried a little?"

Kind of helps along to cry a little. "I'll goooo where You want me to go." And then bawl and cry - how many know it kind of helps you out? It releases you; makes you feel better. Well a lot of times do you know **what** the Lord is saying?

"Well dry your tears, Dear, you just go over there and apologize to your brother."

"Oh, I want to go to Turkey and save all the Turkeys!"

How many of you know that one or don't you?

"I'll goooo where You want me to go dear Lord."

Well you're laughing, are you laughing at yourselves or who are you laughing at?

And He says:

"Alright, take you at your word. You go over there and make an apology. You know that thing has been hanging for weeks and months; fix it up."

"But Lord, You know..."

"I know all about it!"

"But Lord, You know..."

"I know; you don't; now go on."

"Well pray for me; I never felt this way; I've lost the anointing. I know what's the matter with me, lost the anointing."

"Why you haven't lost any anointing at all; probably never had one to begin with."

Well what is He doing? He's trying to get at that poor person at the place where they live, you know, at where they live. I call those prayers and songs: The prayer

extravaganza. Do you know what extravaganza is? Oh, it's the extravagance of the utmost of the prayer!

"I'll goooo where You want me to goooo dear Lord."

"Well," He says, "go to sleep and be quiet!"

But then that's naughty, then you mustn't do things like that, that's naughty!

But I know it happens.

Now you can't go and pray that thing over. Why?

"Why," He says, "you're in My hands and you are My workmanship. You are My workmanship and I'm completely revolutionizing you. When I took a hold of you in the beginning and I saved you and filled you with the Spirit and gave you all these wonderful things, you didn't know who in the world you were; you don't know yet."

I say, "I don't know."

"Well," He says, "I did and I accepted you; I took all the potentials that were left in that strange thing that you are, and about half of it I have had to ditch. And so I'm very busy tearing you all to pieces to throw overboard the excess baggage and stuff that I don't want." And He says, "By and by I'll get you down to a place where I think I can work on you."

You say, "Lord, by that time I feel as though I'm completely backslidden!"

"Good, good, goody, goody, if I can bring a person to that; that's fine."

Why? You're liable to strike fire; very liable to strike fire and God will get a hold of you.

"Oh," I say, that's grand."

I have them come to me for help and they're so agitated I can't speak to them at all - their spirits are so agitated.

I say, "Go out and work some more and fuddle around and pray harder. Oh go out and get into a regular typhoon!"

Why? to exhaust them, so when they come back their tongue hangs out and they say,

"Lord, help me."

I say, "I can help you."

Do you get it or don't you get that? How many know that's truth or don't you know that's truth? Yes, that's truth. And I said:

"Now you aren't exhausted enough." "But," I said, "by and by you will exhaust all this business you've been in. You'll exhaust it because it's the growth that does it. You are growing and you are **outgrowing** a lot of **these things**, and you don't know what's the matter with you."

"Well," I said, "you're outgrowing; you're growing out of..., grow out of it; grow out of it, and you'll grow into another."

"We are changed from glory to glory."

We're not changed from sin to glory; we're changed from glory to glory; from a glori-

ous thing - but you outgrow it - from a glory to another glory, to another glory and another glory.

"Now, " I said, that's what's happening; and it has to be."

In this story in the Garden of Eden where it says God made this man; placed him in the Garden, it all sounds so wonderful and beautiful.

"So God created man in His own image, in the image of God created he him; male and female created he them."

It's a majestic picture of creation!

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, subdue it, have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the earth."

That was a marvelous, majestic thing! Alright. Now down in your next verse:

"And the Lord God planted the Garden eastward of Eden and therein he put the man whom he had formed and out of the ground he (the Lord God) made to grow every tree that is blessed to the sight and good for food; the tree of life also in the midst of the Garden."

And the devil got in one night and planted a tree called 'the knowledge of good and evil' - now that's what people think. How do I know? Because they've come to me and said:

"How could it be when the Lord had planted that wonderful Paradise and here He placed it and everything was in complete harmony and everything, and then they went and had a tree of the knowledge of good and evil and told them to keep away from all that. How could God do such a thing as that?!"

"He had to do it!"

"Had?"

"Umhmm. I'll tell you why in a minute."

"He had to?"

"Umhmm. He had to do it. Only one way out, that's what He had to do."

"Well, I don't see it. Oh, why did He go and spoil it all?"

"Now listen, you spoil it; God wouldn't spoil it; He is going to use that thing.

But you're going to spoil it because you're like a little child whimpering and crying because you know you don't like to be told that."

Did you ever see a child rejoicing in a correction? Did you ever hear of a child getting up and saying, "Hallelujah," when the mother said, "No, no, stop"? Well how many of you know that's just like we are, the same?

God says, "No, no, no."

"Everybody else...?"

"Well, we aren't talking about everybody else; we're talking about you."

"No."

"Well of course, praise the Lord! Hall e lu jah."

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It isn't out very good but you got it out, you know - Hallelujah; just like little children, the world's full of them. God's got a lot of them, hasn't He, just children? Oh dear!

So here He plants this tree. Now we'll read in the second chapter a little further on.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

What a terrific thing! Who did this? God planted the Garden and He planted the tree. Now He plants the tree of life in the midsts of the Garden, that's the center - do you get it? Is your life 'egocentric' or is it 'treecentric' - Christ centered? Do you get me or don't you? The tree of life is supposed to be in the center. Alright. Christ is to be in the center of your heart and mine and all the radius pushing out over there is to be dominated by the power and thought of the One who sits in the center; not egocentric - 'I centered'. No! No, that thing has to be put out of the way, but Christ comes in and takes His position in the throne of the heart and life; He begins to reign and rule. Therefore, He begins to have authority way out to the periphery of that circle; as far as it will reach, God's hand is supposed to move.

Now it says here that He made this Garden; planted the tree of life, and He makes the tree of life, calls it a tree of life, because in the creation... I can't go into that tonight. I'd like to have a lecture with you on: What did God make when He made a man? I'd like to get in there but it takes too long, takes at least an hour to get that thing straightened out: What did God make when He made a man? I mean the concept that governed what we call the human nature - what did He make? Well, we'll find two marks upon him: Man was purposely, in the design and purpose of God, he was made **limited** and **dependent**. He was limited to move within the sphere of what the human nature spelled - that's as far as he is supposed to move. He didn't make him a man and say, now be an angel!

Angels have a nature which characterizes them as angelic beings. Man has the nature called the human nature. Human nature is mentioned in the Word of God.

Divine nature,

angelic nature,

human nature,

bestial or animal nature,

you have the four mentioned in the Word and all of them have certain characteristic marks and a range in which they function. And here was man to move within the embrace of the human nature, and two qualifying marks: It is **limited** and it is utterly **dependent**. He did not make man independent. He said:

"All the life and direction, everything you have comes from Me. You are

My creation and I will give the ordering of it. Now live in contact with Me through the power of the Spirit."

And He came and gave His directions and man became a living spirit, soul, and lived with all of this lovely contacts in God, in what we call the 'norm of his being', moving in that rhythmic moving in God. The 'norm of his being', all of its expressions, perfectly whole, wholesome, glorious, wonderful, beautiful, but, he was limited to move there and he was dependent upon God, and therefore, there is the tree.

Now the same philosophy is brought over into the New Testament with Jesus teaching. Do you remember when He said, "I am the Vine, ye are the branches?" How many get it? Neither can the branch live independently of the Vine; you have to abide in the Vine, then you'll have the resources for your fruit bearing - that's the same thing.

He says, "Live in Me; let Me direct; love and worship."

And He says, "That life is from Me; without it you can't live."

You can live a psychical intelligent life down here in a body - 'Psuche'. You can have that, but you'll have no spiritual life; the thing that moves with us in God. He said, "That will die and be cut off if you partake of this forbidden fruit." So they were warned.

Now in this second chapter we have what we call another law in the realm of the Spirit. You hear me talking about laws in the realm of the Spirit, now here's one. What is it? It is the law which God introduces when He says of the tree of the knowledge of good and evil:

"Thou shalt not look upon it nor partake of it, for in the day you do you will die."

They were put under a probationary law of obedience. Do you see? How many can sense that, a probationary law of obedience?

"If you disobey and partake the penalty is death, so I'm now subjecting you to that purposely for one reason."

What is it? Well here is your law. (There's another one coming in a minute.) Here's a law, introduced by God saying: I have instituted it; I planted the tree. Now don't think the devil got in and planted it. Next tree comes up in your garden, don't get an ax and wack at it and claim the victory and chop it down. Learn how to interpret your trees and know what they are - interpret them. Do you get me or don't you? He never said:

"And when you come to that tree, it's the tree of the knowledge of good and evil, get an ax and cut it down, then it will not disturb you anymore. Amen!"

He did not! Why? Because He planted it! Let Him alone with it! God planted the tree and He knows all about it. He merely asks us one simple thing: Obedience! Just that simple obedience - obedience; it's a law of obedience.

"Keep away from it and don't eat of it, because in the day you do death will

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come and this lovely life and communion that we have will be completely cut off, and you will remain subnormal."

With all the rational powers of life and the psychic realms here, and knowledge and our feelings and a body and a world and everything in it - you'll have all of that - but your life will be completely subnormal because we are a trinity; spirit, soul, body. You become soulish and body conscious, with what? The spirit is severed through sin and disobedience and that's the pattern in which all flesh is born - all born subnormal. We are not brought back to our normal position in God until the Holy Spirit comes into us to dwell in us and take possession; that He can reign; that He can direct and have power in us, then we come back to God's original pattern, but not before. Flesh, today, they are all subnormal.

Now what is your next law, second law, right in here? Why did He plant it? Well now I'll help you, it won't take too long, it won't take too long. May I take a minute? I'll try awfully hard to put this in a minute, but, oh, I want about an hour in it. Terrific to try to teach when I want to say so many things. Oh, it takes too long, I'd like to get in there, it's terrific, but it's real good.

(Someone says, "Oh go ahead.")

Ah, let me help you just for a minute with this: I meet people in their confusion, they are frustrated, they have gone just about so far in their Christian experience and they know many of the basic things; they know about salvation and prayer and the baptism, and they have nice meetings and all like this business - they know that, but there are a lot of things they don't seem to know, and if they did know their lives would be so changed; it would change their prayers; it would change 'pert-near' everything in them.

Now here's one little simple thing: Always remember the vast difference between your nature and your character. If you don't get that straightened out you're going to be frustrated about half the time in your prayer life and you won't be able to grow because you won't know what God is doing and you misinterpret the thing and there you are - stuck! Still getting blessed; stuck in the mud; blessed to death; stuck in the mud; blessed to death! That's true! I know it! I meet people all around the world like that that I have to go pull them out of the mud. I say:

"How did you get in there?"

Well that's another story.

Now listen! When God created Adam he became a possessor of what we call the human nature in which he was cast; he was living in it. He was made a human being, that's all the gift of God; He created that. He made him that, breathed the breath of life into him and he became a living soul. Alright. Now that's purely on a gift level, God gave him that in the act of creation. He, (man) had nothing to do with it; he was receptive of the thought that I am a living creature, God has made me, here I am. But listen! That man was made FOR something! What was he

made for? He was made to glorify God! That's the first principle: We were made to glorify God.

"Oh I was made to work..."

Now we'll get your works a'going in a few minutes, but that isn't the main thing at all.

"I was made..."

No, no. Basically, man is made for the glory of God; made for His pleasure - those are the basic things concerning the act of creation. Alright. Now he is a partaker of the human nature, that's a gift, but listen, he was made that he might reflect the image and likeness of God. He was made that he reflect the glory of God. He was made potentially with all these gifts latent in him. If they could be released once and brought through, what a marvelous creation he would be! But how will he do that, that is, the development of his character? Your character is what you make in the law of obedience, in the surrender to the will of God, and God, through a testing and proving, develops that. He doesn't give it to you, you develop it and I develop it. There isn't a prayer you can pray that would ever put an end to it. You can fast and pray and just pound on the chair, get into a 'glory-fit' over it and you won't get anywhere. Well why? Because it's against the rulings and the laws of the spiritual realm. It's just as if you want to throw this book up into the air and make it stay up there. No, you can't, it's contrary to a fixed law which is called the law of gravitation.

"Well everybody pray hard!"

"No."

"Well I, I prayed awful hard! It says, 'Ask what ye will,' and I'm going to..."
No, you obey the law and the book drops. Why? it's a fixed rule.

Now in God's plan it's exactly the same. You can come to the altar tonight a sinner, and in a moment of time can receive Jesus Christ in your heart and your sins can be washed away and God can bless him with a consciousness: I'm a redeemed child, I belong to God. Well, supposing he's just thrilled to pieces over it, just thrilled with it and he's acquainted with characters that he's seen, men and women who've walked with God, saints that he's met, and he says:

"Oh what a wonderful life! I'll go back to the altar tomorrow night and I'll pray, 'Lord, make me one of them. Oh, Lord, I want to be a matured saint like brother so and so'".

How many know the Lord couldn't answer it? How many know He couldn't? No, He couldn't. He couldn't. Why? It's contrary to the law of what?

Character is built under a law of testing and proving;

character is built under a law of testing and proving;

character is built;

it is built; it is built;

it is built - it isn't given; it is built.

It matures under a law. What is it? **Testing and proving; testing and proving; testing and proving.**

Now I can see why in the world He put a tree over there of the knowledge of good and evil, and He said, "Keep away from it". Why? **Because man lives in his will and he has the power in it to damn his soul or go into glory.** With what? that strange thing called 'his will.' God knows that! **The whole of the issues of life are in that one little thing.** You get a sinner, once he is saved, how many know you get him where he has to make his choice? And you'd like to get into him and say: "Oh Brother, choose" - you can't.

No, how many know every soul has to come to that one issue in his life? He has to say, "I will." That's the secret of it. God couldn't put mature character upon a person overnight; it's against His ruling; He can't do it. Why? Because there is a fixed law in the realm of spirit that says:

Your Christian character is built continually;

every day there is a process;

every week there's a process;

every month;

every year there's a divine moving of God in there bringing you to your maturity;

bringing you to a building of a life.

How? By a law of testing and proving, and that's where your power of choice has to come.

And so He says:

"Here's your tree, now don't cut it down. Now let it alone, I planted it."

"Oh, I don't like the tree."

"It doesn't matter what you like, come on with Me."

"Well I don't feel like going to heaven."

"Well you definitely don't or you'd come."

How many of you know people, always trying to go to heaven, and when the Lord takes a hold of them to take them they don't seem to want to go?

"Well," He says, "this is the way you go; there's your tree, what are you going to do with it?"

You interpret it. **The tree is passive!** Now get it - your tree is passive. It is **who** is manipulating the tree. Who is manipulating that thing?

"Tree?"

"Oh sure, but who is manipulating it?"

"I don't know what manipulation means, oh glory to God. Oh somebody bless me, I feel a headache coming."

Oh dear, you'll get a headache too if you follow me.

"No," He says, "here's where I'm going to test your powers of choosing. And if you choose, yes, with Me over against the, 'no,' and you say, "Yes, God, No, Yes God"". How many know something will happen to you? Sure. What is that? That's the first little indications of a new life moving up in you called our Christian experience, and our Christian character is only built through a testing a proving continually. How? By the choice which I make, not how I feel, but what I'm saying inside of me.

Now here's your tree and you may have two approaches: negative and positive. You may approach it from the negative angle. What is that? The enemy taking advantage of the tree. It wasn't the enemy's tree, it **was God's tree!** But the enemy takes advantage of the tree, and why? to tempt them to a defeat. **God never tempts anyone.** He has a right to prove us, but He never tempts us. Why? What's the difference? The difference is this: A temptation is always used of the enemy to defeat a purpose in God and brings death and destruction: temptation, devil, death, destruction.

Take the same episode, in God, what is it? A freeing, which I am to be proved and tested and grow; and proved and tested and grow; proved and tested and grow. Can't you get that or can't you? Well, learn how to interpret your tree and take a positive attitude toward it.

We hear a lot about 'positive thinking' and all that, I know that story too. I'd like to give you a few minutes on it but I won't. I could though, I've been in that field in college, I know it, I know God too! It's wonderful to know God, isn't it? Wonderful!

Take a positive approach, say: "I know, I'm not going to quarrel with you tree; I'm not going to analyze it, how? 'yeow', 'round and 'round Your tree. How? Why Lord? If she hadn't; if he hadn't; 'yeow'."

Oh don't do that! How many of you know half of your prayers are like that? Just about half of your prayers are just like that. Why don't you look at the tree; you may not like it; may be the whole devil's setup, sometimes a whole setup you got tangled up in without your having anything to do with it. How many ever got mixed up in a mess that you had nothing to do with? They're bad! It's bad enough to get in a mess you had something to do with, but when you get meddled up in a mess with somebody... isn't it awful? But it's good for us sometimes, you know, because we're so evasive that we would shun anything that looks peculiar.

So the Lord says, "I'm going to test you, and you avoid, every time there's one, you get away from it and I'll get you in one." Ziiiiing - like that! Finally I say, "Well Lord! It wasn't my fault, this thing?!"

"I know it wasn't, but I got you in here and I'm going to test you and prove you, see what you're made of; any character in there."

Know anything about the power of the Holy Ghost? Do you know anything about siding with God against that in your rotten self- your weak miserable little old weak thing? You know anything about it?

"Oh Lord, bless me, I feel bad. Oh..."

How many of you know that? What do you do? You say:

"Look here, I don't want you to do to me..., by the grace of God, you're not to do it. Lord Jesus give me Thy grace."

He said, "I will."

"Let me know the power of the Spirit of God, I choose against that thing. It is terrifying, Lord, and I've had all kinds of emotional reactions toward it, but all that, that's not who I am. Right while I'm praying Lord, it pulls on me, but my tears, don't look at them, I'm saying, 'Yes Lord; yes Lord; yes Lord; Amen.'"

Umph! "Yes, Lord."

How many ever got into a thing like that? Well some of you haven't. I hope I won't make this so tragic that people will think: "I don't think I ever want to get saved". Well I want you to get saved and filled with the Spirit because it's terrific. How many catch it? Learn how to interpret that tree and say:

"You're not to damage me; you're to do me good; you're to do me good. Lord, I accept this challenge, by Thy grace, give me the power to resist the enemy, to rebuke him, to resist it and say, 'Yes, Lord.'"

Say, "Yes Lord."

"Do you feel?"

"Feel! Don't have any feelings; I'm like a stone, but I know enough to tell the Lord something."

"Do you feel?"

I wish people would let those feelings alone, they just drive me crazy half the time about your feelings. It's nobody's business about your feelings. How many know you can feel terrific and yet keep saying 'Yes' to God? Well some people only say 'Yes' when they feel 'Yes', and if they don't they say, 'No.' They're kind of flip-pety floppity, floopity flip. That won't get you anywhere at all; not at all.

You have to learn to interpret the tree and say:

"I take God's view of this. God planted it; God is going to use that to discipline me and teach me how to say, 'Yes, yes Lord'. No! No!"

How many know He's after me? Sure. The Lord knows that, sure. You have to learn that when that comes to say, "No".

He said, "Well look and you'll see."

The Lord knows that, sure. You have to learn that when that comes to say, "No."

Now God builds Christian character through trouble, disappointment, hardships, trials, all those disagreeable things - they're in that tree! What God wants us to do is to do what He told them in the Garden. He didn't say chop it down, pray that it will be pulled up. Don't do that! He said, "Learn how to face it."

How? By the grace of God, "No"; by the grace of God, "Yes". What happens? Why grow that way? And then you grow. You'll grow in what? in the Christian character that

He's after. That's what He is seeking today - people who have Christian character built by a process of testing and proving in which the Holy Ghost of God, the power of God, the power and authority of His Word to become operative in us until we are able, by the grace of God to say:

"Amen, Lord, this is a bit of discipline but I accept it from Thee. I'm not going to call the church and have this thing all bombarded and blown apart; I will accept what You've given me."

When we do that, how many times God lifts the whole thing; lifts the whole thing; lifts the whole thing right up. Lifts it up, but it has gained the thing that He wanted in your heart and life.

How many got anything to think about tonight? Have you got some things to think about? I want you to carry these little thoughts home with you, because if you'll pray the prayer in your heart that God will build you and do in you the thing that He wants; I haven't an easy way to tell you.

I know so many preach that, get the blessed Spirit, you know, and to seek heaven and (singing) "we'll have a little heaven to go to heaven in, we'll have a little heaven to go...", and the bottom falls from heaven in about two months. And then what are you going to do with them when they come around all frustrated and upset and say, "I thought...?"

I say, "Sure, why don't you get God's thought?"

He doesn't give us any little heaven to go to heaven in. "We live and move and have our being in God, in God."

PRAYER: Now precious Lord take this broken bread and bless it to every heart. Grant that in the days to come we shant be like little spoiled chidren, but we shall say: "Feed me with the food convenient."

And if it is a bit of discipline and trial and testing to bring forth the character and likeness of God, restoring us to the image of that Son, conforming us to the image of that Son - that's what Thou art doing.

(unable to get last of prayer due to bad hum in tape)

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THE WORD OF GOD AND THE POWER OF TRUTH

2-24-58 pm

(The Temptation)

by: J.W.Follette

... sharpened up your appetite. It didn't weary you too much? I don't know, when the Lord blesses it, it seems to me we shouldn't be tired; seems we should be refreshed. I know I am, if the Lord touches my body or moves upon me, I'm refreshed. Many many times I've gone to the pulpit rather wearied in my spirit, sometimes with a headache and I'm always so glad when I feel the Spirit moving over me because I preach right out from under it. I don't know where I leave it, somewhere along the line, and I come out feeling alright again - refreshed.

PRAYER: Our lovely Lord, we do thank Thee for these hungry hearts. We are here to meet Thee tonight and we pray that each one shall have something refreshing and wholesome and good that as we go back to our homes we'll have it to think about and to meditate upon, and at the same time it will give us a fresh and clear picture of our wonderful Lord; this lovely Christ; this man, Christ Jesus.

We want to know Thee better, Lord. We want some spiritual unveiling of Thee so that in our inner being we shall gather all that we can of the sidelights, and every glimpse that we might of Thee, so that You will be even more real, more precious, more wonderful. And in that our whole heart and life will be poured out afresh to Thee that You may have every atom of our being, all that we have, everything, we want it Lord, poured into Thee; Thy hands, at Thy disposal.

So we pray tonight to cover us and overshadow us and give us open hearts and receptive spirits to receive what You have for us, for Jesus' sake. Amen.

I said last evening, that if possible we would like to recapture something of the atmosphere of the last night's message, so that as I speak to you tonight and bring the truth it will be brought to you in the light of what we had last evening. Now just for a minute I will speak briefly of that for those who were not here so that you will appreciate the message as it is moving along in the light of what we had.

Last evening we were dealing with this question: Why do we as Christians have temptations and trials and troubles and tribulations and testings and provings? We found that it's according to the purpose and design of God, because in the beginning when God created man He gave him the human nature in which he was to live and move; that was a concept of life fresh and new and original from God. He said:

"Let us make man and make him in Our Own image and likeness."

That was a new venture in the creative mood of God, to make a new creation - a man. Now we'll come back to that in a minute and see what God made when He made the man. Well we found that He had made him with one purpose and that was to glorify Him, and he was to glorify Him by growing or evolving or coming forth into a sense of perfection from the basic thing that he is by nature, as God has made him.

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Now when He makes Adam, He creates him, of course. He takes him from the dust of the earth, but potentially, in him, were latent possibilities for a marvelous display of God's life and light and glory. It would be a reflection of the image and likeness of God if God could have ever had the privilege of releasing from Adam all that he had. But you see, in the very beginning, the very first trial or testing that God placed upon him, he collapses and ruins the whole thing that God never had the satisfaction and joy and pleasure of seeing in Adam the thing that He wanted. He wanted Adam to develop a character which is **distinct from the nature which he has**. The nature is that which God gives us. When we become born here in this world we become partakers of the human concept of life, a fashion of God, a thing that He had created. Now we didn't do anything about getting it. We didn't buy it; we had nothing to do with it but to accept it as a little crying baby. And we are bound and held within the structural law of that nature. Now that is God-given. Now when we move it up into the realm of the Spirit it is the same. When we are born of the Spirit we become partakers of a divine nature now and Paul calls us 'new creatures', or new creations different and distinct from merely being a body representative down here of the human form. But people fail to recognize that and live most of the time with their emphasis upon life - merely physical. We are in essence spirit - dynamic, living, vibrant, spirit, personality - habitat and living in a body which I often call the house in which I live.

Now when God made Adam and He said:

"Here is the tree of life, partake of that because I want you to know that you are continually dependent." And He says, "You may live within the embrace of what the human concept spells. I don't want you to be an angel; I don't want you to be God; I don't want you to be an animal, I want you to be exactly what I have made you to be."

Potentially, all the gifts are there; the whole structural law of the human concept of living, God made it in its perfection, in its perfection - absolutely perfect! Beautiful! We can't imagine really the fullness of that at all because God never found the satisfaction of it in Adam. So when He creates him, He does so knowing that in him are all these possibilities. But you see, He says:

"Now here's your tree of the knowledge of good and evil. I don't want you to touch that; I don't want you to partake of it, for in the day that you do you'll die; life will be cut off."

I'll give you the references later, some of you are reading and fussing around, I wish you wouldn't do that. I want you to listen to me and read your Bibles and things when you're alone. You can take notes if you like, but I like to have you to listen. I have a one track mind and when I get into a thing I want to listen to every last word of it. I know they're gifted people, now we have them in New York where the man will get up for breakfast and he'll sit... I don't know how he knows

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what he's eating; he's eating his breakfast, has the newspaper in one hand, the radio going full blaring at this end and his wife serving and carrying on a conversation. Now that's what I call 'highly gifted'; they're highly gifted! Now I'm not like that, especially in a thing that's of spiritual character, because things of spiritual character demand, I think, sometimes a great deal more than if it were a casual reading of a book, because you have to mind every bit of it.

So when I'm ministering do me just that little courtesy and if you take notes do them very quickly, but as far as possible, watch me while I'm moving around. How many will try to do that? You've been gracious with me so far and I appreciate that very much. Some places, I don't allow them to carry their Bibles around with them while I'm ministering unless it's a lesson in exposition, then it's alright, but not when I'm giving you a general teaching concerning elementary things that I'm going to work on a little later.

I wish I could ask some of you now to review the things that I've said. See, this is teaching; this isn't preaching; you aren't in an evangelistic service, you're here where I'm teaching. Now how far have you been concentrated in this that you can give it to me? I don't want to embarrass you because I think some of you would have to kind of think twice. Just keep going along with me and don't fuss with your Bibles.

When He makes him, the nature of which he is a partaker, is wholly a gift; it didn't cost him a thing, it's a gift. But the character which is to be built or evolve - coming up from that, is the thing that he is responsible for, and he's the one who will build it; he is the one who will build it. God can't build it for him; he will have to build that, upon what basis? The basis of his reaction to a testing, such as this tree of the knowledge of good and evil.

"Now," God says, "this is a testing in obedience; here it is. And I ask you, say, 'NO' to it. Deny that! Say 'NO' to it, but side with Me and you'll live. But if you fail, this lovely spiritual communion which we have together will be ruined and that avenue of spiritual life upon which you are depending will be severed." For in the beginning He made us creatures of two worlds. That's the way He made us, creatures of two worlds that we should live the physical aspect of our living here on earth with a body that adapts itself to the world and to its order, and He recognizes it and He wants us to do the same. At the same time, within us rests this lovely valuable thing. What is it? A spirit, a soul quality which can be brought into communion with God and can live with Him. No animal has it, but we have that.

And so He says, "You have to make your choice."

I think I've said it before: I've known that when Adam partook of the fruit he would die, but you see, we haven't any one verse which specifically says **what** it is that dies! We know it couldn't have been his body because his body continued to live three hundred and some years afterward. So he didn't die physically; his

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body didn't die. And yet God says, "In the day thou eatest thereof thou shalt die," therefore something died. Well now all of us know what that was, it was his spiritual life; that spiritual contact with God was severed, and that was in death.

Well now to get that clear, we haven't any one verse that will really spell that; however we know it. So one day God helped me with it because there's always somebody pulling my coattail for the chapter and verse of everything I say. Well, I like that, I think people should have the Word of God and I too. I teach the Word of God, I don't have any other Bible than the one you have. I use exactly the same Bible that you have, and all these things I have been digging out here for a week are all found in the Bible. How many of you remember I've picked it all right out of the Bible, every night? I pick it out of the Bible and people would afterwards say, "I never saw that before!" Well, that's alright, God uses some of us to see where some of you can't. It's not your vocation; it's not your gift; it's not your ministry, so don't be worried about it. God wants you to get what you are capable of receiving.

I don't want people going around and suddenly fall into the thing that's taken me fifty years to dig out, think I'm crazy? Well no! I'm expecting you to get your portion. Whatever abilities and faculties and leaning toward God you have, cherish it and let it move in the realm of the Spirit to gather from Him every last bit that you may personally be able to take. Then He sends teachers along and the teacher is supposed to have something different, and he has a different vocation, different ministry, different touch, different moving in God and out of that we bring the truth.

So, we found that there was a difference between nature and character. Nature is what we receive in the gift of creation. Character is what we build under a law of proving - such as this tree business. So He plants the tree of the knowledge of good and evil and He says:

"Now don't partake of it for in the day thou eatest of it thou shalt surely die." Well now we find that it was his spiritual life which died.

Well one day I was doing a little translation in my Old Testament in my Hebrew Bible, and I was working along on this story of creation but not after this point at all; I wasn't thinking of it at all. It was away from my mind and all of a sudden as I was reading down in that chapter about His creation of man, I read it and it says: "And He breathed into his nostrils the breath of LIVES and he became a living soul." Why I looked at that again and I said:

"Well, my English Bible says when He breathed into his nostrils the breath of life, he became a living soul - but my Hebrew Bible doesn't! My Hebrew Bible has that plural!"

"And He breathed into his nostrils the breath of lives...!"

Well then I began to see this life principle that He breathed into him moved in

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two directions. It was a life that moved through the physical aspect of his being and the life principle moving toward God in the spirit. How many of you can see that? You see it? How many can see that? And so that cheered me, I thought:

"Well it's the translation as God put it; life in two directions."

A life which had touch with God in the heavenlies in the spiritual realm and a life which touches here in the flesh in our body form. Alright.

Now He says, "In the day you eat of it you shall die."

Well what God was after in planting the tree was a positive thing. We found last evening that God has a right to test and to prove us. The devil tempts us to a destruction - always remember those two points - it's the same episode; it's the same tree.

(He is interrupted by people coming in late) Now they'll get seated in a minute. If you're afraid you may not ever see another man or woman again everybody look. Thank you, you're good models, but I think you'll see another couple too some day. But it's interesting if you should stand here to see the reaction in you people, it would entertain you so highly. If somebody goes out with a baby you act as if you will never see one again, and you watch that little poor thing crying 'till it goes out. I want to say, "That's the last one you'll ever see." But you know we're human, why is it people are so strange like that? We're all alike, just human. You see somebody carrying a baby, you can't get your eye off that young one to save your soul! And it's hollaring like that and it never phases you at all, you just see a little baby go by. Well it's a strange thing to me. Well now we'll get back to the point - we've been upset three times! Pray for me that I'll get this over. Too bad, but then never mind.

He breathes into his nostrils the breath of lives, that is, he lives in two directions. In God's purpose for him he was to live in two directions, that is, we are creatures of two worlds - a creature of this world through the spirit of life in my being, and a creature of another world because of my soul qualities and the Spirit of God which gives me contact with Him and begins to work a miracle in me in the transformation and changing and preparing me for that. So we become creatures of two worlds.

Well now, when He plants the tree, from God's side look at it positively. He plants the tree of the knowledge of good and evil and places it there as a probationary testing thing for Adam. Now He has to do that because character is only built under a law of testing and proving; you cannot build character without it, and that's God's plan; that's His law; that's His purpose; that's His way. You can't come and ask God: "Oh, make me a strong, beautiful, Christian character."

He says, "I'll take you as a candidate to work on, and you may become a strong Christian character. But you will have to be subjected to the discipline, to the

proving, to the testing, to all that I subject you to because you are a reacting agent, and if you will react positively it will release character qualities and you may grow."

But if you act from the negative standpoint, which is the standpoint of the devil, the devil uses the same thing, as what? a temptation to defeat. God never tempts us; He proves us. The devil tempts us to destroy us. Always remember, the negative is always the devil who tempts, God never tempts us - God proves us.

In the Bible you'll find the word, 'God tempted and God this....,' it's a poor translation for the word 'to prove'. So you say, "Well, it says in the Bible..." Well listen, the Bible is divinely inspired; I believe that thoroughly - divinely inspired, but the translators are not divinely inspired, and a translator can use some very clumsy words, very faulty words; sometimes they are very misleading. So you can't always go by what the English Bible says. Sometimes it says some very strange things, but if you'll get back into your original you'll see that everything in the Word of God is true after all. One place it says, "And God does not tempt us." Well then you go over there and it says, "And God tempted." Well now, what are you going to do, take an English word for that or do you want to see what it says in the language in which it was written? Well go and find out how it was written and you'll find it's another word.

God proved Abraham. He didn't tempt him in order to have him to fail Him. But the enemy tempts people with one objective. What is it? He tempts them to a defeat. He tempts them, rationalizing very often, that is almost always his first step to destroy them.

So here is that tree. God planted it! The devil didn't! God planted the tree. Now it's a part of His economy; it's a part of His plan; it's a part of His purpose, so accept that tree. Now don't quarrel with it anymore. The next time you run into one of those trees in your garden... as I said last night, don't chop it down and get all scared to death, look at that tree and say, "God's arranged this," - that is, if you're a child of God walking with Him.

I work from this premise: My ministry is to the Body of Christ and to Christians - saved, sanctified and filled and got the gifts and all those things; then I can take you somewhere. But I'm not doing elementary work with that at all; that's not my field. I'm trying to instruct and to teach members who are already gifted in those things so that they can come on into God and find out what it's all about; what He's doing; why He is doing it, interpret things for you because many have no gift of interpreting life at all. They go through in a kind of an existence, but never with a resounding reaction in God, so that the whole phenomena resounds the glory and praise of God because you can interpret. I wish people would get a gift of interpreting life as much as they do gifts in the other directions so that you'd know God, understand Him, interpret Him, move with Him.

So come back. The enemy tempts to destroy, God proves you to release and to make us to grow. And so when He plants the tree, He has to have that thing over which Adam can make his choice. You can't make your choice over one thing, you accept it or you refuse that. You can't exercise your power of choice unless you have two or more things to choose from. Can you see that? How many can see that? Well alright. Therefore, even in the simplest form you have to have a positive and negative thing over which you make your power of choosing. He had the power to choose what? **Life or death!**

"Live! But if you don't want to live, eat of the tree and you can die. Now it's up to you to use your power of choice. With this power of choice you have the privilege of moving into the highest things that heaven has or you can plunge yourself into hell, now either one you want, I won't coerce you."

God never coerces anyone, He leaves it for them. If they choose life, He says, "Life." If they refuse life then He says:

"Automatically, there isn't anything else left but death! That's the alternative, I haven't anything else to offer you: Life or death."

And so He says to Adam:

"Choose life with Me; choose life with Me; refuse that; keep partaking of the tree of life and when you come to this testing and proving, learn to what? deny this thing; refuse the thing; accept what I have given to you - **LIFE**, and live in the power of that."

And so when Adam comes, the enemy **uses** the tree - the very tree that God has made - the enemy uses it. We'll see how, before we get through, how the devil can do a lot of very religious things too. But if you aren't wise to it and you get caught in a mess and then you want somebody come around afterward and dig you out. I get so tired of digging people out of these complexes and messes they get in, it sometimes it tires me, I say, "Well dear child, what in heavens did you get in there for?"

Well it's usually some ignorance on their part of not knowing how the thing operates at all and then I have to be merciful and , "Oh, I'm sorry, you were stupid weren't you?" Well then they don't want to be called stupid. How many know you can be blessed to death and be dumb? I'm glad you all know that; I know that too!

Now get this and then I'll go on: No one experience that God is gracious enough to lead us into, no experience in itself, no experience in itself; I don't care how profound it may be; how deep and rich and moving it may be; **no experience in itself will mature you.** It will not! It can't! Well why can't it? Because there is a law operative in the realm of the Spirit which says: Character is built; character is built; how? by a law of testing and proving; a law of testing and proving.

"Well I want a strong Christian character. I'm going to the altar and pray for it." Well you can pray but you will be frus-

trated and defeated because you are praying contrary to a law which God has. His law says your character is only built by a law of what? submitting to testing and proving and trial and discipline and discipline and trial and testing and proving. And if you'll accept that,

the power of God is there,

the grace of God

the lovely Holy Spirit is there.

There was no reason under heaven that Adam should have failed; he had all the resources of heaven back of him; He had God back of him. He had everything back of him that when that pressure had come, if they had wanted they could have turned to God and say, "Oh God, this is something terrible going here, help us. Help us!" He could have done it but he didn't.

The rationalizing powers of the enemy;

the satanic thing in the human mind;

they are so diabolical!

The enemy can reason Christians, if they let him, into almost anything - these reasoning processes - and sometimes they take the flare of religiosity and then they're worse than ever - the enemy being religious! I'll show you how religious he can get before we get through here tonight.

So He says, "Live." Well Adam failed in the very first test. So God did not see in Adam, never found in Adam the satisfaction of His heart to see this man, this creation that He called Adam - He called him man - God never saw that move out under testing and proving and testing and proving and pressure subjecting itself to all that the human has. He never saw it; never was satisfied; never was pleased. The pleasure was never His because Adam crashes and in that crash all of us crash too. The whole concept of the human was ruined in it and that's why people are born broken down; born in sin. David said so: "In sin did my mother conceive me." We're all born that way because we're born in a broken mold.

Now don't get caught saying this when a thing is displeasing about you or something very unhappy, you say, "Well, this is the way the Lord made me". Don't you insult God like that! Do you think He made us all funny and crooked and broken down and sinful? He did not! He did not! That's a horrible thing to say about God: "This is the way God made me". Is this...? God sat up one night before the babies were born and said:

"I'm going to make you a drunkard, and you a sinner, and you're going to have fits, and this one's going to get drunk..."

He didn't do all such things as that; God never did a thing like that. God's foreknowledge is there, but because He knows certain things that doesn't compel them to be.

I know a little baby is going to fall down twenty-five times before he learns to walk, but my knowledge that he's going to fall down doesn't make him fall down. Well can't God know a thousand things? But because He knows it, don't say:

"Well He knows it and therefore He did it."

He did not! The foreknowledge of God is greater than that; it covers all things. But we become responsible, we become responsible because we are free moral agents with the power to choose. So never say, this is the way the Lord made me. No, God is only responsible for breathing a breath of life in every little new born babe, and every little sweet babe that's born is born a broken thing. The human nature which he partakes is a broken thing; it's just broken; it's marred; it's frightfully marred, that when it gets grown up, comes to its maturity, God says:

"I can't take you far Dear; you have to get born all over again."

Do you see why we have to get born over? Yes, God is merciful. He says:

"I can't take you very far; you're a broken thing; you're marred. I want to give you a new birth and deliver you from the bondage and the ensnaring of an Adamic scheme, and I can reborn you, rebirth you and you can become a partaker of My very nature and I will make you a new creation - a thing that has not been before. And I can wash you; I can fill you with the Holy Spirit, and I can begin a work of transforming you into the image and the likeness of My Son."

What a wonderful glory!

What a wonderful program!

What a wonderful objective!

How wonderful of God that He would say that.

But He does all the time, all the time, but we're so stupid; we're so dull; we're so limited; we're so conscious through our senses of flesh and here and now, that we lose track of the thing. **Forget the here and now! Forget it!**

Live in the presence of the things eternal;

live in the presence of those everlasting things.

"While we behold not the things seen but the things which are not seen; for the things seen - they are perishing! But the things which are not seen.....," which should captivate every heart; it should be the motivating thing within us - that will live forever; live forever; live forever. And after these poor little shackling things are dropped off, that which God matures in you and in me will be lifted, delivered and projected upon a new plane of spiritual living for ages yet to come and ages and still more maturing and growing.

There's nothing static about me, because the Holy Ghost is in me and He's not static. Always talking about my age, I know I'm seventy-four years old, but I'm as young as a man fifty! Man of fifty! Doesn't matter to me, but that Holy Spirit in me has a sense of what? progression, maturing, moving, moving. Two lovely words I like about my experience in God; they characterize Jesus and we'll talk about

10.

it in a few minutes. What are the two lovely words that characterize the growth of Jesus from the human aspect? He grew; He learned. How many catch, right away, that they are growth processes? Do you see, right away, that they were not immediate possessions? They were marvelous processes in which He found Himself involved and I'm involved and you too if you'll take your place.

(the next is a prayer first in tongues then in English)

"Oh Lord, open our eyes. Oh God, open our spirits. Oh God, open us tonight; bare us to Thee; bare us to Thee My God. Sensitize us, dear Lord, until we can get a little glimpse of the vision, of the vision that You hold for us; the truth that you have for us; that lovely opening that you have for every last child of God. Deliver us from the bondage of the here and the now. Deliver us from its 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."

Coming back then, we'll go on a little bit more. I want to get into this New Testament. This is so full in here, we ought to have it and I hardly know how to take you in there if you don't have your background of what God is doing.

Now so far we're seeing what God had in mind, for what? For a man! Now will you keep that in mind? What is God making? God made a man! You got that all straight? The man failed, didn't he? So God did not find in the man what He wanted. But God's purposes are not defeated. God speaks a Word and His Word will not return unto Him void. I don't care if it takes millions of years, He'll get His purpose. He isn't restricted to two thousand years. I have a God that moves through the eternal ages. I have a God that has all the ages for His purposes. Everything isn't accomplished in two thousand years. No! A magnificent God that we have, oh He's magnificent!

There's somebody over here who was prophecying, he was talking to us tonight, in the Spirit, and my spirit witnessed with it. "He's magnificent! He's wonderful!" He said so two or three times tonight. "He is wonderful! He is beautiful! He is lovely." Did you remember all those adjectives that were said? I believe every word of it. Magnificent! Marvelous! Let's keep in touch with Him.

So here He has in mind, oh, beautiful things for Adam, but the only way that He can develop him is to keep subjecting him to this law of what? testing and proving and testing and proving - he fails! God didn't find in that man what He wanted. Now in the new creation it's the same. We are partakers of the divine nature, we are new creatures in Christ Jesus. We are not the creatures who were born here in the flesh a few years ago, we have the same old body which sometimes changes a bit, but we aren't that! We are not that and God doesn't look at us as that at all.

Isn't it marvelous that we have a whole past that can be erased and put away, and all that He is conscious of is this immediate; what we are now moving in, some always are looking back, don't do that. He is recognizing you now as a very acceptable, choice spirit in whom He delights. Will you let Him delight in you? Some people are afraid to let God delight in them.

He sings in us, I'd like to read you my poem on, "The Singing Plowman", how He sings in my heart while He's plowing the furrows which are so terrific, but I heard Him sing. Why? Well it's the Old Testament; it's the truth - Israel, in the mess she was in, yet He says, "I will joy over you with singing". God joying over her with singing and look at the mess that she's in half the time! God doesn't say ..., He said so, 'in me'; He gave me that lovely thing, in the spirit, - plowing. And when my heart was so disturbed, I was hushed and I heard God singing in me; I heard the Spirit singing in me and I thought, "How in the world could He sing!" But it was enough to hold me, so I thought, "Lord, You can do the plowing, do anything. Plow me; plow me; plow me; as long as I can hear You singing in me, that's all."

He was singing because He had the possession. And He told me, He said He sung because He had possession. Has He got the full possession of you? I want Him to have such absolute possession of you that there isn't a thing on the side that disturbs you; not a thing.

I'm detached in the Spirit. I don't live in things; it's taken me a long time - fifty years. This is my fiftieth year in Pentecost. I was baptized in the Holy Ghost fifty years ago this year. So you see, in fifty years I've had to learn some things - not the first year, not the first ten or fifteen or twenty or thirty or forty - I'm still learning - the vision is growing, it's luminous. We have much more ahead so don't be afraid. He has much for us, don't be afraid.

Now I want to leave that part of it and see over in the New Testament a little story that I'm going to read to you and you'll get just a little sort of exposition on it as the Lord opened it. I want you to see that even though God was not satisfied in what He wanted in Adam, He is not going to be defeated. The day will come when He will have a man who will carry out and display and show back to the heart of God the thing that God had been so hungry for. And so when Jesus, our wonderful, lovely Lord comes, always remember, in the manifestation of Christ on earth, the manifestation of our lovely Lord Jesus on earth was twofold. The first manifestation is Godward to show to God what God wanted in Adam and never found, but found in Him and that's why He is called, "the man, Christ Jesus". And that's why He is said to be the only one Mediator between God and man. Who? the MAN, M A N, Man. How many get it now? Do you catch that?

How many see the name that's given to Him there? It's not there's one Mediator between God and man, the wonderful Saviour Christ Jesus. It doesn't say that.

He is that, but that isn't what it says. He's very, very, very careful to give us the truth because He's telling us one of the lovely profound bits of spiritual truth that we'll ever have concerning our Lord Jesus - **He became man!** That's scriptural! He took upon Himself, not the nature of angels, but that of **man**. Do you get it? How many get it? Alright. Now when He comes in His incarnation, what is it that He assumes in that incarnation?

Oh, most people say, "He was God, you know, He was God."

Now we aren't going to disturb God, I'll get back to that in a minute.

"Now don't you, don't you disturb Him."

Well I won't, you just let me alone and I'll show you some things I think will rejoice your heart. It's overwhelmed me for years 'til I walk under the power of it. I don't know if my feet are on the earth or where they are when I get a glimpse of it. He said in that incarnation He became a partaker of our human nature.

"Oh, why the Bible said He had a body in which He walked, that was the human nature. He had a body in which He walked."

Now wait a minute! Do you think your human nature consists of this body that you have? Somebody's heads got it right (somebody shaking their head in agreement) shows how many know your human nature consists of much more than the body in which we live. Sure it does. Well it didn't say He took a human body to walk in, however that He did have, but it says, **He partook of the human nature, the nature of a man.** He chose to move in it. Folks get scared right away:

"A fallen down creature like we are?"

No, it didn't say that at all. He's without sin; He never sinned; He had no sin about Him either; **neither did Adam in the original either**, did he? Do you get it or don't you? How many know that original Adam never had any sin or anything, God pronounced him good - very good. But what was he? He was that human concept limited to move within the embrace of a human and in touch with God continually because he was dependent.

So when Jesus comes in the incarnation, He says to God the Father:

"I will take the place of that which has been defeated and I will carry it through to its glorious deliverance and climax, therefore, I will become man."

Now He is eternally the Son of God. Now keep that in mind, will you? Let us say eternally the Son of God - say it - "Eternally the Son of God".

He is eternally the Son of God.

He ever will be the Son of God.

He is eternally the Son of God.

Well it is this eternal Son of God who now gains - He is delighted to set aside the powers which characterize Him as that and assume the form of that Adam. And so He takes that human concept and clothes Himself with it. And all the while, hidden away in that human concept, who do we have? - the glorious eternal Son of

God - all Deity, all divinity - indwelling a temple of clay, bound by the bondage of a human being. Do you see now why He prayed?

If He is just merely God the Son, how could He be tempted? God is not tempted! God is not tempted! The Son of God, you couldn't tempt that! How many of you know you can tempt that strange wrapping about of the human which He assumes? Yes, because Adam can be tempted, so is He. How many of you can see now why it says:

"Though He were a Son, yet He learned obedience, by the things He suffered?

"Well, can the perfect Son of God, does He need to learn anything?!"

How many know He doesn't? But how many know that eternal Son of God, wrapped around with the human concept has to because He's laid that aside; He's laid that aside for the time being, saying:

"I will assume that which that first Adam had."

Can the eternal Son in all of His Deity grow? No! He's perfect! What does it say about this marvelous man? "He grew in wisdom; in knowledge." How many get that or don't you? Well what is it that's growing, the eternal Son? No that's perfect. What is growing? The Son of man in the human concept, He is bringing that to its perfection. Can you see it? I want you to see that because that's Scripture.

Now we'll come up with some of these things in a minute. You don't lay aside, you do not deny His Deity and His divinity; it is eternally that, but He has assumed for the necessity of an incarnation for redemption - He had to have a body to die in. In order to consummate that, He bears, He wraps about Him this human concept of living.

That's why He prayed.

That's why He suffered.

That's why He has all those strange limitations that are characteristic of a human being - He had them.

He was a man - not a make-believe man!

He wasn't God Almighty, you know, with a body on Him like people have and He could just go zozoo and He could do anything. Oh don't get that way! Not at all! God is dwelling in Him. Every little while God shines out through Him in a most marvelous fashion - He chooses to - it's His own Son. And other times, the awful limitation of this marvelous Jesus, the Son of God, in its limitations of a man, they are so strange; they're so wonderful - to me they're beautiful. I can get near to Him because He knows what it is to partake of my human nature. Not sinful - unfallen, perfect, beautiful, sinless - but limited to what humanity is supposed to have had in Adam, He takes that. Can you get that? I want you to get that. I want you to see it because I'm going to dash into something else now in a few minutes. But if you aren't clear on that I can't take you very far. I could give you Scripture verses now if I had time; I'd like to give you the Scripture

verses in the New Testament which run parallel: Here He is as thus; here He is as this; here He is exactly a picture of that Adam functioning as Adam should, functioning just as Adam should, and Jesus will function just as that Adam should. And lots of people not knowing that, they think oh He did that just because He was the God inside.

No! No no no. Did you ever notice He never uses any of those divine attributes for His own aggrandizement, or His deliverance or His satisfaction? He never did.

No. He never did. He's laid that aside. He cramps Himself into that which is human - sinless, perfectly sinless - but it's the human thing that He's picked up and He's going to carry it along. He's going to subject that to everything that God the Father wants, and in the end, when He has perfected that, brought it up to its highest place, God will do something gracious and beautiful for Him.

Now you remember at His baptism that's the first that God bears any witness at all, the Scripture says, in Mark, "The people supposed Him to be the son of Joseph" - that was a tradition commonly believed.

These funny charts that you have in Sunday School, I wish sometimes you wouldn't have them because you have a wrong impression upon the child's mind. Jesus never went around a carpenter's shop with a white dress on and a great big yellow moon behind His head! Not at all! He looked just like a man; just like a man! But you idealize it because you love the Lord and the artist idealizes - nobody knows what He looked like. We only know from the little references here and there that He partook of our very life and nature - that He wept; that He was hungry; that He acted and moved just as we do. But you see they have those strange pictures, I wish they wouldn't have them; I don't like them. I don't have a picture of the Lord in the house because I don't think anyone knows what He looked like. Of course if you want them you can have them, that's alright, but I know Him after the spirit not after the flesh. I know Him after the spirit not after the flesh. It's nice to have those if you're temperamentally made so that you weep when you look at one. If that stirs you, Amen, that's alright, I don't quarrel with that at all. I have other stimula within me that moves me toward Him, and everyone to his own and nobody quarrels about it. Isn't that nice? So I fellowship with everybody, I say, "That's alright if you like that, that's alright. Who are we to judge?"

So when He comes He takes this form and sometimes..., now watch when you read your Gospels the next time, look at some of the things which you have which just unconsciously you know, I'm not judging you for it - you have just thought:

"Well, He could do that because He was God's Son."

Now wait a minute! Figure out some of those and find if it is the ideal perfected Adam functioning to the glory of God and you'll have a nice study in there. You'll find Him moving as what? as Adam should! It isn't just because He is the Son of God. He is the Son of God, but He's all smothered all the way down inside of this

human thing. And here's the human thing moving about, but inside He is still the eternal Son. Do you get it? Alright. He never uses any of that for Himself, not at all. He never uses any of that power for Himself.

Now sometimes when you see Him in the Gospels it will be a display of that perfected Adam doing the thing that God asked Adam to do - not just because He is the Son of God; it's because He is that perfected Adam - without sin; without failure; depending upon God; depending upon the Spirit of God continually and moving, and if you don't get some lovely pictures of Him - I could tell you two or three but we can't take that time, they're just beautiful and I say:

"Oh, I see this! This is the lovely picture that God wanted."

At the baptism, He opens heaven, first time that He's given any identification at all of this man. They all think He's the son of Joseph. They didn't see a man walking around with a white dress on! They saw a peasant man - a peasant - just a peasant man - the son of Joseph, and that's all they thought He was - that's all they expected; that's all they thought He could be. And yet, when it comes to the baptism - heaven opens and God says:

"You want to know who He is? This is My Beloved Son in whom I am well pleased."

In what is He pleased?

My Beloved Son who is bearing the Adam, and I am pleased in it because I never got pleased in the other one.

Do you see why He says, 'pleased' now? How many can get that? How many of you see why that little word, "In whom I have pleasure"? He should have had it in Adam and never got it. But He says:

"Here's My Son and I am finding in Him the satisfaction, the joy, the pleasure that I wanted in that first one and I never found it. Man was made for My pleasure."

He says so; for, "His pleasure." He says, "This is the One who is giving it to Me, My Beloved Son in whom I am finding that pleasure."

Well He carries that right on. Where does He carry it? He carries it up to the Mount of Transfiguration. And when He gets up on the top of that Mount of Transfiguration something marvelous happens to Him. Why? Do you know why? Because as far as the perfection of that Adam was concerned, He carried it to it's apex. And up on the Mount of Transfiguration He offers it back again to God. He offers it back again to God; He has carried it and fulfilled every testing and proving - we're going to have one of the terrifying provings in here in a few minutes - terrifying! But, He goes through it, and He carries that Adam to its highest perfection. And up on that Mountain God opens the sky again and He says, "This is My Beloved Son in whom I am well pleased, hear ye Him."

How many see now He has a message which He doesn't have at the beginning? He doesn't say that at the beginning. He says, "I am pleased." But now He has built

up in these years a power, a witness, a satisfaction, a tremendous outward display to the world of what Adam should have been. And God says, "I am pleased, hear Him now; He's got a message." And we're carrying that message down over the world. I go all over trying to tell people who Jesus is. Oh, I want you to find Him. He is marvelous! He's just marvelous! He's just marvelous! I can say it again, "He's marvelous!" Oh, He's beyond words!

And so upon that Mountain there was the offering back again to God and God is pleased. God is pleased, He says:

"I'm well pleased. I'm satisfied. My heart is filled with joy and satisfaction. I've seen what My Beloved Son has done. He has fulfilled the Word that I gave: 'Let us make a man in Our Own image and likeness, for Our glory and for Our pleasure', and He has done it."

Hallelujah! Glory to God forever! Glory to God forever! Glory to God forever! He has consummated it. God's heart is pleased. He has seen in this marvelous Jesus who has become incarnate in flesh Godward first to do that, but that's not the only thing He came into the world to do, He came into the world that He might die. So He goes down from that Mountain. (I'll have a chapter in my book about it). And when He comes down from that Mount of acceptance, the Mount of Transfiguration where everything has been luminous and glorious, His whole Being thrilled with the satisfaction that God has found in Him, He says, "But we can't stay here."

"Oh," they say, (also we have it in our meetings) "let us stay here; let's always stay here; let's make a little tabernacle and let's all stay, it's so thrilling!"

"Oh no," He says, "we can't do that, I have another Mountain I must climb; another offering back again to God; now go with me."

And He goes down that Mountain and do you remember what He found down at the bottom of it? - that crazy lunatic!

"Oh," I often say, "dear Lord, that's Follette!"

How many of you know you were that? You were that; I was that; you were that thing - a crazed lunatic; demented; all broken to pieces. That's the first thing that greets Him from this lovely exaltation of acceptance.

Why? Because He's come for us. He's come for you and He's come for me - broken, crazed creatures, and He picks that up (spiritually speaking) into His arms and He says, "Where's the hill where they want to slay Me?" And He goes climbing up that hill with you and me - in His heart. We were those crazed things - but we died in Him; it says so, "In Him we died"!

He takes us up; He offers it back again to God and through that death He says, 'now we are accepted' - 'accepted in the Beloved', 'accepted in that Beloved'. Who is He? He's the man, Christ Jesus, the Holy Son of God, Redeemer of the world! Yet, He's called the last Adam! How many can see why He was called the last Adam? Can you see why He's the last one? You get it - the last one? There's been a first

- He's the last. He's carried it through to its perfection and acceptance, but He must die, and so through Him now we have our redemption.

So when you think of the incarnation, don't restrict it to the fact that He wore a body. Don't, don't do that. He did have a body but your body is only one element in what we call the natural human concept of a life. You have a body; you have a soul; you have a spirit; you have the potentials of love, emotions; you have power to choose; you have intellectual capacity. You have a conscience; you become self-conscious, all those ingredients, all those elements in their perfection were put together, and He takes that; that's what He assumes, all of that in its perfection - all of that in its perfection; in its perfection. But even so, when He has

assumed that in all of its perfection, that human thing as it was in Adam must be what? Tested and proved, tested and proved to produce to the glory of God the thing that God wants; must be subjected to its discipline and glory.

I want to read to you now how this marvelous Jesus, the Christ - without sin, without blemish, perfect in all of His acceptance, has to be taken by the Spirit and driven up into a wilderness to be tempted of the devil - He has to - Adam was - He has to too. Do you know what He's doing? He's taking your place and mine. All the terror that's been in my heart - I have a tragic heart but I don't expose it too much, oh! God knows it though, the comfort I've had in hiding in Him. (He knocks on the side of the pulpit) I say:

"Open it Lord, let me get into Your wounds. Shelter me, shelter me into Your redeeming power. Shelter me."

I have to go back into the opening (I don't know how to tell it) but it's an interior thing, but I wish some more would get it to know what we have. I'll read it, you don't need to follow it, I'll read it and then I'll talk a little about it.

You aren't getting tired? "No." I don't know what time it is, it isn't too late? Alright. But I lose time, I could talk for hours with this, hours! I never tire of it; it feeds me; it rejoices me.

I'm going to read it from Matthew:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward

an hungered."

Well now I'll just stop there for a minute. Do you see He is led of the Spirit into this horrible, terrific onslaught? It isn't the devil who does it, it's God who does it! God leads Him into it. Is He in the will of God? Absolutely in the will of God; perfect, perfectly in the will of God, according to the purposes of God and the design of God, the Holy Spirit has to lead and subject this last Adam. He has to do it for you and for me. I know it now; I know it now; I know it now. The Holy Spirit has to lead Him; drive Him into this wilderness. Why? That the

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devil may have his onslaught on Him and He can be tried out and proved, and come out a Victor - strengthened, gloriously strengthened, gloriously strengthened. How? Because He's been subjected to this; subjected to it. Alright. I just read that and you won't look in your Bible, but I want to help you with something else.

Do you know how this little story starts? Don't look for a minute. Do you know how it starts? Don't look!

"And it came to pass that Jesus was led?" Huh?

The first word in this story is, 'then'.

"Then was Jesus led of the Spirit into the wilderness to be tempted of the devil." "Then He was..." Well when was then? Aha. When? When is this man...? It follows immediately on the heels of this wonderful baptism of God. I'll read you now the last two verses of the chapter before; I'll read you the last two verses of chapter three.

"When He, Jesus, when He was baptized He went up straightway out of the water; and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him. And, lo, a voice from heaven saying, This is My Beloved Son, in whom I am well pleased."

THEN was Jesus led of... - The devil! right instantly! just as soon as that follows, there isn't any time for Him to go anywhere, do anything - the enemy is right there. Do you know why? He's going to try that out; he's going to try that out, and so just as that lovely benediction comes - now here's a law again in the realm of the Spirit that we have to get a hold of:

Always be careful, never take the initiative in any daring thing. Anything that you think is worthwhile, you're exploring or you're trying or you're venturing into anything. Now let me help you. Never take the initiative.

The reason is because we are too limited in our notions, our ideas or appreciation of anything about it; we're too limited. What should you do? Wait until God breathes a Word to you; gives you a sense of His presence; gives you an inner consciousness of the thing that He's wanting to do - then you may venture, but not without it. Don't you dare to! You'll be frustrated and upset and probably have a broken heart over it and have all the saints praying for you. They got enough to pray for now; don't add your burden. I just warn you, don't, don't, there's enough... people come to me all the time praying about these strange setups and complexes that they get into. Listen! Jesus is going into this tremendous thing; God knows it too. What is the last Word that God the Father gives to this Son when He's to be subjected to that terrifying, devilish thing? What is the last Word God gives to Him? He says, "You're My Beloved Son in whom I am well pleased."

Now Jesus wraps that all about Him as the strength -

that's going to be His courage;

that's going to feed Him faith;

that's going to be His sustaining portion while He goes through this hell thing.

He can go through, why? Because He's in the will of God! The Holy Spirit is leading Him and He has the Word of God. Now get that! He has the Word of God! It's the Word of God that's going to sustain and carry Him. It isn't just the fact that He's the Son of God, but though He's the Son of God He has to have this and He does have it and God blesses Him with it and He says:

"Here is the testimony Son, wrap this about You; You're going to be subjected to some of these terrifying things. But listen, I'm with You; I'm pleased; I'm satisfied; I'm watching every move. The angels in heaven are watching, this is a terrific thing but You'll have My Word, wrap it about you; wrap it about You."

God retires and the devil comes right in like this and he says, "Alright..."

Now can you get that? I want you to see that? He has wrapped the Word of God about Him as His authority and He's going to move through this tragic, dramatic thing girded, held, and sustained by a Word of truth. Don't venture without your Word - don't venture without your Word, don't, don't do that. Remain silent if you're criticized, people think you're crazy and backslidden and gone to hell - stay put! Stay put! Stay put and God will give you a Word; God will give you a Word. He doesn't move until God has given Him a Word and upon the authority of that Word He dares to venture into this wilderness. And the enemy puts all this awful pressure upon Him.

After forty days, naturally He is hungry. I can't open that but don't you restrict that to the fact that He was hungry just because He didn't have any food. Now that's very true, but that isn't what He's teaching. That's true, but that's not what He's telling. No! That's true, but don't live on the surface - and He got hungry and the devil said this and He said that. Oh, don't do that; please don't do that.

Now when the tempter comes to Him what is the first thing he says?

"If Thou be the Son of God, command that these stones be made bread."

How many see he is attacking the very thing that He's wrapped about Him? Do you get it? How many sense that? What has He got wrapped about Him? The testimony that He is the Son of God. And that's the very first thing the devil gets at.

So the devil comes up to Him and says, "If." Do you see rationalizing - "Hath God said?" Same old trick, you see, same old trick - "Hath God said?" How many remember where that was? How many know it is rationalizing, a very bad process? You can't rationalize the things in God like that; you accept them by faith and walk in the Spirit of God and you don't need to rationalize any of it at all. You walk in the Spirit with God and God takes you through. If you stay ten minutes to answer the devil and reason with him you're defeated - you're just defeated,

you're defeated. Nowhere do we find that we are to reason with him at all. Resist him and rebuke him, but there's no place where it says now reason that out. Where are we to reason? God says, "Come, let us reason together." If you have any reasoning do it with God, don't do it with him; he's a Sophist; he's been in it for thousands of years and he knows the whole human constitution; knows everything about it - we don't. We live a few years in a little simple pattern of life and how little we know about it.

Now what does he say to Him? He questions His authority right away.

"If Thou be the Son of God, command that these stones be made bread." Yep, Umhummm.
"Why?"

"Well He's hungry."

Well, He is hungry, but it's more than that! That deep urge as man; as a human being to live, just to live in the dimensions of life here - that was a subtle temptation.

He is the perfect Son, do you get it? Do you see the perfect Son; to what? to take the place of Adam. What was Adam to do? Adam was to function, having possession, having authority doing thus, doing so, doing so, and ... How many get that? That was his field of activity.

"What an urge now to live, that I have it, now that God has blessed Me. Now I have power - the Holy Spirit. What an urge it is!"

And He's strictly called 'man'. And He calls Himself, 'man', and He's strictly called 'man'.

"I'm taking the place of mankind; I'm playing the leading role now of the Leadership of a new man, another man. I'm that man, and in the thought and purposes of God, man as he was created in this world is not to live under the power of the world philosophy of thinking and coming and going and having and seeing and being. He is to live FIRST from every Word of truth that proceeds from the heavens."

How many see the two lives now living? How many get the two lives? (Oh I feel the Spirit!) You must see Him! I want you to see this. Do you see He puts His emphasis where it belongs? Why? He's playing the part of the perfect man, and as a perfect man He must play the part of him and place His emphasis where it belongs. Where? In God. Man was made to live by God first. The first contact is:

"Seek ye first the kingdom of heaven and His righteousness."

Christ teaches the same philosophy. What is it? Spiritual adjustment in God, focused, and then live.

"Man," He says, "and I'm taking the part of that; I'm taking the part of it." Though He is the Son of God He never plays that. He said:

"I have assumed this other, and man is to live first by the Word of God, not by bread alone."

How many get the first victory? Do you see that first victory? Isn't it sweet? Oh, I think He's so wonderful; I just love Him. I'll be so glad when we're through here and we can really be by Him. I get so tired; I want to really be with Him, be by Him. Oh, He's so wonderful; He's so beautiful. He is beautiful to know; He is wonderful; He is all of that; He's more than that; He's more.

And so He says, "I am man." He does that for us you see. He's getting our victory; for His victory is yours and mine. We never could get it in the world, never in the world. He says:

"I've gone ahead and paved the way. What is mine is thine: Fellowship with Me. My victory I share it with you; you may have it; the Holy Spirit will make it good."

He's given us all things freely, richly to enjoy - to live in Christ.

So you see, the first temptation that he has is on the lower level of the flesh. Do you get me? - of things transitory, fleeting cosmic stuff, all down here - that's where his first field of approach is because that's where he has defeated every person that he's ever attacked. Every person he's attacked on that level and he always gets them. But here's One that he is attacking and he's defeated. What did He say? "It is written; it is written; it is written." Well, what is written? The will of God for Him is the thing. "It is written." What is? The will of God.

"Well where are You?"

"I'm here in the middle of God's will. And it's everywhere I look, I'm bound by what is written concerning Me."

In my life; in your life, if you stay in the center of God's will, you too with every outlook you have will be circumscribed. It should be, by what? What God wills for you. What is God's will for me? What is God's will for you? Do you get that or don't you? That's where He lives - in the center of God's will, in the middle of it and He looks out, but He says, "It is written; it is written; it is written." He is bound by what? The will of God. Do you get it - bound by the will of God? But listen? He's hungry, yet it doesn't say He ever ate there at that temptation. He never had that satisfaction; He never had that satisfaction at all. He stays in the will of God - hungry.

Now it's not wrong to eat; it's not wrong to eat; it's a legitimate thing; it belongs to life, but if you are in the will of God and God doesn't see good to give you many things which are lawful, such as to eat - then stay hungry. He did!

There are hungry people in this room tonight who have been denied certain legitimate pursuits in life and you are denied because you are bound by the will of God, and I know it. There are some really here, I know it, I can feel you. I know you; I can touch some of you; I can touch you. Remain hungry, dear, remain hungry, your day of feeding will come. But in the will of God, in the will of God when you are bound by this: "It is written; it is written; it is written; it is written;

it is written," stay within what is written for your life - stay hungry. He hungered too! Do you know what it'll give you? - a sweet inner consciousness of a fellowship with Him that other things won't do; they won't do it, but, that will; that will; that will.

So He remains hungry. He doesn't satisfy all those things which were there. He's not going to pursue them, for He says:

"Well after all, man wasn't designed to spend his time out here living like that.

I won't do that, I'll stay in the circumscribed little pattern of the will of God and I'll stay hungry."

Marvelous! What a man! Oh, don't you love Him! Oh, how can people keep away from anyone like that? To imagine that One reaching out to people and say:

"Won't you come to Me? I want to love you. I want to save you. I want to bring you into God."

And then say, "I don't know."

Funny folks like that! I don't get it at all; I don't get it at all; I just don't get it. I say:

"What are they, like cows or dogs or animals or something? Don't they have any inner consciousness of things, of values?"

Why if I see a man like that I just run to Him with all there is of me - this coaxing! I just want to run, run to Him.

Well, we'll hurry along. Look at this next thing: You see he says it is written and he has contact with this God. Now, now notice this: how sly, S L Y, sly - the word sounds like it, you know, the euphony of the word - sly. How many sense the s l y?

(I'm great on words; I am a writer - I just like words so much. I have to use them all the time in writing and poetry and things that I create and do. I have to use words and I like the value of the words, the dynamic of the word. And that's one that portrays its meaning - sly. How many can almost feel the sense of it? Well, he is sly.)

Now what is happening? He detects that here's a man that I haven't been able to defeat. I know two things about him: He quotes Scripture because he says, "It is written." He knows the Bible and he trusts in that God because he said he's to live to God first. Now I know how to approach him. I will fix up something that is really strategic and I will make another approach at him. I'll move him from the earth level, I'll take him up into the spiritual realm. This flesh, I can't do anything with that, but I'll get him now in his religious life, in the realm of the Spirit, I'll get him there. Now watch it!

"Then the devil takes Him up into the Holy City" - see, 'the Holy City' - high elevation. "Sets Him on the pinnacle of the temple," - that's 'one wing of the temple' is right - and he said unto him:

"If thou be the Son of God... - same old trick - cast thyself down; for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Now isn't that clever, to go back into the old Psalms, the ninety-first Psalm and pick out a promise which God has given concerning His Son? It's a promise in the ninety-first Psalm which God gave concerning this Messiah. And the devil knows Scripture, he knows it better than half the Christians, but never mind. He knows Scripture, he's religious, you know, on that angle. Why certainly! That's why he gets a lot of Christians all fuzzle-duzzle and fooled! He wraps a lot of our own Pentecostal people right around his finger, just like that, and they don't know the difference; don't know the difference. How? Why he does it cleverly, like this. What does he do?

"Oh," he says, "you trust in God. You said so just a minute ago when I had you down there. You said you trusted in God, do you believe His promises? Well look at the promise! Now you jump from this wing of the temple down here and you'll have the people!"

Why was that temptation so subtle? Because it was a tradition at the time when Christ was here, it was a tradition that when the Messiah should come He would appeal to the senses of the people through a miracle or a sign or a wonder or some spectacular thing and win their confidence through that. That was their tradition; that's what they believed, that when Messiah comes He will do signs and wonders because Israel has always been one after signs. Greek was after wisdom, and so on, each nation has a certain characteristic urge and flare, aptitude. So the devil knows that, so he says:

"Umhumm, you want to get the acclaim of the people, I know how; you know how too. You jump from this temple down there. God, you know, has a promise that He won't let you hurt yourself. Here's your promise, right here in the Bible! See! Here's your promise: "I'll give My angels charge over thee, lest you dash your foot against a stone". Now here's the Word of God; don't you believe the Word of God?"

"Yes."

"Well don't you know that people...? You want their confidence? You want them to rally around you? You want them to recognize you?"

"Yes."

"You want God to have so and so?"

"Yes."

"Well here's your verse."

"Well where did you get the verse?"

"Right out of the Holy Bible. Don't you believe the Bible? Don't you believe

the verses?"

"Yes."

"Well then jump!"

How many see the trick? Well where is He? He's over here in that will of God - and, "It is written; it is written; it is written," all around Him.

Now it doesn't matter how many Bible verses you bring to Him, all out of the promise boxes and all the places you can scratch them up, and the best promises you can find - how many know none of them will work? How many see none of them will work? Is it because the promises aren't true? How many know the promises are all true. How many see some of my teaching sticking out again right tonight? How many remember my messages on those 'promises' and doing those silly things? How many see it right in the life of Jesus? The devil hasn't tried this on just some of us folks - never got it on me 'cause I wouldn't fall in them, but a lot of people I've had to dig out.

This isn't new that he's coming with - a lot of these campaigns with all this extravaganza of stuff - the Word of God! Prove God! Show God! Don't you believe in the Word of God? The authority of the Word? Prove it now! Whooo! Well God isn't in all that stuff. He isn't in that at all, He isn't in it. How do I know? Nine times out of ten I have to go down to the bottom of the temple and pick the people up that dashed off of it. I do, I really have, I've had to go at the foot of, I don't know how many of those temples and pick some of God's precious saints - preachers! saints! who were glib and didn't know about this 'promise business'. And when they would come and say:

"You must prove what you have in faith. Do you believe in this?"

"Yes."

"Well then prove it, show it to the people. They're waiting; they're waiting for a testimony."

It doesn't make any difference - I stay put. Where? In the will of God waiting for Him to say, 'jump', and He doesn't say, 'jump', so I stay put. I don't jump for all that stuff. How many get that or don't you get that? How many see it's the Word of God? Isn't it the Word of God? Sure it is. Isn't it a lovely promise? Sure it's a lovely promise, but why won't it work? It is not in the purpose of God and you can't claim a lot of promises and make God do things that are not in His purpose and thought and design. That's silly! That's silly! He has to stay put. Why? Because God doesn't give Him any Word, 'jump'. Well then, stay put.

No, people not knowing these truths, somebody comes along with a great testimony and the banners flying and the bugles blowing and the congregations are all here and now we will have a 'bread-line'! And whooooo! How many of you know a lot of it is just a lot of trash? It is! I know it! Well then why do they fall for all that stuff? And six weeks after you can't find a hide nor hair of half of it.

You can't! I followed it up, you can't! Well then when that thing operates like that, I say there's something 'foeey' in it. I want to know what's the matter with that thing. They are not taught! The Word of God is true; the promises are true, but you have to abide in the purpose and design of God and let Him give you the Word. And if He says, 'jump', you can jump and it will be a glorious thing. But if He doesn't give you that little inner Word, how many know you'll have a catastrophe as sure as you live. And then you have to have everybody come around and pray for your faith that got busted.

I've known people, it's a terrible thing to say, I've known some people been so defeated through that very thing; defeated through it; defeated through it and defeated through it - I know one person that committed suicide because of it - a Pentecostal, baptized person - couldn't take it!

"Well," they said, "I don't know when to believe. They said to believe this and they gave the promise and I thought I was believing. And I thought I had just as much faith believing that, as I did for my salvation. Now how will I know if what I'm believing in salvation is right?"

How many can see the bewilderment and frustration - and went and committed suicide!

Well those things are what disturb me as a teacher and as a worker. It disturbs me because it is only an erroneous, foolish, epidemic that gets into the Body of Christ and works ruin. It has to be what? Sloughed off by life and vigor and strength in God - the power of the truth; the power of the Word of God to slough those things off that you can live in the Spirit. There is a time to jump; there is a time when God gives you the Word and He'll give you a miracle. Well then, have it in Him.

This is a little hard picking in here but I hope you'll take it. How many will take it? I'm not talking just because I want to talk, I'm talking because I know these things. I've experienced them; I've come with people who have been defeated in these very things, and they come to me, and then they're shamefaced and when they get out of it they say:

"Well, I never was really mixed up very much, we're in a new thing now."

"Well," I said, "for mercies sake don't get in another one. Now you got out of that into a new thing!"

"Now we have a new thing!"

I said, "Lord, what's the matter with Your folks?"

Can't they walk with God? It isn't God, that's all; God isn't in that stuff.

There's a place for every bit of it. There's a place for healing; there's a place for miracles, a place for all of that, but it isn't in a lot of the patterns that they make. Certainly not!

And so here's the devil tempting Jesus with one of these patterns that have been prevalent for the last few years. Way back at the time of Jesus' time he had the

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same old trick? Do you see him pulling the same trick? How many see he pulled the same trick , exactly the same trick quoting the Scriptures?

"It is written that if you jump, the angels will take charge of you."

"Now where's your faith? Have you faith?"

Well that shames the people - "Have you faith? Sin in your life somewhere." Then they all go down you see.

"Unbelief! That'll damn you!"

"Oh Lord, I don't want to be that way, I'd better jump."

"No, stay put."

Don't let somebody that doesn't know the Word of God and is not in God tempt you like that - it's a wicked thing. Think of God's children suffering, I've had to go and pick them up from the temple more than once, and I say:

"Brother, how did you get...? What...?"

"Oh, I followed so and so; I was in need; I was a Christian and I wanted to please God and I thought it was a dishonor, it's a terrible dishonor ever to be sick; ever to have a pain, to die and almost go to hell!"

"Well," I said, "who got that baloney going? That's a lot of funny stuff!"

How many know you can be sick and not be full of sin? Well I hope to tell, but they've got it extreme now you know. That's silly, don't do that. I said:

"What did you do?"

"Well they told me thus and so. They made it so plain that it was the Word and the Word cannot be broken and the Lord cannot break His Word."

"Of course He can't; He doesn't want them to, but get the Word that God is talking about - not one you fished up!"

"Oh, oh."

"Well yeah, where'd you get the Word?"

"In my promise box."

"Well," I said, "I thought so, God didn't give it to you."

Can you see that or can't you see that? Can't you see that? Well then get the Word from God.

So I said, "Now don't do this again."

"Well, pray for me my faith is all dashed to pieces, I don't know how to believe anymore. I did believe and I just feel like a wreck!"

Bawl and cry and I have to pray with them. Arms all busted - you know what's the matter when I find their arms broken? That means that their service has been badly damaged. I know a lot of preachers and people got mixed up in stuff and their real service is quite damaged because their arms are broken - they jumped, you see.

When their legs are broken; I find them with their legs broken - do you know what that is? They can't walk in the Spirit. Do you get that or don't you get that? And I know them, I've wept over them more than once. If I had my way I'd

run and take every last one of them out from the saddle of that stuff and say:

"Here's God in the simplicity and purity of everything beautiful and wonderful."

(break in tape)... miracles, health and strength, vigor. Oh He does miracles for us all the time just in that simple, lovely way of walking with Him.

And when He says, "This is for you, believe."

Why I say, "Thank You Lord, I believe, and I have it."

Let Him take the initiative dealing with you.

He calls this: Provoking God! So when He didn't jump - I'm so glad He didn't - Jesus said unto him:

"It is written again, thou shalt not tempt (or provoke) the Lord thy God."

Well, I don't want to provoke God, do you? Children of Israel did: Tempted Him, that is, in a sense provoking Him. So the devil lost out on two good points there.

"Again, the devil taketh Him up into an exceedingly high mountain, and showeth Him all the kingdoms of the world, and the glory of them."

Now listen! Every temptation has been along a legitimate pursuit, have you noticed it? You see, he didn't ask anything outlandish or devilish or wicked or mean. He didn't ask it, he didn't tempt Him on any of those basis at all. He tempts Him on legitimate things which are lawful; which are really for Him. You read in the Psalms and it says God is going to give Him the kingdoms of the earth, and He's going to be Lord of lords and King of kings - and Lord of the lords. And the time is coming when that shall actually be. But how? He knew that that would only be possible through Calvary - that will be possible. The devil is tempting Him on legitimate things - "I'll give you all the kingdoms". Why? Because he is the prince of this world now. It's in his power to do a lot of things, don't worry. **But all the power God gives him is a stolen, prostituted power, but it's God's.** But the devil couldn't make a blade of grass if he tried. You see, he is not creative. He can use and abuse power that's put in his hands. **He can defy God but he can't defeat Him!** He can defy Him; he can be ugly; he can be devilish, but he can't defeat Him.

Isn't it nice to be in a God like that? How lovely to be hidden away in a God like that. All hell let loose after you, how many know you have a place of security? Where is it? In the will of God, possibly hungry, even though you're hungry, stay. Even though He says, "No jump," don't provoke Him; love Him, say, "Thank You Lord".

You'll be criticized, horribly criticized, **judged and misjudged**, but stay put. God has a time when He'll bring you through. He'll do it. Don't provoke Him; don't tempt Him like that.

So now he takes Him up in the mountain and he shows Him all the things that belong to him - kingdoms of the world! And think how sly he is now. What was the thing that caused the devil to fall anyway in the beginning that he was crashed to earth?

his desire for worship, wasn't it? Do you remember he wanted the worship, which was for God, deflected to him? Do you remember that? He wanted that worship deflected so that it would keep centered in him? **That's** what made him the devil that he is. He has always sought that; he has wanted it. He has coveted it ever since in the beginning, way back in the beginning he deflected it and he wanted it and he's cast to the earth; cast out; cast out, but he's still wanting it; still wanting it, that's why he gets it from people. Do you remember that? He gets it from people.

So he says, "I'll tell you, these kingdoms, I'll give them to you. You just fall down and worship me. I'll release them, look at the power you can have, the dominion, the grandeur - the marvelous swing into life - IF you worship me."

Well now watch how he speaks again. You know he's only quoting a portion of the truth, he doesn't give the whole truth - but Jesus does!

He says, "Do this: Fall down and worship me."

Then said Jesus unto him, "**Get thee hence Satan; for it is written...**"

What is written? "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

How many see he didn't mention servitude? Oh no! He's too subtle for that; he just wanted to get the worship. He knew that where your worship is there's your service.

Where your worship is there's the servitude;

there's the outgoing of your whole being;

the whole self-giving,

the whole outpouring of your being is where your worship is.

That's why it is lovely to worship God, because He gives an avenue for (he breaks into worship and tongues) the outpouring, the self-giving, all there is of us going back to Him. Do you get it?

So He says, "It's written that we shall worship the Lord our God and Him only shall we serve. For if I worship you, I'm shackled. My servitude is unto Him. Get thee hence."

Now, now, now, which temptation is this? the third, isn't it? You find that He has no authority in the sense of resisting or rebuking or commanding in the first. No. How many see each, each proving, develops, or didn't you get that? How many get the law now of development? How many get the proving? developing?

Resist him, you'll grow.

Resisting him you'll grow.

Resist him - do you get your building coming now?

How many get it? And you see it right in the lovely life of Jesus. How sweet of Him to do that.

Now at the third He is able to say, "Get thee hence; get thee hence..."

"Then the devil leaveth him, and, behold the angels came and ministered unto

Him."

Still hungry, but to be fed in God's fashion, with God's provision and not a stolen provision.

In the will of God - beaten, tortured, tempted, hungry, and yet able to say:

"In the will of God I am hungry. I won't step out of it for even a little cracker, just a little crumb. No." Why? "Because God has placed Me in this place. I am in His will. God knows My hunger and God will satisfy it, therefore, I remain in the will of God hungry."

"Behold!" God says, "My Beloved Son in whom I am so well pleased. Go and minister to Him, go and minister to Him. He is all authority; He's a Conqueror; He's all victorious, go and minister unto Him."

And the angels came down and ministered unto Him.

How many of you got anything tonight? You've been... I did, I've felt God terrifically here tonight. Haven't you felt Him here? I'm usually feeling this way when I talk about Jesus - this wonderful man - Jesus, the man Christ Jesus - the last Adam, One Mediator between God and man - the man Christ Jesus. Do you think it deflects or takes from Him any of the Deity or divinity? No, He still stands before me in all that majestic lift - glorious and wonderful Majestic Son of God. But He has eternally linked Himself with man and He's not ashamed to call us brethren - little brothers. Not ashamed! In the ages to come we shall yet be identified with Him and He identified with us; for He is a lover of humanity - the man Christ Jesus. Shall we pray: (wonderful move of God's Spirit)

Our loving Lord, accept our love and our adoration; our worship; our thanksgiving; our self-giving back again to Thee. Thou art worthy of all. Thou art worthy of all, dear Lord; Thou art worthy of all. We want Thee to have it.

Forgive us for not sensing Thee before in some of these strange, lovely pictures which are given to us in the Word of God. Help us to find Thee even more wonderful as we study the Word and live in it, move in it, away from traditions and strange things that are not of Thee at all. But we find in the Word of God a blessed, glorious, liberating consciousness of the Son of God who lives with us, lives in us, who is our elder Brother.

Oh we thank You tonight for the sweet Spirit that's been in this room; for You witness to truth; for You witness to it, Lord. You're saying again:

"This is My Beloved Son in whom I am well pleased."

You're still pleased in Him; He has given You the pleasure and satisfaction.

Oh God, in a small measure, limited as we may be, help us to give back again to Thee the pleasure that You want; the joy that You desire.

Walk with us; overshadow us. May this lovely truth be with us for the days to come. For Jesus' sake. Amen.

(A wonderful spirit of worship after the prayer)

I think it's like this: "As the apple tree among the trees of the wood, so is My Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." And His fruit, the fruit of it, the fruit of this tree is so wonderful; partake of it; feast upon it; take it along home with you.