

# **THE THREEFOLD WITNESS OF GOD**

**God's Objective  
in the Outpouring of the Holy Spirit**

by

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# THE THREEFOLD WITNESS OF GOD

## *God's Objective in the Outpouring of the Holy Spirit*

(A Message given to a Retreat Group)

by John Wright Follette

PRAYER: Our lovely Lord we come into Thy presence—when we come into this room we come into Thy presence, Lord—You have hallowed it and blessed it and seemingly set it apart where You might greet us and meet us. You told us in our hearts that You were going to the Retreat and that you would come to meet us as much as we would meet Thee. Now please find, Lord, each day, out of our hearts and lives and surrendered beings the thing which will please Thee, we want to offer it to Thee. Sometimes we are not conscious of the things, but you are able to speak to us, we are Thy children, You said that Your sheep hear Your voice . . . “You shall hear a voice behind thee saying . . .” so Lord we know that you want to communicate something of Thy thought and design and purpose. And don't let us be here merely in vain, having a lovely time rejoicing together in this lovely way, but we want to please and satisfy Thy heart because You have perhaps made a fresh conquest in us, a fresh grasping of our lives, a fresh understanding in Thee. We are always needy, Lord; there is plenty of room in everyone of us for improving and changing and modeling and fashioning, and we ask Thee Lord that we shall not be weary nor disturbed if You come to speak to us. We would rather have You deal with us here and now than sometime wake up to the fact that we have missed out, we have lost it, we didn't know the hour of our visitation, but help us to be quiet and humble and willing enough to receive Thee. Now bless us in the Word this morning; help us to see maybe something fresh and different and helpful in the Word, in the teaching. Therefore we commit it to Thee and ask Thee in Jesus' Name to give us receptive hearts and minds; make them clear and open and responsive so that we can discern the truth and live under the power of it, for Jesus' sake, Amen.

## Introduction

I am working from this premise, that we are spiritual people—that we are saved, filled with the Holy Spirit—have the baptism—and are moving along. I am not trying to invite you to take something fresh, but I want what we have, thrown out into an organized over-all pattern, so that we will know what He is doing. Too many times we are stumbled because we are not conscious of what He is trying to say or what He is trying to do. If we could be conscious of the fact that God has a certain program, a certain desire, an objective toward which He is working, then we could cooperate intelligently with Him and in the Spirit. But when we do not know God's program, owing to what I call ignorance or being untaught in the way, we flounder around and spoil the thing He is doing; or we dash off on a side issue which is good but ruinous as far as the real issue is concerned, because the lesser one deflects from His original. If *you* have an original design here, this may be good, but it deflects from the original thought and the purpose that *He* has in mind, and so many, many times that happens. It is happening now. It is happening in this lovely movement of the Spirit of God. He has come, He has been with us since the turn of the century. During this time God has been breathing and moving and *desiring* to accomplish something that He has had in His heart and mind for so long. He has intimated it in Spirit, in the Scriptures, and in the hearts of those who walk with Him. So when we find that it doesn't move along that pattern it disturbs our spirit, because we feel that this is lost time and we cannot afford to move down this channel or path just because it is good. We will have to retrace our steps and get back into the original purposes and thought that *God* has, then we can get somewhere.

## Church History on the Outpouring of the Spirit

Now in the teaching concerning this outpouring of the Spirit there is a tendency—it has always been—it is all the way through church history—it is all the way through history—God hardly dares to touch, *He hardly dares to come moving with His Spirit—limpid, spontaneous, fresh*—He can hardly keep that going a few months and you know what happens?, somebody organizes a channel for it to flow in so that it will accomplish a purpose. That is church his-

tory. Then when we know it is church history and we have seen the fallacy of it and the tragedy of it, I think those of us who have a little mind of really what God is doing have to order our lives in what I call, salvaging, for God has given some of us, even though we are weak things, an intimation in Spirit of what He is doing. I am just like a recruiting officer, I go through places and visit assemblies and churches with any hope of bringing this moving back into a channel? No! It is channeled! All I hope to do is salvage spirits out of it, touch hearts, touch a spirit here or there who seems to have caliber and a response and a potential that can be in God the thing that He wants. That seems to be my ministry, because He gives them to me.

### **Salvaging Spirits**

Before I go abroad He lets me feel the pull of them in my heart, in my spirit, and I am sure that I am going to touch certain personalities, certain open responsive spirits. I call them "spirits" because I never see the set-up that they have, whether they are black or white or brilliant or stupid, I never sense that at all. I am conscious that there is a spiritual potential waiting its release, and I feel it right in my spirit. Well now when they first came to me in spirit I was a little disturbed and I thought what is the matter with me, I feel this burden and I pray and pray and the people come before me. I couldn't see them but I would know they were there and I would feel that need. I remember when I went to Europe—France was terrific on me—France was just like a Retreat group would be here—and I went over and then I had this lovely reaction. He let me contact that person and I wouldn't talk to him five minutes before I would know him, and then the Lord would let me minister. Then to satisfy me (to know I had not been a fool in it) He let him without thinking say, "Well dear, you know I have been waiting for ten years for just this kind of teaching, for this message." I have had them come and say they had waited for twenty years! In Paris I met missionaries studying the language before they would go to the foreign field, who needed adjustment in spirit. I had two distinct cases like that. The Holy Spirit in us knows all about it, He gave me access to their hearts. I prayed with them and He sent them back to their mission fields with a sense that *this* is what God was doing. Well, isn't it worth it to go to Europe to talk to two souls? The way God thinks it is.

In Africa up in Sierra Leone, I knew I was going to get something in there. He gave me the privilege of ministering to the two leading doctors in the government hospital, one an Episcopalian, one had been brought up in the Brethren or Methodist stock, wonderfully educated people, but hungry, and I knew I was going to meet them. I knew this one doctor when he came in the room. I wanted to say, 'Oh, here you are; I will see you in a little while.' And God would let me see him later. God dug him out and brought him on his knees weeping before the Lord and straightened him out. He said, "I have been a member of the church for years and have gone through all of that and I never found the reality of it, this is it, isn't it?" I said, 'Yes, this is how it goes.' I got two like that up in there. Well wasn't it worth the going? Sure it was worth it, because now they may give truth too—*but more*, they are part of a great big scheme of God and it is made up of individual cells—the Body is made of cells and you see the structure of it—the members. Well now they have to be salvaged, brought in and placed in the Body that the Holy Spirit can take and work in them to fit them into this great, lovely spiritual scheme of God and somebody has to be used to do that strange little work. The Lord said, "If you get four or five out of a hundred or five hundred people you are having a good proportion—I ministered to thousands, I had twelve and one of them fell over." So that encouraged me.

### Sidetracked Objectives

Now we were talking about this idea of having truth and an objective toward which we move and then having it sidetracked—I call it a dissipation and a great hindrance because it does not encourage the moving into the proper channel—it deflects.

I want to talk to you about a verse that is familiar to us—I am working from this premise that we are all Pentecostal people and I hope all of you have been filled with the Spirit. I think you are coming quite short of what God wants unless you are coming into the fullness of that, because it is the *dynamic equipment and the provision which He has made*. It is that which is most necessary for every Christian who expects to move in the pattern of God in what I call this Mystical Body of Christ. *It is the divine dynamic that*

*has been provided for that.* Don't get it mixed up with your ministry, and don't get it mixed up with "I got the baptism of the Spirit for service," and all those funny patterns that have ruined the very thing that God was after. But somebody clever makes up a slogan, and I think sometimes the enemy allows them to do that, so that the enemy through a religious slogan can defeat God just as well as if we all got drunk! How many know Paul said "I am not ignorant of his devices."? Well that's it—he has a subtle device.

### **Trinitary Aspect of Dispensations**

Over in Acts where we are going to work you will find this word that He gives to His disciples. Now get your setting. He has ministered and been with them for these years. His personal visitation, His ministry in teaching, preaching and all that has come to its close. He has finished a certain dispensational aspect of God's visitation. The coming of Christ and His work was a dispensational feature; it was something thrown into the plan and purpose of God at a correct time for a special purpose. A dispensation has no time limit, because each dispensation varies in its time scope, but each one is arranged by God to accomplish a certain thing. He will make a dispensation in which a lot of things are doing—history is moving and churches and all are having a great big time—but primarily a dispensation has been opened for the purpose of accomplishing *one thing* that is in the mind and thought and purpose of God. Therefore, in dispensational movings (prophetically speaking) a dispensation means this is a special period in time in which God is doing a special work. Now keep that in mind.

Jesus has brought His dispensation to a close and before He goes He says, "Let not your hearts be troubled and weary—don't be confused and upset. It is expedient that I go away, but I will not leave you without strength, without power, comfortless"—*cum forte*—with strength. *Cum forte* is *strength*, not sympathy when you cry and feel comfort for one another, that is another word. "I will not leave you that way, I will come unto you." How? "I will send the Holy Spirit." He is the third member of the Trinity. God the Father is the first member of the Trinity. Jesus Christ the Son we call the second member of the Trinity. The Holy Spirit is the third member of the Trinity. All of them have personality display or manifestation of the one God and each with a

special purpose. Each in His dispensational moving will have a special design, a special time, a special field in which He will become more manifest, more to the front, more obvious in His doings than the others; however, they are all cooperating. But there is the period when each One has His supremacy, as it were—His time of real manifestation. So, before He goes, He tells them to wait.

### **Dispensation of the Holy Spirit**

Now He says, “I don’t want you to go out into your fields of activity, although you have power to do that, I want you to wait until this visitation comes. It is going to be the third member of the Trinity—the Holy Spirit Who will come in a *special* dispensation for a *special* work, so don’t go out until you be endued with power.” Now in Luke when He makes that prophecy He didn’t call it the baptism at all. He said, “And ye shall be *clothed* upon.” (Luke 24:49 ANT) You see? Well, now listen where He makes these little prophecies. In the first chapter of Acts verses four to six we read:

“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?”

### **A Fixation In Spirit**

Isn’t it tragic in here? I think it is the most awful thing that could be inserted right in here, when He is just starting to tell all about this marvelous thing that is coming and He has lived all this wonderful life. How many see that old kingdom complex is still rumbling around in them and they can’t get rid of it? So this is the last time they are going to talk to Him and it is the last question that they ever asked Him, “Lord wilt thou at this time restore again the kingdom to Israel?” How many see what a pitiful thing that was? I



think they are just about the most trying words in the New Testament. Why? Because in it you see the failure on their part yet to comprehend what this marvelous Christ has been doing with them for three years. It is the horror of what I call a complex which people will develop, or a fixation in spirit, and I don't know anything more difficult to deal with than that. How many know in the religious world those are the terrible things we have to deal with in the realm of the spirit? In the world there are people who develop certain religious complexes and who have a certain fixation in the spirit, and you cannot budge them, you can go just so far and that is as far as you can go. Jesus had worked three years talking and dealing with them, and they had the privilege of these inner circle conversations with Him, but how much of that registered in them? Only the portions registered with them that fit into the category of a material kingdom. How many see it registered right away? If He says "kingdom, kingdom is at hand," their ears go up right away. But if He says "And a corn of wheat must die," how many know their ears all go down? Why? Because it doesn't click with their pattern which they have designed. And they were bound and possessed and determined to have a material kingdom whether or no—they were possessed to have that and they were after Him continually. That was one of the hard things that He had to combat—that strange attitude that they had toward Him. All the while He was ministering He would feel that spirit in them. He feels that. And what is it?

"Well hurry up and get done with this spiritual thing You are doing and all this You are talking about—power and kingdom—for mercy's sake get through with it and get the kingdom going and get the power going."

Now that is what they felt—every one of them—and He has to rebuke them for it. They are religious, and they love the Lord, and the Lord loves them. How stupid we can be, and how disappointing to His heart—just perfectly disappointing—because we never seem to grasp the thing! We *talk* religion, *read* religion, *pray* religion, get *blessed* with religion, and not touch the thing! Now that is very possible. That is what happened with them. They talked it, prayed about it, preached about it, had gone out and held meetings; they were devoted to the Lord . . .

"I leave all things and die for you!"

"I know," said the Lord, "but you don't know a thing I

am talking about.”

*I think that is terrible—not to be inwardly aroused to what I call the inner consciousness of truth. You know we have an interior life and that is the thing God is dealing with.*

Now think of them—here they are, the last question they ever asked Him upon this side of the mountain (and He is ready to go—this is His ascension—this is where He goes home) the last question they hail Him with is:

“Will you at this time bring in this kingdom, Lord?”

Look how patient He is, how gracious He is, how tender, how wonderful He is! He turns to them when they say that awful thing . . . “Will you at this time restore again the kingdom to Israel?” and He deflates that with just one word. He says:

“Listen, *it is not,*” what? “*for you to know the times or the seasons, which the Father hath put in his own hands, or power.*”

Now He says,

“Listen, this whole material concept of the kingdom is not for you. Let us settle it once for all. You are still holding it in your thought; you are still hoping for it; you are still suffering for it; you are laying aside everything to get in on the ground floor with Me. I know just how you are, but I tell you once for all—now listen, put that kingdom thing out of your mind, lay it down, *it is not for you to know or to have.* All of that is in the hands of the Father.”

We don’t appreciate, I am sure, the horror and the reaction that must have swept over their hearts and lives to have had that completely washed out of them—brain washed. Would you like for a messenger from heaven to come to you and say: “All of you so intent in getting into a spiritual life, into the realm of the Spirit, being conformed to His image, well that is not a reality at all, God isn’t interested in it? Now please forget it absolutely!”

How many think you would get up and say Hallelujah? No you wouldn’t. Well now please let us have patience with these poor stupid disciples. That is what happened to them. They had the very thing that they had laid their lives down for, left everything for, and what they thought was a holy, sweet devotion to the Lord, completely knocked out of them—wiped right out of them: “*This is not for you, now stop it, now don’t think of that kingdom again.*”

Let me tell you something, where can you find anywhere

in the Gospels where any one of them ever made a reference to that kingdom again? You can't. Isn't that funny? I have looked and looked and looked and it is never mentioned. Why? because of something fresh and new and lovely that was for them. The power of this new lovely thing which He brings so overshadows and overwhelms the loss that *that* drops out of the picture.

### **Divine Substitute**

Now this Scripture verse that we quote in Pentecost so often, I always want to ask people something about it, because they always read it this way:

"But ye shall receive POWER, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."  
(Acts 1:8)

How many see where most of its accent is placed?

"But ye shall receive POWER . . ."

Listen, what is the first word in that sentence?—"BUT." Why? because it shows the alternative. Do you get it? How many see that? "But" is the alternative. "*This* (kingdom) is not for you." He did not leave them dashed to pieces and their hopes all knocked down, nor did He say, "Now that is what you get for dreaming that thing." No, he didn't. He said "*That* is *not* for you, BUT, (here is the alternative) *this* is for you." How many get your alternative right away? Therefore this whole visitation that is to come upon them is to be a *divine substitute* for the thing they felt they would die if they didn't have it. He will never take out of your life anything that you feel is lawful and good and proper and your mind is on—He will never take that but what He will give a substitute ten hundred thousand million times better. Oh, you forget the other—that is all gone. You will never find them talking about a kingdom again. It is washed right off because of the vision of this tremendous thing that is to come upon them. So let us always remember that Pentecostal verse begins with "*BUT*." The emphasis is on the BUT because He is going to show them an alternative because of something which is not to be for them. *Whenever a thing is not for you, a divine substitute is provided. When*

it is not for you to know, a divine wisdom is substituted—always. If it is not for you to go, a divine staying is put into your heart—an abiding. God always works that way. I once gave a message on the divine substitute and showed in the Word of God where God had to deny people the things which they thought they must have or they couldn't finish their career. I have three of them, they are all outstanding, where God purposely denies them and then gives them a substitute so superior. All three of them work under the same dynamic. It works the same here too. That is a law of the Spirit which worked in Paul, works in me and in you; worked in John, in Mary, in all of them. The same principle is there. So He says:

“It is not for you, now we won't mess around with that any more, but here is something that is for you. Now you go to Jerusalem and wait until you will be endued with power, and all this marvelous thing shall come.”

### **Over-all Concept**

Now, let us look again at something that most people skip. In that fourth verse:

“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, *ye have heard of me.*” (Acts 1:4)

How many have ever taken the time out to go in those Gospels and find where He made mention of that thing? And what was its contents? I don't think most of you have because most people don't. They go on to the power, the power, and the power and all this business; they don't go to the build-up. I don't appreciate that unless I know the build-up. I am a great hand for analyzing a thing and going on to what we call the over-all pattern. And God has talked to me within the last two or three years tremendously on over-all patterns. He says,

“Never interpret a doctrine, never interpret any of that by an isolated occasion, but,” He says, “there is always an over-all pattern for that and you will see it in perspective then—in perspective of the *over-all*—instead of these local one or two episodes. Don't do that.”

He made me see it and pulled me out too. He said, “Now

you stand back here with Me; come on, come back here," and He said, "Do you see that?"

I said, 'Yes.'

"Do you see that?"

I said, 'Yes.'

"Now do you see it here; do you get it here in the New Testament?"

'Well yes, but I always thought . . . .'

"Yes I know you always thought it that way. Do you see how it is now?"

'Yes Lord, it all hooks together; it's all one.'

Well He said "You will have to get an *over-all* concept of the thing, not an isolated portion—which is true and which is good—but it has no relation, and usually it is good for nothing because you don't get the whole pattern." And so He said, "I'll do that which you have heard Me speak of—about this Spirit."

So I made a little note of them. I will read some of them to you then you can see. Read it for yourself, I want you to see it for yourself right in the Bible.

### **Traditional Teaching on the Holy Spirit**

Now we will have to own up to this. In our traditional teaching how many of you know the over-emphasis and accent upon the fact that when the Holy Spirit is come all this wonderful thing is going to be doing? Remember? And that is what people expected with the baptism: If they really got the baptism they could go out and raise the dead and heal the sick and bring in the kingdom. Why it is purely a traditional thing. But people get under it, write hymns about it because they don't read the Bible. He never said anything about that. I was dumbfounded when I began to look them up.

Now let us look at these verses that we get over in John 14:15-17:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." . . .

And ye shall go forth under His power and minister great and wonderful things which you have never heard of before. Lo! even unto the raising of the dead, for all things are possible to him that believeth! And he that claimeth all the promises in faith . . . !?

Now listen, how many know that is exactly what people think? And it is exactly what He didn't say. It is exactly what He didn't say. It says what *HE* was doing. "And *He* when *He* is come would be unto you this Spirit of truth and the Spirit of revelation . . ." and so on. And I didn't find a blessed thing that the *people* were going to do when He got here—not a thing. And I said, 'Lord, you spoiled one right there, give me another.'—John 15:26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall . . ." anoint you with power and ye shall go forth under the power of the Spirit and bring in the kingdom of God—yea the multitude shall flow unto the throne of God!?

How many know that sounds exactly what people believe? Well why do they get under these miserable traditions which are not scriptural at all and not truth? Of course I don't blame them too much, but I wish sometimes they would read a little and not believe everything every preacher and evangelist tells them, because half of them don't have the truth and then they get under that . . . . "Praise the Lord I got the baptism and when He is come He will do wonderful things in and through me—now if I trust Him He will do it." Why that is a million miles from anything He has talked about, a million miles.

### **Vocation of the Holy Spirit**

So it is right here in the Scripture. John 15:26-27:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

He is going to be this Spirit of truth—the Comforter. Now look at John 16:7, 8:

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, *HE will . . .*”

“Well I thought *I* was going to get into the picture somewhere—I got the blessing!”

“*HE* will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.”

How many see right away it is the ministry of the *Holy Spirit* that He is emphasizing, not *our* ministry at all? When *HE* is come—this marvelous outpouring, this marvelous moving—when He is come, this is the program that He has in mind—this is the thing that He is going to do.

Now let us look at John 16:14:

“He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

How many remember last night’s message about that truth circle? This is your truth triangle spoken of by Him. And when He is come *He* is going to glorify the Father, because that is His vocation. He is going to glorify the Father if He can only possess them. But He gets so little possession of anything. They are all running out using Him to do something to glorify God. No, do you see the thing is hind side to—the cart before the horse? Can you see that it is absolutely contrary to the thing that He says? He said when He (the Holy Spirit) comes He is going to glorify the Father. Get this straightened out that when He prophesies or speaks about the coming of the Spirit and His vocation, He does not say anything about a thing they are going to do. But how many can see the emphasis is all upon the power of the Spirit—God and the Spirit working—and the Spirit taking these things and showing them unto us and doing a real ministry? The verses didn’t have anything about works. But now you see that upsets the theology of most people.

## Channeling the Holy Spirit's Moving

Now this is the next thing I want to help you with before I open this verse to you. You remember, and I do too, that after the Holy Spirit began to move, people began to channel it. They couldn't let it rest in its first limpid, liquid sort of form, moving as He would desire to move. He would bless here and not bless here but bless there. Now if He is not blessing here please let Him alone, He knows where He is blessing. But people can't do that; they want to use Him and they say, "Now Lord here is a need, come on Holy Ghost, come over here and do it . . . ." Please don't do that! I remember in the beginning, years ago, we never dreamed of doing things like that at all. We were rejoicing any place He would fall and wherever He would bless. He blessed in all these places—He would bless in India, then He would bless in China, then He would come back to the States. Then He would bless in England—all kinds of people, all kinds of churches, all kinds of groups. I remember in one place in England—in the Episcopal Church—He came down and blessed the people, and blessed the rector, and gave them the baptism of the Spirit with prayer books in their hands too—just think of that! They got blessed and God gave them the real baptism of the Holy Ghost. And the pious people sitting in some other corner of the world who had been fasting and praying for forty days and never even wore a necktie, they sat as dry as punks—(all those Pentecostlers, you know). Isn't that nice of the Lord? I am so glad when He does that! I say, 'Oh Lord, you just please me terribly, I just love you for it, go on do it again.' I like to see Him do things like that to get those miserable, traditional ideas and notions and patterns out of people's heads. They had no business to even entertain them, and yet they are fed with them. You go to most of their churches and you are just fed with a lot of traditional things that are not scriptural and miss the thing that God is saying—miss that mark absolutely.

### Damaging Slogans

How many remember this slogan: "We are saved to serve?" Remember all the damage that slogan has done?

*WE ARE SAVED TO LIVE!* and in order to make living possible He may permit us to serve as the media—a means to bring forth the life—but we aren't saved to serve. We are



saved, that through that, we live, and the *living* is the thing He is after. *We are saved to live*. We are saved to be conformed to the image of Christ. But that is all foreign teaching to most people, and yet that is scriptural. I will give you the Bible verses for it. That is why I cannot fit into any of these patterns. No, it would suffocate me. How could I live in any of these funny little patterns that people make and teach and preach and they are not God at all. God isn't in that. God isn't even near it at all.

How many remember this other slogan? "The baptism of the Spirit is for service; because you see, after they got that baptism they all served," they say. Oh, is there no service *before* that?

"Oh they got the baptism and went all over serving the Lord!"

Well of course they did, but was there any kind of service *before* that? Was there?

### **Power for Service Before Pentecost**

Well I want you to be helped with that and I want you to read these verses too.—Luke 9:1, 2:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Matt. 10:1—"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Mark 3:13-15—"And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils."

Mark 6:7, 12 and 13—"And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.

And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."

Now what are these verses saying? It says right in very plain language, and when he had called unto him his twelve disciples, he gave them power for their teaching, their preaching, their healing, their miracles and all that they had. Four times in there He called His disciples unto Himself. Now this is all *before* Pentecost ever happened! This is while Jesus is still here, before His death and resurrection—none of that had come yet. This is right in the pattern of Jesus and He called His disciples unto Himself and gave them power. What does it say? “He gave them power.” What does it say? “*He gave them power.*” Now how many hear that? How many believe that this is in the Bible? Good! He gave them power for what? Each verse tells something different. He gave them power for their preaching, teaching, healing of the sick, casting out demons, miracles and all that. Can you remember if any of them used it? Yes. Can you remember any of them coming back to report on it? Yes. And can you remember that one of them was so filled with the thought of it that He thought He would help the Lord out with it? Why he said:

“Lord they wouldn’t listen to us, we have cast out demons and it has been marvelous what we have been able to do. Those people wouldn’t listen, Lord, shall we call down some fire out of heaven to consume them? Fire! Fire!”

I am so glad the Lord doesn’t answer a lot of these Pentecostal prayers. Supposing everyone that prays for the fire and the power would have their prayers answered! Why none of us would be living. They would have us slain because of being heretics!

“He is a heretic,” they would say, “he is not in line with this strategem, bury him! Hallelujah, one more out of the way!”

Aren’t you glad people don’t have power to do that? Oh I am. I pray different prayers than most of them. People pray:

“Lord send us the power; oh God bring down the power.”

And I say:

‘Keep it up there, Lord.’ I really do. Don’t you ever pray prayers like that? I do. Because that isn’t a prayer that is in order of the Spirit. He knows what they are going to do with the power and so He lets them have some once in a while, but when He is come they have this program all made.

Now this is *before* Pentecost comes. They all have power which He has given them and they have all operated under

it and they have demonstrated their ministries and service under this Spirit. How many can see that now? But I have never heard any Pentecostlers preach that. I really never have. They are always preaching of the effects of it, and they all get poor Peter out and drag him up as the model . . . .

“Now Peter on the day of Pentecost . . . why now you be Peter . . . you should be Mrs. Peter . . . and you be Peter . . . Peter . . . let’s all be Peters now.”

How many know that is all ridiculous? God doesn’t want you to be Peter, He wants you to be who you are. Peter is fulfilling his pattern. Well then you have in your pattern and I have in my pattern the thing which is adequate for this strange thing that I am and you are too. You will have in your pattern the thing that God wants. He wanted that in Peter. People say, if Peter did that and he was a man of flesh, so can I. No, you won’t. It isn’t God, He doesn’t want that. If He wants it, He can raise somebody who will have that capacity and gift and ministry laid on him in his pattern, and call him, and away he goes. But that isn’t for us at all.

### **The Ministry of the Holy Spirit After Pentecost**

So when they get the baptism, they are all going to serve? No. The Bible didn’t say that. It says:

“When he, the Spirit of truth, is come, he will guide you into all truth.” (John 16:13a) That is one of His vocations and ministries. “He shall take of the things of God and show them unto you.” (John 16:14)

That is revelation. How many can see it? All of that belongs in this realm of Spirit for His Body, for these saints. That is what the Holy Spirit will come for, His ministry is unto the Body, *unto the Body*. And when He is come He will have this peculiar ministry unto all those whom Jesus has called out. Jesus died for the world, and those who have received the ministry of His cross are candidates to come in. And now we have what? the Holy Spirit operating, living, moving, revealing, showing us Christ, conforming us—a great and marvelous work—and He is the dynamic by which it is done. So Jesus says when He is come He will act upon you, move in you and you are to cooperate with Him.

Then when I saw that, I thought, well dear Lord, this is all so different from anything we have had. Where are we? What is going on in here? I don't want to get into fanaticism, but God wouldn't let me move. He said, "Now you've asked for this and I want to show you some things." He didn't show them to me in a day. It was a period of time in which I was moving in this matter of the baptism of the Spirit . . . . "Ye shall be my witnesses" . . . and ye shall go out and turn the world upside down! and I knew all the time that wasn't it. I have known it for years. Inside it wouldn't click. Now He said:

"Listen, do you see that *they had power already and used it before Pentecost for their service?*"

I said, 'Yes.' Then He said:

"Don't say that the baptism of the Spirit is for your service."

However, that's included, but it's almost the last part of it. Can you see that now? Don't make your emphasis: "the baptism of the Spirit is for service"—they already had that and they demonstrated it. Then would He be so forgetful that He would say to them:

"I am going away and I want you to carry on the church work for Me, and go there and I will give you the power for it. Now wait for Me and I will give you the power for that service."

What would they think? They would say, "Well you have given it to us, we have demonstrated it." That is why He never gave it to them for that. The Holy Spirit was poured out for something quite different. However, that is included because your ministry if it is in God, will be in the Spirit, and in the same Spirit. But that is not the objective. Not at all. So I said, 'Lord I see that, but everybody preaches the other thing, and they are having meetings over it and go to the altar seeking it.'

Well He said, "Listen, what was the verse that you worked with?"

And I got it out and it said:

"And ye shall be witnesses unto Me."

Well I said, 'Yes.'

Then He said, "Listen, don't be overwhelmed with this idea that witnessing is getting up and giving a testimony."

Almost always people restrict it to that avenue of thinking. No, your word *witness* there is *martus*, which means a mar-

tyr. *Martus*, a martyr. And when you come in under the power of this wonderful visitation of God, keep in mind He has already breathed the Spirit of God on you. Remember that passage in John where it says:

“He breathed on them, and saith unto them, Receive ye the Holy Ghost.”? (John 20:22)

Don't you think they received something? Surely. Well then is the baptism of the Spirit when you receive the Holy Ghost? No, you are supposed to have the Holy Ghost as a witness in you that you are born of God! Well then does He jump out and come back in; then He goes out and then He comes in again? Well what kind of foolish stuff is that? Didn't those disciples as they sat there know they had already received the Spirit, because He had given it to them? —“Receive ye the Holy Ghost.” (John 20:22)—*That is the Holy Spirit in sonship capacity.* They were brought into a new relationship with the Father—what we get at *salvation*. You see at real salvation, the Holy Spirit comes into our life and heart and bears witness with our spirit that we are a child of God. Well then, every true born again Christian has the Holy Ghost in him already, in the capacity of sonship. But the Holy Ghost figures in many phases and many things. He is a Teacher; He is a Revealer; He is the One Who shows you this; He bears witness with you; He leads you—it's a great field.

### **Deepest Significance of the Baptism of the Holy Spirit**

They didn't go there at Pentecost to *receive* the Holy Ghost. There was a reception, of course, and there was a baptizing and a submerging, but it wasn't that *that* was the first time the Holy Ghost ever was in them. He had them; they had the Holy Spirit . . . “Receive ye Him.” They also had the Holy Spirit's power for their ministry, didn't they? How many see two things that they were already familiar and acquainted with? Then why under the sun does He say, “Now that you have received the Holy Spirit in sonship capacity and He is dwelling in you, and when I said, ‘Receive,’ you received; also I have given you power for your ministry and you demonstrated that,” now on top of that He says, “*That* isn't the thing that I am after?—You have that! I want you to tarry in Jerusalem until this *same Holy Spirit* comes in a *new form*, a *new fashion*. He will *submerge* you, or bring

you under" (*baptiso* means to submerge completely, put one element out of sight and meaning within the power of another). How many see your whole personality and life is submerged? It has *come under—baptiso—to* completely submerge or come under. Now He says, "When you come that is what I want to happen to you. I will bring you completely *under* the dominion and power and authority of the Holy Spirit."

Well then I went back to the Word again. He said, "Do you see? Get your word: 'Ye shall be *witnesses unto me.*' " Witnesses what? *Martus*—a martyr. Now I hope you can see it. *Do you sense that the deepest significance of the baptism is really martyrdom?* How many can see your life goes in the place of the One? Because of truth your life goes that *He* might live. What was a martyr in the Old Testament day? A martyr was one who loved the truth, loved the Lord, loved truth enough to let his own life pay the price of that testimony, and so they were *martus*—martyrs. He says "If you really get in under the power of the Holy Spirit (as He would teach it) you too—in spirit— shall become *martus.*" Why? You will love the truth and love God enough to let your life be cancelled for its sake. "He that loveth Me," will do what? "lose his life, *but* he will find it." Do you see the teaching of Jesus? It is all around in and through there; it is all full of it; *it is the philosophy of the cross*, absolutely, absolutely that. "Ye shall become *martus* unto Me." Why? "Because your love for the truth, your love for Me and for God will be sufficient that you will allow a *cancellation* of your life and it shall die; it shall be crucified—you shall die. Do you get it? You only die to live. And you can't live 'til you die. Oh I know it!—(It is kind of hard this morning, but I want you to take it. Are you getting something? It is a little heavy in there but you got to have it.)—*Martus.*

## You Shall Become

Now the next word He emphasized, He said, "Look at your verb 'be—become.' When you come in under the power of the Spirit it is not a verb of action, it is not a thing we will do. *Do you see it is a verb of being?*"—"Yes.' Isn't there a difference in your verb? What is a verb? A verb is a word which expresses at least three things. (Get your old grammar out.) A verb expresses action, being, or state of being. What kind of a verb does He use? A verb of action? Not at

all. I wish I could preach this to ten thousand Pentecostlers. Why don't they analyze that thing and get the thing straight? Why don't they? Why don't they get in there and dig it out and see what He says? He doesn't use a verb of action. He never says a thing we shall *do*. He uses a verb of *being*, and under the impact of *this*, oh don't you sense the terrific growth and pushing, an urge in there of *becoming* and *becoming* and *becoming*, and a releasing? How many feel a releasing in it right away, oh a terrific releasing of spirit? Ye shall what? "Ye shall *become unto Me My witness*." Something I am going to become; something you are going to become *only* under the power of that Spirit. It is the dynamic by which the thing is done. "Ye shall *become, become, become*." I love that, because it gives me a sense of process, and I like process. We are in the *process of becoming*. Oh I like it. There is nothing static about it; nothing finished here. We are in a process, a divine process. So He says, "You shall become." This is not a verb of action that you shall do anything. Then why on earth do they keep harping on that—that the baptism of the Spirit is to go out and do something when it doesn't have anything to do with that? Do you know why? *To do is much easier than to become*. Oh that awful word *become*, but I love it. I wish I could say it to ten thousand. I say, 'What's the matter with you, dear, you want to do?' No, no, no, please become. It will be more terrifying, and it will kill you, but become. Let that doing alone. You will *do* plenty in the process of becoming, because your *doing* is the means for the *becoming*. So do I have a ministry? Surely! But my ministry is only the means unto the end, it is not the end. It is a part of the divine mechanism and a process of the releasing, and I am what? daily changed, daily changed from glory to glory. Not, we are changed from sinners to saints. That is very elementary; that's the beginning. We are all changed, but no, I am changed *daily*. I am changed from one state into another—all a process of being and becoming.

Now let me help you for a minute. Here is something the Lord showed me, and I hope I can help you to see it. He said to me that this Mystical Body of Christ—this little group of people in Jerusalem—was the nucleus of a strange and wonderful organism which was to grow and project itself down for a couple of thousand years. They didn't know that at first. And that was why I think it was wonderful when He said, "This is not for you," and He swept the kingdom out . . . "BUT, ye shall *become this* when the Holy Spirit really pos-

sesses you. You shall become this.” And He chooses twelve forlorn disciples and another little group with them who had their hopes all dashed out of them. He picks up that little bewildered group of people and says, “You are going to be the nucleus of My Mystical Body on this earth. You are the charter members of it. Your names are written in heaven as the charter members of this Mystical Body.” How many get it? That little group, they are the charter members of this Mystical Body of Christ. So when He was speaking to me about “Ye shall be witnesses unto Me,” He said:

“Do you see where that is?—The witness is *unto Me*—you shall be a witness unto Me.”

I said, ‘Yes.’ And then He said to me:

“Now you look up this question of witness and see why it says ‘a witness unto Me.’”

Then He gave me that word:

“He will not leave Himself without a witness.” (Acts 14:-17a)

Do you remember? *It is a witness of God*, God will not leave Himself without a witness in this world. He will have a witness, always, He always will, always has. So He said it is like this and He made me get a little diagram:



This is God in the eternal, and this is time down here. Now He says:

“Look, I will not leave Myself without a witness. You go



into the Old Testament and begin to find out where He ever made Himself a witness.”

And do you know what you will get? I will give you Scripture verses. Israel is over and over called God’s witness—God’s witness, so that gave me my key. So here—this is the Old Testament—here is Israel and they are unto God a witness. (Now this takes too long, but you will do it in your own thinking and reading.) In what way does Israel become a witness unto God? She is going to proclaim to the world the character and nature of God and His significance and meaning. Now you see why Israel witnessed that “God is One, and there is no other God before Him,” and “Our God is One,” etc.—that is monotheism over against all this polytheistic idea—the world is full of it. It was then. Now He says:

“I will raise you up and you shall be unto Me a witness of Who I am and what I am through what I will project as *life* in you.”

And so God calls Israel. How many know Israel is a people of signs? Remember the prophets and all the miracles and signs etc., the Jew expects and wants the signs. Well that is all in here. We will come to that a little later. How many can see that they bore testimony as to the character of God, and for His purpose in the world? There are Scripture verses for that. Isa. 43:10-12:

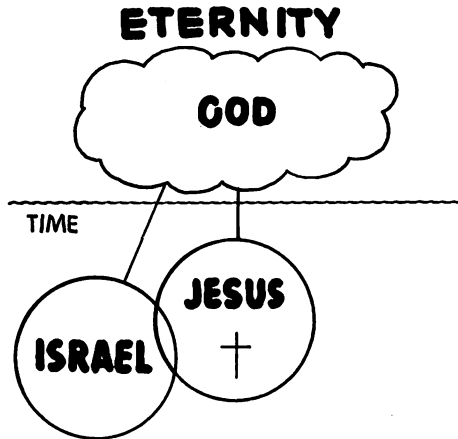
“Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.” And Isa. 44:8:

“Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.”

These are two very good ones. You will find it in symbols and signs otherwise but here He uses the real word in which He says “Israel ye are my *witnesses* . . . ye are my witnesses . . . ye are my witnesses.” He will say it over and over, because God has picked Israel up to be a witness in this world. Now we will drop that for the time being.

## Jesus a Witness of God



How many see another dispensation intervening between the Old Testament and the New? How many remember the dispensation in which Christ moves, which is a very peculiar one? It's the overlapping of this and the beginning of that. And that is one reason why it is hard to be dogmatic about many things in that period, because it was a period of change. The old is overlapping upon the new and the new is already beginning to manifest itself right in the presence of the old—the overlapping period. And yet you see when Jesus comes, what is He? He is a witness of God. How do you know? I didn't know this either until the Lord made me go and look it up. You remember in the book of Revelation, what is that? That is a revelation of the Christ, a revelation of God. Do you know the first name that is given to Him in that book of Revelation? "A faithful Witness." I said, 'Lord, I begin to see something; you were using Israel—she is a witness to the world—and you were working in Israel, using her, manipulating, working with her.'—Here is Jesus Who has come now, in the midst, and He is the faithful Witness of God. How many can see? It is God coming again in another form, but He is not leaving the world without some immediate presence—witness. So He says:

"You are My Witness."

Now that is Christ. I will give you a text, way back in the Old Testament where He calls this One a Witness—this Christ, this Messiah Who is coming. Isa 55:4:

“Behold, I have given him for a witness to the people, a leader and commander to the people.” Then the first name that is given to Him in the great Revelation is the faithful Witness, found in Revelation 1:5:

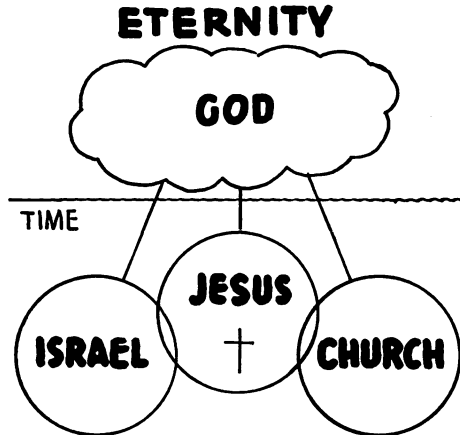
“And from Jesus Christ, who is the faithful witness . . . .” Then again in Revelation 3:14 we find it:

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”

Those are special ones, but you will see this same teaching moving around all the way through, but you catch it there, right in plain English: “You are My Witness;” “You are My faithful Witness,” telling you that is what Christ is. I am glad He did it so dramatically that people who can’t see this teaching can get the Word of God and look at it. I don’t want them to take my word, because I see it, I know it, I *know* that. How many know a lot of truth that you don’t have to have a verse or something? No, no, no. It is just truth, you move in it—there it is. So I said:

‘I see that’—and here *He* is a Witness.

### The Body of Christ—the Church—a Witness of God



Now how many see something coming? What is this? This is the Church—this is the Mystical Body of Christ. And He says:

“Now you go and you shall become unto Me *My* witness—as I was a Witness unto the Father—Israel was a witness un-

to God, we will have a trinitary witnessing process going on.”

How many see the over-all pattern? It moves from the beginning even unto the end. It is an *over-all* thing; it isn't a little Pentecostal something done in Jerusalem “(and I got the baptism)”! Oh please don't do that! You are destroying a magnificent, wonderful thing that God is taking ages to work out.

“Israel is My witness:” her whole dispensation is a witness of God to the world.

Jesus comes saying:

“He that hath seen Me hath seen the Father . . . I and my Father are one.” This is a witness—“I am the Witness,” and God calls Him that in the Revelation. He says “He is my faithful Witness”—He represented.

And how humbling that the Lord should come to *us* and say, “Ye are My witness in the world,” little strange creatures. It humbles me. I feel humble and broken when I read it. I said:

‘Oh my God, You had this tremendous moving, You had this Christ calling us! He calls it a calling . . . “Be worthy of the calling that is upon you . . . called unto . . .” Can you see that?’

Now He says:

“You go and tarry,” and the *same dynamic*, the *same power* that *made* Israel the witness there through a *supernatural manifestation of God*; that *same dynamic* that moved again in this Christ, (for He was conceived of the Spirit, He was born of the Spirit, He was baptized in the Spirit, He ministered in the Spirit, He was raised from the dead by the power of this Spirit) God is saying to us *that same thing is in us!* He says you will be under the power of that and He will dwell in you—that same thing. *You, you, YOU* shall become unto Me my witnesses in this old world. Well now why? Do you see why? Here God is using Israel in a special dispensation for a *special* manifestation. Here it is another *special* manifestation. The Body of Christ today is *the thing* that God is looking at. *The whole attention of the whole Godhead is riveted upon the fact of bringing this into its life, into its resurrection, into its power, into its glory, into its beauty, into its strength with the Spirit!* Why do we get this baptism with the Spirit?

“Well, to go out and witness and so we can stand up and say ‘Jesus saves me!’”

You ought to stand up and say that without any baptism!

A woman met me one time and I asked her:

‘Why are you seeking the baptism?’

She said:

“Oh I want the baptism so I can give my testimony and witness.”

Oh my! Can you see where she was a million miles from the whole thing? Of course the Holy Spirit within you will give you grace to witness and say, “Jesus saves me,” that is true, but can you see He is not talking about that? They had already had *that power* demonstrated, but here is something they didn’t have. What is it? The same dynamic that wrought here, He says *that is the only thing that can possess that Body and transform it and change it and make it the instrument, the witness of God in this world.* And that is the only thing that God is working on today. He is not bringing in kingdoms. He is not doing all that. He gives us ministries, but how many see that our works are the most infinitesimal thing? It belongs in the scheme, but it isn’t the thing that God is doing. God is working on this strange, mystical group of people; they are from the ends of the earth; they are in churches and out of churches, and they are all over the world—they are the spirits that I am talking about, and I know when I touch them. You will touch them too. They are spirits who have some aptitude and some potential for Life and Spirit, who know something of detachment and a conscious relation to what I call Divine Reality. And the Holy Ghost will do that. He will get into any person and change them and cleanse them, *and cleanse them, and cleanse them* with the fire, *with fire*, until you feel there is nothing much left; and I don’t want anything left but just Spirit that vibrates with God and moves with God and centers in God. And we go on, how? Through the power of the Holy Spirit. I teach it and I believe it with all my heart, that anybody who is a Christian, I don’t see how under heavens they can get very far unless they become the thing that He says here. It seems they are working at such disadvantage all the time when they could have the thing that God wants them to have. He says:

“Tarry until ye be endued, enveloped, submerged under this power and when you do, you shall *become unto Me*, you shall *grow*, you shall come into a form of a thing that I want in the world—the Mystical Body of Christ—the Bride of Jesus.”

How could that be done by anything that I have? *It could not be*; it is a *divine* arrangement; it is a *divine* plan; it is a

*divine* scheme. And when they go with this wonderful visitation of God and drag it around all over, in all these funny places, I can hardly take it. I get so burdened, so distressed, I feel sometimes I can't take it Lord. It's the burden that God puts on me for the *Body of Christ. The Mystical Body of Christ is where He is working; this is what He is doing.* If he gives you a little burden for some souls, go and get them saved and then get them in this thing and *go on* with God. Don't curtail it; don't limit it, let it be abundant and rich and beautiful, and you will get some burdens of prayer. People so often say to me, "Do you have any interest in the unsaved?" Oh, yes dear, I do. How many know I possibly do? You will get an interest, you will get a burden, but it will not be an artificial or emotional burden because your sympathies have been stirred to see a certain situation. You don't need that stimula; you may receive it—some have to—but how many know that is all in the Holy Spirit. And when He is released in you, how many know He will bring a burden? Oh yes, that all comes right in the Spirit and, as I say, my burden is for the Body and I suppose it is something like an evangelist has when he wants to get some souls saved. How many see it is like a parallel? He gets a burden for some souls and he just gets soul conscious and he wants them saved and that is *good and splendid.* How many hear me? I have nothing at all in the world against it; I think it is beautiful. But how many know that isn't the whole picture? No, that is not the whole picture. And as they are concerned about getting people saved, I am concerned about the Body of Christ and this is where I live, where I pray in the Spirit and where I groan—and this is where the Lord is living and He lets me live with Him there. Here is where He is living. If you live with Him you will become conscious of the burden that is on His heart. Automatically you will feel that consciousness, the tug and the pull, that is what He is doing. Then I want it.

Are you getting somewhere with these things? Are you really getting somewhere—to begin to see the scheme of it? Get an *over-all pattern* of it, don't get an isolated idea that when you get the baptism you are now a new witness and you can testify. Well testifying is good, but to testify is such a limited thing; that is so very limited. *YOU* are to become the witness. The transformation is in the *YOU*, the I, the *EGO*, this strange thing that I am, that I was conscious of years ago, that has to be what? all changed through a process of death and life, surrender, possession, humiliation, lifting; it is just a process—terrific process, but aren't you

glad you got caught up in some of it? I am, I often say, 'Lord, I really don't know what it is all about, but I am so conscious that I got caught into a spiritual consciousness of something that is hooking in with God and I can't get it all related.' I suppose He doesn't want us to know too much, but just that inner sense—I *have touched Reality*. I have felt sometimes that I could say just oh, oh Lord, oh God, oh, oh, for hours and it releases me. I can't make it go into a channel. I really wouldn't want to, I think it would clutter and mar it. Do you get those urges, pulls and groans in you that you cannot say—pulling with nature? It is because He is fitting us into this strange Body. Look what work He has to do to fit us in there so that that Body is complete! All the joints and sinews, and all the faculties of it, all functioning as a living organism.

### **A Word of Comfort**

When He was fitting me into the Body of Christ He brought the following to my heart for a little comfort and help. You have the same, because many of you have confided in me. You say, "Follette I follow you and your teaching and I get into God and I see a lot of things and now I can't seem to fit into anything any more." How many coming under this teaching and philosophy that God has laid on my heart have found you can't fit into any kind of a church? You know you just can't. And I was disturbed about it. I felt really disturbed. I said, 'Why Lord, now I don't fit into anything.' I would like to go to this church, but I can't fit into it, and I try that church, and I can't fit into it—I can by *forgetting* some things that are there and taking the best it has, *but* I mean a *perfect fitting*. I can go in one and receive the help and the lift, but all the time they have a drag of some kind that I can't go with. And so I said, 'I can't, I don't know where to go to church.' I said, 'I can't fit into anything.' Shall I tell you a little secret? You know what He said to me?

*"I am fitting you into my heart.—You needn't be fitted into any kind of an organization or group, I am fitting you into My heart and what you feel is this strange tugging, because My heart is broken and you are feeling the jagged edges of it while you are being pushed around getting fitted."*

How many see it? Wasn't that nice of Him to tell me that He was fitting me into His heart?

"My heart is broken and what you feel is that irregularity

in here, but if you fit with Me you will get it.”

Wasn't that nice? So I don't worry about fitting into anything, I just fit into His heart. Will you take that for a little comfort? Say, “Thank you Lord, You are fitting me now into Your heart and that is alright. If you will give me a contact with *that* I will praise You and thank You, but I am not tied to tradition.”

*Prayer:* Our Precious Lord we have felt You here this morning—You have been so wonderful with us to let us see and discern. Help us Lord to receive the truth, give us even more opening, capacity, reception and strengthen us, so when we get a glimpse of what You are doing we will move easily with Thee and not suffer if there are detachments and breaking loose but have a lovely flow in spirit with Thee. Bless every heart in this room this morning. Let the Word go along home with us to our various fields and when we are walking about these mundane, earthbound things that we have to be occupied with, keep us continually lifted above it and conscious of this other marvelous and wonderful work you are doing, for Jesus' sake, Amen.