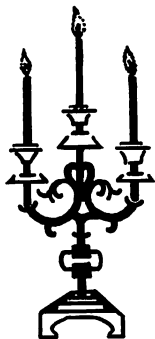


The Rule of Three

(How Faith Operates)



John Wright Follette

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The Rule of Three

(How Faith Operates)

At this time I desire to help you regarding the question of faith. After years of experience in this field, I have reached certain conclusions and have demonstrated to my own satisfaction certain laws or principles of truth in relation to this question of faith. I have been able to deduce from the Word of God a workable philosophy that has been adequate for me. But let me say that if it does not seem to suit your approach and movement in this direction, you are at perfect liberty to take the form which gets you to God. In this matter of faith and approach to God, I found that many forms or patterns of prayer confused and bewildered me and failed to bring the desired results.

I found that there is a process in this matter of faith which is as orderly as any found in the natural world. In life we have discovered that there are certain fundamental laws which we must recognize. God has established them and works

through them. We have the laws of light, of heat, of radiation and of gravitation. Each one has a fundamental principle which is orderly and bound by the law in which it moves.

These are the basic laws and principles by which we live and move. Life would not be livable if we did not recognize these basic facts. If we ignore them we will have trouble and confusion, but if we line up with them and adjust ourselves accordingly, life will be livable. If I continually quarrel with the law of gravitation, I court a great deal of trouble; but if I recognize that there is a law and, whether I like it or not, adjust myself to it, then I will get along.

We seem to think that because we have been born of the Spirit and have swung over into a new order of life—the realm of the Spirit—that it is a kind of happy hunting ground in which we may run around as we please, regardless of the spiritual laws, and then expect to have an orderly, well-balanced Christian life. Often this is due to the fact that the revelation of God's power and grace has

overwhelmed us, and being conscious of these we forget that they become operative only under a specific law. We must recognize that in the spiritual order all the principles are basic and real and just as exacting and as genuine as are the principles in the natural world. The laws which operate in the realm of the Spirit are just as demanding as the natural laws and require a like obedience.

But under the impact of truth concerning God's grace and love and power, people too often lose spiritual poise and venture into all sort of extravagant experiences. Frequently their prayers are answered, but when they try the same combination and pattern on another occasion their prayer is not answered, and consequently they have a hard time. After observing this, I have sat back and said, "There is something queer about this." As one gets quiet before the Lord, he will see that such a procedure is not of God. It has taken much prayer, meditation and observation of His Word before I have reached a satisfactory conclusion. However, as I have kept my whole being

open to God and remained clear, clean and responsive to His touch, the truth gradually has been revealed. What is often called defeat, is not so much the result of a lack of faith as of failure to comply with God's prescribed method for the exercising of faith. **This is because people will not pay the price of learning the spiritual laws and principles so that God can do the thing which He desires.** They want to get it all on the bargain counter and there are no bargain counters in God's economy. You pay for everything you get, and the more marvelous the conception of truth that swings in upon your inner conscience, the greater the price you pay. It is true that salvation is free, but many people still live within the realm of gifts, in a receptive attitude, when they should be in the learning stage, paying the price for a spiritual education.

In regard to the question of faith, I have discovered that there is a certain basic rule consisting of three steps. God gave me a verse in support of this truth.

In John's Gospel, chapter eleven, we find an occasion where Christ worked a

miracle: He raised Lazarus from the dead. Most people are so charmed by the fact that a miracle is recorded and so thrilled to reach the climax where He says, "Lazarus, come forth", that in their haste they run breathlessly by, paying no attention to what happened in the approach to the miracle. Before you get into the real atmosphere of what He did and said, certain dynamic words appear which Jesus said to one of the sisters. He dropped these words like jewels into one of the richest bits of truth ever contained in a single statement.

THE PROCESS

You will remember the story. We read that Jesus had blessed fellowship in this home of Mary and Martha and Lazarus, but as He was away when Lazarus took sick and died, they sent Him word to that effect. When He arrived, Lazarus had been dead for several days, but He raised him from the dead. It is a very dramatic scene, wonderful and beautiful, but in this story we find Jesus giving voice to a

little word which is the digest or the epitome of the whole process of faith.

After He had brought them to the place of confession of their faith and was about to bring forth Lazarus, He turned to Martha and said, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" In that simple verse He disclosed to them the entire process of faith development, the movement of the Spirit and the process by which God works everything that is ever wrought out in us.

He uses identically the same pattern. He starts with the phrase:

"SAID I NOT UNTO THEE?"

That is point number one and refers to something spoken, something given: a testimony, a word, a promise, a covenant, a bit of revelation which comes within the brackets of "Said I not unto thee?" Said what?

"THAT, IF THOU WOULDST BELIEVE." — Point number two.

Believe what? Was it to believe the Word? Believe what? Believe what He has said to her, not everything in the entire Bible. Jesus tried to pin Martha down. He

wanted her to come right out and say that she believed He could do what He had said He would do, but she only replied,

“Yes, I believe in the resurrection.”

That was not the point. “Can you believe a little further? Can you bring out *one specific fact* of the resurrection theory and see it demonstrated?”

But she could not come that far, and so simply said, “Well, I believe that in the resurrection he will come forth.” That was lovely, but not what He wanted.

Do you remember when Jesus was dealing with Peter to obtain a confession from him, He asked, “Whom do folks say that I am?”

“Oh, they say You are so and so.”

“But whom do you say that I am?”

It was then that He drew out of him a confession, a *specific* confession. You can believe a great many *general* truths, but let that become *specific* in its application and see how different it all is.

So here He questioned Martha, “Do you believe?”

“Oh, yes”, she said, “I believe in the resurrection he will come forth.”

“But do you believe in the resurrection

right here and now?"

Well, that was being quite specific. But that was what He was dealing with at the time. It is wonderful to have faith for many things far away in the distance; to believe in divine healing when you are feeling well and strong.

Then we can say, "Oh, yes, divine healing is one of the main tenets of our faith."

"Yes, I have read a tract on divine healing, and, praise God, I----ouch! I have a pain."

"Well, do you believe it now? Your faith in divine healing has come right home now to that pain in your side. I don't care how much you believe in divine healing, have you faith right now to believe for that pain?"

That is the way the Lord deals with us. He does not care much about people getting blessed on *general principles*.

So He turned to Martha and said, "Said I not unto thee, that if thou wouldest believe. . ." Believe what? The thing that He had said to her. And if she would believe *that*, the result would be,

"THOU SHALT SEE THE GLORY OF GOD." — Point number three.

The very thing she had believed for would be demonstrated before her: Here is the divine process; *the statement to which faith must pin itself*. Faith must grasp *that* which has been said, and if we are obedient to that law and dare to do the thing which He says, we won't have to worry about any demonstration of the thing because it is a basic law and it will come forth whether we want it to or not. If we have believed, we have done our part and the rest is in His hands. But people won't leave it at that.

They say, "Are you sure you have faith? Then get under the burden for this, brother."

Well, if I have really believed, I cannot become burdened and all tense and strained. So I go to sleep while the others are out saying, "O God, where is my faith?" The Lord has laid hold of the situation. These people don't have faith; they have the jitters. Then they make themselves very religious by getting some kind of a strange complex developed, and they sit back trying to get faith, as if to say, "Now, don't disturb me; I almost have it now."

Now back to the story. I call it:

The Rule of Three

1. "Said I not unto thee,
2. That, if thou wouldest believe,
3. Thou shalt see the glory of God?"

This is the divine arrangement and pattern. It is the method of Jesus. What did He say? What did He pin Mary and Martha down to believe? Had He made reference to this situation at any *previous* time? Why yes, He wouldn't have said to them, "Said I not unto thee, that, if thou wouldest believe," unless He had mentioned *something* they were to believe. How many are familiar with the *first thing* He said about this dead man? When the first group came to Him, before He met Mary and Martha, He made a remark which was very striking.

FOR THE GLORY OF GOD

When Jesus first heard about Lazarus, He said, "This sickness is not unto death, but for the glory of God." He had that unique, wonderful faculty, the power and the faith of relating a dead man in the

tomb, one who had been there for four days, and all that impossible situation, *to the glory of God.*

Everyone wants to relate something that is particularly victorious to the glory of God, but He related a seemingly impossible situation to His glory. Why? Because He had *spiritual perspective*. He did not look at the tomb nor the stone, but He looked at the glory of God and said, "Father, this relates to Your glory," because He had faith and proper perspective and vision not to be overcome by the stone or the tomb. He looked straight past the tomb and past the dead man and saw the entire situation related to the will of God. In the economy of God *it is related*. Yes, even a dead man is in the plan of God, in His pattern and purpose, and will yet speak of His glory.

Can you relate your dead man that way? I refer to the one you have in the tomb and are worried about. I am not speaking of a man with two arms and two legs: I am talking in riddles. I am speaking of the man you want resurrected as soon as possible. Have you come to the place where you have a Lazarus? Your

Lazarus? Have you faith to relate him to God and to His glory, or are you still under the power of looking at a dead man?

Then, a little later, when He met the sisters, the word He gave to them was, "Thy brother shall live." Isn't that a positive statement of truth? Would you want anything more clear? He does not beat all around the bush, speaking in mystical language, but He states very plainly, "Thy brother shall live." So the "Said I not" referred to *that*. That is the thing He said, the truth He had given, *that* is what He had in mind relative to this terrible tragedy. His idea, His purpose, and His promise were that Lazarus should live.

FAITH MUST BE DEFINITE

All they had to do was to believe what He had said and then let God take care of the rest. They did not have to worry about the tomb or who would get the brother out of it or whether there would be anyone to help them roll away the stone. All they had to do was to say, "Thank

You, Lord! You have spoken the word, 'He shall live', and that is all we need to know."

So He worked with them until finally Martha's faith rose and she said, "I believe in the resurrection," but as she stopped there He had a difficult time building up her confidence so that He would have something with which to work. Isn't He patient and longsuffering and tolerant? Oh, the infinite patience He has with every one of us in His culture of our spiritual life!

He had said something, namely: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" There is the threefold faith process. Why does there have to be something stated first? Because the very fact that faith is what it is, means it is never operative unless it has something to venture out upon. Faith is a strange element. Everyone has it, but it is no good until it has something to work upon. You have to believe *something*. There is no such thing as just believing.

Sometimes I am disturbed when watching people work with seekers at the altar.

They say, "Brother, just believe. Lay hold and believe." Give them something to believe, something tangible. Faith calls for something to believe just as the sundial calls for the sun. A sundial is useless without the sun. So it is with faith. I must have something in which I can place my faith, something to venture out upon, something that invites confidence.

CONCEPTION BEFORE BIRTH

You may not believe with me on this point, but how many know that you are intellectually converted before you are converted in your heart? The heart must have something to which your mind has given mental assent before your heart believes it. The mind has reached out its hand, taken the truth and laid it before you, and you are convinced that this is the truth. Because your mind is convinced and converted to the fact, your heart becomes operative, and with *your heart* you believe, and the change comes because you believe with your heart the thing which your mind already has settled.

Every normal, natural birth has first its conception. Things do not just happen. **There are many who give mental assent to truth which amounts to a conception of the Word, but there is no HEART FAITH which lays hold to give the new birth.** Any number of people know as much about salvation as some who are saved, but they are not born again because there has been no birth. There has been a mental assent, but let that Word begin to move in them and they refuse to lay hold with the heart, which is the reason why we have so many hundreds of thousands of people who are not born of the Spirit but who, nevertheless, have given mental assent to the truth.

God does not ask people to believe unless He has *given them something to believe*. Give the seeker some simple basic thing of which he can take hold. Your salvation and anything else you have received from God has been obtained through that process.

And once you have settled the fact that you believe what God has said, you need not be concerned about His glory. The only requirements made of you is to

believe and let God take care of the worry and the glory.

GOD ABLE FOR EVERY SITUATION

This Bible is the "Said I not" of God. Why? Because all that He has ever said pertaining to eternal things and the supernatural life are hidden in this revelation. This is His "Said I not". It is the Word of God, the voice of God. In this Word He has given us promises, covenants, intimations in the Spirit sufficient to transport every last one of us from the place of death and darkness to the place of spiritual birth and resurrection, from the bondage of an old creation to a place in the heavenlies with Him.

All that is in the Word of God. The whole program for us as Christians is in this Word. Do you need salvation? There are many promises relative to that. Do you need healing? Is there a "Said I not" for the body? Certainly! Do you need wisdom? Is there any "Said I not" concerning wisdom? Yes. Suppose you are troubled and tempted and oppressed by

the enemy. Have we any "Said I not" for such a situation? Yes.

You cannot name a condition or a circumstance in which you may find yourself but that God has something in the Word for it. There is a "Said I not" of God for *every* situation that the soul may ever reach in its travels back again to the heart of God. I don't care where you get pushed; in what environment you may find yourself, there is a "Said I not" of God and He expects us to believe what He has said. That is all. The rest is in His hands. All we need to do is to remember that not a situation arises, such as this dead man in the tomb, or any other in which we may be involved, but that God is fully aware of it and has made the necessary provision.

How many have not difficult situations? I have plenty of them, but I have learned something about these situations. There is not one in which I find myself but that God is conscious of it, and as I walk with Him and abide in His will I find that they are contingent upon God's plan and purpose. For nothing can touch me unless He permits it and as I am in Him, He permits

the situation to arise.

We pray, "Lord, teach us faith." But when He creates a situation in order to give us the first lesson, we call for the saints to pray for us, thinking that something must be the matter and that we are backslidden. People are always wanting miracles. They say, "If we only had the power we would raise the dead." Do you want to be dead for us to experiment on you? Remember, you cannot have a resurrection unless someone dies. Do you want the Lord to demonstrate some tremendous power?

Don't you know that all these things call for a situation? They call for an atmosphere. Does anyone want to be Lazarus in the tomb? We say, "Oh, if we could only have a miracle!" The Lord knows many things that people do not know, and I am glad that He does not do all the things they want to make Him do. **If I am in the will of God and my life is surrendered to Him, He has something for me in every situation as it relates to my life.**

We see that it was all in the plan and purpose of God to have this brother die.

Jesus said it was all to the glory of God. The whole situation was to be turned into a medium of great victory. But they could not see it.

IF HE HAS SPOKEN THE WORD, all I need to do is to believe what He has said and there will be the coming forth of the thing that He is after.

AN UNCHANGING LAW

Now let me help you. I must be truthful concerning the things I have learned from observation and personal experience. Many years ago God called me to live a life in the Spirit and to walk absolutely by faith without any human contract or relationship, simply to trust Him. Naturally He had to teach and school me in the ways of faith. In those years of abiding and walking in the Spirit and trusting Him for every last thing I had, without any human element to lean upon or to assist me, I had to learn how God does things. Out of the abundance of the heart

my mouth speaks, and this is what I have discovered to be a workable philosophy for my Christian experience in faith. This is adequate for me and it works.

If you do not care to follow this way, you may go along and bump your head and get into all sorts of frustrations and defeats, if that is your choice. But I would like to save you a few hard raps; save you the confusion you get into when you refuse to do what God has told you because of false religious habits and unscriptural teaching over a period of years.

As for me, I found that these traditional ways were fruitless; so I got out from under them. I dared to believe what the Lord said whether or not the people before me had believed it, and by practicing this for many years I have not found one place in which it has failed. It has operated perfectly every time. It is a law which does not change. All my praying would not change it. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

BEATING THE AIR

Let us, for example, take some situation in life demanding faith. With Mary and Martha it was Lazarus in the tomb. With us it is something else. What are we to do?

"Well, I shall believe for this situation because God answers prayer," says one.

"I read a book one time which told of many wonderful experiences," says another.

"And I read a tract. I believe most wonderfully in the Lord and in His power, and here is a situation for which I shall believe Him." Thus speaks a third.

What do people do, nine times out of ten? They go to the Word of God, which is very natural. And then they say,

"Oh, yes, here is a promise," and they appropriate it. They pray and ask others to do likewise. So everyone gets a beautiful promise and all begin to pray. Some go to the promise box to hunt for help and, of course, they have become so familiar with these promises that they can hatch up most anyone to fit the situation; and then they say,

“Now, it says this in the Bible and this fits right into this need.” Following the discovery of such verses, they have a prayer meeting, and in getting down before the Lord in connection with the situation remind Him of all these rich, lovely promises which they have obtained right out of the Bible, and say,

“Now Lord, here is this situation. You know what You said concerning a matter of this nature. You said thus and so.” They get the Lord into a corner, for they tell Him that He cannot break one of these promises. He is told by them,

“Lord, Thy Word abideth forever and it cannot be broken.” Well, do you think the Lord is out trying to break His Word? What kind of a Lord have you?

“Here is Your Word; You have promised and You cannot lie.” They may not say it as bluntly as that, but that is their attitude. And then they add,

“And if You don’t, Lord, all these folks who are looking at You will fail to believe.” Haven’t you heard people pray like that?

“And You know, Lord, if You don’t show forth Your glory, Susie’s husband’s

cousin's aunt will not believe any more, but if You do answer prayer, then Charlie's wife's sister will come through. Don't You embarrass me, Lord. Don't bring me to naught." And they get the Lord right into a corner. The whole procedure is horrible. But someone objects,

"Aren't the promises real?" That is the tragedy of it — they are real. We are not arguing about the veracity of the promises, whether they be true or false; they are all genuine.

"Then, what can be the matter?" someone asks, adding, "You have me so upset that I don't know where I am. I never heard such a message in all my life. That has always been my method and now you are stealing it right from under me. Do you mean to tell me the Word is not true?"

The Word is very true, but you are doing a dangerous thing; **YOU** are taking the initiative by appropriating a promise which you think relates to a particular situation and, because it is a promise of God, you hide behind that fact and expect the Lord to come out and sing and dance every time you play on that prom-

ise. Have you ever found that He does not fulfill a promise to you? I have met people who have been disappointed saying, "I don't know where I am in my faith life. Pray for me that I may have faith."

WHAT DOES GOD SAY ABOUT A SPECIFIC SITUATION?

It is not a question of faith. Let me tell you where the trouble lies. When Jesus said to Mary and Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" What was it He expected them to believe? That the Lord created the world in six days? That is in the Bible and it is true. Did He want them to believe all the promises that are in the Word? No, *He wanted them to believe only one specific promise*, one little word out of all the hundreds of thousands of words, one little word which pertained to *this* particular situation. That is all they had to believe. They could have found all the words in the Bible

which He had spoken and tried to believe them for that situation, but they would have been blocked because all those other promises did *not pertain* to this occasion. However, there *was* a word from God which related to it and He wanted them to believe *that* and nothing else.

But if you persist in obtaining all kinds of promises which *you* think apply to the situation, you will have a headache and will sit back and wonder where God is. Well, He is in heaven. I could not number the poor souls whom I have had to dig out of a hole which they had dug for themselves, because they did not know that they were to believe what *God says* about the situation and not what *they* think He should say. The promises are all right, but they cannot be applied promiscuously.

You have to know what God is thinking about a matter; that is, to ascertain the mind of God. And if you walk in the Spirit and commune with Him, He can communicate with you and all you need to do is to abide in that one little word which He speaks to your heart, letting all

the other promises go. All you need to do is to place your faith in that one little word which He has given concerning the thing that is before you. Do that which He says to *you* and not forty other things. Believe that what He is saying is what He wants *you* to believe. Go before Him and say,

“Father, here is a situation. I could get twenty-five promises out of the Bible, but I refuse to do that because I have been defeated too many times by following that method. Lord, what do You desire in this matter? Intimate Your will to my poor troubled heart; just one word. Whisper to me in my spirit the attitude that You wish me to take, and if it be Your good pleasure bring to my mind a promise, an intimation which will grip me as a conviction. Perhaps You can bring me into contact with someone who will be a voice for me. God, speak to me. You are intelligent; I am but a child, but You say that Your sheep know Your voice. What is Your thought about this situation? All I want is to take the right attitude towards it.”

WAIT FOR HIS WORD TO YOU

Even if it takes days or weeks, should the situation permit it, wait until God speaks His word to your heart. If you will do so neither heaven nor earth will move you because that word has come from God, is established in your heart, and your faith has laid hold of it. Believe the word *God gives you*, hug and cherish it, because *that* is the thing that will bring forth the glory and the deliverance you desire. It may be foreign to anything which people are trying to get you to believe, but stand with God and neither heaven nor hell can touch you, for the promise is from Him. And when God speaks the word it has two definite qualities:

1. All the authority of heaven is back of it, and
2. It is creative.

A grain of faith always goes with the word. When He gives the word He gives faith with it to encourage you. The word is quickened by the Spirit. Faith lays hold of and wraps itself around that word.

PETER'S EXPERIENCE

Did you ever notice the arrangement given us in Peter about the promises? Does he say, "Here are the promises; we take them to God and believe these promises and then we become partakers of the divine nature?" No. Instead he writes, "Whereby are *given* unto us exceeding great and precious promises." (2 Pet. 1:4) The promise is given to us. It comes from God — *He* takes the initiative. We believe that which *He gives* to us and then the miracle takes place.

Do you remember the miracle of Peter walking on the water? That was a very noble desire — to be out on the water walking with the Lord. But wait! Supposing Peter, thinking how beautiful that would be, had recalled some word of invitation which Jesus might have spoken previously, such as, "Come unto me", and he would have said,

"Oh yes, I remember once when He said, 'Come unto me, all ye that labor and are heavy laden'; so He won't mind if I venture out to go to Him."

What would have happened? No doubt he would have sunk, and he should have done so. But was it not in God's thought for him to want to go to the Lord? Yes, but that was not the word of the Lord for that situation. We know that they carried on a little conversation and that Peter was wise enough to say,

"Lord, if it be Thou, bid me come unto Thee on the water." (Matt. 14:28)

And the Lord said, "Come", and Peter walked, not on the water, but on *that word*, "Come". His feet were on the water but Peter really walked on the word which Jesus gave him. As soon as the Lord had said, "Come", he walked on the authority of that word from the Lord, although his feet were on the water.

What was the miracle? That he walked on the water? No, the miracle was that he dared to believe the authority of that word and to thrust himself out upon it.

I trust the Lord will burn this truth into your innermost being to avoid your having all these strange experiences. Walk in the Spirit and let *God intimate* to you the things He wants. The question is not the

authority of the word, but *which* promise pertains to the situation in which you find yourself.

PAUL'S EXPERIENCE

Paul knew all about demons and God used him in casting them out and delivering people from their power. He was an authority on demons. But one day the Lord permitted one of them to go out after him: "a messenger of Satan", — which is a demon. (2 Cor. 12:7) He went after him to buffet and torment him. What did Paul naturally think? Just what anyone else would have thought:

"Why, this is not of the Lord. I am serving Him and I shall not have this to contend with. I have dealt with demons before and I shall use the same technique on this one." So no doubt he rebuked him. But the demon did not leave!

Paul may have said, "Say, didn't you hear me? I tell you I am the Lord's servant and I don't intend to be tormented by you. 'Jesus was manifested to destroy the works of the devil.' I shall believe that promise right now. You get out."

But Paul found the next day that the demon still was there. How many of you know that it would not have done Paul any good to claim all those lovely promises? How many know that the demon is a work of the devil? And as "Jesus was manifested to destroy the works of the devil", Paul had a right to appropriate the promise and say, "Now Lord, here is Your word, You destroy him." But the Lord did not destroy him!

Paul tried it a third time and finally he made a wonderful discovery. What was it? That **THAT** promise did not pertain to that situation. The promise was all right and doubtless it would work in some other situation. Perhaps that is the promise God had him use the very next afternoon, but here he could not employ it. Why? Because in God's will, in God's design, in God's purpose for Paul he was to have a demon, and all the fasting, praying and pleading would not have affected that demon in the least. God permitted it and said, as it were,

"Stop praying. You need not pray about that any more, I shall not destroy

that demon just to please you. He is there to keep you in balance because nothing else will. But I will tell you what I will do: I will give you My *divine grace*, which is *more* than the power of the demon. In My plan and purpose and economy for you there is a demon to torment you. I have it in My divine arrangement and you cannot change it by claiming all the promises in the Bible. Over against the onslaught of the enemy I have My grace which will be sufficient for you. So don't fuss and fume with the demon, but get busy with the grace."

GET STILL BEFORE GOD

Wouldn't it be lovely if we could sit still and find out what is the matter with us. I think it would do some Christians good to take an afternoon off and find out what is wrong. And I rather believe also that if we were obedient and willing to be taught, God wouldn't be more than a thousand years in telling us something. You may not like it, but you had better take it now and be through with it than to be forever

trying to make God do something which He never intends doing.

Some of you are praying a thousand miles off the track. Listen, get still before God! You have developed a terrific complex and the Lord would like to deliver you. Turn around and He will bring you out of this dilemma concerning faith that is wearing you out. Of course, if you persist in following that method, go ahead, but let me tell you it is not scriptural and not God's pattern. **He asks us to believe the thing which He is saying as it pertains to the situation in hand, and not to believe all the promises in the Bible just because they are true and you think one covers your trouble.**

Suppose you have a medicine cabinet in which there are various medicines; gargle for your throat and tonic and pills. Every one has a medicinal value and is guaranteed to be absolutely pure. You develop some trouble with your stomach and so you take the kind of medicine which you think may do you some good. But it is the medicine which is good only for the throat, what you need to do is to use the medicine which will help your

particular trouble. All that medicine may be good, but if you have distress in your stomach you surely do not want to use corn salve for it. Corn salve is excellent if applied to the right ailment. Just so, people get the Bible and take a promise just because it is in the Scriptures and then they apply it. Jesus knows how to prescribe and He says, "Here is the situation. Take this promise."

Paul could have hung on to that verse about Christ having been manifested to destroy the works of the devil and it would not have worked. What did Paul have to do? Fight the demon? No, he had to leave the demon alone and believe that God's grace was sufficient for that situation and come into a place of victory.

ASCERTAIN GOD'S WILL

"Said I not unto thee." Therefore, I beseech you, find out what *God says* and believe *that* relative to your situation and you will "see the glory of God", the deliverance of God, the releasing of God, and the whole pattern works out because you followed one simple word of direction: "Said I not unto thee."

CALLED TO A LIFE OF FAITH

I could stand here till morning and relate experiences I have had in my walk of faith, many of which were miracles wrought by God without any human contact and which therefore proved the truth of this method. At first I had to learn through simple lessons until He could trust me with those more advanced.

When He called me to live by faith, I was a teacher in the public schools, but God said,

“You cannot do that any more. From this hour I want you to sever every contract with the world and trust Me wholly for every penny you get.”

And for many years I have walked in naked faith, without a salary. Let me say that I could not be where I am if God had not disciplined me most terrifically. He had to school me in this matter of faith, and I found that I could not get anywhere by following the usual methods.

I discovered that if there was to be any thing forthcoming through faith, I had to know what God was doing, what par-

particular pattern He was following. I say it not to boast, but in those first years, when I had to trust the Lord for every dollar, it pleased Him to let thousands of dollars pass through my hands, for me to dispose of, to give, and to bless. It was then that I learned the first lessons in faith; learned to believe the simple word which God speaks, as well as to lay hold of it, and walk under the power of it.

When God first called me out, He stripped me of everything I had. I had means; I had folks who could help me. I had a sister who could have bought half of Chicago, but God never permitted her or any of the others to help me. I taught for thirteen years in a Bible school without receiving one penny in salary; thirteen years of grinding, drilling and grilling without one love offering. And yet people say. "How can you teach with such authority?" Because I feel the power of it all through my being. It is a part of my makeup, and I believe I have a right to speak on something which the Lord has made a part of my very life. After thirteen years of hard grilling I learned some simple principles of faith.

As an illustration of this truth and of the process of faith, I shall relate one of the first experiences God gave me to teach me and help me to grow in the life of faith. When He first called me to live this life of trust and absolute dependence upon Him, He took from me all human support and closed my eyes to the things seen, showing me that I had to *trust Him*, not only for the things I needed but for divine intimations, as I call them, or directions concerning His will. The lessons at first were simple and yet they always rested upon the basic principles and laws which operate in more severe tests and harder lessons.

ONE OF THE FIRST LESSONS

Here is one of my first lessons. While at Bible school we were taught to trust God for *all* we needed, and as a rule the needs which pertained to the school also were shared. One day Miss G., one of the teachers, came into the prayer meeting to say that we were sorely in need of fresh type. We published a paper every month called **TRUST**, which was mailed free of

any subscription price or fees for advertising. We sent copies to hungry, needy people all over the world, from four to six thousand copies a month, besides thousands of tracts, all free, as God gave us means to operate the publishing department.

While we were praying and presenting the needs of the school to Him, this request came in and the sum of \$50. was mentioned as necessary to cover the need. As I was asking God to lay the need upon someone's heart to send us \$50., suddenly God spoke to my own heart, and said, "You give the \$50. Trust Me and I will give you the \$50." This, of course, was very strange to me since I knew I did not have \$50. to my name. If He had said, "You give the first dollar toward it," I might have been obedient at once and gone on my way. But for Him to say that I should give \$50. when I did not have the amount was a different matter.

Sometimes it is easy to pray and ask someone else to do thus and so, but it is quite different when He speaks to your own heart to do it. Of course, I could have said, "I believe God answers prayer;

I believe He will supply this need; I believe He is able." That would have been a declaration of general faith and all very true. But could I then and there, regarding a specific need as related to me say, "Yes, Lord, I believe Thou wilt give me the \$50. and I praise Thee?"

As I knew God was dealing with me, I slipped out of the meeting and went before Him alone in my room. Let me suggest something to you here. Don't make the mistake of at once dismissing God's dealings from your mind just because in the natural (as things are seen) you don't have the means, the grace, the power, or the skill to do that which He is asking of, or suggesting to you. I might have said to my heart, "Be quiet. God knows you don't have the \$50. and He would not be so foolish as to ask you to give it, for He does not require one to do impossible things." Since that time He has made me face quite an impossible situation, one beyond any human help. But I know *now* that I am not to look at "things seen" but to look away to Him and the *finished product*. A miracle always hap-

pens in the atmosphere of natural impossibilities.

THE TEST OF FAITH

While thus before Him, I settled it that it was God dealing with me, and I was able to understand what He said to me and to believe it. So I answered Him by raising my hand (literally) and saying, "Yes, Lord, I believe You give me the \$50., and I thank You for them." I believed what God said concerning the matter. I did not of my own accord and with my own wisdom hurry to obtain a promise. The deal was closed upon the authority of His Word. It was not a special promise (however, it could have been), but it was His word to my heart; an intimation of His will and desire. And I wanted to do His will and desire.

I did not mention this matter to anyone but kept it as a little secret between the Lord and myself. (This is the kind of a secret society in which I believe.) Days passed and weeks wore on but no \$50. came. Naturally I thought of at least two

or three ways He might possibly use to meet the need. I watched the mail, and yet I really knew no one was likely to send the amount to me. Of course, during the weeks that followed I was tested and the enemy tried to upset me, but I still said to the Lord, "Dear Lord, I am believing what You said to me and I am doing the one thing You asked me to do: I am *trusting You.*"

Sometimes the little transaction faded and it did not seem real, but I knew that was wholly a matter of feeling and rested in my emotional life, and such impressions are *not* to be trusted. I had to learn not to pay any attention to them. The enemy tried to confuse me and tempt me because I had not gone to the Bible and chosen a promise. But I still kept the *one word* God had given me and cherished that in my heart.

The weeks went by and God taught me some precious and valuable lessons which I cannot now relate. He made me to know that I was not to worry about *how* He would work it all out to supply the money — that was His business. All I was to do

was to blindly go on trusting; that what He had said; that would He also do.

THE REWARD

Weeks later two of us from school went to a convention held in an assembly which I had never visited. The other worker preached and I gave my testimony of how God had called me from my public school life, how He had so wonderfully baptized me and chosen me to walk with Him. At that time I used to play the guitar and sing, and God greatly blessed my ministry along that line. Often while singing He would carry the music on into the Spirit, and used the singing and the music to refresh people.

That evening the Lord blessed in a precious way and gave me a testimony concerning His love and grace. Of course I could not mention anything about my personal needs or "our secret", for that would have clouded my heart life and broken the sweet understanding between God and me. I slept soundly that night, but about four o'clock in the morning I

heard a knock at the door. A little later someone called to me to say that a letter had been left for me, and then slipped it under my door. Although I was rather sleepy I arose to see who could be sending me a letter at such an hour. On opening it I found it was a message from someone who had been in the service the previous evening. She was a Christian woman who had needed just the bit of testimony God had given me. He used it to bring her out of a hard place in her experience, and had quickened her faith and had given her a fresh touch of the Spirit.

She also informed me that the Lord had been dealing with her since the meeting and that she could not sleep before obeying Him in the thing that He had told her to do. For a long time He had directed her to put her tithe money aside, at least a part of it, without indicating what to do with it. In the letter to me she enclosed the sum of \$50. explaining that she did not know why she was doing so or for what purpose it was to be used. All she knew was that the Lord had directed Her to do so and that there was a

blessed witness of peace and joy as she brought it to me.

By this time I was really awake. I had a little camp meeting and praise service all by myself before and with the Lord. At last, at four o'clock in the morning, in a strange home and from a Christian woman whom I had only seen in a meeting, God actually put \$50. into my hands. I had discovered the *law of faith*; the process which is perfectly safe and sure. Had He not said:

"Trust Me and I will give you \$50."--fact number one.

(He had held me steady), and

I had dared to believe what He had said-- fact number two.

(And now I had the joy)

I had seen the answer and God was glorified.--fact number three.

This is but one experience, but it shows *the way*. During these many years He has helped me to trust Him for not only hundreds but thousands of dollars. The same law works always in the same way. When there have been no visible or tangible means upon which to lean and all natural

conditions have been impossible, *He has given* me His word on which to stand, and in which to place my faith.

“*Said* I not unto thee,
That, if thou wouldest *believe*,
Thou shouldest *see* the glory of God?”

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