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To our number eight the following message titled what it means to be a disciple of Jesus Christ Was given Sunday morning, October 30th 1960 I feel a good spirit And I believe God is going to release this word This is something that we all ought to know and that is what it means to be a disciple And and the requirements for a disciple beloved the word disciple means a learner L-e-a-r-n-e-r a person who learns in other words a student a pupil a learner a Disciple, I mean you have you seen pictures the old pictures and sometimes you'll see the master set it in a chair Up a college up on a little rock from like two three steps up and sit in there and you'll see a young man laying At his feet just laying on the floor and maybe with their hands under there There's a famous old picture like that of the master and the student or the disciple How many of you seen that picture? It's an old picture. You see it around in different places That's what it is. That is a disciple in the Eastern countries a disciple would come and absolutely lay prostrate at the master's feet and he would be there hours whether it was a student of Plato Or You know Socrates the famous philosopher one day barely came home quoting Socrates and she said oh mom, you know who that is Socrates She was back when she's a little kid, she'll probably get me when I get home, but that just popped out I'm not that one.

I meant but whether it was Socrates the disciple or whoever they Were the disciples laid at the master's feet and they learned and that's what a disciple is someone that learns Beloved listen if all of God's people were disciples listen to me We would not have the strife and enmity and conflict and confusion and violence and backbiting and divide that's going on among God's people If you're just Disciples Did you Put your hand over there in the little dark corner and say I don't believe a word of it They won't even come and get at the feet of Jesus. Say Lord is this true? What's been testified to me about them and whenever we'll push on by you immediately when we become a disciple Then Jesus forgives the teacher Glory to God All glory to God But the place of a disciple is at the feet of Jesus In the place of humility And so the word disciple beloved means A learner A pupil Now let's take some lesson off the board And it will give you the full stature About being a disciple Because Jesus told me to give it to you this morning Amen And after the lesson this morning you'll understand Why I spend so much time teaching The word of God instead of preaching Beloved because it's the teaching That teaches you how to be a disciple It's the teaching that teaches you to learn Of him Praise God It's much easier in one sense of the word To preach a simple sermon Of something maybe that you already know Basically and then venture out Just a little bit That doesn't take too much labor But beloved when you begin to labor To get the stature of the truth And forge deep into the hearts and minds of God's people You don't know what a labor and a warfare that is Within your breath And within your soul Of pushing back the powers of darkness And pushing back carnal minds In order that truth and life might enter in Amen Now then Let's look at the stature of being a disciple The first requirement for a disciple Is that he must be As the master And let's look at that In Matthew's hand And we'll see what it means to be as the master As the very first thing The very foundation Something we were talking about this morning This is one of the first things Go with me to

Matthew the 10th chapter And we'll see that What it means to be as the master Praise God Oh that's a marvelous chapter This 10th chapter of Matthew Sometimes I like to give you the patterns of truth That are found here In the 10th chapter of Matthew My my my There's some commands here Seven of them which are Included here This business of being as the master Let's go back in verse 16 Real quick there He said behold I send you forth as sheep In the midst of wolves And he said be ye therefore wise as serpents That's the first command That the master gave here Be wise as the serpents That's one thing you'll learn When you lay at the feet of Jesus To be wise as the serpents How wise is the serpents It's hard to catch it It's hard to trick it Praise God He's so subtle and so cunning He finds a way You can't hardly hold it He'll find a way up over the slickest rock He'll find a way under and around it He'll find a way And it's hard to trick him And so God said be wise As a serpent That's the first thing Second he said and harmless as doves There's no bitterness in a dove There's no gall in a dove Beloved you can drape all of our harm Back to bitterness in the soul Did you know that? In one way or another One form or another If we could just get rid of bitterness And be like the little dove Beloved there would be nothing in us that would harm You know why we fall back? Because there's bitterness in us When people persecute us And it comes up and it flows back And it retaliates So he said be harmless as doves Praise God Number three he said beware of men Praise God Beware of men Beloved of church today They're courting the favor of men The very thing that we talked about in our little stature fast this morning They're courting the well done of men They're courting the praise of this world They're courting the favor of one another In the religious world They're trying to make a name for themselves And all of that God said beware of men Another place he said beware When all men speak well of you Because he said The godly shall suffer persecution If you're going on for Jesus You're going to get it He just marked that down And so he said for they will deliver you up to the council And they will scourge you in their synagogue And you shall be brought before Governors and kings For my sake For a testimony against them And the gentiles But when they deliver you up This is number four here He said take no thought However what you shall speak Don't be afraid Just be a witness for me And just go right down through this journey of life And don't worry if they catch you Don't think about what you're going to say It'll be put in your mouth in that day A lot of people twist this scripture beloved And they take it to mean That when you come to the pulpit That you don't have to give any preparation Any time in the word of God Don't worry about what you're going to say But you just get up here and open your mouth and feel it And God will fill it Let me tell you something If you have been filling your heart At home alone with God In the word of his prayer When you get up before the people Your heart's going to be empty Of the things of God And then you're going to have to resort Out of things of the flesh And no wonder so many preachers preach Out of things that happen in their churches That lambast their people That's what their heart's full of If it's full of the word You haven't got time to speak about those things Go return to God Take no thoughts But he's talking about your testimony Not the preaching of the word Because Paul plainly said over there Or rather the early apostles Peter and them And they said look out for deacons And get deacons full of the Holy Ghost To wait on these tables And we will give ourselves continually To the word of prayer For what reason their heart

might be full When they stood before the people of the minister Praise God Now then hurry on here And he says shall be given you in that same hour What ye shall speak For it is not ye that speak but the spirit of your father Which speaketh in you And of the brother shall deliver up the brother to death And the father the child And the children shall rise up against their parents And cause them to be put to death And ye shall be hated of all men For my name's sake People hate the name of Jesus Did you know that Even Christians that pretend to love it And so forth and so on When you talk about being baptized in the name of Jesus They're ready to kill you My my He said that he that endures to the end shall be saved That's the fifth thing Endure Beloved this matter continues Endurance is a tremendous subject Sometimes God's giving me a message On the matter of continuing That I hope to give sometime Somewhere when God will let us do it Now then hurry on real quick He said but when they persecute you In this city He said flee into another Number six in other words flee You're supposed to be wise like a serpent Don't just sit out and let man trick you And bind you up But he said when they persecute you And they don't receive you Then just go somewhere else And spend your time with somebody else That will be willing to hear the gospel In other words don't waste your time children And I tell you we're coming to an end Oh there's people out there That say they don't want to go on for God But they want to use up your time And they don't see a thing of all your time Trying to make a stick in the bottom of the mountain And they had no intentions of going And to crucify you And to enlist their sins And there's people out there But they still want to obey Him Amen Praise God God said flee When they don't receive you one place You flee somewhere else where they will hear you Time is precious And your life is precious And your energy is precious And your testimony is precious And when it's not heard one place Pick it up and take it somewhere where it will be heard Amen Now look here you are If they have called the master of the house Beelzebub How much more shall they call them of His household Hallelujah That's the first request Of a disciple That you be willing to be as your Lord And how was your Lord But he was willing To take persecution He was willing to take false accusation They say he was Beelzebub They say he cast out of the devil by the power of Belphegor. They said he had a devil.

They said all manner of evil against him falsely. That's the first foundation of being a disciple. And as I've told you before, all my life it seemed like the devil was persecuting me and I didn't understand why.

And trying to kill me, trying to take my life, always false accusations against me. When I lived in the orphans home, I could tell you some things that would make the hair of your head stand up. Persecution and false accusations because they hated me.

What did I do? I didn't do anything. I didn't flip out with the boys like the rest of the girls would try to do. I tried to live the best way that I could before God.

Even though I wasn't a Christian, I would pray at night and it seemed like they would laugh on the most vicious lines. That pain went on for no longer. I was ready to kill myself and get out of this world.

When I was 19 or 20 years old, I couldn't stand it anymore. But beloved, even after I come to Jesus and I would lay at his feet and he would show me wonderful things of his word. I would think the whole day would be so wonderful to me.

I would think that the whole world would be glad to know and especially those that were meant to be Christians. And I'd run out and I would tell them and share with them the things I learned at Jesus' feet. And they'd start slapping me down and start persecuting me and I'd feel like I was some devil or some evil one, beloved, and saying all manner of evil against me.

And some would come up at me and I would fall away at Jesus' feet no more. And I would run around just to the other sides of the world to try to get away from him. I didn't have anybody to preach to this time.

I didn't understand what I was preaching to this morning. And I'd want to run away and I'd want to hide. And I'd say, Jesus, I don't understand when I was doing just what you told me to do.

And I was waiting at your feet and I was getting your word. I don't understand why they spit on me. I don't understand why they accused me.

I never will forget I told you about a time again when I was mopping my kitchen on 6th Street and the tears were rolling down my face. And I just wanted to run to the other side of the world. I wanted to get away.

I didn't understand, beloved, that you don't get the victory by running away. You get the victory by mortification that we're preaching in Sunday school class this morning. And Jesus spoke to me.

That's one of the biblical questions I have. One of the times that he came to me and spoke to me and said, he's not talking to you this morning. And he said, daughter, they put me out of the synagogue.

He said, daughter, I had to preach on the hillside. I had to preach in the bar because they didn't want me. He said, daughter, they don't want me.

If they don't hear it, they don't want it. And I'm going to shut my mouth. And as we talked this morning, beloved, stop it.

And kill and crucify something to come up in my soul. And I'm going to shut my mouth. I'm going to move away from you.

Beloved, listen, I'm going to move away from you. I'm going to move away from you. I'm going to move away from you.

I'm going to move away from you. I'm going to move away from you. I'm going to move away from

you.

I'm going to move away from you. I'm going to move away from you. I'm going to move away to move away from you.

I'm going to move away from you. I'm going to move away from you. I'm going to move away from you.

I'm going to move away from you. I'm going to move away from you. I'm going to move away from you.

I'm going to move away from you. I'm going A disciple has got to be willing to be as his teacher. He's got to be willing to learn the same thing that his teacher has learned.

Otherwise you can't be a disciple. Do you understand that this morning? You've got to be willing to learn of his persecution. You've got to be willing to learn of his humility.

You've got to be willing to learn of his false accusation. Or you'll not be a disciple. That's the power, sir.

And the charge is yours, sir. Yes, sir. That's your heart.

Beloved, so many times I've taken people in my home and befriended them. Doesn't happen every time. But a lot of times, even my own sister that I kept for over a year.

Washed it, ironed it, cooked it, carried on the ministry. And right to this day, false accusation, porn acting. It's just like a serpent against me.

Yet when she gets in trouble, do you know who she calls, Paul? She's called recently. And God said, don't go. Don't go.

I've gone every time she's called. I've told her before when I knew she'd go out, talk about me, backbite me. I was telling her, she said it right there in the pulpit, a pew.

When you speak the truth, you can speak it to the face or behind the face. And I said, sister, I'm going to help you every time God tells me to help you. I don't care if you spit on me.

I don't care if you kick me. I don't care if you knock on the back. I don't care.

Because I'm doing it for Jesus. And every time Jesus tells me to do it, I'll do it. I'll do it.

But beloved, Jesus doesn't let you always keep on doing it. There comes a time when he says, please, go somewhere else and help somebody else. He says the prophet's not without honor, Satan, his own country.

And among his people, his own household. Amen. So you've got to be willing to take persecution

among your own people, among your own household.

He's not wanting my household that stood with me. The way that God would want us to stand, the blood of God has a purpose in it. This is a lonely walk.

If you ever learned as a pastor, you've got to learn what he learned. And he learned to walk alone. He learned to be forsaken.

He learned to be misunderstood. He learned to be falsely accused without opening his mouth. I haven't learned this purpose, but that's over my mouth.

But that's what I don't know from my mouth. My heart is filled with noise. You see what I mean? And I know the loving word Jesus gives what he wants out of you.

There's peace and rest in your soul. And there's joy. You don't care what people say or what they do.

Not a matter of just saying it. Sometimes we say it's only because we're trying to cover up our hurt. We're not honest.

We'll say, oh, I don't care. But if you're honest, deep down in your heart, you have to admit you do care. We do care what people say.

We do care what people say. And so we learn to be like Jesus. Let's hurry up now.

Be a master. Amen. Now then, the disciple has to learn how to hate.

I want you to notice that. Learn how to hate. Now that's a great mystery.

Those of you that have the Gospel of Thomas, you'll find Jesus saying these words. And I like them. They're so precious in the Gospel of Thomas.

You don't have the Gospel of Thomas, you go over to the bookstore and get it. It's just been discovered recently. It's been translated.

The words of Thomas have been hidden all these years down there in the River Nile. Or there in a cave near the River Nile. And now these last days have been brought to light.

And it's words discovered. And, beloved, in the Gospel of Thomas, you find the same crucified message that we've been preaching for years. Before we ever knew there was such a thing as the Gospel of Thomas.

But in the Gospel of Thomas, Jesus said, if you don't hate in my way, there's the difference. Not hating with fleshly hatred, but hating in the way of Jesus. And let's see what the way of Jesus is.

Turn with me to the 14th chapter of Luke, if you will. And we'll see what Jesus meant when he said hate in his way. He wasn't talking about fleshly hatred, beloved, that makes people hate and have enmity toward one another.

Now, there's seven things that Jesus said you must hate. Listen to me. If you would be a disciple of his.

And hate in the way that Jesus hates. And that word hate, beloved, it means to love less. That's what it means.

It doesn't mean to hate like we hate fleshly and we hate one another. And when we hate one another, why, we'll go out and talk about one another. Or gouge one another in the back.

Or we'll do this or we'll do that. He's not talking about that kind of hatred. But, beloved, he means love less.

In other words, here, seven things you've got to love less are that you love Jesus and his kingdom. Let's start in verse 25. I think that's what I want there.

And he said, and there went great multitudes with him. And he turned and said unto them. There's a lot of multitudes here that were following him, pretending to be disciples.

And, beloved, when he began to lay down the line and to begin to lay down the order and the plan. Why, there was a lot that went back from him. Because this is a straight way and this is a narrow way.

And either we're going to get out of business and mean business with God. Or we're not going to go in the way. Just one of the two things about it.

And notice this. And he said, and if any man come to me. I want you to notice it.

And hate not his father. Now, that doesn't mean you say, how in the world, Sister Hicks, does God tell us to honor our father and our mother in one breath. And in the next breath, he tells us to hate him.

Well, when you understand what he's talking about, it's easy to understand it. You can give honor to your natural father and your natural mother in the natural. But when it comes to Jesus Christ, you must not let any foe, not even your father.

Stay between you and being a disciple. And many times, children, even if your parents were Christians. There's so few people that this crucified way has been opened up unto.

And you can't walk in it unless your eyes have seen and beheld. Unless your heart has turned to yield and the desire to go into it. And if it has, you must not let anyone stand between you and

Jesus Christ.

What does the father speak of? He speaks of the arm of the baton, doesn't he, huh? He speaks of security. You must be willing to lay aside all security. All pillars.

All protection. And put Jesus first. The faith that you have put in your father, you put in Jesus Christ.

If you put it in Jesus Christ, he'll give you a love and a compassion in the spirit. To pray for your father that you never had to pray for him with before. And you can even love him better.

Because it won't be fleshly love and fleshly dependence. It'll be the love of Jesus Christ. Amen.

He calls it Jesus is first. You understand that, huh? Number two, he said, if any man come, hate not his father and his mother. What does the mother speak of? Beloved, as we talked about the other night, the mother speaks of comfort, doesn't it, huh? We're speaking about the gift of prophecy and how God likes to come with the gift of prophecy.

And comfort, just like a mother picking up her little child. There's something about a mother. That she has for her children.

And you listen to me. A lot of times it's natural between two people, father and mother, to try to outrun or outrace. There's a spirit of ambition down in all flesh that we want to be the big one with our children.

Beloved, don't never try to rob a child of the respect of its father or the respect of its mother. A mother has a great place with a child. A mother has been given God-given qualities.

Because she portrays the nature of God. Beloved, the mother God. God is called the breasted God.

And God has put that part of himself into a woman. It takes the woman and the mind both to portray the one true God. Did you know that? The Bible said over there in Genesis that He made them both.

Made He them in the image of God. Not images, but image of God. It takes the two.

And that's why God is so interesting. In the father and the mother being one in the home. Because He said, He meant for the home to be a picture, beloved, in the nature of our heavenly home.

And the one true God there in all of His little children around. Amen. Our fussing and our fighting and our division and all is simply, beloved, divided.

The God that's even in our home. The picture of it. See what I mean? A mother speaks of

comfort.

You know, it's a wonderful thing. Listen to me. I'm speaking to my children as well as other children.

God wants them to do that too. God wants them to be first in their lives and not me. It's wonderful.

Mother has the love and the comfort. And she's a true mother. And she can come and counsel.

She knows how to kiss away the hurt. She knows how to talk. And she knows how to help.

And she's a true mother. But, beloved, listen. Jesus wants to be before that.

He wants you to be willing to sacrifice. And that's something to give up when you mind God. Is to give up being able to counsel and to talk and have that certain kind of fleshly fellowship.

Even with your own mother. And even this morning. My mother doesn't see this way.

And there's a separation. Yes, we talk. And we go and visit.

When God makes the way. And, beloved, I have to lay everything on the altar this morning. And Jesus has had to be first.

That's the price of being a disciple. That's the price of having the word of God open to you. That's the price of learning of Him.

Is it any wonder that so few people are laying a defeated Jesus and being a disciple and learning nothing this morning? There's a price to pay. And the flesh don't want to pay it. It's not easy.

That doesn't mean that you disrespect Him. You can give honor. In fact, God will help you to even be nicer.

Because your flesh will be crucified. You'll be more compassionate. You'll be able to understand.

And you'll be a real minister. Greater than if you just stay down in the flesh. How many of you understand what I'm trying to speak to you this morning? Hurrying on here.

And he said, and mother and wife. Listen, if you men are not willing to put Jesus first. What does a wife speak of? Listen, a wife speaks of pleasure.

Listen. My, my. And there's been many a good man of God this morning that's called into me.

I meet them all the time in the ministry. I meet them all the time. But if they had this thing like God wants them to have it.

They'd move on. But because their wife won't move on. They're afraid of losing their pleasure.

They're afraid of losing their love. And they're afraid of losing out. And they put that wife up before God.

Beloved, listen. God is a jealous God. And he's not going to have anything in your heart this morning.

But Jesus Christ first. If you want to be a disciple. He didn't say you had to be.

He didn't say he'd make it. He just said if you want it to be. If you want it to be.

Hallelujah. Let's hurry on real quick. Children.

Oh, my children. And, beloved, it means something to put your children on the altar. It means something to be willing to be misunderstood by them.

To go on in mine, God. There's been times I've had to put mine on the altar. There's been times I've had to walk away and leave them.

No human being knew what was going on in my heart. But God's there. And God's called the sacrifice.

And my children are up on the altar this morning. They're the hands of Jesus Christ. They're not first in my heart.

I can't afford to let them be first. Before they were ever born into the world, I prayed that Jesus would take them. And use them for his glory and for his kingdom.

And that he'd never let me reach out and possess them. And your children speak of your own possession. That's why people ought to hang on to what Christ comes out of.

They ought to have children sometimes. Not because they wanted to raise up missionaries and preachers and teachers and workers for the kingdom of God. But there's a spirit of selfishness down in each one of us.

That we'd like to have something we can possess. And Paul, this is mine. That's the way we feel about our children.

But beloved, we're just fooling ourselves. They're only yours for a little time. Then they're grown up and they're gone away.

You're left alone and they're not yours anymore. For if you'd give them to God when they were little. And let them be beautiful.

Under the shadow, beloved, of the word of God and the sweet Holy Ghost. God would take them and use them. And he would still keep them as they were.

We keep what we give away and we lose what we keep. The Bible teaches us that. Now, let's press on here.

And he said, brothers, you've got to be willing to hate your brothers. That means love them less. And brother, that not only means, I believe, your natural brethren.

And your natural children. And your natural sisters. But I believe it means your spiritual ones.

There's been many times when people have come in under the ministry. I have spiritual children this morning. That are not walking in this way, beloved.

And just because they came in under the ministry. And they refused to walk this way. I can't stay back there with them.

I've got to keep walking. I've got to keep going because I have a vision. I have a goal to try to go to.

I have a mark in the path that the high call has set before me this morning. I've been lifted in the spirit and I've had a taste of that prize. And, beloved, it's worth selling out for.

It's worth giving all for. And so you've got to be willing to give up your brothers. What does your brothers speak of? Beloved, they speak of fellowship.

They speak of help. And they speak of power along the way. You know, when you get in trouble, you go to your brethren.

And talk about being in trouble. Oh my. And so then he said, you've got to hate your sister also.

He said, and sisters. I want you to notice that. What do sisters speak of? Beloved, sisters speak of understanding.

There's something about sisters. In the natural and in the spiritual. If they're the right kind of sisters.

That they understand. That you can go and you can talk to. There's that thing inside of us, beloved.

That we love to be understood. They are one of us. We're crying out for understanding.

And we like to be able to go with somebody that understands. You've got to be willing to give all of that up. You know why? Because Jesus is the best understander you ever saw.

In all of your life. And you take all of his understanding. Until you're willing to give up and suffer misunderstanding from others.

Last but not least. Praise God. Notice this.

And he said, and his own life. And his own life. There are the seven things that you've got to hate.

Your own life. You say, sisters, does God want me to go out now and commit suicide and kill myself? That isn't what he's talking about. He's talking about loving your life less than you love his life.

Beloved, it's your life. And the cares of your life. And the pleasures of your life.

And the joys of your life. And the desires of your life. That keeps you from hurting himself or me or Jesus.

And the love that is prayer. You've got to be following it. You've got to be cooking it.

You've got to be doing it. You've got to be doing it. And he's a disciple.

And a disciple says that he's seen it. Amen. He says, you've got to be preaching.

You've got to be doing a lot of things. The same thing he did for his wife to pass. And I praise God for the spirit and the presence and the power of God.

I praise you for the noose, the ribbon that he's put into my heart. And he waited longer than you did this life. And he has shown you new ways that you can offer up your life.

He has shown you new ways that you can sacrifice. He has shown you ways that you can cut off over here. And you can cut off over here.

And you can have more time to say these things. That's the price of being a disciple. You don't have to be a disciple if you don't want to.

He hasn't overlooked on God yet. But I believe God wants to make you good. And he's figured out how to make each one of us good again.

He has a way. He has a plan. The bad times are over.

He's not doing it. He wants the long-term sacrifice. He wants the long-term offering up of your sins.

And he wants the love that comes and the peace that comes out of love. Amen. Praise God.

You're eating the Word of God. Do you know how I can feel it? Because my heart is almost wrung out. That's the price.

That's another way of not loving your life. Beloved, in the beginning, I used to draw back from death when I'd come to the pulpit. Now I want to give just so far because it hurts when you give

all the way.

But you can't love your life. You've got to love the life of Jesus more. And you've got to love his life, beloved, not only in your own heart, but in the hearts of other people.

And if you love his life great enough, you'll be willing to pour out and sacrifice your physical life. Because that's exactly what it means. Praise God.

Now I want you to notice something. Let's go on into Luke 14, 27. And he gives us this 14th chapter here.

It's a precious chapter because it contains three of the great parts of the crucified way for a disciple. And in the 27th verse, we find, beloved, that a disciple bears the cross. Now I want you to notice that.

And again, in the Gospel of Thomas, those of you that have the Gospel of Thomas, you'll notice that he makes this statement, Thomas does, records the words of Jesus, and it says this, that he that bears not his cross in my way. And I'm glad for that today because that's true. A lot of people bear the cross, but they're not bearing it in his way.

What was his way? Humility. Humility. Surrender.

Obedience. Not fighting back. Father, forgive them.

They don't know what they do. We can say it with our mouth, but, beloved, in order for our hearts to feel it and experience that same love and that same humility, let me tell you, it takes a great working of the Spirit of God in mortification in your soul. Amen.

I want you to notice this in verse 27. And he said, and whosoever does not bear his cross and come after me cannot be my disciple. Now, you've got to hate or love less this side, and then you've got to bear the cross.

There's another place where that word says, take up the cross, and deny yourself, and follow me. Now, in the following is where the bearing starts. You see what I mean? Now, here's the cross, sir.

Jesus has a cross for you, and it's not beloved. You're all head and stomach, sir. A lot of people, they just mow away out of their feet.

And they feel so sorry for themselves. They say, oh, I guess this is my cross. Oh, my.

And I guess I'll have to bear it all the days of my life. And they're just, you know. The cross is his cross.

It really is. That he supports it. That he has set aside for you and for me.

Praise God. And if we will follow him, this is a great mystery. That out of his cross, listen, is the full stature of his cross.

For everyone that will be a disciple and go all the way. Praise God. Out of his cross to give birth to a full stature of his cross.

Do you understand what I'm saying? Now, he said, listen, if any man will come after me, let him deny himself. Deny yourself. And come and pick up this portion.

You've got to see it first before you can pick it up. Pick up this cross. Now, let's take it up.

And he said, come and follow. Now comes the bearing cross. At first, we feel the thrill of his love.

And the thrill of his humility. And the ecstasy of the faith. It's only to get this washed out.

And it's wonderful at first. But after a while, there's a hill of difficulty in the fire. Amen.

Then the cross is his cross. Amen. And it gets to be like we can't take one more step.

Jesus fell under the cross too, didn't he? Amen. But he kept going. And it wasn't your truck's job.

It wasn't his life's task. Senator Felder, when he called this cutting his cross of persecution, accusation, and suffering, he said, let no disgusted spirit come up in the flesh. If you just pray, you'll just quit.

Anyway, it's not worth it. The devil said that to every one of us. It's not a one-of-a-kind debate.

The devil said it's too much of it. It's not worth it. There's not enough reality in it.

Come on. Testify to that. The devil said that to all of us.

But I love it. If you go and get out on your knees and begin to look up at the face of Jesus, and begin to go over the shoulder like that, and begin to go over the foot again, and begin to cut the cross, if you don't go on it, cut the cross if you don't go on it. Not cut the cross if you do go on it.

That's a small cross. But let's cut the cross if you don't go on it. He isn't a bear.

That means the name's Thor. And if you go on all the hills of Nicosia, and if you go down in the valley of humiliation, keep on bearing the cross up, keep the cross up, and let it with each step up. That's why we have people cutting the flesh.

That's why we need to flesh martyrs, burning them, and spreading them to the world again. Because the cross is cutting them. Let's keep on cutting them.

Because let's keep on martyring them. Let's keep on crucifying them. That's our time to testify.

All right. Let's keep on walking on the hills of Nicosia, down into the valley of humiliation. And I wonder why we have the red carpet like Hilton's down there in Hilton's Congress.

And brother, when you sit down and rest for a little while, and you get your scroll out, and you begin to sit down and meditate at his feet, pray to God, you're fired and often up, and you're fired and teaching it, and you're fired and you're self-learning it. I'll tell you, tomorrow, man, it just never would be like today. And you'll get yourself up in heaven, and the tears will roll down your face, and the Holy Ghost will speak out through you, and worship God through you, and you'll pick up your cross, with new children in your life, and you'll learn something new, and you'll get all of it, from the little push-ups that I've got.

It'll be amazing. That's what it means to me at this time. I don't know how to make it any clearer to what I'm making you do at this moment.

I just preach it out of my heart. What I've experienced, what I've known, you can have whatever you want to have this morning. I don't care.

I make that sure as it really is. And I'll have to maintain that through the rest of the day of my life, before Jesus. There is nobody else in this building that goes with me.

I'm still going to go on, because I have a vision, and I have a revelation, and I have a vision. You don't get excited about the world. It can hold us just because it's not.

It's a demon. That's all I know. I'm not going to quit it because of the word vaccine.

What you need is the word vaccine. That's what you need. This is the recipe.

This is the stature. In Luke, you have the parable of the tower there, and the king going forth to war, which is a picture of forsaken all. For it does begin at 28th verse in the 14th chapter.

And he said, Which of you intended to build a tower set it not down first, and count the cost, whether he hath sufficient to finish it, less happily after he hath laid the foundation and is not able to finish it. And all that behold it began to mock him, saying, This man began to build and was not able to finish it. And does not happen many times, beloved, with people of the world.

People start out in this way, and they testify of it, and they're going to build the tower God's will. All right. And it isn't long until you see him back slid and back with the people of the world.

Beloved, and then the devil would last, and people of the world would last. See, I told you there wasn't anything to it at all. Count the cost.

Then decide. And once you decide, I'm going to tell you something. Once you decide there's not enough devils and not enough of that old dragon out of hell to stop you, nothing can stop you, beloved.

Every time the devil throws the coin, God will make it a second time. I've seen it, beloved. I've seen it.

Praise God. It's real. Servant God.

Now then, going right on quick, and he said, Oh, what king going to make war against another king? Set us not down first, and a consultant, whether he be able with 10,000 to meet him, that cometh against him with 20,000. Or else, while the other is in a great way off, he sendeth an ambassador and desired conditions of peace. What's he saying here? He said, Now, send out a consultant.

We've had these and other tactics before. Let's go over them again because it's the word of God and it fits in this pattern we're talking about this morning. He said, Do the little challenge and do the little consultant.

He said, When you go in this way, here's your line of king with 10,000. And you're going to meet a king out younger that's got 20,000. He's going to be settled at four.

Well, that's exactly what it is when we first start out with God and want peace. Now, listen to what I'm explaining to you. I'm talking about your spiritual growth when you start out with God.

The devil has got nothing on you. Now, I want you to think something here this morning. Now, he said, Consult.

What is the price of victory against that fellow over yonder? I'm too little. I can't do it enough fast. My stature is not big enough.

Now, how am I going to get the victory over this king that's got twice as many in his army as I've got in yours? This is fresh. If I forsake God, then I owe time to him for the great king of Israel. And he comes down and he stands on my side.

Hallelujah. And I've been preparing you to go out with him. Hallelujah.

Hallelujah. And you just have to call and you just have to offer what the price is. And the price is to forsake God.

Hallelujah. And you're about to see the plans of heaven and it can come and stand. And nobody can stand it.

Jesus is a strong king to save them. But those who pour out the little cushion that you're out of power have got to move back. Oh, because Jesus said he's going to build a church that the gates of hell cannot go in against.

Oh, let there be the name of Jesus that the price of that church was to forsake God. Forsake

God. But let me find out the reality of what I've preached this morning.

What am I in this place for? I came here for glory because I've despised this morning of all those foul people, even pentecostal people, because they don't want this way. And they make fun of me. And they call me false doctrine.

And they call me lying. And they call me everything they can. They try to punch it all out.

But they don't know what it's about to do in this world. And they don't know what it does to the hearts of people. And most of them are disciples of Jesus.

My people cry out. People don't want to hear this message. I just challenged to go testify about it.

They praise the Lord. I just challenged. They'll start giving you a million reasons why.

That is for Mary Apostle. And that's not for today. That is for the Jews.

God doesn't expect that. God doesn't require that. What He requires is that this Bible is alive.

And God said, let Him be true. And let all men be alive. What did Paul say? Listen to me.

Paul had to respect God. Paul did respect God. And the mysteries.

Sometimes we'll stretch out the mysteries. There's a lot of mysteries in the Word of God. In the Apostle Paul, most of the mysteries were revealed under the Apostle Paul.

Amen. Paul paid a great price to follow Christ. And he had a great job in 999.

Paul said, for what things were gained to me, those I counted lost for Christ. He said, I counted all things but lost for the excellency and the knowledge of Christ Jesus my Lord. For to whom I took the loss of all things that He counted but lost.

All those things that he lost. He didn't feel sorry for himself. And he didn't weep over it.

But he lost his tribe. He lost his family. He lost everything.

He lost his inheritance. He forsook all. All of Jesus.

He forsook all. Amen. And he didn't weep about it.

And he didn't feel sorry for himself. How many times has God spoken to you to give up something? Or to do something or to be obedient? And I don't know what feelings are out of you. That you felt so sorry because of the sacrifice and the suffering and the fact that you had to give up.

That's it, huh? We've all had it. We've all had it. Paul said, Oh, it's just dumb.

It's just refuse. It's just plain manure. That's what dumb means.

You don't know. It's just plain manure, Paul said. In comparison with the excellency of the knowledge of Christ Jesus, my Lord.

But let me say a little something real quick. The excellency of His knowledge is the most priceless thing that you can have. Oh, the book of promises.

Jesus said, He came into this world and out of it He was suffered and mourned because He was black and hungry after the way of life and the pains of God. Oh, He said, They come into the world and they're not seeking Him because they're going to go out of the world and see Him. Let me say, if you don't seek Jesus and the excellency of His knowledge, you're going to go out of this world and see Him.

You're going to stand in one holy even if you're a believer you're going to stand in the end. He said, We seek Him. We need not go out empty.

You can get empty, but you don't have to go out empty if you're in the position of all of Jesus. And what are we talking about? The fourth thing is, what's the requirement for being a disciple? Beloved, it's to forsake all. Forsake.

And when you forsake what you did first, the word means to depart. When you forsake something, you depart from that thing. You turn your back on it.

You forsake it. You turn away from it. And what's He teaching us this morning? Turning away from everything and everybody and looking unto Jesus.

Don't look to me. Children, you won't find this truth looking to me even if I witnessed to you about it. You won't find it.

If that was true, then everybody that I witnessed to would find it and would know it. Proof of a disciple. And we have our little triangle here.

I'll just try to put it here. Remember our little triangle in the court. Now, there's the blood side, there's the spirit side, and there's the water side.

There's your foundation of spiritual experience. If you want to build all up in the Holy Place and the Holy of Holies, you're going to have to have this foundation. There's no ifs and ands about it.

Let's go to John the 8th chapter. Now, we've seen what we have to do. This is what we have to do now to be a disciple.

You want to be a full grown-up disciple in John the 8th chapter? This is a precious verse and one of my favorite verses. In verse 29. Well, let's start with verse 28.

Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of my self. But as my Father hath taught me, I speak these things. And He that sent me is with me.

The Father hath not left me alone, for I do always those things that please Him. Talk about being like Jesus. Can you stand this morning and say, I do always those things that please Him.

I can't say it. I'm pressing on. I want to please Him more and more.

But He's got to be growing more and more. Because He's the only, He pleased the Father in the beginning. He can please Him now if I let Him grow inside of me.

Now, and He spake these words, and He spake these words, many believed on Him. Now, I want you to notice. It said they believed, but I want you to notice verse 31.

Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. Isn't that wonderful? The proof of a disciple is to continue in the word. Continue in the word.

Whether He didn't say continue anywhere else, He said continue in the word. Amen. Continue in the word.

What does He mean by continue? You think He's talking about just continuing, reading this book, taking so many chapters a day? He's talking about revelation. Holy Ghost revealed word, continue. As I said, at His feet, He will reveal it.

If everybody that read the Bible in America was a disciple, we turn the world upside down for Jesus. Amen. John 13, 35.

Yes, amen. The proof of a disciple. A disciple lives in the word of God.

A disciple lives in Holy Ghost revelation of the word. Number two, notice it real quick. He said a new commandment I give unto you that you love one another as I have loved you that ye also love one another.

By this shall all men know that ye are my disciples if you have love one to another. The word, but you can't live in the word without getting love toward one another. Because the same spirit comes through the word.

Jesus said these words that I speak are spirit and they are life. Amen. So there's love.

That's the proof that we're disciples. Did you notice that? Now beloved, don't misunderstand me when I say this. I definitely know and believe, other people may believe different, but I know that the evidence of the Holy Ghost is speaking in other tongues.

But even that does not convince the world that you are a disciple. Amen. It's too bad to say it, but you know something? There's more fussing and fighting among Pentecostal people than any other denomination on the face of the earth.

But let's say the truth because it's the truth. And if we want to boil it down and get a little more in our own category and get a little closer home, there's more fussing and fighting among Jesus named people than any other group. Amen.

Now that's the truth. Now what's wrong? There is something wrong. Amen.

If doctrine was just the answer, then they'd have the answer, now wouldn't they? Because there's nothing wrong with their doctrine. Where is the love, Jordan? There's nothing. Jesus said, as I've loved you, you love with the same love.

There's nothing. Amen. Now then, let's hurry on real quick.

John 15, 8. Sometimes, you know, when we minister and we sacrifice to try to help people the best way that we can, sometimes those very people will go out and say, well, Sister Hicks has got the Word, but she hasn't got love. Anything in the world could keep from admitting the truth. The love that you don't minister.

The Bible said, listen to me, to love, He said not in word and in tongue, but in deeds and in truth. That's how you prove your love. We could say, well now, we love you, Sister, and we're praying for God to meet your needs.

You believe that would convey it? The world could say that. Yes. He says, if you see a brother destitute and you tell him in so many words, well, I'll pray for you, and you send him away, and you haven't given him food or rain, He says you're a hypocrite.

You're a hypocrite. And so you love by your deeds. I don't know any other way to love.

I can love in my heart, but if I do love in my heart, then I'll be willing to do something for you. I'll be willing to sacrifice, to minister, to labor, not only in the Word, but any other way that God would show me to do. Now then, let's look at it in John 15 and 7. Praise God.

Continue in the Word. And then He said, If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified that ye bear much fruit, so shall you be, My disciples.

Now then, we have the Word, we have love, and we have much fruit. Now what is the fruit of the Spirit? You know that well. Let's say it together.

Galatians 5, 21, 22, and 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. He said, Against such there is no law.

And what is the much fruit? Here in the 15th chapter of John, in one place, He talked about the seed that fell in the good ground. And He said, Some brought forth thirty, and some sixty, and some a hundred. Now we find the same pattern mentioned here in the 15th chapter of John.

He said, Any man that bears fruit, my Father bears fruit. You see what I mean? There's your thirty. He said, Any man that bears fruit, He said, My Father will purge it.

He'll cut all of it, but He'll bear more fruit. There's your sixty. And He said, If ye abide in Me, and My words abide in you, you'll bear forth much fruit, which is a hundred percent.

In other words, a disciple can prove to the world and to one another by much fruit. Even the enemy of the Lord that said He was a devil, even the man that betrayed Him. And as an imposter, as a hypocrite, He had to turn right around and come back and say, Here, take your money.

I am in Christ, and I speak the truth. The centurion and Roman centurion stood near their cross. The one that went along with the Jews and permitted them to crucify, what did he say? When he saw the earth raining under that mighty earthquake and the heavens dark, he looked up and he said, Truly, this is the Son of God.

Truly, this is the Son of God. And you can go down the line. Come on down the line.

And one of these nights, I want to preach to you. I've been wanting to bring that out there. Some of you were reminded.

If you feel the Spirit moving on you, that is before I get it back on me again. We'll get into it. I want to preach about the gift of witness again.

One Friday night, I preached out here one Friday night. Went back in the Old Testament and gave you scriptures. I'd like to give you some more.

I'd like to go in the life of Saul and show you how the consul in Saul rebelled and would not walk by the witness of the Urim and Shumim that was in the high place was in the bread place of the high priest. But I'm going to show you how the Jews in Saul had a witness, had a news about Urim and Shumim from the bread place of the high priest who Jesus Christ was and they rejected it. And even that nation that rejected it and said there's nothing to this fruit.

He's an imposter. There's a vain coming. My Bible says when they're going to look up on Him who they are.

And they're going to weep and wail for Him as a mother weeps and wails for her only child. And they're going to wail and they're going to take Him. They're coming now.

And you can just see there's a note too. It's on those Jews. They're waiting for the truth and they come out there and they're waiting and they're waiting for the return of their Messiah.

Oh, but they don't know that He's been here. There's a waiting for all the truth. And they thank you.

They don't hurt you. They don't just tear you off in pieces that you can never maintain. That they're waiting for their Lord for something that's so fearful and so frightful that it just melts and breaks your heart.

They're going to have to turn around and say, we made a mistake. But I didn't have to. And that's the time that you have to walk on.

But I know that they have been dead. I'm telling you, that the real truth will prove itself. And even if you're not in it, they may be praying, praying to get you with their tongue.

But when the time comes and they need help, they'll come to you and they'll make you come. This is reality. I'm not perfect this morning.

And I know I've told you that enough times that you people have to know and believe that. I know that. I know a lot of this and I explained it all.

And I've got to stand here when I preach this morning. If I didn't have it, I wouldn't be able to stand to preach it. Bless the Lord.

Bless the Lord. Let the power of heaven. Thank you, Lord.

Hallelujah. Thank you. Thank you.

I feel this message has been sent. That's God. Yes, amen.

I feel that there are a lot of you that need to be an altar for new consecration and dedication.