

THE WORD OF GOD AND THE POWER OF TRUTH

2-25-58 pm

(Objectives and Destiny)

by: J.W.Follette

(The pastor of Bethany Chapel is talking to the congregation.) "... if it's been a blessing, at the close of this service, if you've enjoyed these series of meetings come and tell him about it. Don't let him slip out before you get a chance to shake his hand. Send him away with the knowledge of the fact that we love him and that there's a group of people here that have appreciated the Word of the Lord that has come through the servant. He's paid a price for it; you're getting the grapes of Eschol that he's had to enter into in order to pick. But as sure as you taste them there is something about tasting that's going to drive you on 'til one of these days, if you keep right on, we'll all be picking grapes over there in Eschol, and we'll be having them on the vine first hand, right? The Lord bless you."

That's very generous and I want to tell you I appreciate it very much. I thank you for the kind reception you have given me since I've been here. I don't always have the receptivity and the reception that I find in so many of these hearts, and so it is a joy to share with you what God has made real to me. I only share out of the abundance of my heart that which has become life to me.

I have taught a number of years in Bible Institutes and Bible College work and it was my privilege, of course, to teach theoretically the great doctrines of truth, but as I've told you so many times: Truth is really never yours until it is personalized in your own life. And when truth, no matter how lovely and wonderful it may be to which you give your assent and consent; you give it joyfully, sometimes there is quite an emotional reaction when you receive it - that is not yet yours. That still is in the brackets of a theory; it's a judicial bit of truth to which we say, "Amen". But the Holy Spirit would like to bring it down into your heart and life, where you, by faith, by the power of the Spirit, conviction which He brings, you may make that a part of your living until it's a part of you - the truth becomes a part of you. It's just as real; just as authentic; just as dynamic as your hands are because you realize after all it isn't anything that you have done; it's something God has been able to do. If we are willing He would translate truth so many many times into real action; into real life, if we would only keep surrendered and let Him do it.

Sometimes, I think - when our Brother was speaking about a 'price to pay', I'm glad he's mentioned that, because sometimes people think that if we come into some of these lovely experiences in the Spirit, that might do the thing that God is after; but you know, it won't do it. Now there is no experience that God can bring you into, I don't care how profound it is and how moving; how many gifts you have; what marvelous movings of the Holy Spirit on you - now listen! you have to take this:

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None of that will mature you or bring you into the Christian character that God desires. It just won't do it because it is not the method or the technique which He uses for the development. The development of this Body of Christ that we're so longing to see brought into still greater phases of maturity and life, it will never be accomplished by spiritual manifestations. It's accomplished by the power of the Spirit working in you and in me, in the interior, conscious place, where the Holy Spirit delights to come in His transforming power. Now all of these things have a place and we'll speak of it a little later, (I'm going to have the blackboard, dear) a little later I'll speak about it.

There is a place in the economy of God for all the manifestations of the Spirit; for all the gifts of the Spirit; for every Spiritual activity; for the expression of our life in service, evangelism, preaching, teaching, all that, that has a place but it isn't that after all - those are technicalities. They are really dynamic in life but they are the means unto an end; they are not the end! Never park on them; never think that you can use that as an end; it never is the end. Those are the media, that's the media which He will use for the perfecting; for the maturing; for the bringing on into life.

"Well then," you say, "how is that going to be accomplished?"

Well go back to your old rule in Genesis. God has not changed His methods, His laws, His principles, they abide forever. And in that second chapter of Genesis, God said and showed to them clearly the only method by which this life can be matured and grow and become the thing He desired is under a law of testing and proving. It's a law of testing and proving and discipline, and He hasn't any other method to offer, that if we think that we can get a shortcut by adopting some other method which we find in the Word of God, you'll be frustrated and in the end defeated, because you're running down the wrong alley - you don't keep in line with the thing that God has said. He says the only way to have that accomplished is through a law of testing and proving. Well now that law of testing and proving will naturally involve a lot of very disagreeable, hard, trying situations. It has to, because that is the method by which God will bring forth the fruitage that He wants and He can't do it any other way.

I was thinking today of an old text way over in Deuteronomy where He was speaking of the 'latter rain'. He said we would have the former rain and the latter rain. Well what did He say He was going to have the latter rain for? He says we'll have the latter rain for the gathering in of the harvest and what was the harvest? oil and corn and grapes. Grand! That's splendid! But what do you get the harvest for after it's all presented? The oil? The grapes? The corn? What does it do? That is not of any real effect at all 'til everyone of those elements has to go through a terrific process of reduction and discipline and tearing apart and death before there's any life at all.

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Those lucious grapes that's cost so much to produce it, that's not wine! It is not wine! It is the potential of the wine, but it is not yet the wine. It is costly to bring it up to a place of maturity where there are lucious beautiful grapes, but you can't drink grapes! Grapes will never stimulate; it is the potential for the wine. And in the end you'll find that God has to wreck every last one of us before there is any what? wine Christians. God wants wine Christians; wine Christians, not grape Christians; wine Christians.

"Well I don't like the teaching about being crushed."

"Well Dear, then sing tralala, and go home! That's the only thing I can tell you. Sing it, sing it 'til you stand on your head, it will never get you anywhere. It will enthuse you terrifically, you can get some terrific emotional reactions from it, but it will never accomplish the wine in you. The grapes have to be crushed and out of the crushing you'll get your wine."

Jesus didn't save the world because He was a perfect Lamb without spot and blemish. His life never saved us, His death did it. So that precious, beautiful Lamb had to yet be slain.

What about your corn? There it stands in the shock and He gives us a picture of the threefold development: the ear, and the corn in the ear - it was threefold; I'd like to open that to you. Those are the three phases of our spiritual evolution and development, and too many of them park before the real accomplishment can come because the last part is so very trying; it's so negative; it's talking about death and hardness - and you'll never in God's world get through unless you have it. It's a horrible thing to say, but you never will. Jesus had to go through it before there was life, so do you and I if we have fellowship with Him. My fellowship doesn't consist in just some lovely things that He's brought through His tragedy. I have that duplicated in my heart and life to have what? a conforming to the image of the Son. I have to be conformed to the image of His Son, what? in receiving the joy bells? No! In an identification, for we are identified with Him.

That corn has to go through all of this tragic business too. Absolutely. Stands and hangs there, you know; it's beautiful, wholesome, good, but it has to go through that tragic thing again of its grinding and crushing.

"Bread corn must needs be bruised."

Do you know that? That says so in the Bible.

I knew it in the power of the Spirit one time when I was under the power of the Spirit, and in a series of openings in the Spirit He showed it to me. (It was printed in a magazine years ago) And I found it, and the real Bread-Corn was the Christ. But was He standing feeding? No, He was hanging upon the tree. And the Spirit kept saying, "Bread-corn, if it feeds must needs be crushed; bread-corn must be crushed." Well who wants that?

"Oh, I'd rather get blessed..."

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No, I want you all to get blessed, but I can't let you go at that; I can't let you go at that.

The olive - what did He say? He wanted the oil. What do you get oil out of? Olives! He's talking about the olive tree bearing its oil and He says that we have this latter rain that the harvest may be gathered in. What was it? Oil - Corn - Wine. How many can see, every three of them are aspects of terrific discipline to get it; all three of them; everyone of them; everyone of them. You don't get oil looking at an olive tree. Well those beautiful olives and everything; they have to be all crushed, and out of the vat down here comes the little trickling of oil - now that's discipline.

I've talked to you a lot of truth since I've been here, but I never tell you the background from whence I get it, because that might defeat somebody, and you mustn't tell them anything that has the word 'death' or 'trial' or 'discipline' - that is so defeating! Well, can't you take truth? Don't you want truth? Well I'd be a liar here if I said, the real things of God, in what I would call a maturing in the Spirit, came by having a joyous time! It does not! Doesn't come by moving of the gifts, does not! They have their place, a unique place, we'll touch on it in a little while, but that's all a very wrong philosophy because it is not Scriptural and it doesn't move along the line that Jesus gave or lived - it does not! And so we have to take our truth.

How very truthful Jesus was in His teaching. Did you ever notice that when He desired to call them to a real discipleship with Him; a real discipleship - I mean after they are all saved and have a wonderful time - well now listen, all Christians have not come into discipleship; we are not all disciples. Well why not? Well because a disciple is a taught one. That means some terrific teaching and your word 'discipline' is the same word as 'disciple'. So if you want to be a disciple you might just as well say, "Amen, discipline me." Why? Because that's a part of it and in His teaching concerning it, all the requirements laid down for that discipleship, not one of them were requirements to become a child of God or salvation - not one of them. All the simple requirements to become a child of God are very simple. All it needs is what? the confession of our sin and need; the lifting up of our hands and say: "Lord, be merciful to me a sinner. Come into my heart, Lord Jesus." And He'll come right into your heart and life. Right this very night, if there is a sinner in this room, you don't have to go out a sinner, you can go out a saved person in a simple, a very simple acceptance of Jesus. And He brings with it a new creation - a new life. The Holy Spirit will indwell you and begin to lead you on - well that's salvation. The requirements for salvation are so very very simple. They are on that level of asking and receiving, but you can't become a disciple that way.

We are all potential disciples, but you see that doesn't mean you've come into

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it anymore than a little boy or a little girl. This little girl here is a potential woman if she wants to live long enough. Can you see that? But she has to go through a process of living and be subjected to everything in life: good, bad and indifferent. And as a result of her subjecting to it she develops and she becomes a woman, but potentially, now, she's a woman - potentially.

That's the way we are as Christians. We are a potential disciple but not real disciples. Well why? Because just the same as there were requirements laid down for the man to get saved, Jesus turns to them and He lays down requirements for those who wish to come from that realm into a discipleship relation of discipline and teaching and unveiling. He says, "IF, any man..." 'IF' means condition. He begins it with condition. He didn't say, "Come everybody and all be disciples." He didn't do that. He looked about Him and said, "If any man". It's a universal thing and it's conditional - "If any man will follow Me." Follow Me, what? into this discipleship, because He uses the word 'disciple'.

If any man will do that - "let him," do what? Meet these requirements. What were they? Confess your sins? No! You're already a saved, sanctified, Spirit-filled person, **but not a disciple!** You can have all that and all the gifts and not know discipleship. That's true, that's true. Don't deceive yourself! What did **He** say? He said, "Let Him..." Begin what? a line of denying and sacrifice. How? Why it says to hate your father, your mother, your sister, your brother! Well that's a terrifying thing! Let him do that; then on top of it, deny himself - well, that wrecks everything! Then on top of that, take up his cross - not the Lords', and start following. How many of you think you'd go, hahaha? No! You're depleted until you can hardly stagger.

Jesus fell down under His cross! Who are we! How many of you know He fell down under it? Who did He have to help Him? A Christian? A Sinner! Think of the Lord of glory depending on a sinner to help Him! Where are the redeemed?!

Why I want to ask it tonight, where are the redeemed who should be bearing the burden and carrying it? Where are they? Our lovely Lord had to have a sinner to help Him up Calvary. He did! That's the truth! Well who are we that we could ever carry our little cross of discipline and training for our fellowship with Him? Real fellowship means I partake, in my limited fashion, in my little limited life, I partake of the same essence of the thing that my lovely Lord partook of. He **had it in its fulness**. I have it in only the small portion that my little life is able to hold, but I'll partake of it; I'll partake of it. That's the way it's written:

"Let him hate his father, his mother, his sister, his brothers..." and all that; "Take up his cross..," not the Lord's cross - his!

I said the other night, what did it do? The Lord said, "I won't lay a cross on you." He never lays a cross on anybody - that's ridiculous! He wants it a voluntary thing. He wants them to have enough insight into the reality of the thing

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that they will know when they pick it up, that it will do to them exactly what the cross did to the Lord. And He says:

"I would like to have fellowship with you in a cross. I have a limited fellowship with you in so many other things, but My heart yearns for a companion-fellowship."

The Bride will know this, don't worry. The real Bride of Christ will know the depths of this thing. She will know the language! She will know the interior agony and pain - she will know it. Why? Because, it is the only method that God has left us, by which, we can make our escape and come into the reality of the thing that He's after. It's the only method; it's the only method; it's the only method. He says: "If you want to come into this with Me, a disciplined spirit that will fellowship with Me in all of this fulness that I have - become a Bride with Me - become one who unites in all the things that are in My heart - then here are some requirements: You, take up the very thing that's going to slay you, as I took up Mine. I won't put it on you. It's a voluntary thing. But you have to sit down..."

And He tells us at the end of that story: "Neither can you be a disciple unless you do it." And He says it twice! He didn't say, neither can you get saved; He's not talking about salvation. We're all that, we've gotten saved and filled with the Spirit and got all the gifts and dancing around having a glorious time - but, that isn't the point! That is not the point at all! You can have that but you don't yet have this. Why? Because it's so staggering it would probably clean out a church and sometimes take the minister right out of the pulpit!

I've had them come to me and confess it. Said:

"Follette, I believe every word you have. I know it's the truth; I sit under the power of it and I know I can witness God is working as He does in you and through you with the Word, I know it's God."

"Well," I said, "come on."

Do you know what they've said to me, actually confessed it, they've said:

"I can't pay the price."

Well, there you are. You make your decision here. He won't go to hell, that man, he won't go to hell but you know something, **he doesn't know the hour of his visitation.** And since that's true, he is casting aside all that lovely glorious thing that God would like to move him into - but he can't pay his price.

"Why," he said, "if I dared to do that I'd probably lose my church!"

"Well lose your church! You want to lose heaven and all that glory for eternity for a church?! Lose your church then, how do you evaluate things?"

"No," he said, "I can't pay the price. My church, my people would leave me!"

Well my God in heaven, I'd rather walk up and down the street without a church; without a soul than to lose (he breaks into tongues) the eternal thing; the eternal

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thing; the God-heart thing; the Jesus-heart thing. Why? Because it costs; it costs; it costs.

My last message, but I'm going to leave it with you: If you live with God and come into what God wants, it's going to cost you something. It would be a deception to let people think they can get by with anything less. It may cost you your church membership! It may cost the pastor even his pulpit! I've known people who've had to leave all those things to go, but that's what He says, He said that.

"Neither can you be a disciple in this strange mystical thing unless you meet these requirements."

And He laid them down.

"Well," you say, "hu, I have to hate my father and mother?"

Well now let me help you with that. There are some translations which I don't like because the translator won't face the truth. It's like those prepositions I was talking about today. A lot of lovely truth is missed because the translator doesn't use good judgment and sense in his translation - it's all spoiled. But you have to be careful in there. I know one translation which says: Unless you love with less degree. Well now, that isn't what He said, He said, 'hate'! And it's the word 'vehement' - hatred that's used in the strongest sense. But a translator doesn't like to put that there, you know. He says:

"Oh well, Jesus doesn't want you to hate anybody. He wants you to love them with less degree."

Well then, why doesn't He say that? He doesn't say it, He said, 'hate'!

Well then somebody who is a literalist and doesn't wait on God to know what it's all about, he says, "I want to be a disciple". So he goes down to his mother in the morning and he says:

"Oh Mother, I hate you; I hate you; I hate you; I hate you."

"Well," she says, "what's the matter with you, Dear?"

"Well, I'm trying to be a disciple and the Bible says unless I hate you I can't be a disciple and so I'm starting in and it's awful, Mother; on the side, I really love you, but I got to hate you."

How many see how ridiculous that is? Well how many know it does say unless you hate your father and mother...? Well then, what is He talking about? He's teaching and as He teaches, you see, that is the sitting posture again that I have dealt with before - acquiescence, acquiescence, acquiescence - resting as He teaches.

His Word is like a flame of light that penetrates from Him into the heart - that's His teaching. The Word, it's like a flash of light; it's luminous.

The truth is over against darkness you see; truth is the light that shines in and there we sit, and He says:

"I want to pour light and truth and teaching into your heart."

And we sit receptive and receive it. Now listen! Whatsoever it is that would cause

a shadow or a deflection or even a separation from that light penetrating into the heart, captivating your will until you are surrendered, whatever that is, do you know what you have to do with it? You have to hate it! You have to hate it! Why. Because it is the thing diametrically opposed to the life and light which God wants. Now He says whatever form that deflecting agency may take, whatever form that deflecting thing may take that will cause a shadow in there or even cut it off - hate that, because if you don't, it will persist until you've lost the thing; the whole thing has been ruined.

I was quite disturbed about it and so I asked the Lord to help me with it.

"Now," He said, "listen, I'm not there talking about a personality, that you

hate the personality, I'm talking about the power that the personality may use." Can you see the difference? Think of a mother who loves the child very much, and the child gets a call to the foreign field and that mother doesn't see that; doesn't sense it - how many calls have been absolutely ruined because a loving father and a loving mother couldn't let their child part; couldn't let them go. Well what is that? That's the deflecting shadow thing. And He says you'll have to hate that deflecting thing - not the mother that's causing it. Hate the fact that here's a thing which is going to ruin it. I hate that thing in there that's going to ruin it, but I don't hate my poor dear mother, she's ignorant about it all and dumb about it, but she, not knowing God, is allowing that thing to be used and she uses that. Don't hate her, hate the thing which is causing this terrible thing.

I said, "Thank You."

Then the Lord said, "I'll show you an illustration."

I said, "Good, I'd like to see that."

He said, "Remember when I had My disciples about Me?"

They all loved Him; they all wanted to walk with Him; they delighted in Him. Some of them gave very grand testimonies of their devotion, but when a trial and the terrible thought of His death and a displeasing thing came, Peter wasn't going to stand for anything like that!

"What a Messiah! Just got Him so He's Messiahing and alive and victory and all this and then die?!"

And he goes up and rebukes the Lord! In some translations it is: 'to take by force and shake'. He was that vehement! He just went up and said:

"Oh, be it far from Thee."

Now here comes the test. What did Jesus say? He called him the devil, didn't He? How many remember it? How many remember that? Now is it that Jesus didn't love Peter anymore? He eternally loves Peter, but He will not allow Peter's human affection and human interest and human concern to wreck the thing that He's after and He rebukes him for it.

How many can see where He hates? He hated the devilish thing that would come

right in there and spoil the whole program of Calvary. He hated it; He didn't want it; He called it the devil! He said:

"That's the devil! It doesn't sound like the things of God and victory."

And He cast it aside. How many can see now what He's talking about? He doesn't mean to go and hate your father and your mother - love them, love them. But if even a legitimate thing - now do you get this: All things required for this discipleship was a denial of legitimate things which might become the hindrance? Do you see it? A mother, a husband, the wife, the brother, they are all legitimate things, but when a legitimate thing becomes a snare - hate it! Some feel that anything that has pain or anything like that is a defeat; it is not a defeat; it is a way to a most magnificent victory, but it's clothed with such a strange garb that you can't interpret it. But you got to take it; you have to take it.

So we were talking about these things:

Coming into God;

being led of the Spirit;

knowing Jesus and having sweet fellowship with Him.

Well if I do that; if you do that, then we have to learn what? That in my limited way, my own little limited life, I have to partake of all of these elements which characterize my Lord. Absolutely. We follow in His steps. He is the Head-Leader of a new order. I partake of it, so do you if you follow Him.

Now don't just get on to the victory side and the joybells. That's alright, but that's not the thing that He's talking about or what I'm talking about either. I'm talking about something quite different from that, but it's sound teaching and the Word is full of it; sound teaching and the Word is full of it.

I want to read you a poem; it's in my book of verse here. It is not published in that other book, (Broken Bread) but this is another book of verse that I published a long time ago, (Smoking Flax) but it has some things in it and I want to read this one poem just now, in line with what I'm teaching, to help you to see how very very necessary it is that as individuals we partake of this strange thing we call 'truth'. I used to say it to the students over and over - they say:

"I love the truth; I want the truth; and I'd like to be taken into truth."

I always say, "Listen, I'm going to be very frank with you. I'm older than you are and I've lived a long time and God has been gracious to put me through some terrific grilling."

(I wouldn't wish the tragedy and the discipline on a little dog, but I was the dog that had to get it you see. But I wouldn't wish it on one.)

I say, "I wouldn't wish it on some of you, you'd backslide in three weeks."

"Why?"

"You don't have enough of the grace and stamina of God and the power of the Spirit in you to take it."

And God doesn't trust too many with it.

I said the other night, He can trust almost anybody with a big blessing; He can trust them with the gifts; He can trust them with all these lovely spectacular, joyous, tralala things you know, He can trust most anybody with that, but He can't trust them with a good bit of discipline. He can't! Do you know why? Because, as reacting agents without very much vision, we have a negative reaction to it, and we begin to be questioning, critical, cynical; ugly in our spirit. Oh, we don't mean that; we don't do that, but in our spirit it's there, you see, but we put on a bold front of, 'praise the Lord'. Well now, that is an artificial deception and some day the masks are all going to be taken off. Don't look funny! How many know anything about masks that people may assume? Well you haven't lived long.

"Huhuh, glory to God!"

"Oh, sit down!"

No, that will all be taken off. Why? Because God wants to see the reality that's in there; the reality that is in there - that's what He wants to find. And so sometime these will be taken down and He will look at the interior, the thing that's in there. Well, we will find that if you want the truth, and I've told the students, I've said:

"Now listen, if you embrace truth you are embracing death and destruction!"

"Oh, I thought truth would make me free!"

"It wants to."

"Oh, I thought if I got the truth I'd be free!"

"You may, IF..."

"Oh, I don't like 'if's', they're so conditional."

Well that's the way it's put; that's the way it's put. He would love to have the truth to make you free. Why people say, "Hallelujah, I'm redeemed, I'm now set free."

Well when He's talking about freedom there He's not talking about sin. Same as the other night when I was talking about washing, how many remember that message on the washing? He wasn't talking about sin when He said, "Now are ye clean". He was talking about a washing by the power of truth, after they are all clean! Here was the freedom that He wanted, to what? to be brought in after they are all saved and sanctified and gifted. He yet says, "It's the truth that will set you free." Why? Because it is the power of truth entering into these strange creatures that we are that will do this damaging work.

I've said, "Don't take the truth; don't be so enthusiastic over it, because you haven't lived very long dear. If you dare to embrace the truth, you may have the joy of it a little while, but if you continue in it it will do some very strange things to you. The truth will do these very strange things to you. It will probably upset you completely to begin with, that He can have a foundation

upon which you may build. It will tear down a lot of religiosity to make room for life and liberty in the Spirit. But He'll have to do it. But don't be discouraged, for death is only that which precedes the life, and you can't have that marvelous thing of life, truth, only by coming this way."

Everybody loves the Easter story. Oh you know, the victory of the story. Well let me tell you something, you can't have an Easter without a Friday. But nobody wants the Friday - that's not popular, but you have to have it; that's the way it's written.

So I said, "Be very careful when you say you want truth."

I learned this lesson and that's why I wrote this poem, maybe you'll appreciate it because it came as a reaction after my discovery too.

Now learn the difference between a reflection of truth which you see in a person or a group, or anywhere truth is being displayed; don't get that reflection of truth mixed up with the truth! What most people see is a reflection of truth in a personality. The truth is reflected in them, it's wonderfully reflected and we say:

"My, there's truth there; there, that's truth; that's truth."

Yes, but listen, that isn't yours yet, and after all it's merely a reflection of something interior; it's a reflection of something that has produced it. You are looking at an effect - the effect of truth - how marvelous and beautiful it is. Now wait! That's the effect of truth; effect has causation. How many of you know that?

Well then, don't be enamoured and fall in love with a reflection. Always know that that's very limited, there has to be a causation that provokes it. It is what? **C A U S E**, cause, cause, and what? **EFFECT**, effect.

I didn't know that when I first started. I didn't know it for quite a little while afterward before it dawned upon me what God was doing with me. I had made myself a candidate that God would bring me into truth. I was hungry, I'd made a study of truth in my college days. I was always a hound after truth - in every field, every field, but I always came back, you know, thwarted - I didn't find it.

But I found it in God,

in Christ Jesus,

found it through the power of the Holy Spirit.

So I began to sense, well I wanted truth and now look what I got into; look what's happened and I was thinking that truth would set me free and I would be happy, one, two, three, you see. It didn't come that way. And so that disturbed me. So the Lord showed me what it was. He says, "Ignorance is very daring!"

Ignorance is very daring, do you know that or don't you? When you're limited and not really in the thing of God, you know how daring you can be; how dogmatic you can be; how sound you can be! And I suppose the Lord thinks, "Sit down Brother."

If you live long enough you'll look back and laugh at it. How many of you can

look back now and say, "Lord, did I ever act like that?" Well, it's a sign of a little growth coming, Brother. It is, it's one of the signs of maturity.

I have a message on : "Signs of Maturity in the Spirit." I didn't preach this fifty years ago; I'm just now preaching it - "Signs of Maturity." That's true, it's taken me fifty years to get my points ready - but I see them. Took me fifty years, but I can tell you some of them. I'm not proud about it; I'm not egotistical about it; I don't feel superior at all, I feel very humble about it. I feel quite broken about it that God should have allowed me to see it and I said:

"I thank You Lord, those are signs of maturity, but never recognized."

But those are the signs that He sees. Those are the signs which He judges your maturity and growth in God, and they are never the popular signs that everybody wants. They are never, because true spirituality, development of life and character, they are not measured by the standards which we see - they are not! They are not measured by that at all, not at all. They are measured in spiritual values, spiritual values. So I saw this truth, oh, and I thought how wonderful it would be . So I just lunged up, you know, and I said, "Oh Lord, I want the truth, if that's the way truth is." And I saw it demonstrated in certain lives. Well, I didn't know what under heavens was back of their lives! I just saw the lovely truth shining and I was so hungry I just wanted it too, you know, I just wanted it too. And I reached out and brought it down into my heart and this is what happened.

THE POET'S PRICE

I CAUGHT a flash of truth one day—
 How daring ignorance can be!—
 And shut it up within my heart,
 A flame that danced and sang for me. (reaction!)

It scorched hypocrisy and sham
 And from earth bondage set me free;
 Its beauty searched my trembling soul
 And bared my inner self to me.

In spite the pain, I loved the flame
 Which woke within my hungry heart
 Ten thousand songs I cannot sing—
 Too subtle for my broken art.

And, wretched I, devoid of shame,
 Reach out my bony hand for toll
 To let the gazing public see
 The fleeting shadows of my soul.

(They all want to view them; everybody wants to view them. Who is he? What got him this way? Well here, look at the 'fleeting shadows' in my soul.)

And while they gaze, they call for songs
 I pipe upon a broken reed,
 For I must pipe to earn my bread—
 Mine is a hungry heart to feed.

The alms I gather as I pass
 The flame consumes both night and day,
 My heart gets little for its song
 But feeds upon the ashes gray.

O flash of truth, O cleansing flame!
 Thy burning cannot do me ill,
 Though captive to thy mystic power,
 I hold thee as a captive still.

Like that one? How many of you get the power of that? Do you get it?

So after that, I said, "Alright Lord."

Ignorance is very daring; it's very dogmatic; it's rather finished! The truth never is that way; truth is never that way.

So when He was speaking to me about the price to be paid, He made me to see and to sense that this maturing; this coming into God that we are seeking; is through a peculiar method which He has made known from the Garden of Eden down and He's never changed it.

Now He will use my services and your services and our comings and our calls and our gifts, He may use that; that's all in another field, but that is not the means. The means will be a set of disciplinary movings which God sees I need. When He looks at the potential in my life or yours He knows exactly what to do.

Now how do I know it will not mature or bring you in? I know it from the Scripture. How many of you remember the Corinthian Church, for instance, how many remember that lovely Corinthian Church? What does it say? "She came not short in any gift at all." She was highly gifted and the word 'though' throws it into a possibility. 'Though' she had gifts of faith to move the mountains, could speak in tongues of men and angels; could prophecy like a 'babbling-brook', had all these things - what was the result? Was she matured? Absolutely not! She was not! She was not matured, she had to have a letter of correction sent to her; she had to have a letter of correction. Well why? Because God is saying, 'though' I have all the richness of the Spirit - and that was all Spirit too, don't you worry - it wasn't the devil getting in, not at all, it was the gifts of the Spirit! Beautiful, lovely gifts which God had bestowed upon that Church and yet with all the gifts and all that glory that she was moving in, she was not matured at all. Why? Because that is not the method by which He will mature her. It is not the method; she did all that and was what? Nothing, in the sight of God! So he says:

"Though I speak with tongues of men and angels and have faith to move mountains..,

and I have all of this..." - may be counted by people who don't know the difference. People running around with their tongue hanging out looking at such stuff like that and say, "Isn't it wonderful!?"

I said, "It's a wonderful piece of flesh! Let's get away from it; it's horrible!"
"The gifts are operating!"

I said, "I know, don't bother me. I can show it to you in the Word, and if you don't believe me now, a thousand years from now you'll say, "My God in heavens! Follette was right; it's in the Bible!"

But you don't want to believe it now, if you're honest God will bring you to see it.

None of that did it, not at all, they were in such a position that Paul had to write a letter of correction to them, and yet, they were swinging out under that. Well now what a deception to think that was bringing any kind of maturity to them - it does not! It's a fashion; it's a form of the movings of the Spirit of God, and I'll show you that in a few minutes on the chart here. That has its place, but that isn't the thing that will do it.

He says, "Though, though I have all of that and have not love..."

It's called 'charity', but it's not the word that is usually used in our Greek. In our Greek Testament we have the word 'philo', 'agapa', different words for love. This is the strong sacrificial word; it is not philo, it is agapa.

"Though I do that, if I haven't the 'agapa', that is, the love of God, not my little emotional love business, but if I haven't the agapa, the love of God shed abroad in my heart to do what? to become the motivating thing, the motivating power for the expression of the gift - it means nothing! The gift is operating and people may be blessed under it, but the instrument will receive nothing; they get nothing; they get nowhere, nowhere.

"Well," you say, "how come?"

"Well read your Bible! Read your Bible."

He says, "Though I have that, though I have it, (but secretly, 'inside,') if I haven't the agapa - the broken heart of God in there which becomes the motive for the operation of the gift - it's nothing."

Now love is not only an emotion; love becomes a motivating power.

He speaks in Gal. 5:6, He says, "Faith which..., what? "worketh by love."

Do you get it? "Faith which worketh by love," not just faith.

Well look at the people who have gifts in faith, do everything, and they're nowhere at all in God, absolutely nowhere - no sign of God in them and faith to go and heal people! Sure!

"Well he says, "Unless I have agapa, that broken heart of God in me as the motive for the expression of the gift, it doesn't mean anything."

It has to be what? motivated correctly, therefore he says now, to the Church:

"Look how you've had all these gifts operating."

And he says, "You come not short in any of them. You have all this; all the great, marvelous, beautiful, wonderful performance." But he says, "Listen, I want to show you a more perfect way."

What is your thirteenth chapter of I Corinthians? Your thirteenth chapter is the way, or the method, by which, the gifts become operative. Your twelfth chapter is the picture of them, the necessity and inter-relation and interplay, no independence of any, everyone dependent upon another.

"The eye can't say to the ear, I have no need of you."
Do you remember that? I didn't mean to talk about gifts tonight but it's alright to get some of these things straightened in our brains.

There is your twelfth chapter is wonderful; it's a beautiful picture. Well why do you have the thirteenth then? Your thirteenth chapter is given as a bit of correction to them to show that all this lovely 'gift business' in the twelfth, can only be acceptable in God's sight if it is motivated, what? by the power of the love of God shed abroad, and not any of these other things at all.

Then in contrast he says: "Love never does this." Why? Because that's the thing that was found in their Church. "Love never does this." Another thing found in the Church. What kind of a Church? - a highly gifted, beautiful, wonderful, spectacular Church with all those things going on.

So he said:

"The love of God which is the motivating thing will never produce that, and that's what you got here and I want to correct it."

How many get it? So he says your twelfth chapter is given as a bit of instruction. It is not an emotional chapter, but people take it out of its setting and put it on the wall with a nice frame around it and they say:

"Love, love, love, I love you, you love me, we love. Oh God, make me love; I want to love, love. I want to be love, love, love."

He's not talking about that at all! He's not talking about an emotional thing at all; he's not talking about love as an emotion. He's not talking about love as an emotion; He's talking about love as a motivating power - the inner drive. Then he says the gifts may become operative in a way which will please God.

I know that because I've had to deal with people - that's this plowing that I told you about the other night. Remember that poem I read? That plowing, the eternal truth that plows into a person; tears them all to pieces; upsets a lot of their theology and doctrine and everything else that they get smug in - tears it all to pieces! - that bothered me.

I remember having a campaign in a great big church, oh it was a tremendous thing, very amiable man, pleasant and agreeable, lovely. I stayed part of the time in his home, his wife and children, and we had a very nice time. But I never could get into any fellowship with him. Now that's a strange thing. I could talk about,

'praise the Lord', you know, something on that surface thing, but the very minute I tried to come in onto anything that has any depths to it and any significance, it was just like he had no response at all.

I said, "Lord, what's the matter with that man?"

I said, "Everybody thinks he's so marvelous and so wonderful, and look at the church!" Seats a thousand people or more! I wish you could hear him pray!

"Oh most marvelous..."

He'd pray heaven right down upon the people! And the people would all rejoice, and my, it was quite terrifying! I've seen him have an altar call and people all saved. Now listen to this:

I said, "Lord, I don't know what's the matter, I don't feel right with him, I can't do that; I don't; I don't; I don't; I can't do it."

He shut me all right up.

I said, "It would be a farce if I started that thing." I said, "I can't do that because there's nothing in me that clicks with that." I said, "What's the matter with that man?"

Do you know what He said to me? "He's never been plowed."

How many can see it now?

He said, "He's never been plowed; he's never been plowed."

"Well," I thought, "if that man ever gets anywhere with God, in reality, there's going to be some terrific dealings there somewhere, that God will have to get in there and tear him all to pieces."

Well I taught my lessons night by night; people responded and we had a very good campaign, but I went away still as if I couldn't touch him at all. I had no fellowship with him at all. Instead, I had a strange feeling, just like..., well I can't tell it only in the spirit. Some of you move enough in the spirit would know what I mean - it was just empty like. I thought, "Well what's the matter with him?"

Well this is the sequel: About three months afterward he was asked to resign from his church. They found that he had been living with another woman at a hotel for a year and a half and his wife up here and the two children! Wasn't that something? Why he lost his papers and church; he's gone out; he's not even in the ministry.

Well now, how many can see how such a thing can be dramatically put over and God not in it at all, not at all. God wasn't in that thing and people sitting there with their tongues hanging out! "Isn't it wonderful! Oh, to hear that man pray!" And I was dying in fits here listening to it. Can you get that or can't you? Well some of God's people are so obtuse; they're obtuse you know; they're kind of like clay or mud or something, I don't know what.

"Why," I said, "Dear Lord...?"

"Well," He said, "he's never been plowed."

"Though I speak with the tongues of men and angels" - and have an altar call and have not what? the love of God in there...

The love of God couldn't live in a heart like that, couldn't!

But he says, "It's the agapa." That was the hardest word we had to translate in making the Testament. Agapa was the hardest word because we haven't any word in the other philosophies like Plato, Socrates, and the rest of them who deal with love. In their philosophy they use the word, 'eros', which is love too - eros, but none of them use the word 'agapa', because 'agapa' is the word which is strong, which can only be measured by a sacrifice - even unto death, then you can use agapa.

"God so loved the world that - agapa - He gave..." - not philo. No. No.

So he says unless agapa is embedded in the heart and becomes the motive, by which, the gift is operated, he says, 'it's a tinkling cymbal'. The people may be blessed, do you know why? Because God has to honor His Word and He blesses the honoring of the blood - He has to do that. He doesn't bless the instrument! They can't, they don't get any award at all, there's nothing to it. They might just as well been a phonograph doing it. Do you see it? How many can see that? But there's no reaction in them, and yet, they go sailing along.

So, I don't know what made me tell all this tonight; this isn't what I was going to talk about, but how many of you get some lights on some things? How many can see why a lot of things go on in the world and you wonder why and how? Well, I'm letting some of it out to let you see 'how' and 'why', because it's in this Word of God and it was demonstrated in Corinth. It was demonstrated there, way way back and it's still the same, human nature is just the same; human nature is just the same thing, exactly the same.

What I did want to talk about tonight and I have a little while, it's only nine o'clock. This is my last night, got you all in here, you haven't locked the door have you? Oh, hohoho, I wouldn't do anything as cruel as that, but I am going to take a little while to talk about something that is really in my heart.

Since I've been here, several times I've talked about a life which has a proper focus. Have you heard me speak of it - a life which has a proper focus toward which you focus your living? What is it that has become the dominating passion and desire and hunger in your heart that really becomes inside a sort of drive that leads you through? What is that thing that you focus your living toward? It is the chief thing that you have in your mind, in your heart, in your living - that's the thing that you are living for, what is that? Well, I made quite a little study because I deal with a lot of people; I deal with them by the hundreds and thousands. I counted up one summer ten thousand people that I'd preached to just in those few weeks, ten thousand of them. Well think of talking to all those people and a lot of them coming up to you asking questions. It is something! I wish somebody would get into, 'the work, to the work' - it really is quite interesting.

So in dealing with them they come with difficulties and sometimes I give them a little analysis and a once-over, and I said:

"Well now listen, what is the focusing point toward your living? What are you living for? What do you aim your living toward? What is the objective over there that you focus your living for that's paramount in your thought, in your desire, what is that?"

Well I have two general classes of reactions: Now those who are more heavenly minded who come out of the 'old school' have heaven as an objective toward which they focus their living.

Now I was born and brought up in the Methodist Church where that was generally preached - heaven is my home and everything in the world depended on getting to heaven - heaven! They developed a real 'heaven complex', and everything they were doing and everything is: If I can only make the pearly gates; if I can only enter heaven; heaven is my home.

Now listen! Heaven is never an objective; it is a destiny for God's people - it's your destined point as you leave the body. Jesus has gone to prepare a place for you that you may go on with Him; that's His business. And heaven isn't an objective that you try to get into or try to do anything with at all - you move into it. You may be prepared and have a great time in your preparation. I'm not talking about that, I'm talking about it as an objective point - heaven. I can't make heaven; can't do a thing with it; I can't earn it; can't do a thing with it. That is a destined thing which God has made, arranged for me in the redemptive scheme. Heaven is a part of the redemptive scheme of Christ. He died not only to save my soul but He died to have a place for me when I got through, and heaven is just as much out of my grasp, as far as earning it, as salvation is. Absolutely! Now that's a part and parcel of the whole redemptive scheme: The thought that there is redemption and He's made a place and making a place for me. He said:

"I'll go and prepare it and I'll come back and take you to it, and if you hang on tight maybe you'll get IN." He didn't say that. He says:

"I've made this provision."

That's alright, now keep that in mind - that is a destined thing over which we have no control. It's for us to be prepared to meet it, but I'm meaning we can't make the objective, the thing, not at all.

There are a few of them we are destined for: Trouble is one of them. How many of you know, 'we are born unto trouble as the sparks fly upward'? There's no escape, you'll have to take your part.

"Well I'm going to get such a blessing it'll never touch me!"

"Look out! You're jumping right in front of one now."

Well why? because the Bible says so. How many of you know it's in the Bible, 'as the sparks fly upward'?

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It's a law! It's like there's a law that the sparks fly up; that's a law.

There is a law also that everyone of us are born unto a discipline. Trouble becomes a disciplinary thing in the life of every one of us; all Christians have it; you're not exempt.

Now the baptism of the Spirit and the gifts is not an escape mechanism to get you out of something. Oh ho! a lot of folks think so. I'm waiting 'til they 'ker-plunk', then I'll say:

"I told you Brother, Sister, what did you play in that thing for?"

It's not an escape mechanism at all. Trouble is a part of the scheme which God's going to use. It's His mechanics and He has a right to use them; He's used it all through history.

"Well, I thought if I had the real victory; the real genuine victory, I wouldn't get a pain! I never would get sick; never would have any trouble! I would just go sailing hooooo!!! And I'd make my landing in heaven!"

No, you won't at all; you won't at all; you got a lot of funny theology that's not in the Scriptures at all. It's a lovely thing to get deceived in, but some day you're going to wake up - you'll have to face it. Why? It is a destined thing, you can't do anything with it but learn how to meet it and interpret it. If the trouble comes, say:

"Hello Mr. Trouble. I didn't cook you up; I have to meet you. I don't like you but I can't get rid of you. You're going to do something to me; you're either going to do me damage or do me good. I'm determined that you shall do me good."

God gives me the grace to do what? interpret that and handle it. And I can make that, that thing serve me and I'll come out strong. That's right; that's good philosophy. Now don't pray it out of the pattern, leave him right there.

Now here's another - trouble - death. If the Lord tarries we all know we're going to die, don't we?

"Huh?"

"What makes you think so?"

"'Cause the Bible says so. 'It's appointed unto everyone of us to die'."

"Well I'm going to get such a victory that I'll live forever!"

"That's not Scriptural; that's not Scriptural."

"Well I'm going to since I got the Holy Ghost, something or other, mmm..."

"No you won't you'll become a fanatic."

Keep within the bounds of Scripture, whether you like it or not, keep within the bounds. Say, "I don't like that verse very good, but Lord it's in there, I'll have to take it."

He says, "Sure, I'll help you." And He blesses you.

"I wish you would make the blessing, I feel terrible now."

"Well," He said, "I think we can make that thing bless you."

And He makes the truth bless you. "I'll make it bless you." - and He does.

Death, what is it? Do I have to remind the Lord about it? Do I put any effort toward it? Do I...? I've not a thing to do with it; I just have to meet it. I don't say, "Lord, don't forget to get me dead so..."
No, why? It's a destined point.

How many know a resurrection is a destined thing? It's appointed to all of us for a resurrection whether you like it or not - good, bad, indifferent, sinners, and saints - all have a resurrection. Well some think it would be nicer not to.

"Well I'm going to burn my body all up to ashes so it can't come up."

"Oh don't you worry, you will appear, and say, 'Well how did I get this way?'

Sure you will, don't you know?"

Sure, what's a little heap of ashes to the Lord? Why a mighty God, why He can restore that whole thing. Why no, it's an appointed thing; it's a destiny.

Alright, we'll have death, the judgment, all of these things are appointed things; these are destined points. Now heaven is a destined point for Christians; it's a thing toward which God will bring us - that's a destined point, but it's not my objective. Why? Well because an objective is that which is shaped up before you which calls forth from you all your effort and strength and poise, life, gift, everything that is within you. You have to accumulate that, gather it all up and use it as a means to do what? attain unto this objective toward which I am focusing. It is now calling on me for a certain reaction and I want to give it. That objective that I have before me is all the while speaking to me, calling what? calling upon me for a certain reaction which I am supposed to give in order to make that objective a reality. **Heaven is not the objective; it is a destined point.**

Now the next group are those who are the agitated type who become conscious of God and truth and heaven, and they get what they call, 'on fire'. How many of you have ever heard that, about being 'on fire'? And they are very terrific and they're going to bring in the kingdom! They get a 'kingdom complex' just about like the Jews had and they're going to bring in a kingdom, and they're quite agitated about it and therefore their theme song is: To the work, to the work, laa de dum de dum. And so they go down through life with a bugle blowing, "Toiling on..." After they get a little tired then they sing the rest of the chorus: "Toiling onnn, t o i l i n g, toil ing on on on". Well that group of people, how many of you know them or don't you know them? Oh, don't you know them? I can feel one six miles down the road! Yes, they come and they're toiling on. I say, "Why?" Well, they are bringing in a kingdom of some kind! They're bringing the world to a great place! They're going to have the souls all saved and the kingdom setup and say:

"Jesus, see what we've done! Now come and reign and rule."

Well it'll never be any such funny stuff as that. No. They have the 'toiling complex', so everything in their life focuses toward it; they are married to their service; they are married to their work. I know certain missionaries who are married

to their missionary call - life or death, heaven or hell, God, sink or swim - is my mission station.

Well I want to say, "Whose is it?"

"Well mine!"

"No," I said, "it isn't, that's the Lord's. That's the Lord's consequence, He put you in there, you know, to kind of watch the game going on."

How many of you know that or don't you? They get married to it; it's a part of their scheme, part of their very living. I know preachers the same, they get a complex on their work. They lose vision of everything else because everything is what? related to their work.

"To my call! To my responsibility! Brother, I'm going to have my responsibilities taken care of. Yes sir!"

Don't you know that type? They amuse me; I get near them and some of them... This is a little secret: I am very sensitive in my spirit, I've been to conventions where certain of them.., I can't walk down the aisle where they are, I go down this aisle. Do you know why? The vibration and something about their spirit, it just about kills me. I have been.., I really have, I make this confession, I have walked away from them because I could feel the agitation of that spirit in them, when they didn't say a word! You don't have to talk, you feel! I could feel them, I thought, "My," oh I thought, "Dear Lord, what can we do with a thing like that?" Well we can't, God has to. Sometimes, you know, He knocks them down and drags them out, or didn't you know that? Yes, He really has to, fairly sends a stroke of paralysis and lays them down like He did Peter. How many know Peter couldn't be talked to until the Lord laid him down flat and put him in a trance and let the sheet down in front of him like that, and there he lay. How many of you know that was God talking to him? He couldn't take Peter aside and say:

"Peter, I want to talk to you about the Gentiles."

Why no! Peter knew all about the Gentiles! They are the people off there; we are the JEWS! We are the PEOPLE!

"Alright Peter." Bang! Down he went! How many know there was a vision? How many remember? How many know it worked? Didn't it work? Can you see that God uses every kind of method under heavens and on earth to get the thing through to anyone? He couldn't talk to Peter, He had to use that fashion - and Peter got up, you know afterwards. He says, "I declare, I believe I see something!"

Well, it's very wonderful; it's good; it's true.

So with these people, there's nothing but God can handle them. Now that's a complex that they develop, how many can see it becomes to them a sort of an objective toward which they drive? Everything in them is focused toward that, all their coming and going; their praying; their ambition; their desire; they are breathless about it. Now that is never, never the objective that God sets for us.

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

Do you want to know the objective? How many of you would like to know the objective God has? Alright, I'll read it to you so you'll know it isn't Follette's philosophy.

I have a certain philosophy, but it's quite Christian; it's quite Christian; it's taken me years to do it. I majored in philosophy and psychology years ago in college; I know something about that field. But this is the thing that always bothered me: **Christianity cannot be reduced to a philosophy.** It cannot be, and that's what people would like to do in our universities and colleges and I've dealt with the professors and teachers, I know them, that's their great ambition - is to do what? Take Christianity as they have heard it or read it in the Scriptures and reduce that to a philosophy. You can't, because Jesus did not come to bring philosophy, **He came to bring life and that more abundantly.** However, since we are little miniature philosophers, we have to have a philosophy by which we live or we would be ignoramuses. So what do we do? The little philosophy that I have to direct my traffic and life is built of the fragments of truth from that great field of the teachings and the work and the ministry of Christ. From that vast field I bring down the bits of truth which are adequate and it steadies me through, carries me, but I can't reduce that to a philosophy. But my little philosophy can be made from the fragments of the eternal truth as I stand in need. Can you get the difference? Do you see it?

Well, I want to read some Scripture verses and this is going to be the sixty-four thousand dollar question. I want to read these Scripture verses to you and I kind'a will coach you along a little by the way I read it, so as I read it you might find out what it is. I want to see if, when I read this, you can detect anything which the Lord might have set up, in the distance there, as an objective toward which He would like humanity to focus their living. (I'm afraid you'll read when I want to read. If you take notes it's in I Corinthians 10:31, but don't look at it now, let me read it.)

"Whether, therefore, ye eat, or drink, or whatsoever ye do..." be sure you make heaven your home?! (They say, "No.")

Well now, if heaven is your objective, how many know that's what you ought to say. If heaven is your objective, don't you see that's what you'd have to say? You would have to say that if heaven is your objective, you got to read it that way. No, we'll read it again:

"Whether, therefore, ye eat, or drink, or whatsoever ye do..." do all that the kingdom may come to pass thoroughly, amen!

No, it doesn't say that. Now that's the way people want it to read. They would just love to have it read that way, but it won't read that way; it just won't read.

"Whether, therefore, ye eat, or drink..." (That's the general practice of life.) "Whatsoever" - that's the inclusive term - whatever field you are in, whatsoever

occupies you, whatsoever it is - do all to the glory of God. How many get it?

Let me read you another one, Colossians 3:17:

"And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks unto God the Father by Him."

How many see it again? How many get it again? Yes, there it is.

Peter has the same, I Peter 4:11:

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God..." Oh! What? - "that God?" No, that ye may make heaven your home and enter the pearly gates forevermore with the Lord in peace and rest! No!

"Let it be done that the world shall see as a witness the kingdom of God set up eternally?" No! No!

Well then why do you do those things? Why do you follow all that trash for? What makes people do that silly thing? Well they don't know how to read the Bible. I'd like to put the Bible in the hands of a lot of ministers and tell them to really read it. It's really interesting, I read it every once in a while.

He says here, "Let him do it with the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever..."

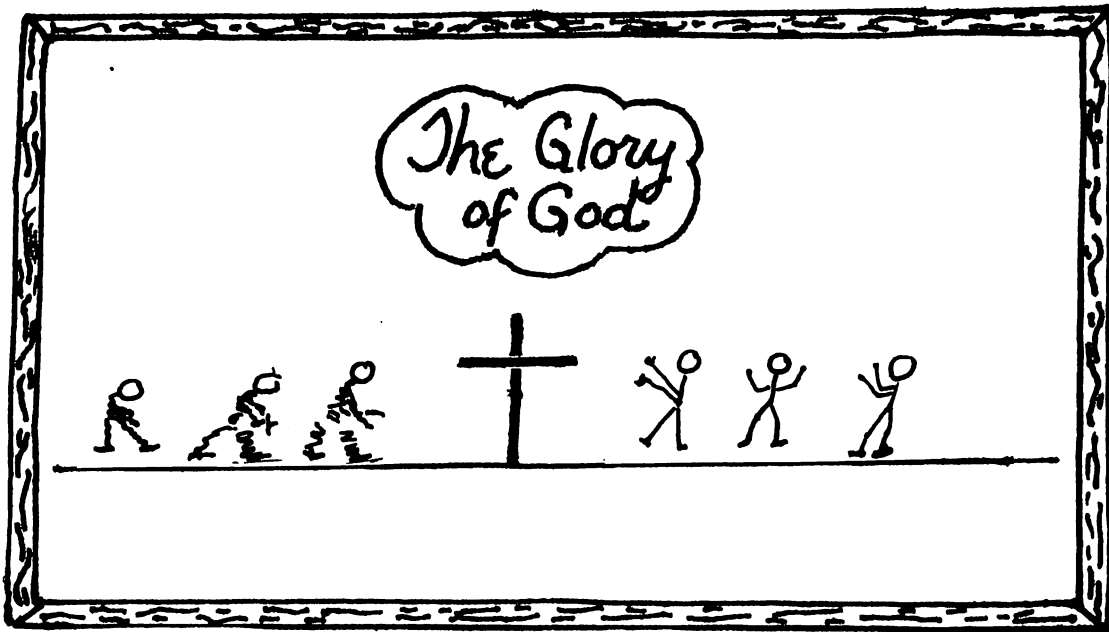
How many commence to get a clue to the thing?

Now where did I get that? When God opened that to me He took me right back to the Garden of Eden again. Why? What was the great objective for which He made man? that that man may glorify God. He hasn't changed His principles at all, He's still waiting for men to glorify God. So He says:

"Man is made to glorify God and to bring pleasure to Him," - to bring pleasure to God, to glorify Him.

Well when God got me lined up with that (where's the chalk tonight, is it here? Good.) when He began to line that up I made this little diagram. It's very simple but it may help you. I have down here on this lower line, this will represent time from the Garden where He first suggested the idea that man was to be made for the glory of God. It starts in here and it's going to continue to the very end. As long as I live I shall have to do what? Let this life be the instrument, the vehicle for the 'glory of God' - it's called unto that; we're called unto that. Now that becomes an objective. So here I put 'the glory of God'. Now that becomes my focal point, a focal point toward which, here, I am coming.

First, I make them all funny, crooked sinners, you know, and then we come to Calvary, like that. After Calvary we're all ironed out and here we go marching along, now we're all... How many get that? We're not the same old crooked creatures, here we are all straightened out.



You're missing the movies tonight dear, sit down and relax, this becomes really modern art that has to be interpreted in the tail-end when you get the thing on the blackboard.

"Well," people say, "what in the world was that?!"

"Well," you say, "I have the key and you have sometimes to explain it like modern art."

Well here we are, so now here these people have as their focal point up in here is:

'the glory of God' - that's what we were made for. Well what happened? Did Adam carry out the scheme? No, he sinned and failed and did not bring the glory to God at all.

Well, what is sin? Let me help you with this: What is sin? Sin comes from a little Greek word which means to 'miss the mark'; it's in archery, it has the thought of a focal point toward which the dart is thrown. And when that misses that mark, I don't care where it comes or moves, when it misses the mark, that is what we call sin - sin is to miss the mark. A mark has been set up and wherever there is the failure to meet that, as we're thrown out toward that, that's sin - sin is to miss the mark. What was the mark? The glory of God. He said man was made for the glory of God. He should have focused his whole thought to 'the glory of God'.

What is sin? It is to miss the mark.

Now how many of you remember that little verse, maybe you never thought of it in connection with this, but you'll see it now; it'll pop to you:

"For all have sinned"- and commit adultery? No, no.

"All have sinned" - and stolen? No.

"All have sinned" and lied? No, no no no.

"All have sinned and **come short of the glory of God.**"

How many get it now? How many get that? Do you see it? Sin, I don't care of the ramifications of it, the real sin is the fact that you have failed to glorify God. I don't care if you keep all the commandments and do everything, the failure is

not that I have kept the law or didn't keep the law - that's not it - have I glorified God? If I have not fully glorified God then I have come short of the mark and sin is upon me. I can get by and not steal and lie and everything, but the heart has to be dedicated to the thought of glorifying God.

"All have sinned..," how? Because they have come short of the mark and sin means to miss the mark; to come short of the mark. Alright.

Now let me help you. So when we come on this side we get a desire and somebody teaches us about glorifying God and living a spiritual life and a life dedicated unto God. We all get ambitious, of course, naturally, and we say:

"That's splendid; that's just what I want. God has hammered me around; I'm so tired of it all that all I want is to glorify God. I see it; I see it in the Word and I see it everywhere, that's really what I was made for and I would like to do that. 'Now Brother Follette, I... (they come to me) I want to please God and I want to be spiritual. I really want to come through to the thing that God wants.'"

How many want that? Of course, we all want that! Well then somebody says:

"How can I glorify God?"

Now I'll throw this in free of charge, but you'll find this in the Word too. Do you know how? **To do the will of God glorifies God.** He is glorified where His will becomes operative, and where His will or His purpose becomes operative He is instinctively glorified in any field.

He showed it to me in inanimate creation where God breathed out the idea of creation; inanimate creation - the heavens, the stars, and all the phenomenon of nature. What does it say? "The heavens declare..." Ha, unhuh, the **what?** (They answer: the glory of God). "Unhuh." Why? Why do the heavens declare the glory of God? Because it is a reflection, a manifestation of His creative thought and mood; it is **His will** in creation. And when the will of God moves out in creation automatically He is glorified. It has to be because there is a law. Do you get it? Alright. Now He says if you want to glorify God really, then **do** the will of God.

Well now that will move us onto another little premise, but I think you can take it and I want you to get it. People say:

"Well, I see that, but how can I do that?"

"Well," I said, "this, this does not apply to sinners; they have nothing to do with this; sinners have nothing to do with this."

How many can see this is for Christians? This is for people who desire a full life in God and in the Spirit. You couldn't preach this to a bunch of sinners, they have to be taken to Calvary first and brought through. Well, (pointing to blackboard) here we are on this side of Calvary now, we're saved and filled with the Spirit and have the gifts, got some ministries laid on us, preaching and teaching, doing things and, oh we get there and we say:

"Well now, I want to really glorify God."

"Well," He says, "be sure that you discern the will of God and that will become the design for your living."

Well now, in one respect, everyone of us have exactly the same, and yet everyone of us have it exactly different! Now why is your pattern and my pattern, why are they all alike? Because the pattern which He lays out for everyone of us is what? the will of God. How do they differ? They differ as much as there are different people in this room, for the will of God for one is never the will of God for the other. Not at all, even though they may both be called to be preachers; that is yet the will of God from His side. How many of you can see that when it comes to the working out of it, the pattern will be very very different in each life? Now what controls that? The fundament of my being as I present myself here and I desire to put my feet in this little path - now I'm going to start. Here I am, saved and filled with the Spirit, desiring to do the will of God; I have the gifts and maybe a call for ministry and He's blessing it, I say, "Alright." My path is an ascent - I wish I could open that more to you - it's a little advanced, but then it's alright.

We are continually living in an ascent of spirit; it's in a spiritual ascent. Our way home to God, it's continually an ascent in spirit, a gradation, an elevation and life here (pointing to board) will lift me to this. Life again will lift me here. Oh I want to go in there! I want to go in there! I want... No, I can't, I can't. No, it'll take all night, but I want you to see that. (The pastor of the church says, "It's your last night, go on.") I want you to see that.

Every victory and movement of God in your interior heart and life, if it's taken in the stride of God, even with it's suffering and discipline - it's releasing, extricating your spirit, your human YOU from the entanglement of that thing you called yourself. The detachment, the coming out of that, do you know what it will do? It lifts you everytime on this ascent. It does, oh I can feel it now; I just know it! Now go through again... Do you get me or don't you? What is it? You're going back into the heart of God where you belong; that's where we're going. It's a continual ascent in spirit. I could go into a lot of..., oh, I want to get now into what I call 'spiritual rhythm', and it all goes in rhythm. It's a perfect cycle in there but I can't do that, but it's there. I know that He's made it in me; I know it. I didn't get it; I didn't think it out; I never thought of such a business; I never thought of all this business, but He does things in you.

He's made me see..., how many know this is truth? I want you to know it's truth; it isn't my philosophy; it's truth. I have the Word of God for every bit of it. I can give you Scripture for every bit of this that's in this diagram, but it will take me nights to go through with it.

Tonight I want to bring it down in as short a measure as possible. It's my last

night and I want to tell you about seven thousand things in one evening! Pray hard for this miracle!

So now, when I come here, (pointing to board) I come to a place what I would call a dedication or a surrender, and I look up and I say:

"Oh God, I want to glorify You. I want to live for Your glory. I want You to be satisfied in my heart. I want You to accomplish in this strange thing that I am, all that You see possible in the conforming of this creature. I'm stupid, I know it, but You're all wise, You know how to handle it. I throw myself upon Your mercy. I put myself directly into Your hand. Now take me and begin this mysterious mystical work in my heart and life." Which will find its consummation here where old Augustine was right: The heart will never rest, it can't, the sequel, the answer to all of the heart is here - in the heart of God.

That's why I wrote that, "Insatiable Desire". How many remember that poem? That's what I was talking about when I got it.

"I am a flame, born of celestial fire.

I bear a name, Insatiable Desire."

You see? Well then it goes on, how? what is its desire? It can only be released when it gets back again into the 'fire' of God. There shall it burn a satisfied desire, but it's never satisfied here. It can't be because I'm not in my realm, neither are you - not yet. That's the restlessness, that's this horrible restlessness that gets into us. It's good, it may drive us into a place of rest - so we find it.

Now when I come here, now the will of God for each individual, when it starts here (pointing to board) it is the will of God. Alright, now here's the will of God. God says:

"Alright, here's My will for you, and My will for you will become your pattern and design for living."

Do you get it? That will become your design and your pattern for living.

"Now if you want to accept that, I can take you in hand. When I see you as you come to Me, I do not judge you for what you offer Me. I never say to a soul, (God never says to a soul) 'Why did you have blue eyes, or why didn't you have black eyes?'"

He doesn't do that, He doesn't say:

"Why were you born with this horrible deformity of sin? Why were you born with this hideous weakness in your personality setup?"

He never says that at all; not at all; not at all, because He knows why; He knows why; and He's made an ample provision in our precious Lord. He says:

"You don't have to bear that all your life. I can 'born' you all over again.

I can give you a new birth and you can become a new dynamic living creation - not that!"

But because of our sense of sense perception and body consciousness it binds us right now, then the devil gets on top of us and says:

"See, see, see, you see **how** you feel?!"

I always want to say my emotional reactions are no business of anybody - preacher or devil! I mean that! I don't want an evangelist coming in and saying:

"Everybody happy?"

I say, "It's none of your business, I came here to find God. Will you please talk to me about God!"

That's what I would like to say to them. You don't blame me do you? I don't come to give my emotional reactions to the preacher; it's none of his business!

"Everybody happy?!"

I can't live in trash like that. What business is it of his whether I'm happy or not? I don't come to report my emotional reactions to any man.

Paul says, "Of necessity I'm in a spirit of heaviness."

He accepted it! Paul was in 'a spirit of heaviness'!

"Well, you're a failure!"

Don't I know. I preached on the wilderness one time and one flaming evangelist, you'd know him by name, he stopped me and he said:

"Follette, Christians in a wilderness! No child of God should ever know anything about a wilderness!"

"Well then," I said, "you don't know God. No, you don't. Don't you know even the Bride was led into the wilderness?"

Yes, and after she is allured there she says, "Where are the babbling brooks?"

"Well, they don't babble here and you're in a wilderness, Dear."

"Why, I only see sand and sagebrush, where are You, Lord?"

He's out of sight; He's behind one of the sagebushes.

"Oh, oh, I've lost the anointing!"

Oh, no no no no. Now that's what most of them think; they've lost the anointing. That always kills me dead because it hasn't anything to do with the anointing anymore than a pussycat, but they don't know the difference. And she says:

"Oh, I've lost the anointing!"

Oh no, somebody comes along, a toad, some crooked thing: "Sin in the camp; sin in the camp; sin in the camp." And she hears that hideous thing in the desert there croaking, and it says: "Sin in the camp." And so she starts picking herself all to pieces. How many know it has nothing to do with sin at all? Not at all. How did she get there? She was allured by the Lover; the Lover; the Lover!

"A Lover alluring you into a wilderness of sand and sagebrush and croaking toads?"

"Umhmmmm!"

"Well, I thought when I got real spiritual I'd hear babbling brooks and the singing birds."

No, that's an emotional thing. We pass out of that picture quite a ways down the line; quite a ways down the line. You forget all about this business - do I feel if I don't feel? As I said, I feel just as good when I don't feel good as I did feel good, so I don't care if I don't feel good 'cause then I really do feel good!

That's the way it goes; you don't bother with it. I'd be scared if I sat down and said, "Now do I feel the Lord?" I'd be crazy, put me away when I get to that place. No, she's in this wilderness; she got there because He allured her. Why? To speak comfortably to her, speak words of love. (Hosea 2:14) That's really what it really is - to speak the loving word; words of love and sweet fellowship. And, oh, then there comes a communion in there that is past anything we've had before, and He's able now to speak because the gurgling brook doesn't make any noise, you know. When you're by the gurgling brook, you know, and the singing birds, we can't hear Him! You're hearing the birds and the singing of the brook and picking flowers, you don't hear Him. You don't hear Him at all, He's just walking along. But I tell you, when He gets you into a wilderness and there are no babbling brooks, no singing birds, then you can hear His voice. And He begins to speak comfortably to her, speaks comfortably to her, and when this converse is over He wants to take her out.

Then what is your next verse? S. of S. 8:5

"Who is this that cometh up out of the wilderness, leaning upon her beloved?" Well it's this Bride, who has gone in. How did she go in? in her own locomotion; she had her own powers of strength and vitality to walk all the while He is alluring her - well she can just follow, you know.

"Praise You, Hallelujah. Praise You Jesus, Wonderful Lord."

But a terrible work of reduction takes place, a terrible depletion, all that energy and strength that she had, you know, it's so depleted that she can't stand up good. She used to walk, but now she has to lean to get out where He wants her. What is it? - she's leaning on her Beloved.

How many get the reduction of all other powers? Do you get it, a depletion? Now nobody wants that. They want to be over there like this: "Hallelujah!" No, no no no, you can't do that. You got to go in there and be stripped. All the stripping, the horrible stripping, the stripping of the very thing which was carrying her in had to go; the very strength which carried her has to go. All the qualities which you had which you thought were so superb and everything, that has to be stripped!

It's a terrible thing to tell people! But it's God! When she's in there she was stripped until she had nothing upon which she could lean whatever, only the strength of her Beloved. So she leans heavily upon Him and she comes out, and they say, "Well, who is this coming up out of that wilderness?"

Well I'll tell you, the Bride of Christ doesn't go home on a bandwagon! Do you know it? No, she doesn't go home on a bandwagon. The real Bride of Christ, she

never rides in a public bandwagon; she comes up out of a wilderness so depleted that she has to lean upon her Beloved to get out! That's the fellowship of the Lord, who was crucified in weakness. Do you get it?

The great act of redemption was in the spirit of utter weakness, crucified.

Well who wants it? Nobody!

Well anyway I only threw that in. Do you get a little thought tonight on that? Alright. I'd like to preach on that subject sometime.

Here, (pointing to board) when we stand here, and He says:

"I have a will and a purpose for you; now I knew you before you were born."

Don't spend hours excusing who you are or calling yourself names, that's not humility, that is a subtle form of pride; but you don't see it as that, but it is. It is, in the last analysis, it isn't humility at all; it's a subtle form of a defense mechanism to hide rather than to come out in the open. So you call yourself excusable names, you know. He says:

"I know that, we won't talk about it. I want you to come with Me up here."

"How can I come?"

"Well here's My will for you."

"Well Lord, what is it?"

Well now, the will for everyone of these individuals standing there, the will of God for everyone in this room tonight, they are all the same in the fact that it is the will of God in its origin, but when it reaches you, for your little pattern, it will be just as different as you are different from your neighbor and friend.

What determines it? What we have to offer Him as the potential. When I stand before Him and desire to walk in His will, He knows who I am, absolutely, because He knew me before I was born. Before I was born He knew me. He knows my reactions, my desires, my weaknesses, my strongholds, He knows absolutely everything about me. But He says, "I can't take you in this condition here. You'll have to be conformed

and changed and refashioned and a thousand and one things done to you to transform you as I want you to be transformed, changed into the image of this Son.

Now I will begin with you, and in this pattern that's between this place of dedication and the consummation in here, in this path which is My will for you, you may choose My will and walk with Me. But just because I have a will for you doesn't mean you have to walk in it."

And you sit down and say:

"Well it was the will of God; God's will had to be done and so I'm this way."

No, you don't have to do that. Everyone has a choice of his own. He may resist the will of God if he chooses or he may accept the will of God; it's within us to do that.

So He says, "If you accept the will of God, I will reveal My will and purpose for you as you come along, step by step and step by step. And as I do that,

knowing who you are, I will bring - God the Creator - I will bring into this life's pattern all that I see good for your edification and schooling and training. Now in My purpose for you, don't quarrel with it, there are things in you that cannot be corrected excepting through this."

And He throws a terrific defeat! How many of you know Job? Remember Job? Well what was it God had to do with him? - had to let the devil loose on him! Yes He did! God couldn't take Job out and say:

"Now dear Brother Job, I have something to tell you and now I'll reveal it to you and you get down and pray and claim a promise or two and I'll fix it for you, like that."

No, no no, no, no no, that won't work. All the precious promises, now they are up on a shelf with the newspaper over them - leave them there! But He says:

"I have grace and power and strength for you. Now there's something in your disposition which needs great encouragement. You're so feeble in your faith I'm going to bring to pass something lovely in here that will encourage you, and your faith will rise, and I want it that way. Now there is something in here that I have to work at."

And He does nothing but continually work on us - **by the power of His Spirit with all the fashion of the thing which He says is in His will and purpose.**

Let me read you a verse, it just comes to my mind, a verse, I think this is Moffatt's translation which is very good. It's the best out of the Greek that I can get: "... God has made us what we are, (now coming along in this new creation, these new creatures) creating us in Christ Jesus (for what?) for the good deeds which are prepared beforehand by God as our sphere of action."

How many know that's pretty stiff preaching? Whooo, I could get blessed now! Whoo, that's a good one. What is it? "Prepared beforehand by God as the sphere of my action." The sphere in which I, the poor little old Follette thing is going to move. That sphere has been thought out and planned by God, in His will, before I got 'born'! And He says so! 'Before our being, they were planned and ordained as the sphere of our activity'. Isn't that lovely? Then I say, why not seek the will of God and with all your might and main and strength and all that you have - center in it. No matter if it's a heartache, center in it. Get into that! By the grace of God walk continually in this will of God as He reveals it step by step, step by step.

Now this next one comes over here and He says:

"My will for you is what? I'm going to make a preacher out of you. In my plan for you, potentially, there are gifts which I can get out, sanctify, clean, work with it, and My will for you is to follow in this pattern."

Next one, "I'm going to make a plumber out of you."

"I'm going to make an artist out of you."

"Going to make a machine-man out of you."

"I'm going to make a school teacher out of you."

How many get it or don't you? What determines that? What we have to offer Him; what we have to offer. And God sees, and if we will move and live in the will of God and in the Spirit, He can take the potential that we offer Him and by His grace He can make a miracle out of it; makes a miracle out of it.

Now when we do that, how many of you can see that it isn't the vocation that is so holy - it is doing the will of God that is holy? Now when He says to this man, "I want you to be a preacher," so he surrenders to it and he becomes a preacher. This man sells neckties, he runs a shop downtown, haberdashery, men's shirts and business. He's a great Christian, filled with the Spirit and everything. So here he is tied up, and all of a sudden some agitated thing comes along and says:

"What are you doing in here, with a testimony like yours?"

How many know all those tricks or don't you?

"Testimony like this and the world is perishing! You should be to the front with a testimony like this, redeeming the world!"

And the poor goose doesn't know any different so he starts out to redeem the world, and in about a year or two he's such a frustration; he's lost his faith and almost goes to hell over it. How many of you know that one or don't you know that? Well, what was the matter with him? He never discerned the real will of God for him and was strong enough to abide in that, but somebody wants to superimpose what he thinks would be a splendid will of God on this poor man. Then he, not knowing the way very well, starts out. I have to go around and pick them up and put them all together afterwards.

Do you know what they call my office in school? The Clinic! It was called, The Clinic! Do you see why? They had to be dragged in every little while for an analysis and operation, given an anesthetic and go after them and bring them out. Well I can't help it; it's an awful ministry; I didn't choose it. I wouldn't be in it five minutes if I had my way - but here I am performing in mine. (His pattern) Do you think I'd be here if I had my way? My heavens, no! It's the last thing on God's earth I would do and yet the thing God puts me in.

If I dare to step the least bit, say just a little out of it, do you know what He does? He begins to lay a terrific burden on me, and in my spirit I hear the sheep bleat. They do nothing but bleat and I can't get my mind on a thing as long as I hear it and I got to go out and feed them. (But I don't like it, you see.) And all of a sudden, just as I think:

"Now I'm going to have a little change; a little rest; I'm going to write; I'm going to do... 'baa, baa, baa'." And they're sheep, it's the bleating of sheep.

God says, "Those are my sheep."

Well I went to Him about it, and I said:

"Lord, You know I don't like this work. I don't like it, but it's my crucifixion, and I accept it. It's alright, I won't quarrel about it, but Lord, it's pretty.."

and I don't like it." And I said, "They're Your sheep! Now get somebody and feed them, Lord."

Do you know what He said? He said:

"What is Mine is thine. If they are My sheep then they are your sheep, because what is Mine is thine."

That kind of tuned me down. I said, "Alright, Lord."

He said, "I'll put my basket on your arm, now take your bread and go on."

And if I dare to stay any time at all, that terrible burden gets on me and it's just bleating; they're bleating! And once He let me see them. Once He let me see them in the spirit.

So let me see, now with one, he's preaching. This one is in the will of God selling neckties. Now let me help you. Do you know that doesn't matter whether you're preaching the Gospel in the will of God or selling neckties; how many of you know you'll have your reward just the same? How many know you'll have a glorious reward?! Wonderful reward?! Why? What made it a holy calling? People say:

"Oh, this is a spiritual ministry, and therefore, you'll get a, you know, a reward because you're preaching!"

Oh no, now sit down, you don't see it. It isn't that at all. What makes it so acceptable and glorious to God? It's because the will of God is being carried out, and if the will of God is being carried out by a man taking care of greasy old automobiles, and he's doing that unto the glory of God because it's the vocation He's placed him in, then I say:

"Stay under the car, Brother, all greased up! God bless you!"

Why? You're glorifying God. How? Because I'm doing His will, not because I'm greasing a car! I'm glorifying Him because I'm doing the will of God, not greasing the car. That was only the accidental thing that he had to perform it with.

"I'm doing the will of God." Can you get it?

The man who sells neckties glorifies God just as much as the preacher if he's in the will of God. So those who have no great call, be encouraged, you can glorify God tremendously by accepting the will of God and raising six children if that's your vocation - and that's plenty!

Teach school then with a lot of 'younguns' that you wish you could take home and tell their mothers to take care of them! You have to be the mother and the father to them because they don't. I taught school and I know. But you have to do it.

How many can see that now, do you get it? Every time the will of God flashes down through any of these individuals, what they are, potentially, will determine very very much what the ministry will be that He lays upon them, because it's only through that that He can get them.

Now the only way He can get at Follette and do anything with him is to poke him

out into these things, which by nature, I would shrink. But it's my good cross, you see; it's a good crucifixion. I've been to meetings when I'd say:

"Lord, I have to go to that. I'm sensitive, and Lord this... it'll kill me!

I don't want it! It terrifies me at times; I don't want to."

But I know something. What is it? That's my crucifixion, and I go to a camp meeting for two weeks and hang on a cross, like that. I really do, hang on a cross for two weeks. Why? So God can crucify me while I'm ministering life!

Paul says, "Life unto you, but death in me."

Don't you get it? Yeah, death in me, but its life in you, so don't be wondering where you get it as long as it comes out life to somebody, it's none of your business. Though it's death here, it's life to you. So, amen, amen.

So He says, "Here, this I've ordained, now walk in it."

Everybody should take time out to know what You're trying to do - young people especially. I said:

"Well, what are you venturing out into, something...? Has the Lord called you?"

"Oh, I don't know, it's so wonderful! Wonderful!"

Well take time out, expose yourself to the Lord and say, "Lord, what is Your will? Am I in Your will?" And if He doesn't tell you anything contrary, abide in His will. "Abide in the calling whereunto He has called you." I Cor. 7:20 Now abide in that, live in that, and God will use that as the mechanics, the mechanism.

Now comes with these, sometimes He'll give you gifts, gifts - all of these things, but that's all the machinery, the mechanics, for what thing? He is transforming these creatures, transforming them all of the time, a continual transforming - a changing from glory to glory, not from sin to glory, but a glorious place of release and blessing; changes that into this; changes that into this - changes what? It is the thing I told you days and days ago: A progressive unfolding; a progressive disciplinary unfolding of life in the thought and purpose of God.

So now He says:

"Seek this will of God; walk in the will of God and this will be your way home."

This is the objective - what is it? to glorify God. How? By doing His will, for where the will of God becomes operative God will be glorified. Therefore, I choose to do the will of God, as far as God is able to reveal that to me, I embrace it.

"Supposing it is very disagreeable?"

"Embrace it!"

"Well, I don't like it!"

"Embrace it, accept life and learn how to interpret it and go! Don't spend hours trying to do something with it, accept it! That's a shortcut!"

People spend years quarreling and quibbling about it - accept it!

"It isn't pleasant!"

"Accept it!"

How many of you liked who you were when you woke up and found out who was living with you; you all fell over in a fit and said how splendid you are? No, you didn't. You said, "My God, am I tied up with this?!"

He said, "Yes."

Don't you know that or don't you? Oh dear! You see, I'm a realist and I can't help it.

Are you being helped any? Well alright, we'll go a peck more; it isn't pleasant but it's most glorious. I wouldn't change this life that I have in God for any millions of worlds. Oooooohhh, you couldn't touch me with it, and yet I have some of the most terrific old doings. But you know, I don't look at the doings, I keep looking at Him. But I know that it's going to be through terrific, tragic doings that I'm going to be released and changed and conformed - it has to be through that; it has to be through that, not through the delightful things but through the tragic things.

God will have to plow some of you. I know it; I know that, I know that just like I have hands. Some of you will never come into the reality of these things that I'm telling you until God gets a hold of you and plows you, and you can't get by with anything else. Now don't you try to put one over on the Lord - you can't! He has you; He loves you, and if God has His way, there are some people in this room who are going to suffer in the next few years - short time too - if you desire God, because He won't let you go by without it; you'll have to. But don't be worried about it, accept it and say, "Lord, this is the way out; this is the way out; I accept it."

He may deflate a lot of things. Wouldn't it be terrific if He took a lot of the legitimate lovely things right out of your life - smash! - and you couldn't see any reason on God's earth, 'why'. He knows 'why'; He knows 'why'; can't you trust Him? Trust Him.

This is what encourages me. (He is at the blackboard)

He says, "This is your objective: Walk in the will of God."

Walking in the will of God you'll glorify Him.

Walking in this will of God, as He reveals it, you'll be changed from glory to glory.

Walk in this will of God; it brings you back to the heart of God.

This (pointing to words: the will of God) is your objective. And God here, looks down on us - do you know what He says? Well He says:

"As you have an objective to come into Me, I have an objective too. I have an objective in every heart and life, an objective toward which I focus all My dealings with you. Everything that I permit to come into your life; everything that I permit to come into your life, it's put there because of an objective that I am holding."

"What is that, Lord?"

"That you may be conformed to the image of My Son. And I am conforming these strange spirits into the image of My Son."

"How?"

I asked Him about it. Do you know how He showed it to me? He said:

"Now when you come home to God, you come with your face this way, rejoicing in Me, and when I look at you, bringing you home to Me, I only accept you in My Beloved and He is right over you."

The Christ is always right over everyone of us - that's the only acceptance we have. And as I move back, I'm moving under what? the acceptance of My Lord; I'm accepted in Him. His acceptance gives me access. And do you know what He says? He says:

"All the while I look at you, I look at My Son first, and as I look at My Son I look at you. Then all the things that I need to work in you that I feel and sense that are unfinished, I see them in Him, and I want you complete in Him; I want you conformed to Him. I want you to bear His image and His likeness, and therefore, as I accept you in Him I want to reshape you, so that here you may be united with Him in ages to come because of the transformation of the strange creature that I found one day along the roadway of life, and I picked you up and I washed you and I filled you with life and I gave you a vision and I let you see Jesus. I let you see what I am doing and I've been working in you all these years for that."

He says that of every life in this room; says that right now of every life in this room. To think that God, all these years, has been dealing like that in our hearts and in our lives. So He sees us on our way back again to the heart of God.

Any of you get some help, did you get help? Take this little message tonight, some of it is a little strong in its correction, but could you take it? How many could see a lot of shifting of gears in every heart? Yes, there has to be, there has to be, I know it; I know it; I know it just like I have hands.

Now God can do that; God can do that miracle. God can do it; we are transformed; changed into His image.

If I had time, and you can read it when you get home, I would like to read a portion from the eighth chapter of Romans which is the story of this right here; for we know and we don't know! We know not how to pray this thing through but the Holy Spirit who dwells in us will pray us through this with groanings that cannot be uttered. How? "For He prayeth for the saints - not sinners - He prays for the saints" - according to their faith in the promises? No! Now let that promise box alone! He prays for the saints of God according to their faith? NO!

"He prays for the saints of God according to the will of God."

How many of you get it? All His prayers for us, the intercession of the Holy Ghost, is not according to anything that I could cook up. I could pray, "OoooHoooH!"

He says, "Be still, I can only pray for you in the will of God."

"Well blessed Holy Spirit? Oooohhh!"

"He says, "Be quiet, I only pray in the will of God."

He prays, in the will of God, things we don't know. Some things He says we do know, do you know what it is? Romans 8:28:

"For we do know that all things work together for good to those who - what? - love God, and are called to His purpose."

And what is His purpose?

"For whom He knew, He predestinated unto this glorious transformation to the sons of God."

You should never read that chapter unless you finish it. Do you get it? That eighth chapter fits right in here, that's the chapter, so read it for your comfort.

I want to thank you..., I forgot to thank you (to be polite) for your love offering. I haven't seen it but I believe it's coming - I've taken it by faith - I'm taking it by faith. I really do thank you so much for listening. I talk long but I have to do it. How many know I have to? It's like a burden on me, I can't leave half of this; I couldn't leave you down there, I have to tell you how it goes. Do you see it?

So when I'm gone, if you ever think of me, always pray good for me because I can stand more prayer than most people. It take a terrible lot of prayer to get me through - the grace of God and prayer.

I wonder at these nice, lovely, sweet spirits who just go along with 'sweet Jesus', you know. Well I say, "Lord, what's the matter with them?"

Do you know something? They haven't lived yet, no, they haven't; they're existing in a beautiful heavenly existence, but they haven't lived. And after you get into a place where you live, it takes an awful lot of faith and Spirit, love of God and prayers; all of it to get us through.

I'm not discouraged in the least; anybody discouraged, come up here and we'll pray for you. How many feel a little encouraged to go on with God? Well amen.

I want to commit you to God.

Prayer: Our loving Lord, we want right now to commit them to Thy fresh care and keeping; for Thy working; for Thy discipline; for the great deliverances. These precious spirits who have sat under this ministry for night after night - we've only been giving just so little, Lord - just a few little evenings when it should take three to four months of good drilling to get them really established in truth.

Oh we pray for them, commit them into Thy loving care. Grant that the truth that has been spilled out here, poured out and poured out, and poured out, grant that it shall be efficacious in their living; it shall be stored away and You shall use it as a means of transforming and reshaping until Thy heart shall be satisfied in seeing some more coming through, coming through, coming through until You will

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be able to gather us home unto Thyself.

Bless the pastor, all those who serve with him. Grant that Thy good hand shall be upon him to lead this little flock into the things of God and truth; into the living Word; into the power of God in life, in the living out of this whole wonderful process - the divine process of becoming.

Bless all the visitors, grant that as we go we shall go under the shadow of Thy wings, rejoicing in Thee, giving Thee the pleasure, for Jesus' sake. Amen.

And God bless you, God bless you.

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