

**PAUL'S SEVENFOLD VISION  
and  
METHOD OF ATTAINMENT**

**by  
John Wright Follette**

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**All biblical quotations are taken from the King James Version with some paraphrasing by John W. Follette.**

**In order to preserve the original intent of truth and spirit of these messages a minimum of editing has been done.**

**C. S. & S. M. S.**

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Here is where I am staying.  
We are having a wonderful time.  
All the people are old friends  
& many former students. They  
are here from Conn. N.Y. Wis, Ill.  
& 9 from Calif. The lake is grand &  
the woods & trees, sky etc most  
restful (20 miles from town or R.R.  
station or noise)

## **GREAT TRUTHS**

**“Great truths are dearly bought, the common truths,  
Such as men give and take from day to day,  
Come in the common walk of easy life,  
Blown by the careless wind across our way.**

**Great truths are greatly won, not found by chance,  
Nor wafted on the breath of summer dream;  
But grasped on the great struggle of the soul  
Hard buffeting with adverse wind and stream.**

**But in the day of conflict, fear, and grief,  
When the strong hand of God, put forth in might,  
Plows up the subsoil of the stagnant heart,  
And brings the imprisoned truth seed to the light.**

**Wrung from the troubled spirit, in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs like harvest from the well-plowed field,  
And the soul feels it has not wept in vain.”**

**Author Unknown**

**(The above poem was prized by J. W. Follette and had this notation penned at the bottom: “It is so true. It is an *inner picture*.”)**

## PAUL'S SEVENFOLD VISION

The first of two taped messages given to a Retreat Group at Stone Lake, Wisconsin.

Beginning Chorus: "In the morning I see His face,  
In the evening His form I trace,  
In the darkness His voice I know,  
I see Jesus everywhere I go."

### INTRODUCTION

For a little while, I would like to share with you some thoughts I have from the Word, which I found in one of the epistles. Now in the lesson tonight it is more of an exposition as I have been helped by it in my study, rather than a sermon or sermonizing; just casual thoughts as they came along while reading the Word. And so I share with you what I have found, and I think that you could go over the same epistle and probably find something that would appeal to you, or that has found response in your own heart. I want to read from Philippians. Of course we can't take too much of it, but we can start in. Maybe if we don't do all we want to tonight we can do the rest tomorrow. This third chapter you will probably know by heart when we start reading it:

#### *Philippians 3*

"Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Beware of dogs, beware of evil workers, beware of the concision.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

Circumcised the eighth day, of the stock of Israel, of the

tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Whose end is destruction, whose God is their belly, and



whose glory is in their shame, who mind earthly things.)  
For our conversation is in heaven; from whence also we  
look for the Saviour, the Lord Jesus Christ:  
Who shall change our vile body, that it may be fashioned  
like unto His glorious body, according to the working  
whereby He is able even to subdue all things unto Himself.”

### **PAUL OPENING HIS HEART TO US**

Now when I read that chapter I always feel like personally saying, “Thank you, Paul.” For this reason. It is a testimony. And when Paul is free to open his heart as he does, frankly and freely to us, I always feel like I want to thank him for doing it. Now very often in the epistles, he is very frank to say the things that we would often want to hide. Have you noticed, he always tells his failures as well as his victories, or haven’t you? Yes, if he has made a mistake in anything, he tells that. Do you remember when he wanted to go into Bithynia, and the Lord got after him and rebuked him twice and the Holy Ghost forbade him to enter the country? Well now, we would have been sort of ashamed to think we made such a blunder as that; that we had ventured out into something without the direct direction of the Lord and had to retrace our steps. We would have been humiliated over that and tried to hide it, but Paul didn’t. He tells that. He gives it to us as an example and as a warning and as a bit of instruction.

Now He couldn’t go up to Bithynia, in the Lord, and then get up there and the Lord say, “I don’t want you.” A venture like that is Paul learning the general rules and principles of Christian living.

And he has to learn just the same as we do,  
that even though the field looks promising  
and there are possibilities of erecting a church  
and building the mission there;  
though it looked possible,  
he must not *do* that  
unless he is doing it in the Lord  
with a “thus saith the Lord”:  
the Lord’s command.

But he doesn’t do that. He ventures up there in the enthusiasm of his heart because he is so desirous that he says he would even be

accursed for his own folks. He has such zeal: tremendous zeal. So he ventures up there and then the Lord has to stop him and He says, "Now Paul, I don't want you up in here, I want you over there." So Paul is willing to tell it. How many of us do you think would be willing to tell a blunder like that?! We wouldn't tell anything like that. We would say, "Oh! the Lord blessed me wonderfully." But Paul is honest. I like him to do that.

When he is telling us concerning the thorn in the flesh he is very humble and willing to tell us why God permits it. He says, "lest" (that was a danger) "lest I should be exalted above measure .." (2 Cor. 12:7). What is he saying? He is saying that in my old natural creation there is a subtle possibility of pride still there which, if it is brought forth in the right position, psychologically speaking, will ruin me. And lest that should happen: "lest I should be exalted ... (and there is a possibility of me doing that because it's in me) there was given to me a thorn in the flesh." Who wants to tell that! How many of us would get up and tell that? No we don't. How many have ever thanked the Lord that everybody doesn't know what you and the Lord know?! Well of course, of course. We often say, "Oh Lord, You won't tell anyone, will You?" He says, "No." And so then we go on — then we go on. But Paul is so beautiful about it and he is wonderful. You go right through his epistles and every little while he will open his heart just as freely as that and say, "I made a mistake, and the Lord corrected me and this is what happened." Then he gives the fruitage of it, and then he tells about the thorn. He says,

"I'll tell you why it was.

Did you know that in me, latent within me,  
there was a possibility of pride that would knock  
the whole thing over that God wanted?

Well God told it to me one day when I prayed about it  
and He said,

That's what's the matter, Paul,  
and I'll put this thorn here to preserve you: to keep you.  
I don't want the lovely thing that you can do  
all damaged and ruined.

I have a great and glorious ministry for you,  
but this is the only way I can help you.

Now don't cry,  
don't pray for anything,  
don't rebuke the devil,  
don't do all those nonsensical things.

You accept the thorn and then *accept My grace that will go with it*, and we'll get the thing through."

How many can see Him working? But you see we aren't like that. I love Paul for that. He has told us a number of things that none of us would want to say, but he says it.

Now when I come to Philippians; in this third chapter I always feel he is sharing two things. After he is saved, and of course filled with the Spirit, and all these what I call "initial things" — "elementary things" have come, he is not satisfied because he is a great soul — he is a great spirit. Had he never come into God we would have heard from him, because he is a dominating, strange, beautiful, wonderful personality. But God gets a hold of him and so we hear of Paul through the Christian message.

He is not easily satisfied. He has done all that he could in his old pattern as a Jew — he gives the history of it — but he isn't getting very far. Now he comes and he contacts Christ. He finds Him to his great joy. He finds that salvation is in Him; He is the Messiah, and all — that clears up. But that isn't enough for him! He says, "There is something more in this Christ and I want that."

Now in this chapter he tells us of the vision which is shaped before him which is continually enticing and drawing him. And he also tells us the things that he must do to obtain the vision. That is all *hidden* in this chapter, and this chapter divides itself into these two items:

1. The vision that he has found, that he must follow in Christ.
2. The things which he will do in order to make it a reality.

They both fall into a group of seven; his vision is sevenfold, and the things which he must do to obtain it; that is sevenfold. So you have a grouping of two sevens. The seven things he wishes to attain (to really realize in his life) come under the *power* of the vision. One time he said, "I was not disobedient to the heavenly vi-

sion ” (Acts 26:19). We believe that he had reference to the vision of the man in Macedonia reaching up his hand and calling and saying, “Come over and help us” (Acts 16:9). And when he was obedient to that vision, having learned his lesson up in Bithynia (it was a terrific lesson, very crushing, but it was good for him because he *grows* under that) he left Bithynia, and he came down to Troas, as God directed him. When he got to a place in God’s direction then God could speak to him. But God wasn’t going to tell him and show him a vision up in Bithynia. He told him,

“Get out of there,  
that’s not the place of reception,  
I can’t talk to you.  
I haven’t anything for you here,  
you are in your *own* order  
and in your *own* direction.  
You come down under *My* direction  
and you will come into a place of reception.”

There are a lot of people who like to get things from God but they are in a place of disobedience and they can’t get anything. The disciples never caught a fish while they were in disobedience.

They were in a boat:  
same fish,  
same nets,  
same techniques,  
same patterns, and all that was all right,  
but as long as they were fishing in disobedience  
they never caught a fish.

And you could fish all night, you wouldn’t get one, but the minute you were obedient, He said,

“Listen! put your nets over here,  
you do what I tell you,  
and you will get all the fish you want.”

Peter couldn’t get the fish while he was in disobedience, but when he was obedient to the Word: “Let down your nets,” he got them. But he was letting them down in his disobedience, for Jesus had told him not to do that. He had called him away from it. He didn’t get any.

“Paul, you won’t get any vision up there.  
Get away from there,  
    come on down here.  
    Come on down.  
    Come on down to Troas.”

And while he is in Troas it is *night* — *it’s night*. — He doesn’t mean it was night and the sky was all black, but it is the night of the period in which he has been plunged. He has been plunged into that period of darkness and God is going to speak to him. And so while it is *night*, then he has his vision. — You will get your vision then. Don’t sit out singing, “In the morning, I see His face ...” You probably won’t get a vision; that belongs to the night season; you will get some joy then, but you will get your vision in the night — “In the *darkness* I know His voice.” — And so when it is dark He knows the voice of God. And as he sits there in the darkness, He knows God is speaking to him, and God says, “Look over here.”

Now that became an incentive. That is, it was a vision which he continued to follow the rest of the days of his life, and it brought all the consequences, even into this room! How many of you are conscious tonight, that because Paul was not disobedient to that vision we are here? Yes. Well now, how great consequences hinge upon a very simple little incidental thing! Now in the economy of God there is nothing that is really incidental — it means that it is small but most powerful in its consequences. Just to think that Paul said, “All right,” and *he turned around*. He followed the pattern that God wanted.

He didn’t want the gospel going over toward the east.  
He wanted the gospel to come toward the *west*  
    and to go down into Achaia — down into Greece,  
        Macedonia,  
        over to Italy,  
        all over Europe,  
        from Europe to America,  
        and to girdle the globe:  
    the same pattern as the sun.  
“He has risen with healing in His wings,” —  
    under the analogy of the sun.

Well the sun doesn't come up in the West and go down in the East! It comes up in the East and goes down in the West. He wanted that analogy held that way. God says,

“I want the gospel to come up in the East  
and go westward  
and travel 'till it circles the globe.”

And it has done just that. That's the way it has worked. That's the way it has worked out, and that is what God wanted him to do. So Paul was obedient on that simple little thing and he said, “All right, Lord, I won't minister here if You don't want it.” —Now God took care of Bithynia. Later on the missionaries went to Bithynia and they got saved and had a camp meeting. So don't worry about that. Just let them alone. We get so anxious and so burdened and distressed; let God take care of the things. *Burdens like that are not the burdens that God wants us to carry.* He wants us to carry a burden that *He* sees is suitable for us; that will fit our strength:

Like the old woman who was always fussing about all these terrible things!

She wanted to pray this,  
and pray that,  
and the Lord to do this,  
and telling the Lord to go there,  
and save this one and do the other thing;  
she got very tired and she was going to bed and she said,  
“Dear Lord, will you take care of the world a little while?  
I want to go to sleep.”

That's about the way it is. Let the people in Bithynia alone.

“Well, what would become of them, Brother Follette?”  
Well, Brother Follette doesn't know and doesn't care,  
because they are in God's care,  
and when they are in God's care,  
how many know they are very safe? They are very safe.  
I don't know what's become of any of that business at all; that's  
God's business. So Paul was not disobedient.

Now here is another vision. He tells us a little about it over in Proverbs. What is it the missionaries always use? "Where there is no vision the people perish" (Prov. 29:18). Now as a rule they may use it, but that isn't primarily what it is teaching. He is saying, "Where there is no vision ..." (In your Hebrew it is this: "Where there is no vision the people *cast off restraint.*") Why? Because the vision has a restraining and constraining power over the life. And if there is *no vision* to restrain or constrain, you have a loss — a failure. Where there is *no vision* to carry you through, your life is lost: that is, it never accomplishes anything.

Where there is no vision to constrain you,  
to hold you,  
to invite you,  
you cast off the restraint of that vision,  
and you just walk anywhere you please.

That is what He is saying in that Scripture verse. It has nothing to do with losing your soul and finding your soul. He is giving a principle, a law, that everyone is governed by some kind of a vision. Paul's vision is both positive and negative. Paul says, "The love of Christ *constraineth* me." What is that? That is the *positive power* of the vision that he catches in the gospel.

He has found the Lord Jesus;  
he has found the truth;  
he has found the power of the gospel, and he says,  
"The love of Christ, the power of that, *constrains* me  
to preach."

How many see him preaching under the motive of love? Do you see him preaching under the motive of a constraining power of God that calls him, because he has caught that vision?

Now listen to him: "Woe to me if I preach not ..." How many get something else now? "Woe to me" now. What does it mean? — That he feels the power of that thing in *negation* as well as something which is *positive*.

"Woe to me" —  
disaster,  
failure,

calamity—  
“Woe upon me,”—  
judgment upon me—“if I preach not.”

So you see it swings both ways.

Now for instance, there are people who are obedient and walk because the power of the vision that holds them entices them; and for the power of that vision they will sacrifice anything in the world. For instance with music, (just happened to think of that) a great artist who desires to really make something of life and to make his life that of music, music is held before him like a vision continually; it's just a *vision*. What is that? It's the possibility of swinging out into that life with great power and wonder. How will he do it? He is held under the constraint of that vision until he will go without things; he will sacrifice things; he will practice incessantly. When other people want to do things, he will say, “No, there is something holding me here.”

Paul gives it under still another truth exactly the same: “They do it,” to what? “to gain a crown of laurel leaves” (1 Cor. 9:25). Do you remember that? It's exactly the same truth. They run in the race and they do everything in order to make that race a success.

They will keep their body in shape;  
they will go without;  
they will train;  
they will sacrifice;  
they will deny themselves  
in order to get that prize.

And Paul says, “After all, the prize is just a little laurel wreath that they happen to give them as a token of their success. *How much more*, now in the heavenly race, *should we*, *should we*, deny everything — let it go, that we can win this prize.” He speaks of it in this third chapter of Philipppians. Now what is it? It's the power of the vision. A vision will constrain you or it will restrain you. It will restrain you from much that will be harmful and it constrains you because it is enticing.

So when Paul saw what this message really was — the impact of truth that Christ had brought to the world in its *fuller* ramifica-



tions (aside from merely getting his salvation) he saw that here was truth;

here was the heavenly message;  
here was God speaking to the world again in His Son;  
here was the Word made flesh;  
here was a communication —

It was God's invasion in the Christ bringing this.  
"Well," Paul said, "that's the most tremendous thing  
that has ever touched the earth!  
It is the most tremendous thing to be associated with.  
It's worth *everything in the world*  
to know the *power* of that —  
the mystery of it,  
and to walk *under* the power of that lovely gospel truth,  
which is like a vision."

Now when we consider this as a vision, he sees seven things that he wants realized in it. It isn't: "Oh God save me." He *is* saved. He is baptized and he is almost glorified and has all the gifts and has everything; he is not talking about *that*, he is talking about realizing *more fully* the potential possibilities *in the Christ* which are available for us. I call it "*our inheritance in Christ*." And he saw a great inheritance there. He saw something more than getting to heaven.

"Why," he said,  
"Christ has brought a revelation of light and truth  
which should regulate the whole life;  
its conduct;  
it should become its aim;  
its objective;  
its joy;  
its strength!"

So now, if you want to take any notes, I'll tell you the seven things that I found as I was reading this and the Lord was speaking to me. Paul says the first thing is:

## I. "THAT I MAY WIN CHRIST."

"But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, *that I may win Christ*" (Phil. 3:7, 8).

Now that's the first thing and that's in verse eight.

"Well, isn't he saved?

Isn't he trying to win Christ and get saved?"

How many know he is already saved? He wouldn't be writing this if he weren't saved. Well then what is he saying about winning Christ? There is a *reception* of Christ as the *Savior*, which is the gift of God; and there is the *winning* of Christ: you *win* Him through the mechanism that Paul is going to present to you here. He is like a prize. *Now you don't WIN Him as a prize in salvation, but you can WIN Him in the DEEPER UNFOLDING of the CHRIST, with the treasures, which are hidden within Him.* Didn't I tell you the other day that the treasures that our hearts so long for are never exhibited?

Salvation is exhibited.

The gifts are exhibited.

All the things which belong to the external life;

they are all in public;

they are manifested in meetings and everywhere.

Those are the *external* manifestations of the Christ whom you receive. But he says, "The TREASURES are not out there. The treasures are *hidden IN* this Christ." Now that's all interior; that is what he wants to win.

"I want to get that;

I want to know that;

I want to have that,

and I can't get it as a gift."

We can't just say, "Oh God please give me that." He can't , because that is not the method by which it is obtained. You get it by earning it through diligent seeking, seeking, seeking. And he says,

"I count everything that before has been my meat  
and drink and life  
just refuse.

All the things that constituted what I thought was living;  
it's just nothing; it's nothing;  
it's nothing compared with the thing that I see  
in this Christ.

And I am willing to let the whole thing go,  
if I can earn that;  
if I can get it;  
if I can obtain it;  
if I can discover it,  
*for it is hidden.*"

I may speak on the question of asking and seeking and knocking while I am here (somebody has asked me to do that), because that is suggestive right here in this eighth verse, absolutely, it's suggestive. In the teaching of Christ concerning prayer, He didn't say,

"Oh precious children,  
I have so many things for you,  
and heaven is so big,  
and salvation has so much.  
Just ask Me plenty and I will give you anything,  
and you can have it all  
and we will all rejoice!"

*He never said anything in the world like that; He never did!* Now that is singing book theology; that's popular preaching; to make it easy and enticing to people, which I think is disastrous. How many times they have said to the beginner, "Come to Jesus and have a little heaven to go to heaven in!" Have you ever heard that? How many know the bottom gets knocked out of it before you get very far? Well then why hold those, I call them "deceitful things," they are not true. You don't get a little heaven to go to

heaven in; the bottom will fall out of that thing, and before long it does. Then where are they hanging? That's why I don't take up with a lot of those funny traditional things, because they are not real and they are not scriptural. They deceive the person and then when the bottom falls out he doesn't know where he is. Jesus never said anything like it. Jesus was continually saying, "Come unto Me ... and I will *give* you rest." That is all right. But in the very next verse He says, "You have to *find* a rest." Didn't He say it right in the next verse? Before He lets them loose on that, "I will *give*," He says, "but there is something else, *you have to find a rest*" (Matt. 11:28, 29).

"Come unto Me, all ye that labor and are heavy laden,  
(poor dear broken humanity)  
come to Me, I can *give* you rest.

*But*, I'll tell you something;  
don't run off with that;  
that's not the end of it!

*You take My yoke upon you,*  
*you learn of Me,*  
*you walk with Me,*  
*then you will find rest."*

Now what is that? The first is the immediate possession, the "rest" that we have when our sins are gone and we find Jesus in our hearts and lives; our hearts rejoice; He has given me rest. "I will give you that." That's your salvation. But listen! Something more! Now, entering into this unique fellowship: "Take My yoke and follow, learn of Me, get in there, and you shall *find*, you shall *discover a rest*." That is still deeper and still deeper. What is it? I call that "*progressive discovery*." What is your first immediate possession?

I'll give you rest;  
I'll give you salvation;  
I'll give you the baptism;  
I'll give you all those things because they are all gifts.  
Salvation is a gift.  
The baptism of the Spirit is a gift.  
Divine healing is a gift.

Wisdom; it's a gift.

I will give, give, give.

That's all the "give."

But there are a lot of things that never come by giving. He says, "Ask and ye shall receive, for I can give you on that level;" but before they can get away from Him, He says, "Now listen! that isn't all of it. Seek, and I will 'give?'" No, no. "Seek and you shall *discover*; seek and ye shall *find*." Because the finding, the discovery rests upon a seeking process, the seeking attitude, not the asking attitude. You can sit before Him and ask until you are blue in the face; you can only get certain things that way. There are other things you cannot get that way, because that is not the technique; it is not the method; it is not the procedure. He says there are things hidden away in Christ which are only found by discovery, and the seeking process will release it; that will bring it.

Now seek — that's this:

"... And I have been willing to give *everything*," Paul says, "if I can win that and discover it,

and I can find the fulness of what this Christ really is.

Who is He?

What is He?

What is this impact upon the world?

What does it mean,

that He has come and brought this great  
and glorious release; this glorious thing?

I want to know that.

I will give anything if I can win that.

Oh, I have Him now as my gift,

but *Oh, there is something that I must win.*

I win it by my seeking.

I win it by this consecration.

I win it by this absolute surrender.

I win it by the strange devotion to it;

I am dedicated to it.

I am married to it.

I am surrendered to it.

I am given to it.

It becomes a *part of me*,  
and I will discover."

How many know you will discover something in there? Yes, you will discover it; you will finally win it. So Paul sees (in this vision) the very first thing is, *to win the thing that Christ holds out. That is, I think, the great inheritance that belongs to us.*

Now the other thing I jotted down is:

## II. "THAT I MAY BE FOUND IN HIM."

Did you notice that? (Verse nine).

The first thing he says is: "That I may win Him."

The second: "That I may be found in Him."

Well, you say, isn't that for everybody?

Yes, that's the trouble. It is for everybody.

**But here is the picture again of truth, possible truth, which I call "judicial"; it is subjective in its thought and arrangement, but it has not become objective; it has not become reality. Now we can sit and bless ourselves to death by saying, oh, I am hidden in Jesus and Jesus is hidden in me. Now that is absolutely true, that's absolutely true, *but* if you still retain that purely as a bit of truth which is a judicial statement, declaring a fact, that is not going to get you too far. It can't, it can't. That truth cannot help you until it is personalized, and you bring it from its brackets where it is a judicial statement. "Ye are complete in Him." Sure, that is wonderful. *How* complete am I? Just as far as your faith will make that good, by personalizing the truth which He says there, and making it objective here. How many can get that, or don't you get it? I want you to get that, because there are people today blessed to death, purely under an *objective statement of truth*. Now truth is never yours; it is never mine until it is personalized; that is, it has been incorporated in me and has become a part of me. And when that truth has become a part of me, how many know that is mine? Nothing can take it away from me, because it is part of me.**

What has happened? You say:

"I have seen the truth and I have rejoiced.

And when I saw that it was really mine in Christ,  
and He had died to make it possible for me,  
Oh, I just got blessed to death and said,  
Hallelujah it's mine!  
Glory to God, glory to God.  
The Word says right here: I am complete in Him."

How many know that is purely judicial, that is purely judicial?

What is going to happen? The Holy Spirit has to operate in you and in me, and what faith I have has to be united with the power of the Spirit, and the power of the Spirit with my faith, reaches up like this and I say, come on truth, I want you as mine. God says you can have it. And I pull that down into my heart and life. How many know truth has a way of doing strange things in us? Of course, it begins its mysterious work. *I have invited it.* Well then if I don't want its consequences I have no business to invite it. But you see, "I caught a flash of truth one day; how daring ignorance can be!" (Friday night I'll read the entire poem, "The Poet's Price," from my book of poetry). How many know ignorance can be very daring? Well, I caught it in ignorance, not because I knew the profundity of it. No, I just knew that it was a marvelous thing.

We say,  
"Oh, I want the truth too  
Oh, let's all have truth,  
and so I just put out my hand and say,  
Oh Lord! I want You, Oh I want God terribly."  
He says, "You can have Me."

Have you found it did some terrifying things inside of you when He got in, or haven't you discovered that? If not, you haven't gone far. Or did He come in and say, "Oh, isn't it sweet in here," and you said, "Yes," and you both sat down and had a nice time! No, you didn't. He got in there and didn't He have something to do! Well what was the matter? He was bringing the adjustment which was necessary to make that which you had invited, objective, realistic, a living reality, a part of you. And by and by you know you can have truth that is a part of you, just like your arms and legs. Yes you can. It is just a part of you; it

becomes a part of you, and that's what He wants. But we must never feel nor think that it is an easy thing. Truth is one of the most devastating and disastrous things that ever got loose in me. The most devastating, most disastrous thing I ever got in me was the truth! But I am happy to have it. Aren't you glad you have it? Hasn't it done anything in you? Certainly! He wants it to. So Paul says: "I want to be *found in Him*." Oh, you say,

"The Scripture says, I am hidden with Him already."

Yes, that is what the Scripture says.

But how much of that is a reality?!

Have you found a way *in Him*?

That is a mystery. It is a *divine process* to have the Holy Spirit take you in your trembling little life and say:

"I am going to take you somewhere."

"Where?"

"I am going to take you *in Christ*."

I want you hidden away in Him."

You don't get that in five minutes! That is what Paul was saying he saw in the vision.

It was possible to *win Him*.

It was possible to be *found in Him*,

and "I am willing," he says,

"to have *everything cancelled in life*

*if I can find my way,*

and find *in Him* my correct spiritual habitat,

that this strange thing in me will say at last

I am home!

I am home!

I got back!

I found my natural habitat!"

Everyone of us who has walked at all with the Lord has found that, some perhaps less and some maybe in stronger degree. But how many know what I mean, when God will do something in your heart and life, such as taking you in Christ, you will find a strange realization of having struck the reality of the thing that you were made for and needed? Yes, sure. What is it? That is



your first intimation of what I call your homecoming. And when we are really in spirit there with Him, how many know you feel perfectly at home? That's when you feel at home, because that is where we belong. Paul says, "I am willing to give and do anything if I can find my place in Him and be found in Him." That is orientation, a fresh new orientation.

We are ego-centric, we are filled and moved and motivated and directed by the things which are *too local*. Paul says that will never do. I need to be taken out of this and placed in that; in Him, so that my life will be hidden away in there, and what I find in there will be mine; the motives that are in the Christ, they will be in my heart, for we are one. I was thinking of it yesterday, the things that would be found in that heart, in Him, in Him, when you get in there. Well, you find all those things that were in the Christ. But we haven't! The Lord spoke to me only yesterday about it, and I said,

"Why Lord, in You there is a divine compassion,  
I haven't that.  
I have a natural feeling for people;  
I have a natural sorrow for people;  
but I don't know very much about *divine*  
*compassion* that consumed the  
heart of Jesus."

If I get in there, I will have to discover that divine compassion and let it be a part of me, His motives too.

I thought, what a wonderful heart,  
what a wonderful place that is  
in the heart of Jesus.  
"To be found in Him."

Paul says it is possible to get in there. It is a part of the vision God has given (the second part) and Paul says he will do anything in the world to be found *in* Him. Well, if you do, how many of you sense right away there must be a profound devotion that we don't have, a real devotion that's Paul's. The Lord doesn't expect me to have it out here; He is not condemning me; He is only inviting me to *come in* to share with Him; that is all He is doing. He doesn't say it's impossible; He says

“That’s what I am inviting you into:  
all those characteristics of that inner heart,  
devotion,  
surrender,  
obedience,  
compassion,  
tenderness,  
love,  
self-giving.”

Paul says, “All that is possible if I can find it — I am searching for it.”

We have covered two points:

1. “That I may win Him.”
2. “And be found in Him.”

Now here is a third point. It is found in the tenth verse of the third chapter of Philippians:

### III. “*THAT I MAY KNOW HIM.*”

“Why,” we say, “we *do* know Him.” Well, our knowledge of Him increases continually. You know, just in the natural, if you love a person you have to *know him* more and more to *love him* more and more; the more you *know him*, the more your love is increased; that’s only just in the flesh. How much more so would that same thing be true with Christ! I can know Him in the proportion of my knowledge of Him. The more I know Him will bring another reaction. It provokes love in me and devotion, but it also produces deep humility on my part and self-abasement. Sometimes people feel that a good sermon is needed to bring the people on their faces before the Lord and bring them to deep humility. They will preach for about an hour on all the terrible things that they have done (which they all know about) to produce a psychological effect upon them. You know the reaction would be: now that will humble me. That never does me! Do you know what it does? It scares me! It is a good thing to scare me with, but it never brings me down in deep humility before the Lord. Do you know what does? Just let Him get near me, that’s all. If He just gets near me and I get near Him oh I am all done, I

am right flat then like water flowing all over the floor. What did it? It's just that little touch of God, His kindness. How many have ever been tuned up pretty good by His kindnesses instead of a gad? I have. I have had Him come when I said, "Lord, I don't want You to be nice to me. I am not fit for it, don't be good to me. I would rather have You lick me good." He says, "No, I love you." "Oh! You can't!" and I have a camp meeting, not because He licks me, but because He loves me. That is right.

*"To know Him."*

When you begin to know Him  
you will begin to love Him.

Your knowledge of Him,  
your understanding of Him,

your fellowship with Him reveals Him,

and you say:

"I know Him better today than I did;

I know now more how God is than I did before.

He has taken me through this

and I know more about You, Lord, how You are—

I know You better."

What will that do?

Well, you love Him better,  
you love Him better,  
you love Him better.

Paul says, "I don't want to know *about* Him." Think of all the things we know about Him! Look at all the theology Paul had! How many ever got fed on theology? No you didn't. *You don't get FED on that!* It's good, but you have to be *fed on HIM*.

Now shall I tell you something the Lord made plain to me? — I have taught theology for years, I have notes on theology that I have had for years and I know its definitions, but that didn't feed me. I know theology; I know the doctrines; I know all that; I don't care much about them. I would much rather *have Him*, because the doctrines are all *about Him*, all *about Him*, analytical, descriptive, definition. That is good, but after all that is all *about Him*, that isn't *WHO* He is at all. But you know you must have your doctrine as the basis; you must have your doctrine as the

**skeleton, as the system of truth which will hold you, you have to have that.**

**God showed it to me one time when I was having the Communion and He said,**

**“What are you taking?”**

**I said,**

**“You have said to take You because this is Your flesh.”**

**He said,**

**“Yes, it isn’t My skeleton!”**

**How many know what the skeleton is? That is all the doctrine that relates to Him. How many know that’s not the flesh yet? No, it isn’t! So He said,**

**“You don’t need to eat the skeleton, eat Me!”**

**I said,**

**“I see it, Lord, that’s enough.”**

**People today are living on that. They are living on the letter of the Word. There are people tonight that can quote Scripture more than I ever hope to know all through the millenium. They come to me and say,**

**“What verse is so and so?”**

**I say, “I haven’t the slightest idea,**

**I think it is in the Bible!”**

**“Well, who is Jupitiah?”**

**I say, “I don’t know. I don’t think he is in the New Testament, I think he is somewhere else.”**

**Well, they say,**

**“Don’t you know?”**

**I say, “No—I don’t want to know!”**

**“You don’t?”**

**“No!”**

**That bothers me. If I need to know what king reigns and Superdupus was the other king, I just go to the Bible and I find it. I won’t charge my mind with all that stuff. Do you get me or don’t you? Why charge your mind so that you can say all the verses and all the names of the kings, and then the names of this and the names of that, and the country of this ... well, what good is that?**

**“Oh, brother, he *knows* the Bible!”**

Oh I know a lot of people who know the Bible *who don't know God!* Who cares to know the name of the king that reigned under such a business as that! I say, “It's in the Bible, go look it up.” It is like asking me the telephone number of Sarah Jane Smith so and so ... “No! it's in the directory, go and get it.” I don't want to charge my mind with all the telephone numbers of my friends. I have them in the book and just go look them up. Well, that is like getting the letter of the Word. They know the epistles;

the year they were written,  
and the name of the man who wrote it;  
they know what was the key verse of the chapter  
of the second something or other,  
and what line was this and what line was that.

I say, “I don't know,  
I think Romans is in the New Testament if I remember  
right!” Then I go and get my Bible and get something out  
of Romans.

*And the Lord warns us against it. That is knowing about Him,  
knowing about Him:*

“How many miracles did He work?

How many parables did He tell?”

“I don't know, quite a few.”

“In which country did He stand when He said that,  
and where was He in a position when He said this?”

Like an old woman said, “Oh! laka mercy on me, I don't know.” I get the Bible. Because if I am not careful I'll be learning all *about Him.*” No, Paul says, “I want to know Him; I want to know *Him.*” You know something? *It is possible to know Him when we don't know too much about Him!* It is true. It is possible to know Him when we don't know too much about Him — all those technical things. Those are technical; they are very interesting. But dear me, wouldn't it be lovely to know *HIM!* So Paul says, “I found something: It is possible for me *to know Him,* and He can know me — all about me — and I can share anything I want to with Him.”

I dealt with a little woman not too long ago and her name was Lila; she is a dear little soul; she has gone on. She was in her nineties and we were talking about her praying, I said,

“He knows, Lila, all about you. He can help you.”

“Oh, but Brother Follette, He doesn’t know *me*?”

I said, “Oh yes, He knows you by name.”

“Well, would the Lord know my name?!”

“Why,” I said, “certainly He knows your name.”

Here she was living a little starved life, as though she were a hidden rabbit in some brushheap somewhere, and the Lord didn’t know who she was. Think of that!

“Why,” I said, “Lila, the Lord knows you,  
and He knows your name,

and He knows everything about you,  
and you couldn’t tell Him a thing.”

Well, she was quite relieved and when we prayed with her she was quite encouraged. Now she didn’t know the Lord, did she? She knew her Sunday School paper, all *about* the Lord, but she didn’t know *Him*, so she could go to Him and say, “Jesus,” and lay her condition before Him. She didn’t know that. She knew that there was prayer, and power in prayer, and she knew that He was the Son of God, and a lot of technical things.

Paul said, “That’s good, but I would rather *know Him*.” So if you don’t learn too much theology, *learn Who God is*.

Now here is a strange thing too that he wants to know:

#### IV. “I WANT TO KNOW THE POWER OF HIS RESURRECTION.”

That is kind of a queer thing.

“Why Paul, you aren’t dead yet!”

“No,” he says, “I am not dead,

but there is something I want to know.”

“What?”

“*I want to know the power of His resurrection.*”

What do you suppose he is getting at? Have any of you a good guess?

“Spiritual resurrection,” someone says.

“Yes, that touches on it.”

“Spiritual life,” another says.

“That’s right.”

He is *not now* dealing with the question of the resurrection of his body in the *last day*; he is not discussing *that*; he is talking about the things which are possible for him to realize *right here and now*:

possible to know the life hidden in Him;  
possible to know the possession of the inheritance in Him;  
it is possible to know Him.

Now it is also possible, he says, *to know the power of His resurrection*. I believe that Paul could *now* by anticipation, and we can too, partake of the resurrection power of Christ that we have in our healings and in the quickenings of our bodies. I believe that. What makes me feel that? Because I am a new creature in Christ Jesus. I am a new creation. Paul says the *same Spirit* that dwelleth in you,

is the *same Spirit* of the resurrection;  
it is the *same Spirit* of Life.  
He says it shall quicken the *mortal* body,  
the *present* body in which we are living;  
not the dead body down there,  
but he says:

it will quicken your *now mortal living body*. (Rom. 8:11)

And I think that is what Paul had. He did experience it. Remember how he came to life after he was stoned to death and the many times he had been quickened? Well, how? He began to partake, by anticipation, the power of that resurrection which eventually will take his body. And I believe that. Many of us have had that in our healings.

I remember the first time the resurrection power ever touched me was at the time of my first healing. I didn’t know anything about divine healing. I had never seen anyone healed nor anointed. I didn’t know anything at all about it. And yet the Lord spoke to me when I was in my last stages of typhoid fever. I had

sinking spells and was unconscious, and ready to pass out, and they had my name ready for my casket. (That was not very encouraging, but that was really what had happened). I was away from home and I was a stranger to them, and they knew I didn't have a relative anywhere near me, and so they wanted to know where to send the body as I would die. Well, you can imagine what kind of a point I was in! As I sank down into unconsciousness and then in a little while I would come back, just fluttering faintly to a place of consciousness again, the Lord came by my side, by the bed, and He told me that He would heal me; that He wanted to. He said, "I'll heal you; I want to heal you." He made me know there was something ahead of me. And He said, "You *believe* that I will heal you and you will be healed; I can heal you. Now you believe that." Why I didn't know how to believe! It is like somebody coming to you and saying,

"You can fly,  
you can fly,  
you can fly right now.  
Now believe you can fly!"

How many know what a strange thing that would be? Well, that was just as strange as it was to me.

I said, "Lord, I don't know how to do it,  
I never did this before;  
I don't know anything about it."

Well it was something! It was something! But I took Him at His Word, I dared to believe what He said He would do, and I knew He wouldn't lie to me. So just in desperation (I don't know how I ever did it) just in desperation I threw myself into the hands of God.

I said, "Here I am; I believe what You say.  
I don't know how You will do it or anything about it,  
but You said to believe that You would heal me,  
and I believe You will do it, Jesus, that's all I know."

Well, that is all He wanted me to believe. It wasn't very long after that when He stood there again, and I just felt Him wave His hand over me. He didn't touch me, just like He waved His hand over me, and that is when I felt this resurrection life. My body took it. It was just a miracle! It was just a miracle! And here was



**this racked body under the power of that deadly fever and my bowels were all inflamed with ulcers. They had ulcerated and I couldn't bear the sheet over me, they had fixed blankets on each side of me so the sheet wouldn't touch me. But the distress was so agonizing I couldn't take it at all. And when He did that He just went ... Whewww ... and I felt LIFE coming in. I was all alone, and I said,**

**"Lord, You touched me!  
You healed me!"  
"Why," I said, "Lord, You healed me!  
Oh! I'm all right."  
I pounded all over my body.  
"It's all gone!"**

**I never had seen anyone healed; didn't know anything about such a thing. And I did it just like that:**

**I patted myself all over my abdomen,  
upon my chest,  
and all over,  
and I said, "Well, I am all right, Lord, I am all healed!"**

**That was the resurrection power, wasn't it? That was the power; that was the same power that will touch my body when He pulls me up, exactly the same, exactly the same. Fifteen minutes after that the whole chain of ulcers that were in my intestines were out here where you could look at them—the whole chain of ulcers—and you could see ulcers as big as my thumb. The whole intestinal tract was full of nothing but ulcers and that whole chain of ulcers laid out there like that!**

**Well, He had to do something terrific with me because I am a queer case, and that was the first time He ever touched me and the first healing I ever had. But He had to make it outstanding and really spectacular and like a miracle so I would come to a consciousness that I got in touch with something I never knew before. And then this was just following my baptism of the Spirit, so He hurried everything He could; He never spared me. I tell you, He jammed everything into my life that He possibly could; He just crams it full. He never gives you time for one thing before He has you busy with another .... "the time is short — hurry up!"**

I have lived more intensely in God in these years than some people live in a hundred. I really have. He has made the life just intense with things. He doesn't give you time to get blessed over that before He is with this. I had just been baptized in the Spirit, I hardly knew what *that* was. It was only two weeks afterwards I was flat with the fever.

Then a few days after I was up again.

Then later I am down again.

But He never has much mercy with me.

He never coddles me.

He never says, "Oh you are so choice, dear,

I wouldn't dare put you out in the sun,  
you might melt!"

He never does things like that.

He says,

"You got to take that now.

Now you have to have this.

Now you want to know about healing?

All right, I'll let you go down to death's door  
and I'll tell you.

You want to know what consecration is?"

"Yes."

"Well, I'll skin you alive!

Come out here, I want to skin you right now."

And He just skins you alive.

And then I get a good time out of it, but I come out with something that folks can eat — see?

"Well, I can't imagine sweet Jesus  
doing anything so terrifying."

How many know the Lord had a terrifying time?

How many would like to follow Him?

How many know He fell down under it?

Yes.

He couldn't even carry His cross,

He *fell down* under it!

That was sweet lovely Jesus!

Well, who are we?

Can't we take a pain or two once in a while?

"Well, I don't like pain—I never like pain."

Well, "Sit down, you don't get far."

"I don't like suffering, I don't like the word suffering;  
it is so depressing."

Well, isn't that strange!

You don't know very much.

You have to be identified with Him, Paul says that, and he certainly was identified with Him. He went down to death and He came up and he went through things, *but He knew God!*

"That I may know Him and the power of His resurrection," and now here is another before we go:

#### V. "THE FELLOWSHIP OF HIS SUFFERINGS."

"...fellowship of His ..." Oh! that's a bad word.

"Paul, did you write that really?"

Now let's see if Paul really wrote that. How many of you know what He said there?

"Oh," you say, "now don't get *suffering* all mixed up with this beautiful Christian experience!

Don't get *suffering* mixed in there at all,

because you see suffering is a sign of failure  
and backsliding and you don't know God!

He is beautiful,

He is wonderful

and He is all powerful.

And if He is all powerful,

why should we have to have anything like that?!"

I told you the other night, all these things are permitted in our Christian experience. We say, "If it has been met on Calvary then I can get rid of it." There is one thing we can't get rid of and that is suffering. I can get rid of my sins by claiming at Calvary, but I can't get rid of my suffering by claiming at Calvary. He left *that* in the pattern; He left *that* in the pattern. And Paul says, "I would like to know the fellowship of this."

**Oh, we would rather have the fellowship of His joy;  
the fellowship of His ministry;  
the fellowship of all that!**

**But Paul says,**

**“I want to know the fellowship of His sufferings.”**

**Wouldn't it be strange if at one of these big meetings or conventions they gave the altar call and said, “All those who desire to know the Lord and so and so, come forward.” Of course they come out. But suppose they got up and said, “All those who want to suffer; all those who want to know the sufferings of the Lord, please come forward.” They would think you had lost your head! Well, that was the thing that Paul said, didn't he? He said, “I want to know, I want to know *the fellowship of His sufferings.*”**

**We won't go into that because that is negative and very depressing! We want only the lovely pleasing things in this new economy. But with that you want to read Romans 8:17 and 2 Timothy 2:12 as a little balance with that verse in Philippians 3:10.**

***Romans 8:17***

**“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.”**

***2 Timothy 2:12***

**“If we suffer, we shall also reign with Him...”**

**How many know that our reigning and ruling is conditional? Did you know it? How many know the reigning and ruling is conditional? “If I suffer with Him I shall reign with Him.” Now that's conditional.**

**But you see we sing this chorus:**

**“I shall wear a crown ...”**

**And they sing it so lovely:**

**“I shall wear a crown, I shall wear a crown...”**

**I always want to say:**

**“All made of tin. All made of tin.” (That's the echo.)**

**But how do you know you are going to wear a crown? Why people think that when we get to heaven the Lord will bring out a big clothes basket full of crowns, and we will stand around and He will say,**

**“Oh dear, you gave fifty cents to the missions once,  
here’s a crown!**

**And I always did like to see you,  
you were so gentle a creature,  
here’s a crown!**

**And you were very nice,**

**I remember you had prayer meetings three or four times,  
and you did a very good work,  
here’s a crown!”**

**They are all souvenirs? No! *Crowns are never souvenirs.***

**“Well, I think we look better with a crown on,” you say. No, that’s hymnbook theology. *Crowns are won. Crowns are earned.* Well, what is a crown? — You put a crown right on your head? No, that’s a symbol. What is the crown? *The crown is the symbol of authority.* They put a crown on Elizabeth’s head the other day. What for? So that she could sit around and wear a crown the rest of her life? No, probably never had it on again. Well, what was it all about? The crown was placed on her head as a symbol of the authority vested in her. The authority isn’t the crown. The crown is only a symbol which says authority is vested in you; you have this authority; this is your authority. I put this crown on your head as a little token; it’s the symbol. It isn’t to make you look better. It is because the authority is vested in you.**

**And so in the *new order* there will be some  
who wave palm branches before the Lord;  
they are not crowns.**

**What is that?**

**They have reached a place of praise and of worship  
and association with Him in that.**

**There are some who will wear crowns.**

**There are some who do not have crowns.**

**There are some who are going to be with Him;  
some are going to stand before Him.**

**All of those are positional things.**

It doesn't mean that *literally* we have to do that — we may. He will put a crown on you if you think you will feel better, but I am not interested at all in it. I am interested in what the thing means. I am interested very much in that, very much, very much interested in that, because after all that is only the symbol of it; it's the idea; it's the symbol.

Now he says, I want to enter into and know the fellowship, the oneness with Him in *suffering*. Later he will tell you why, for, "If we suffer with Him" (we have earned *through* that) "we shall reign with Him," we shall reign. *So your reigning is contingent upon a condition to be met.* You say,

"Follette, you teach one thing then by and by  
you're saying the most depressing thing.

You just take my joy all away, and I cannot,

I cannot bear suffering,

I don't like pain and death,

I don't like any of it."

Well, who does?

Nobody does!

It is contrary to nature to like it.

You don't find anybody running around saying,

"Oh hallelujah, I love death!"

No we don't.

Death is an enemy.

He doesn't expect us to.

But He wants us to be intelligent about it and spiritually minded. He wants us to know how to interpret those factors — not just to run around like an ostrich ...

"Oh, I don't like death ..."

Well, you got to meet it!

You have to face it!

Why not be a realist then,

and let God tell you how to meet it;

how to look at it;

how to interpret it;

what to do with it.

It is thrown into the pattern;

it is there in the economy of God.  
It has to be.

Paul sees it and he says, "*Suffering?* I want to know about that thing, because I know it has a reaction. And I know if I learn to know the fellowship of suffering with Him it is going to do something that will *g-l-o-r-i-f-y* Him — and He will be glorified." You say,

"God glorified in it?"

Certainly!

Wasn't God glorified in Lazarus dying,  
laying in the tomb?

Certainly!

Jesus said so!

Jesus looked at them and said:

"This isn't death and a lot of local stuff  
you are tied up with. Stop it!"

He says,

"This dead man,  
stinking death,  
lying in a tomb,  
all of it,

that's to the *g l o r y* of God!" (John 11:4)

*He got glory out of it.*

"Well, we don't like it," we say.

"He is in a tomb. What will we do with him?"

Well, wait, 'till the Lord brings him out!

Can you see that or can't you see it? How many can see it? How many know it's kind of a hard pill? Of course. We will have to have an awful lot of blessings to get that one down, but you better get it down; it does something good in your system.

You can't get around it, and that is why I say let us be like men and women of faith who dare to look at the thing and call it by its name and not like these ostriches. When they see it they put their heads in the sand and make believe it isn't. Well, you'll be a bunch of feathers later — a grease spot when the train hits you! He sees a train coming down the tracks and the ostrich says,

**“I don’t like trains,  
they make so much noise.  
Ohhhh ...”**

**The next morning there was a grease spot  
and seven ostrich plumes!**

**That was all that was left of him!**

**That’s true. — And so it is.**

**I like Paul because he is a realist.**

**He talked about death  
just the same as heaven.**

**He talked about suffering  
just like reigning.**

**He looked at all these items *in* God. He didn’t isolate them and interpret them in the terms of what we like. He says, “I want to know *how to suffer* with Him.” That’s a daring thing, isn’t it? Wouldn’t it be wonderful to see an altar full of baptized people, and you asked them: “What do you want, brother? And what are you seeking tonight, sister?” And they would say, “Well, I want to know how to suffer with the Lord!” Wouldn’t that be something!**

**Now listen! How many know you can’t go out and make your suffering? Don’t start in trying to prick yourself with a pin so you can suffer. No, you will find plenty in the pattern of God; you don’t need to make it; it’s there, and it will be weighed out in measures that are suitable. He will never allow it to be too strong or too much. But I will tell you, if you read church history, if you read the New Testament, if you read the life of those people who knew God in the closest, sweetest fellowship, how many know everyone of them had a life of suffering, every last one of them, every last one. But that’s the way of God; that’s the way of God. If you want to know God then you might just as well learn it: that you’ll know Him through one of these media: suffering is one of them — not all, that’s one of them. So he says, “I want to know the fellowship of His sufferings.”**

**Now the next. Paul says:**

**VI. “*THAT I MAY BE MADE CONFORMABLE TO HIS DEATH.*”**



He says, we are “made conformable to His death.” That is the process of God: “conformable to His death.” *The conforming is the process of God.* We can’t conform ourselves. Now the sooner we learn that, the better off we are. The minute people get a vision or an idea of something that is to be attained or obtained or made in God, they always start in with the energy of their good intentions and their good endeavors, which won’t work. You can’t get it that way.

He died!

So do we!

And to be conformed to that we must go through the processes that He will bring into our lives.

Now the next thing is kind of an awkward phrase and if I give it, I’ll start something as sure as I am sitting on this davenport.

“Go ahead.”

“Well, thanks, that’s delicious.”

Now I am going to start something! How many think you can take it and not lose your religion? Paul says:

## VII. *“THAT I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD.”*

Let me go back and ask you something as a little background.

How many of you know that the resurrection is a destiny? That is, you are destined to have a resurrection whether you want it or not. You don’t do anything about making the fact of the resurrection a reality. Are you sold on that?

How many know that everybody who has ever lived has to have a resurrection, whether he wants it or not, sinners and saints and all? How many know the resurrection is a part of the economy for everybody? How many know that a resurrection is due to every living soul? He says that everyone shall have a resurrection, both the good and the evil, the good and the bad. Now how many are sold that far, that the resurrection is something that is going to befall everyone of us, whether we like it or not? And we don’t have to say, “Oh Lord, don’t forget to get me up when the resurrection comes!” No, we are all going to

have a resurrection. How many know there will be a resurrection of the righteous and a resurrection of the wicked? That's scriptural. Am I scriptural so far? "Yes," they reply.

Well, listen! Which resurrection will Paul evidently come up in? The first, the first resurrection which is of the righteous, won't he? He is not going to wait and come up with the sinners. Now are you all sold that far? "Yes." So now we are all settled that Paul is a Christian and that he is "doomed" to a resurrection, and the resurrection will be of the just, and he is one of the just who will come up. All right. Then I want to ask you this: Why does he say that he is aiming and desiring and doing everything in his power *in order to attain a resurrection*? Well, listen! All these people that the Lord is going to take up in the first resurrection, they are all dead, aren't they? They are all dead; they are to come up. Now in your Greek he uses a little preposition in there that is not put in our English. Paul really said:

"I try by every means to see if it is possible to attain an *out-resurrection* from among the rest of those dead people."

Well, that's a strange thing, isn't it? Now that's where I am going to get you caught. Now when you do that, you see you are leaning toward the teaching of a progressive resurrection. Just as soon as you take this Scripture like that, it backs you up in the teaching of a progressive resurrection. There is the old teaching, of course, which you have all had years ago: the trumpet sounds and we shall all rise ... and bang! the whole business goes up, those who are worthy or not! Well, Paul says, "I am praying that I will be among those to get the *out-resurrection* from the rest of those who are left." It enters into your first resurrection. But there are going to be some evidently who are going to have the privilege of an out — ("ecc—ecc" is a preposition, "ecc"—"out") "and I pray to be among those who have the *out-resurrection* from among the dead." That indicates then that there must be some who precede.

Someone at the Retreat says:

"Paul said in I Corinthians 15, 'that we shall not all sleep but we shall all be raised'."

"All will, but he doesn't say the *time element* ... we shall all be raised in the first resurrection ..."

Another says:

“In a moment, in the twinkling of an eye, at the last trump..”

“Yes, that’s the teaching.

If that’s the case, why does it say he prayed  
to be among the group that will come out of that?”

Now to help you with that, I will give you a little more Scripture to read. I am not committing myself as to my own belief. But now to help you, I want you to look at another picture that Paul gives of this resurrection. He calls it *the* resurrection, but because he says it is *the* resurrection, he doesn’t say that everything that happens in that resurrection happens to all at the same time, in a moment. Now how do I know that? Because in the fifteenth chapter of First Corinthians on the resurrection, he gives the resurrection under the picture of two very familiar items. What are they?:

1. The triumphant entry of a Conqueror who comes home in conquest.
2. And the other is of the harvest, or the harvest field.

When he gives the story of those who come home from the conquest with the Conqueror, the picture is of a General or Captain who has gone down into some foreign country and has made a great conquest. He has brought back with him to the home country captives, and they put a great big arch up there (I saw the one in Rome, the Triumphal Arch) and it was erected so that these military leaders could come home and march through, bringing their captives captive. That was a display, a picture of the return of the Captain who had made conquest and won the battle and won the victory. He comes home leading captivity captive, he brings it all home. Now that is the picture that Paul uses for the *resurrection*. He says it is just like that in the resurrection: we shall all come marching in, *BUT* every man in his own “togma.” What is that? Each man will be in his *order* or segment of the procession where he belongs. And that “togma,” that section, was earned either by valor or by some power, or something that has given him this position in that parade when it comes back. When they passed through the arch, how many know the whole parade didn’t go through the arch in a moment? Can you see that that great parade was made up of companies? And Paul says in the resurrection we shall all move in triumph with the Captain. Who is the Captain? The Lord Jesus, He is the

**Firstfruit. He is the first One Who has made an entrance at all, and He leads all of us under the power of His resurrection, but he says, “every man in his own order.” (I Cor. 15:23)**

Well now, when they pass the judge’s seat,  
how many can see  
there are some that are near the Captain,  
then there are others like we have in a parade:  
there is a band,  
then there is this,  
then there is this,  
but it is all in segments,  
and each one has his own position which he has merited.

Well now we will drop that for a minute.

Now what is this other picture? He says it is like a harvest. Did you ever look at the picture of a harvest in the Old Testament? What did they do? Did they say: “The harvest is ready!” and they all went in and cut the wheat down?! No, they did not! Do you remember,

the priest went in  
and there was the gathering first of the wave offering—  
its sheaf.

And then they would wait.

And then they would have a mowing.

Then they had the gleaning.

And then after the real harvest was over,  
how many know they had gleanings?—  
they were called gleanings.

(Leviticus 23).

It was all part of the harvest. But the harvest wasn’t a great big bang: “the harvest is over!” The harvest is all in a pattern.

So now I leave you with that,  
I am not going to discuss it  
because it is too late,  
I am going to leave that  
for *your* study.

## **METHOD OF ATTAINMENT OF PAUL'S SEVENFOLD VISION**

**The second of two taped messages given to a Retreat  
Group at Stone Lake, Wisconsin**

**Many times we want to know *how* people do things and *why* they do them and *how can I do them*. Paul is telling us here his vision and what he does in order to make it a realization. In other words, he is telling us his own experience. The third chapter of Philippians is the vision that he holds and hopes to realize, grouped in two sevens:**

- 1. The first seven points are the things that he hopes to realize.**
- 2. The next seven points are the things which he will do in order to realize them.**

**Now the seven things we found in the first exposition I gave you, are the *seven things he wants to realize*. They are:**

- 1. I want to win Christ.**
- 2. I want to be found in Him.**
- 3. I want to know Him.**
- 4. I want to know the power of His resurrection.**
- 5. I want to know the fellowship of His sufferings.**
- 6. I want to be made conformable to His death.**
- 7. I want to attain the out-resurrection from among the dead.**

**So there will be seven things that he sees as possibilities in the life before him. Well, it is *one thing to see these lovely possibilities and the next thing is to make them realities*.**

**Now we are starting on the things which he will *do* in order to *make them a realization*. The first thing Paul said was, I will sit down and look this situation over and *count it*, that is, give it an evaluation.**

## I. "I COUNT ALL THINGS BUT LOSS."

"I look at it, and the first thing is *to count*." He gives it an estimate, and in his counting he says, "I count all things other than this as absolute loss, failure, refuse, in order that I may have it."

In our study the other night we had this whole idea of counting and we hooked up with it the fourteenth chapter of Luke where Jesus says concerning discipleship, that it is on the basis of *counting*. He says, "If you will meet these conditions you may be a disciple, but if you don't meet them you cannot be a disciple. If you will do this, you may come in; and if you do not do this, you cannot be a disciple." He was not dealing with the question of salvation; He was dealing with the question of discipleship, or a closer union and understanding in the ways of the Spirit in Him. Those are all conditional. Salvation is a free gift; absolutely free gift; that's free. BUT, when it comes to understanding Him in the deeper fellowship, *that's conditional*. And when we meet those conditions we can enter in. Now meeting the conditions is not earning it. I spoke along that line years ago, not just exactly on that text, but along that line, and someone met me after the meeting and said,

"Well, Brother Follette, where is your idea of grace?

Isn't there any such thing as grace?

Don't you have any grace?"

Well, I said, "Yes."

But he said, "Salvation is free; grace is free."

I said, "I wasn't talking about salvation tonight

and I wasn't talking about grace,

I was talking about conditions which are laid down

to meet the thing God wants you to have,

and He says it cannot be met;

it cannot be realized

unless you meet these conditions."

*To meet the conditions is not work to earn a thing;*

*it is to make the thing possible.*

That's quite a difference. You can't *work* for salvation; He gives it

to you as a gift, but you do *meet the conditions* which make the fellowship possible. He has it there, but He can't just put it down unless there is a basis for it. That's the same as the principle we discovered last year in our study about the blessing of God. God always stands with a willing heart to bless us, but He never coerces us; He never forces us. *The blessing is always contingent upon the basis of a confession and the opening of our hearts for it.* You can trace that from Genesis clean through to Revelation; it's always the same principle. A confession, the outness, the openness, the confession is always the basis for the blessing to rest upon, and you don't get your blessing without it. It started in Genesis when God wanted to bring the deliverance to Adam; *it was God Who took the initiative to approach him.*

Adam was all out of touch;  
he knew he had failed;  
the communion was broken,  
and here he was under a spirit of fear.  
That is the introduction of fear  
in this system that we are in.  
Fear was not in the category of God.  
Fear is the result of sin and disobedience.  
There was no fear before that.  
There was a perfect understanding;  
fearlessness,  
openness,  
oneness with God.  
They walked in the cool of the evening in openness;  
there was no fear.  
But fear came as a hangover;  
*as the result of disobedience.*

We found in the first meeting in this Retreat, the thing that made it possible for Christ to win the *first phase* of His victory (His victory falls into three departments) was given in the sixteenth Psalm ... "I have ever kept ..." what? "Thy face before Me — I have set the Lord always before Me." This was the secret of the victory that He had in that one field.

When Adam turns from God, his *back* is to God; his face is *not* to God. When the back is to God there is no reaching out in vic-

tory; you don't get that. So he goes continually away from God and as he goes away *from* God, he seeks a place of seclusion and he hides. But wouldn't it have been wonderful on his part, when he realized that, if he could only have turned and said:

"Oh God, this is all wrong, help me!"

But he has the spirit of fear. So he disguises it; puts on his camouflage; makes the fig leaf aprons or dresses to cover them, which is, of course, all figurative. They might have made dresses; I am not interested in that particular. I am interested in the thing that it is telling: He had to hide a **SPIRITUAL disorder** by a **NATURAL covering**. And the natural covering will never hide the spiritual disorder. And here was a spiritual disorder which he was seeking to hide by a natural endeavor. Now that is always the good works and the good front that humanity puts on if it comes face to face with God and the spiritual demands that are made.

Now come back to the thing I am after. Since Adam will not turn of himself, God *seeks* to deliver him; He *wants* to help him; He *wants* to bless him. So He comes down and asks him a question. The question was not for plain everyday information; it was put there because He is telling us a secret. *He is telling us a principle that is going to run all the way through the whole Scripture.* So He says,

"Adam where art thou?"

We don't mean to be so silly to think he got behind a tree and the Lord didn't know about it, and the Lord said,

"There! He is flitting around here;  
now he has gone behind some tree,  
Where are you?!"

How many know it isn't a silly thing as that! That's to me very absurd. I don't have too much patience with people who are such literalists in things, that they lose the possibility of loosening up in order to get the *spirit* of the thing that God is after. They are always parking on the *material* side of the thing: What kind of a tree it was that he got behind ... That is not the point at all. *This* is what He is after:



**“Adam, where art thou?”**

**Not for God’s information,  
but for Adam’s blessing.**

**He didn’t ask it for information, for He knew.**

**Jesus does the same. How many remember an occasion when He made a remark to Philip:**

**“This He did not for His sake,”**

**but what?**

**“for Philip’s sake.”**

**He says, “Oh, here is this great company,”**

**and Jesus — imagine Jesus saying it!**

**And He turned to Philip and said,**

**“Here is this great company,**

**and what will we ever feed them?!”**

**“...this He said to prove him:**

**knowing what He Himself would do”(John 6:5,6).**

**See the point? But He had to ask it just the same. God doesn’t ask, where are you, for information. He is asking it to make it possible for Adam to be helped. So Adam has to answer. And in the answer he makes a *confession*. And his answer is the *confession*. God is so glad to get that confession out of him, that admittance from him. Now, He says, “I can bless you.” Remember how He starts the redemption right away with him? He has an answer for him and He has a way of escape. He has a way of deliverance. But God won’t give it to him until he comes around to make the answer.**

**Always there is a little principle. You get it right in that book of Genesis again with Jacob, don’t you? You get the same thing again. And Jacob wants help; he needs help, but he can’t get any help from God until the angel has to deal with him.**

**We sing it,**

**“And Jacob wrestled with the angel ...”**

**No he didn’t!**

***It was the angel who took the initiative.***

***The angel wrestled with Jacob.***



**They came the first day and said,**

**“What is all this about?”**

**John the Baptist says ... “About?**

**It’s about this:**

**Behold the *Lamb* of God.”**

**They went back the second day:**

**“You have something more to tell us, what about ...?”**

**“Behold the *Lamb* of God.”**

**Third day ... “Behold the *Lamb* of God.”**

**If those two disciples had gone back every day for a month, John the Baptist couldn’t have given them any more information, he would have to continually say, “Behold the *Lamb* of God.” Well, why is that? That is an *issue* and they have to meet that *Lamb of God* and either deny Him or accept Him or do something with Him. When they meet that for the third time: “Behold the *Lamb of God,*” they accept Him. They said, “All right, if this is the Lamb of God, then we want to know more about Him.” What is their question right away? They follow up to Him and say,**

**“Where dwellest Thou?**

**Where are you from?**

**What is the source of this thing?**

**We want to know You too.**

**We have accepted what John the Baptist has said**

**and upon that basis we come now to You.**

**What’s your source?**

**What’s this all about?**

**Who are You?**

**What do You come from?**

**What is this thing?”**

**Jesus says, “Fine, come, and see” (John 1:39).**

***But they cannot see unless they come.***

**Condition? Certainly! Condition? Certainly!**

**“But I want to see!”**

**“You have to come to see —**

**‘Come, and see.’**

But your 'see' depends upon your 'come.'  
And if you come, then you'll *leave*.

You have to *leave* the position; you have to *leave* the experience;  
you have to *leave* that to come into this. But if you will come, you  
shall see.

"But I am not going to bring that to you,  
because this is a progressive thing,  
'Come — see.' "

Well, how did He do that? That was all done through question-  
ing. How does Jacob get his answer? Through questioning. And  
when that angel says,

"Who art thou?"

He didn't want him to say,  
"My name is Jacob."

It wasn't that!

He was saying *more than that!*

When he said, "Jacob,"

he was making a disclosure of his life  
and nature  
and character,  
for Jacob means supplanter,  
deceiver,  
crooked one,

and Jacob didn't want anyone to know that!

*The name is the character that he bears*, and Jacob doesn't want  
to *own* that up.

And Jacob wrestled well,  
and the angel kept right on.

Isn't it nice the angel holds you? How many of you are glad he  
keeps right on? He won't let you go. He just holds you and keeps  
right on with you, keeps right on.

"But I want ...."

"You can't have it 'till ...."

"Can't?"

"No."

"Well, bless me ....."

**“No.”**

**“I won’t let you go until ....”**

**“No, what is your name?”**

**Come on, come on, what is your name?”**

**In other words, make that confession;**

**expose your need;**

**own up to it;**

**own the barrenness;**

**own the lack;**

**own that;**

***then He can bless you!***

**And as soon as he said ... “Jacob,” “Oh!” the angel says,**

**“That is Jacob here,**

**but do you know what you are with God now?**

**You are a prince!” (Remember he prevailed?)**

**And the angel says,**

**“From now on we are not looking at you as Jacob—**

**I am glad that you said Jacob,**

**because you have to acknowledge that.”**

***And that little confession will release God and make it possible for Him to bring you the thing that He wants. It’s all through the Scriptures, all through the Scriptures.***

**I took it for a little homework one time. Look through the Scriptures at the questions which are asked, which on the *surface* seemed quite unnecessary, or almost absurd, and then find *underneath that question*, the blessing that was resting, because it exposed the need and made the blessing possible:**

**Question: “Adam where art thou?”**

**Well, God knew already but He had to ask the question.**

**Question: “What is thy name?”**

**He knew already, but He had to ask a question.**

**Remember when they were fishing in their disobedience? The Lord had called them *from it*, but their faith couldn’t bridge that little chasm, that little interim, that little place where their faith wasn’t able to carry. And they were afraid of what was ahead of them; that little fear was in them. They couldn’t reconcile the**

fact that Jesus had spoken and taught and done as He had, and they were left in this seeming distress. Peter, who is the sanguine one of the group (he is not John) says,

“Evidently this thing isn’t panning out  
as we thought it would.  
We thought He was going to be the Messiah  
and set up a kingdom,  
and He hasn’t Messiahed for us very well!

He died on our hands,  
and He is gone —  
left us holding the bag,  
and now what will we do?

I am not such a mystic as the rest of them;  
I can do one thing.  
I evidently don’t understand this thing that He  
has been doing,  
but I understand the fish,  
I fished all my life!  
I can do *that!*

So now you can do what you please,  
I am going back to my nets,  
I am going *back* to my nets!

That’s something I *am* sure about;  
this other thing I don’t seem to be sure about.  
I thought I understood Him!

He talked about a kingdom and I believed it  
and then the kingdom all went into evaporation  
of some kind,  
and now there isn’t any.

Then He is alive!  
Then He is dead!

Then He appears!  
And then He disappears!

What’s all this about?  
I am going fishing.  
You can do what you want to.”

So Peter goes fishing.

What is this? *This is the return to the natural set-up with which you were familiar before God begins to test you in faith to launch you into the thing that He wants.* And he says,

“I want you to *leave* that position;  
I want you to *leave* that,  
and I want to take you into this.

I don't want you there.

I'll make you a fisherman if you want that,  
but I want you to fish for *men* — not this.

You got that thing in you;  
I will channel it in another way;  
I'll make it a spiritual thing.  
You come with Me.”

So they did.

Oh they thought it was going to be wonderful. But you see when the test of faith comes, and there is a chasm there for him to move over in faith, Peter can't do it, so he reverts to his natural again. That is always the common way. Don't you know? Yes, you do. You revert right away, either to the natural, or to the thing *from which* He has been calling you. You say, “I am pretty sure about this, I got blessed so far, maybe I better let well enough alone.” No, don't let well enough alone, *for the good thing can be the great hindrance to the best.* You can have a lot of things that are good, but good isn't yet the best. It isn't the best. So what happens? They go out and fish. You can't catch a fish that way. God will withstand you, and you can't get the thing that you *so* want, because you are walking *against* the light. You are not walking *in* the light. You have walked in the shadow of it, over here. So they get in the boat and they fish, fish, fish —

How long are you going to fish?

Well, you fish all night.

You won't get anything.

You won't get a thing.

You can't,

because you are in a disobedience.

You could have fished and gotten things there  
before this happened,  
but after this has happened,  
that's ruined, that's ruined.

**God spoils so many things. *He only spoils them to give you better things.***

**So the dear Lord sees them. He couldn't let them alone. He is a great One to trail folks; He trails them along. He sees them, and comes down on the shore and calls out (question again — these eternal questions!). What does He say? Does He say,**

**“Good morning?”**

**No! No! No!**

**He says, “Did you get anything?**

**What kind of luck did you have?**

**Did you catch anything?”**

**Why, He knew very well they didn't have a fish. Well then, what is the use of His asking? He *HAS* to ask it! He is showing us a picture. *He is telling us a divine, spiritual, glorious principle in the life of the Spirit by a little dramatic picture.* He said, “Did you catch anything?” And He is saying that to people today, “Did you get anything? Now you have had your way, you have had your self-will.” How many people in their selfish self-will have gone out in their little boat! They say,**

**“I have caught fish here before,**

**I am always sure of that!”**

**You can go over your old fishing ground,**

**and you know every bank,**

**and you remember the little shoals;**

**you know the deep places;**

**you know where the marshes are;**

**you fished there and caught dozens of them,**

**but you can't now.**

**You won't get one, you won't get a minnow,**

**you can't.**

**He said,**

**“Did you get anything?**

**Now you have had your way;**

**you have tried it;**

**did you get anything?”**

**“Well, I *used* to.”**

**“I am not talking about ‘used to,’**

**I am talking about *now*.**



Have you got anything?"

Why does He *have* to say it? I suppose it must have strangled them to own up and say,

"No-O-O-o-o-o."

That released the whole thing, didn't it? Surely it did. Just as soon as they said, "No-o-o," the Lord said, "Cast your net there." Look at the fish! Do you see the difference in casting a net in your *own* order, or casting it when *He* says cast it? All the difference in the world! But it made a nice story, didn't it? It was a real nice little episode in the life of Jesus, *but don't you let any of these little episodes move along and see only the miracle that He worked.* He worked a miracle, but I am not especially interested in a miracle. Do you know what I am interested in, what I like in there? Do you think I am thrilled because they had a miracle? I am not thrilled at all because He had a miracle. *What has thrilled me is the discovery of the workings of God in the Spirit, working out His divine scheme in the realm of Spirit, through a little dramatic picture.* Then what happens? They get their fish. How many follow me? You trace that right on through the Scriptures and that is always the way it works. A confession, an openness — an acknowledgment. The desire — an acknowledgment of it. The need — the acknowledgment of it will open the way; that will open the way; that's the basis; then the blessing comes. Did you ever hear of anyone getting salvation without a confession? How many discover a *principle* in here? You will see it through the Word; you will see it through history, and you will see it through lives; that there has to be an acknowledgment of some need. That *has* to be, because there can be no salvation without it. How can you save something that doesn't have to be saved? How can you save something unless there is a consciousness of its need? So we find this principle running through the Word:

"Adam, where art thou?" (I was afraid, because I was naked, and I hid myself.)

*Confession—release.*

"What is thy name?" (Jacob.)

*Confession—release.*

"Children, have ye any meat?" (No.)

*Confession—release.*

It is a principle; it figures all the way through, but of course the little dramas are all different; the personalities are all different, but they are used in the economy of God to tell you things.

So we have this idea of “counting,” (coming back now to counting). You sit down and count. You make this evaluation and you say, “Is this worth this? Is that worth that?” Paul is not talking about salvation because you don’t earn it; it’s a gift. He is now *winning the fulness of all this inheritance in Christ*, and he says, “I am *doing* these things. I found that I had to sit down and *count it*.” It is the same with discipleship, (we spoke on it the other night) where it says: “He sat down ...” (he is going to build a tower)... “and *counted the cost*.” (Luke 14:28) The king going into a battle also sat down and *counted the cost* whether it were possible for him to take so many soldiers or so many. (Luke 14:31-33) He didn’t just rush into battle; you don’t.

These things in God always mean consideration.

He never forces us;

He never coerces us;

He invites us.

The second thing Paul speaks of is:

## II. “I HAVE TO SUFFER THE LOSS OF IT ALL.”

“I have to suffer the loss of it all, because *in my pattern* it was not only the consent of my will to do, but God took me at my word and He said, Paul, I am very pleased with the consent you have given, that you are willing to suffer the loss of all things to obtain this. I see that, but in *your pattern*, because I am going to use you, because of the things which demand it, you will have to pay the price of it and let it cost, let it cost.”

He did it with me. He has done it with many people; with others He doesn’t do it. He asks for the consent of the will. And Paul says, “Where there is the consent of the will to the Spirit, (if there be first that willing mind and surrender of the will) God accepts that.” In some lives He may not *want* the very thing that He is asking, but He wants your *consent*. He wants your willingness; He wants your obedience to it; He wants you to say, “Yes Lord.” Well then, He says to one,

“I have your ‘Yes,’ — with you, that’s all I want,  
because I have something else for you;  
go on with that.”

To another He says,

“You said ‘Yes.’ — Well, with *YOU* I want the ‘Yes.’  
Give it to me.”

“Do you say ‘Yes?’”

“Yes, Lord.”

“Fine, that’s all I want of you.”

“Do you say ‘Yes?’”

“Yes Lord.”

“I’ll take you at your word, I want that.”

Well, why does He do things like that? Because every type demands it; every life demands it. To have what God wanted in the life of Paul, He had to take it. *So Paul says, “I was not only willing to COUNT it, but God took me at my word and I have SUFFERED the loss of all things, that I may win Christ.”*

Now we won’t go on with that because we touched it before — (first, “Count;” second, “I suffered the loss of all things,”) but there is a third thing that he speaks of here:

### III. “I FOLLOW AFTER.”

“I follow after.” (verse 12). Now with that take the teaching of John who says, “If there be a will to know the truth or the doctrine, and we follow on to know, we shall know.” Remember the teaching along that line? (John 7:17). “If there be a will or desire to know the doctrine,” He says, “if we follow on in that obedience, we will have the knowledge of the doctrine.” But you can’t have it unless there is the surrender of the will. If I am willing to follow on, I’ll know the doctrine, that is, I’ll know the truth. But wouldn’t it be lovely for us to get a revelation of certain truths without going through all that?

“Well, couldn’t the Lord show me?

And couldn’t I possess that?

And couldn’t I have it in my life?”

He says,

“Not unless you are willing to do this:

if there be a willingness;  
if *you will* to know and you *follow on*, you shall know.”

Paul seemed to have discovered it so he begins to follow, and follow. Now comes in Philippians 3:12. This is Paul on his ascent; this is the way he is going back to the heart of God to realize the vision and he says, “This is the vision; now these are the things I am doing: *I have to follow on.*”

“All right, Paul, what are you following?”  
“I have to follow in the footsteps,  
in the pathway of this One Who has gone on  
ahead of me.”

Where will that take us?

To the book of Revelation:

“Who are these people?”

The Scripture says,

“These are they which follow the Lamb whithersoever  
He goeth” (Rev. 14:4).

*That has to be the spirit of the thing.*

Paul says, “This is what I want to realize, but I find that it will never be mine unless I do some *following*. I have to *follow Him* in the path that He makes, the path that *He* has taken. *That* will build this fellowship, and will make possible for Paul to realize the thing he is after, but not otherwise.

“These are they” ... who prayed hard?

No!

“These are they” ... who were blessed?

“These are they” ...

No!

“These are they who *f-o-l-l-o-w.*”

They followed the Lamb whithersoever He went.

Now go back to your gospels and see the movings of Jesus. Follow the movings of Jesus and then you follow Him. How many of you know you are going through several crises? Why? Because the life of Jesus consisted of several outstanding crises, several *outstanding crises* in His elevation, in His moving, in His going back. If I follow Him, *I too* am going to have that in duplicate

form, in miniature fashion, but I will have it. So will you. It may not be in all the fulness of the Christ, but I will have a portion of it that is adequate for my life. And what will that little part do? *It will make me one with Him, and it will make me to understand Him.* So, I will be one with Him and I will understand with Him; with the *measure* that He is able to give me.

Here is a great ocean:

some may have a great big receptacle and dish it up,  
and some of us may come along with a thimble  
and we dip it full,  
but you know if that is filled to its thimble capacity  
with the ocean,  
it has the *same essence*;  
it isn't filled with milk or ink;  
it is filled with ocean.

This encouraged me. I had been reading a great deal about these great saints of God and those who walked with Him, the mystics, these spiritually minded people, and I said, "Lord, I could never be like that; they are wonderful to me, but I could never be like that. I could never have what St. Francis had. Look at these great leaders ..." And the Lord stopped me! He said, "Listen! *according to your capacity*, that is all I am seeking. You may partake of the same identical essence of the thing that they had which had made them to move leaps and bounds ahead of you." Do you get it? That is my privilege. So He says, "You don't have to worry whether you are as wonderful in God, in Spirit, as some of these great giants of faith, you don't have to be disturbed over that." "But," He said, "according to *your capacity*, let it be filled. For in the end it will be filled with *exactly the same essence* of the thing that has brought *them* into that which God has wanted of them." So that was very encouraging. I said, "Thank You, You aren't expecting me to be St. John of the Cross." And He isn't expecting you to be Madam Guyon. He isn't expecting any of us to be any of those people at all. He is expecting us to be exactly who we are. "And He gave to every man *according to his several ability*" (Matt. 25:15).

Now that helps me this way: I don't have to compare my life with anyone else's, for that is forbidden in the Scriptures. It says

we should never compare ourselves one with another. (2 Cor. 10:12) Do you remember that? That is scriptural. Never compare yourself one with another, because we are individuals, He has forbidden it. So I don't have to worry whether I have the amount of what this one has or that one, I don't have to think of it at all. I have to be very sure of this: *Is the capacity I have, filled out to its 'nth degree; that is all I have to think about.* And if He has only given me a thimble to take my ocean in, I don't have to worry about the one who has a whole quart. Let me tell you something. How many know that every ounce you have bears a terrific responsibility with it? Or didn't you sense that? "For unto whomsoever *much* is given, of him shall be *much* required" (Luke 12:48).

"Can your capacity increase?" someone asks.

"Yes, it can enlarge; you can work in that."

But what I am after is the fact that for me to hide away and say, mine is so little and hers is so great ... No! No! you can't *compare* yourselves; don't do that. Do this: *Accept the capacity which you have; then by His grace see to it that it is filled to its 'nth degree.* He says, "That is all I will ever ask of you, I will never ask anything more of you. I will never ask you 'why didn't you do as he or she?' Never, never, never in the world." He only asks in *your* little pattern what is the requirement for *your* pattern. My pattern in life and your pattern in life, in the will of God, calls for certain things. You don't make them; God will make them. To fill that pattern it *calls* for certain things which He brings into your life, into your pattern.

Now we learn how to meet them,  
how to handle them,  
how to interpret them,  
how to take from them all that He wants;  
that in the end

*IF*

I follow on  
and follow on  
and follow on,  
He will be satisfied to know  
that that little capacity after all,

has been filled with God,  
filled with God.

Will the displays all be the same? Not at all. I believe in the heavenlies there are going to be saints, wonderful in God, who have never even been named. I believe there will be saints we never even dreamed of who have received in God the thing that He wanted, and they allowed Him to work in their lives the thing that He wanted, and their names are not recorded. I am glad they are not, or we would have more saints to worship! I am glad they are not named. *It isn't according to the display; it is according to what is found in the deposit that counts.* Do you get that?

Paul says,

“I find that I have to follow this Lamb;  
I have embraced Him,  
and I will go through these several crises  
which HE had, to take *Him* to the glory,  
and in *my* little capacity,  
with *my* little miniature fashion,  
I too will partake of what *He* had there;  
and I will partake of what He had *there*;  
and I will partake of what He had *there*;  
so that our fellowship will be sweet.”

Now will you all not be afraid when He works with you? Please don't. I have given you some rather terrifying things, I suppose. I have given you some truth you think is rather disastrous, but I'll tell you something.

Don't be afraid of it;  
don't be afraid of it;  
please don't be afraid of it.

*It will work the miracle in you because there is no other way of working it.* Follow with Him. “These are they which follow the Lamb whithersoever He goeth.”

Look at the places *He* goes!

Look at the places He *goes!*

*Follow Him in the gospels*

*and in the silence of your heart you can say,*

*“Jesus, take me there with You;*

*You take me, Lord,  
I can't go there alone.  
You take me into that;  
I want, as far as my little life is able,  
to partake of it,  
I want to partake of that."  
He will give it to you.  
"I will follow on."*

*Now Paul says in verse twelve, there is a little more counting:*

#### **IV. "THAT I MAY APPREHEND."**

"I count not myself to have," what? ... "apprehended." He hasn't gotten it yet. Wasn't that nice of him? The word there "to apprehend" is "to grasp eagerly." That is in verse thirteen ... "to grasp eagerly."

Here is another picture of his humility. We have found two or three places where Paul was willing to own up to his failure or his lack. How brave he was when he went up to Bithynia and got turned out by the Holy Ghost, Who let him know that he was out of divine order and he better go back. That was rather humiliating, but he didn't care; he told us about it. He said, "You know after I got up there the Holy Ghost got after me and just *forbade* me to get in there at all. He wouldn't let me." Well, that is rather humiliating. None of us would do that. No, we wouldn't, but Paul would.

Paul tells us why he has the thorn in the flesh. He says, "Because in my inner make-up there is a possibility of this disastrous thing happening, and I don't want it to happen and God doesn't either. God told me the only way to fix that was to have this stake driven through my whole nature and that will pin me down where I belong; then I can get along." But nobody would want to tell it! That is not the way we are made. We always tell the beautiful things the Lord has done; that's good too, but we wouldn't want to tell all the things He does to us; that wouldn't be very good. It might discourage somebody!



So we say,  
    “The Lord is wonderful,  
    let’s all go to heaven; He is so beautiful.”  
Well, somebody says,  
    “Is that the way?”  
    “Yes.”  
Then they say,  
    “You told me a story.  
    You told me quite a while back,  
    and now I find that isn’t the way it is.  
    Why did you tell me that?”

I don’t want somebody to do that to me. No, no. The Scripture says, “It is a holy warfare.” Paul says, “endure *hardness* as a good soldier ...” (2 Tim. 2:3). Well, that is very different from what we generally have. Wouldn’t it be wonderful to have a meeting with an altar call:

    “All those who want to endure hardness as a good soldier,  
    come forward!”

Wouldn’t that be something! But that is scriptural, and it is what Paul says. Well then, why not face these things? I am afraid I am quite a realist in these things after all. That’s the reality; that’s the reality; that’s the reality.

Now he says, “I have not yet (I’ll confess it to you), I haven’t yet apprehended that for which I have been apprehended and I know it. But there is an alternative even to that. I still press on; I am not going to let it discourage me, or overwhelm me. I have not apprehended; that is, laid hold of the thing for which I was apprehended.” Now listen! “I have not yet apprehended that for which *I* was apprehended.” How many see something apprehending Paul, or don’t you get it? All right, that’s double:

He says,  
    “I was laid hold of by God, by the Spirit.”  
    Why?  
    “To apprehend *that*.  
    Christ is not going to apprehend it for me,  
    but He will *hold me*  
    and reach me out

and He will say,  
*'You grasp it.*  
 I'll hold you; now get it.' ”

And Paul continues,

“I have been laid hold of,  
 I have been apprehended,  
 I have been taken hold of,  
 and I am held out here,  
 but I haven't yet obtained or gotten a hold of  
 the thing for which I was apprehended.”

Why did God apprehend him? To get that. But Paul can't get it alone, and the Lord doesn't get it for him; the *Lord* doesn't apprehend it. But Paul says,

“If God can get hold of me, which He has,  
 and steadies me toward that thing,  
 I can have it.

I have not realized it;

it's before me;  
 it's by my *grasp*;  
 I can get it.

I haven't yet fully laid hold of — grasped earnestly —  
 the thing that God has apprehended me for.

He has laid hold of me for it,  
 and I am conscious that He has laid hold of me,  
 and I want to get it.”

That is one more thing Paul is going to do in order to have his vision realized.

A Retreatant injects,

“Paul has had a long life of experience before this.”

Yes, he has lived quite a little while before he writes all this, because in his first touches with God, they were periods of adjustment. Paul had come out of a legalistic set-up of the Jews with law and works. He had to have all that taken down for the conception of grace to penetrate into his heart and mind. It was like a complete revolution in him. Do you remember what a difficult time God had with Peter and the rest of the disciples in tearing down all that legalistic set-up, until they could say, “It is of *grace*?”

**“But our ancestors have always said it is works!”**

He says,

**“It isn’t works,  
it’s faith;  
the work is finished in Christ;  
it’s faith!”**

Now, the first teachings of Paul, the first illuminations, were a period of tearing all that down. I call it adjustment to the vision of faith and to the meaning of salvation by grace; that is Christ, of course, *initially speaking*. But look at the things we found in Christ *after we embraced Him!*

When we got salvation and Jesus came into our lives,  
we were conscious of Him;  
we could pray and God heard us;  
we felt Him near us;  
and we had an experience,

*but how little any of us dreamed of what was in the thing!*

Why, we hadn’t the slightest idea. But that was all held out there.

There it was!

And God says,

**“That’s yours,  
I’ll get a hold of you,  
and reach you out,  
and now *you* take it.**

**I’ll hold you. Now don’t be afraid;**

**I’ll hold you out there;  
take your portion, take it.”**

And here are all these things Paul is going to have, *but there had to be an intelligent, spiritual cooperation with God.*

Paul couldn’t sit down and say,

**“Give it to me, Lord.”**

The Lord says,

**“I will, *BUT* this is conditional again.**

**I can’t go over there and pick it up**

**and put it in your lap,**

**but it’s for you.**

You do your reaching;  
*you do that part, and I'll hold you."*

So Paul says, "There is something over there in God and I'll never get it, only that way; that's one thing I am going to do."

The next thing Paul says he must do is in verse 13:

## V. "FORGETTING THOSE THINGS."

That's a good one. What do you *forget*? Well, almost everybody looks at that from the negative side and they all want to forget their sins and their past. Yes, that's first. We always forget our sins and our past, because that's the only thing we are conscious of when we begin to deal like this with the Lord; we are always conscious of the failures. Now Paul says,

"Forget that."

*But there is something more to forget!*

You have to forget all the *right things*,  
and all the *good things*,  
and all your *blessings*.

You can't park on them;  
you can't live in them;  
you can't take them with you;  
you can't do a thing with them but experience them  
and pass through them.

Then, he says,

"*Forget them.*"

Not forget them in a wrong sense of the word — that they were worthless, but he means, forget them in this sense: *They will never merit you anything in getting you into the thing that God is after, never!*

Hook with that Hebrews 6:1. (I won't take time to open it now because it is late). But take Hebrews 6:1 with Philippians 3:13 and see what you will get. "Forgetting the things which are past, I press" (Phil. 3:13). What is Hebrews 6:1? *Why, we leave behind the first principles and move upward in the realization of the structure that He is building.*

"Therefore leaving the principles of the doctrine of Christ,



it isn't that,  
but you forsake it;  
you leave it;  
you forget it,  
because you should be occupied with the freshness  
and newness of the thing that He is after;  
*that should occupy you.*

In Hebrews 6:1 and 2, Paul was concerned because they were possessed to live in their *experiences* and the things that had come to their lives through them, and he had to stop them. Now, he says, "Listen! you have been playing around long enough with this truth of redemption and salvation and laying on of hands and baptisms and all that which is *elementary*." I told you the other day when I use the word "*elementary*," I don't mean it is so simple that it doesn't amount to anything. I merely mean that it comes first; elementary in the sense that it comes first. It has just as much value as a thing that comes way up here, but it happens to come first. So we say, "*elementary*," meaning "first," "the beginning." If you don't have your elementary arithmetic right, there is no need of fussing around up here in higher mathematics; not because it is less (it is an essential), but it happens to come first.

Paul says,  
"Don't,  
don't,  
*don't play around with all these first principles.*"

They are principles which are involved in it, but he says,

"Don't *live* with that, *leave it,*  
*leave it alone;*  
don't throw it out the window;  
don't say it isn't any good; (it is all that),  
*but leave it; now let it alone*  
*and go on to its completion."*

Not perfection, completion, because He is building a building. And these first principles are your foundation. And when you lay your foundation, lay it, be grateful, be thankful, but say all the time these are only the stones in the *foundation* of a structure

that God is building in me; God is building through me. Why do people do this all the time? They get these experiences in God and a revelation of elementary truth and how many know they *park* right on them? They park there, and if you listen to their testimonies they always are parked on: "Forty years ago the Lord saved me and He did that ..." Well, that was a stone you laid in your *foundation* forty years ago. Haven't you anything *more* after you laid that foundation?! Haven't you put that stone in there? If you go to help them, right away they think you are going to tear their foundation apart.

"Oh, don't you touch that!  
I remember what that cost me;  
I prayed hours and hours to get that victory ..."  
I often say to them,  
"I am not destroying your victory;  
I don't want to take the foundation stones out;  
I don't want to destroy a thing God has done for you;  
I want you to have it,  
but *please move on,*  
*please,*  
*please,*  
*please move on!*"

Paul said the same: "*leaving them,*" don't destroy them, *leave* them and *let us go on*. On to what? On to the fulness and the meaning of the *very stones* that were laid there as your foundation. That becomes your building material that you are going to *build* right on. You laid the stone of salvation, have you exhausted it? No. I am still *building* and *growing* and *feeding* on all that that one stone of salvation meant, and I go right on building a tower out of it. The same with every one of those things that God has given you; you don't exhaust it; you don't end it; you go on under the power, I call it "the impact," of that thing, and you *build*. So Paul says, "We will forget that." Sometimes I think the best thing for some people would be (this would horrify them) to forget some of the things that they have lived in for twenty years. It would do them good to forget it.

Now here is another hook-up with it. Do you remember what He said to the children of Israel when they got on one of those

merry-go-rounds? Remember the command? “*Ye have compassed this mountain long enough; turn you northward*” (Deut. 2:3). Well, it wasn’t wicked to go around the mountain; it was kind of nice; they had a change of scenery all the while.

“You have done that long enough, now change it!  
*Ye have compassed this mountain long enough.*”

God gave me a terrific message once on it; I think I only spoke it twice. Everybody got scared to death, so I thought, “Lord, I do nothing but scare folks, I don’t want to talk on that.” I haven’t talked on that I think in twenty years, but I got some of the dim outlines of the notes that He gave me:

“Ye have compassed this mountain long enough,  
*TURN YE*” ... southward?... *Hallelujah!*  
*No! No!*

“*NORTHWARD*” — blizzards!  
(Enough said).

How many catch the point? It was something they didn’t receive on the mountainside. Do you remember some of the other little details in there?:

“Don’t mess with this group of people when you pass through.”

(Oh! that is sweet.)

“Pass this group by.”

“When you go through this group  
have just enough touch with them for the necessities.”

I think I will preach that sometime; it’s really good.

## VI. “*REACHING*.”

“...reaching forth unto those things which are before...” (Phil. 3:13b). That’s a terrific word: *REACHING!* It means what we use when we say “stretch.” It’s the “home-stretch” — stretching, meaning the goal is near. It means “to stretch.” Take the attitude of a race horse when we say he is on the “home-stretch.”

My Grandfather owned a racing horse; she was a very good trotter, her name was Van. She was a marvelous creature,



beautiful creature. My Grandfather loved horses; he liked a nice race horse, and he had a trainer named Billy, who worked for him. Remember those old fashioned sulkies with two wheels where you would sit almost on the tail of the horse? When I was little I liked to ride with him, because it was thrilling. Billy would say, "Johnny, want to ride with me?" "Yes, I sure do," and I would get in there. Well, he went like the wind, and my breath went right out of my body, scared me to death, and when I got back, Grandpa said, "How did you like it?" I said, "He took the wind out of me!" That's the only thing I could remember. We rode like a streak of lightning. What was that horse doing at the time? You know it could race just so far, its speed would increase and increase and increase and it would side-step the other one, and that one would side-step this one, and the other would come in ... How many have ever seen them race? They are marvelous creatures. But there was always what they called, "the home-stretch." Remember that?

That's what this is: it means the stretch, the stretch,  
and Paul feels the momentum coming  
and he feels the necessity of the hurry,  
the speed,

and he says,

"I have to put on all there is of me in a stretch,  
a reaching out;  
just with every part of me I am reaching."

I think most of us have had a little sense of the thing. As you get a little older you will be conscious of this: I believe I am on the home-stretch of this thing.

And Paul says,

"I stretch;

I put out all the energy I have,  
because the goal is in sight;  
the goal is in sight;  
here it is,

and I have a little while,  
and I am putting on all the speed,  
and energy,  
and strength,

and consecration,  
and prayer,  
and everything else there is in me  
to get there!"

It is the stretch of the thing and it is the meaning of the word, the stretching out of all the energy that you have, to make it a realization.

## VII. "I PRESS."

"I press." *This is also intense action.* Now I want to give you another little hook-up of verses that I would like to help you with. This idea of *pressing*:

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

"I press toward that."

That takes energy;

that takes a *life element*;

that takes something in us that we *have to have*  
*in order to press.*

You have to have what I call "the dynamic." It is the dynamic which causes the spirit, my inner spirit, to be conscious of it for its press; that's *life!*

With that, hook up a nice verse that I wish we could see. Luke 21:34. These are the last words of Jesus to His people concerning His second coming:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

My! That's pretty heavy isn't it?

"Cares of this life ..."

"Doesn't He want us to ....?"

"Well, yes."

How many know He wants us to live? You know everyone of us now live (and I am guilty of it and I know it, and I confess it) with

about a thousand things we are now involved in that are not real necessities? What in the last few years has proved the fact? — The war! And we found that we could live without a lot of things we thought we never could live without. We all lived through it, and many of us are better off. But it took the war to strip us of all these externals which we had allowed to become a part of us, until we thought we couldn't live without them. Now listen! We can! But we don't want to!

The fashion of the world has tied us down;  
the standards of the people about us have tied us down;  
they compel us to crowd our lives with a thousand things  
we don't need at all.

I know it and I am hoping for some changes in my own life, because I am involved with a lot of things I do not need. I can live without them and I think I can live nearer God and be nearer in the spirit if I didn't have them. I believe it. Now the Lord says,

“The cares of this life,  
the very things that occupy us,  
I just ask you to beware about them.”

Now don't go and look like a porker, running around and living in a barrel, somewhere under somebody's back stoop! He says, “You don't have to do that.”

But He warns us;  
He warns us;  
*He warns us!*

He says, “the cares,” (just the cares of this life that we are laden with) “beware!”

Oh, this is a funny thing. I was going to California and Ma was going along with me and we had to have a sale in the home. Poor little Mother, she was quite a remarkable little woman. She raised four children and we went through plenty to get there too, worked on a farm, lived on a farm, she wasn't very big. We had to have an auction to dispose of our property and all the things of the house. And when we sold and sold and sold we ended up with these trunks, with a few books and clothes. Well she sat on the trunk (this was so sweet),

**“Oh,” she said, “blessed be nothing!”**

**That was good. She looked so pitiful, she had let forty years of housekeeping go, and when you clear out, see if you don't have a sensation! There went all the *things*:**

**accumulation of years;  
sentiment and feelings, love and emotion,  
and there went this,  
and there went that;  
and it did mean something,  
and the poor little dear, she sat and she said,  
“Oh! blessed be nothing!”**

**I said, “Well, come on Ma, you will have some more by and by.” And the Lord did take good care of her. But those were the *cares* of this life. She lived a long time without any of it. She really did. We could do the same. Every one of us could live without....**

**“But it's so comfortable!  
It's so luxurious!”  
And we accumulate  
and we don't know what to do with it,  
and then we have more,  
and more  
then we have more.**

**Now I am not making any reflections on the day and age of our dress, but how many know we have about teen more things in dress than our folks had and they got by. Why, Mother used to have a Sunday dress and everyday dresses. Now we have to have a dress for every day and a pair of shoes that match the dress for that day,**

**until now you will have twenty to thirty dresses  
and seventeen pairs of shoes  
and fourteen handbags  
and twenty-eight hats!**

**Listen! I am not making fun of you, I like to see you dressed nicely, I really do, I like to see you well dressed. But do you know what I mean? They are not necessary. Remember when your**

mothers talked about the days when they had a silk dress and that dress lasted them from four to six years? Well now, don't think that Follette doesn't like nice things. I like to see you well dressed and you look artistic and pretty. I think it is very nice, and for you to be obedient now and burn up all your dresses, how many know it won't get you to God! No, no, it won't; it will get you into the poorhouse! What I am trying to tell you is,

that we have run into such a tempo  
of doing with speed,  
and change,  
and color,  
that we are just too captivated,  
and He does give us a little warning.

He says,

"Don't let it get going too strongly with you.  
Don't, don't do that,  
because it will divert;  
it will hinder you;  
it occupies you.

He says, "That's not good."

Now as we continue in Luke 21:35, this is the Lord's admonition to them:

"For as a snare shall it come on all them that dwell on the face of the whole earth."

**BUT** this is what you can do, this is what Paul is going to do now in his *pressing*. He has to have *LIFE* to do it. In his energy to get through, he has to have *LIFE*. So when Jesus gives them the farewell word, He says:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

The two things that He says to do are: to "*WATCH and PRAY.*" This is so very good, I like this, it is a command to everyone who is seeking Him or longing for Him or expecting Him. If there is a group, or if there is one individual, anyone who is looking and longing for and expecting His coming, He asks all of them alike to do the same thing.

Whether you are the weakest member,  
or the strongest member;  
or whether you are a Christian worker,  
or whether you are a layman;  
whether you are used in the Spirit,  
or your vocation is something  
quite out of the way and hidden,  
but in God,  
whatever that may be, He doesn't say anything  
about *that*,

He says,

"These are two things that all of you can do;  
the weakest can do it—they must!  
the strongest,  
the most noble,  
the poorest,  
everyone:

### "YOU HAVE TO WATCH AND PRAY."

Everybody can watch. You don't have to be a great preacher; you don't have to be a missionary; you don't have to be anything that we call "outstanding" in the standards which have been made; you don't have to be that to watch. You can be the most simple follower of the Lord, but you can watch.

Everyone can pray, that's something that all of us can do; everyone of us, we can all pray.

"I can't pray!"

"Can you talk?"

"Yes."

"Well, then you can pray,  
anybody who can talk can pray.

Can you think?"

"I hope so."

"You can pray."

There is no excuse for it at all. You are thinking of praying like somebody. He isn't asking you to do that. That urge in you,

whether it takes the form of beautiful words or a cry, He is asking you to vent it, give it out.

Everyone can pray.

Everybody can pray.

Every Christian can pray.

So He says, "These are the only two requirements; I am not asking you, when you look for Me, to go out and turn the world over and build six churches before I get here." He didn't say that at all. He said, "Listen! the whole thing rests on these two things with its consequence, two things with a consequence." What are they? "WATCH and PRAY."

What are you going to watch and pray for? "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things ..."

"Why, none of us will ever be worthy!" you say.

"How can I pray to be worthy?"

Christ is the only worthy One."

Let us look at that again. Do you know what it says in your original when it was really written?

"Watch and pray that ye may have 'spiritual vigor' enough to escape the things that are coming upon you."

Because you cannot escape them without the spiritual vigor, which is a requisite; it is required; it is necessary. That will be the dynamic.

"Watch and pray that ye may have spiritual vigor to escape ...."

Now He says, "worthy." That is a misleading word. We think when a person is worthy, there is something about him that is different from other people; that he is worthy of it. That is *not* the word. This is an old English word that was stuck in here when they made the translation and this goes way back to your King James time when they used old English phrases. What is the word "worthy?" We get exactly the same word when we say, "this ship is seaworthy."

**What does it mean?**

It means it is so constituted,  
and is so strengthened  
that it can buffet the sea,  
and let the sea roll,  
and roar,  
and beat,  
and thump,  
and have a tornado,  
the ship is seaworthy;  
it has power to "prevail," is another word;  
it has power to prevail in the cyclone,  
in the storm, and all that may beset it;  
the ship is seaworthy;  
it is strengthened against the sea.

That is what He says: "Pray, watch and pray that ye may be worthy." Worthy against what? "All these things that shall come to pass." We become worthy in the sense of "*spiritual vigor*," which is given in some of the older translations.

"Pray that ye may have spiritual vigor."

Why?

To make you seaworthy,  
worthy to meet,  
to combat,  
to buffet,  
to have strength to be thrown against  
all that which is coming.

We are beginning to feel it! Aren't you conscious already of things very much confused in the powers above us? Certainly! Anybody who is at all alert to spiritual reality, I am sure, must be conscious of disturbances in the realm of spirit over us that we didn't have five, ten and fifteen years ago. I know that; I know that. This is in the realm of the spirit above us and that is the place of warfare, warring against the powers of darkness. Look at the times when people used to have their prayers so quickly answered! How many know the awful battling that some have to have *now*? You can't get the prayer through. Your faith too, you



can't get into God for some people and some conditions, certain things that are to be prayed through. We have all found that. How many have noticed there are some things you can pray through gracefully and you get the will of God, the mind of God, and there are other things you can pray and pray and pray and you can't seem to get through to the thing? Well, there is a reason for that. It is this:

“Pray that ye may have spiritual vigor,  
faith,  
power,  
strength,  
the dynamic of the Spirit  
to carry you through that.”

So Paul says,

“In order to win this wonderful, beautiful thing that I see,  
I had to *count* everything loss  
to bring me in touch with it.  
I *suffered* the loss.  
I let it be swept away,  
but it brought me more perfectly  
into consciousness of it.  
Then I began to *follow on* to the thing that He says;  
then I realized that I had *not grasped it*,  
but I must be conscious all the time:  
*God has got a hold of me for this,*  
*and I will yet apprehend the thing for which God has*  
*apprehended me;*  
He has laid hold of me for it...”

And so on all the way down through ... (forgetting those things, and reaching forth) and at the last he says:

“*I press.*”

That is LIFE, I press.

It is exactly what he says here:

“Pray, watch and pray that ye may have spiritual vigor  
to escape.”

*See to it that the ship is seaworthy, that it can battle through.*  
*Worthy* is an old English word but I think it is a very good word.

They have used it in relation to a churn, the churn was “worthy.” What did they mean? The churn was *sound*. All the little staves that go together to make the churn what it was, the hoops and the whole thing; they said it was a very worthy churn. It had all the qualities necessary to make it a good churn. Now He says, “Watch and pray that you be worthy against the things which are coming, to escape them.

**They are coming!**

**But pray that ye may escape them,  
not get too much of the terror on you.”**

**PRAYER:** Our Precious Lord, we have been talking about these things in the life and ministry of thy servant, Paul, for whom we are grateful. We thank Thee tonight for his wonderful life. We thank Thee for his noble obedience to Thee; for his thorough consecration; for his love and devotion. We wish that some of that love might be in our hearts too; that we could love Thee with a love such as he had. Put that love in our hearts that makes us bond servants, as he was willing to call himself, a bond servant of the Lord Jesus. Oh! make Thyself more and more desirable; make Thyself so desirable, Lord, that we will be glad to let everything drop, everything that becomes a snare or hindrance, anything which would frustrate or hinder. Help us to evaluate the thing and say, Thou art worth more than this, and we let it go. Help us to forget and put them back of us, forget them.

**By Thy grace may we take**

**Thy life and power in our innermost beings,**

**that in the days to come,**

**there shall be a worthiness**

**wrought in us by the power of Thy Spirit,**

**for Jesus' sake,**

**Amen.**