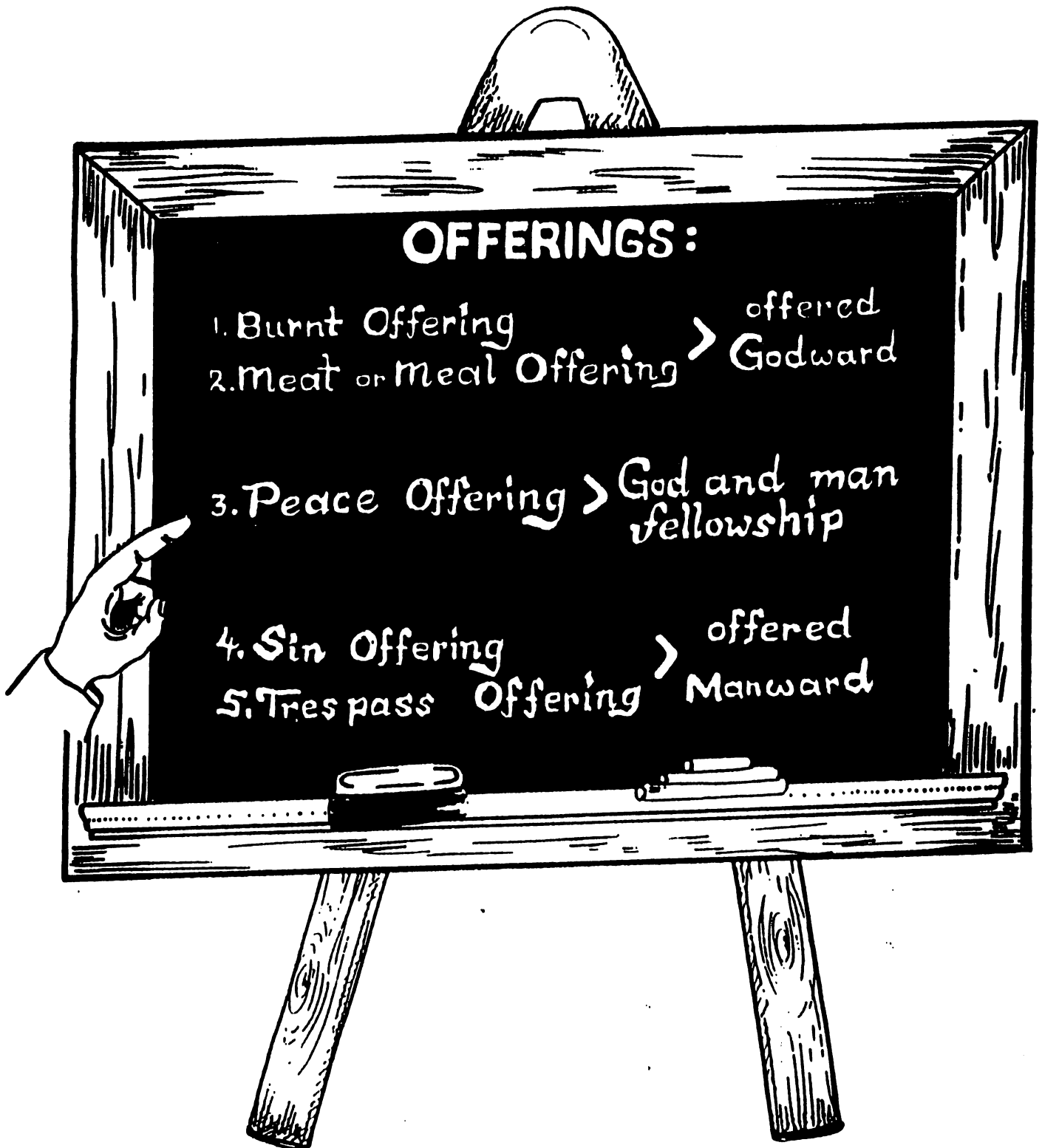


The 1953 Wisconsin Retreat

TEACHING ON THE OFFERINGS

(As seen and fulfilled in the life of the man, Christ Jesus)

by J.W.Follette



July 8

The Peace Offering

J.W.Follette

Prayer: ...Thou art continually inviting us. Again this morning we come to offer this little hymn of worship and praise and thanksgiving and adoration to Thee. We don't always want to come asking, begging and asking. We like sometimes just to rest in Thy sweet presence; just to look at Thee; just to love Thee; just to admire Thee - to let our hearts and all that we have to run out to Thee. Sometimes we don't care if You never do another thing in the world. We are glad when You bring us to those little places. Just a little halt along the way, arrested in this terrific maelstrom of speed, moving, that has made us all captives, unwillingly, but we're captives. So we are always pleased when we may stop.

This morning we lift our voices to Thee. We want to think of Thee, lifted high, holy, pure, beautiful, perfecting, loving, kind, gentle, long suffering, patient. Why shouldn't our hearts bask in, for just a few moments, rest and bask in the sunlight that we may absorb something of that in our systems that we can be exposed like a sensitized plate before Thee to gather up something more of the image, of the likeness. So we praise Thee for every moving of the Spirit, every urge in us that would draw us away from things and away from ourselves and from all that's centered and draw us into Thee. So this morning receive this little expression - that we could think and know Thou art fairer than all these things; fairer than all that we think and yet Thou art inviting us - come. So we are running to Thee in these days when we sense God drawing us. No man can come unto the Father except he be drawn. We praise Thee for every little drawing, every little attention that You pay to us; every little urge of the Spirit; every little conviction, we praise Thee, for Thou art drawing us and our response wants to be that of the Bride. "Draw me and we will run after Thee." Make our feet swift to run. Make them swift that we may skip over so many unnecessary things; leap over so many difficulties and like the hart that panteth after the water brooks, put that into our very system. We know it's there, at times it is roused up and other times it seems to fade away. But oh Lord, let it rouse up 'till we may be conscious of that momentum that will carry us into God - the speed of the Spirit that will carry us into Thee. .

So for a little while we want to meditate some more on Thy Son. Our Father, we gather with Thee. You've bidden us to gather with Thee about this offering. You said to gather about the altar when this Peace Offering is laid that we could enter into a sweet understanding communion with Thee with the joy that's upon Thy heart; with the satisfaction that is in Thee we too may share. So You are bidding us, even today, to come and share with Thee the admiration and the joy

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that there must be in Thy heart to see this: "My Son, in Whom I am well pleased." We praise Thee for this and we thank Thee. Help us, by Thy Spirit, to enter into the inner meaning of many of these phases of the life of the Christ that our fellowship will be rounded out and perfected and completed, satisfying.

For Jesus' sake. Amen.

Message: Our lesson this morning is about the Peace Offering. During this retreat we haven't come as a group of sinners seeking salvation. We haven't come to enter into the meaning of the Trespass Offering. We haven't come to enter into the meaning of the Sin Offering for we've experienced the meaning of that and it's settled in our hearts and we are able to have the fruitage of the joy and the meditation and the blessing and the power that comes. But you see, on our way back to God, we come this way. When God comes to us He comes this way. But we have a meeting place, we have a meeting place - that is the story of the Peace Offering. It's the presentation of Christ as that satisfying, basic means by which God can meet us and by which we can meet Him in the communion. This (Sin Offering) isn't communion; this is the place of making it possible. The Trespass and Sin Offerings, they are the basis for your Peace Offering, for there is no peace and communion without having passed this. No sinner has sweet communion with the Lord in a sense of Christ as peace for He has never met Him. The sinner has to meet Him here (Sin Offering), and as the sinner goes on home he finally comes to this place where he senses and feels and knows that Christ Jesus is not only my means of my forgiveness in the outbreakings, He is the means of settling the question of sin. Not the sins which are upon my conscience, the sins of which I am now conscious, the sins of my conduct - but He will answer this question too. He has been made sin. Now he will pass that and he says on the basis of this I now have peace with God and God is able to meet me.

So in the story of the Peace Offering the thought of it is a holy communion in which God invites us to partake. That's why, in the Peace Offering, you remember, He invites Aaron and his sons, or the priests to partake and to participate in it. They don't do that here (Sin Offering) only here (Peace Offering) where the offering was taken all apart showing the analysis of the life and conduct of Christ that we spoke of yesterday - the fine flour and all the smoothness in words, in conduct, in demeanor and all the movings of the Christ, He allows us to spread it out so we can look at it. We can look at it, He wants us to see that in the Christ, but you see when it comes to this He actually gives us portions that we can eat that belong to us. Well now that's a fellowship that you can't get here (Sin Offering). They don't have it there, here's where you have it. And so when the priests, Aaron and the priests are invited to come... Aaron, now it's like this: In your Old Testament you had Aaron as the head with his priesthood under him, you remember,

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Aaron the priest and all the priests that followed. Alright. Now in the New Testament who is our head and high priest? Christ. Christ has become just the same as Aaron in the old for that which was really objective reality say, now in the Spirit, Jesus Christ is the Head Priest and He says what? "We are made unto Him kings and priests." There is a royal priesthood and we become in the new economy, in the new creation, in the new order, we too become priests who officiate and move and live with Him. Look at the prayers that have to be offered, all the ministeries that befall upon us as priests. That's why it says, as Moses say, was faithful in his house - the whole house meaning the economy of the Israel setup, and Moses was the head of it and he had to be responsible to God over that. He became quite impatient at times but God put the burden of Israel and the taking those Children through upon Moses, he was the leader. And he had to be faithful to God in carrying out the condition though it hurt him. How many remember? Sometimes he said you stiffnecked things what's the matter with you? But of course that was naughty. But that was the feeling of it, the burden of it, the terrible burden, but he was faithful with it. Now in the New Testament He says, as Moses was faithful carrying the seed through in his house, so is Christ, the heavenly Priest, the High Priest, over a new house just as faithful to see that all the ministrations carried on with us and He says who is that house? "Whose house are we." We're the house. We're a house. I don't mean one with boards, you know what I'm talking about. But these literalists, they annoy me, they come and they say, "What kind of a house is it? Is it made of oak?" I've had people do that and now you smile. I've had people, working with them, to ask me some of the most absurd questions that you could imagine and yet they see matters that way. So sometimes I have to qualify a lot of things I say because if I'm not careful somebody will pick me up and say, well he said we were a house.

I had one man talking to me about Jesus was the door, remember He said I am the door, you enter in? And he was talking about what kind of a door, did it have hinges! Well how many know there are no hinges on Jesus!? That's good. How many know He's gorgeous? But they can't get past that visible, tangible door. (sighs) You have to be a poet; you have to be a seer to get anywhere with God. Do you know that or don't you know that? You can't be a literalist. You can't. Every seer; every prophet who moves with God, you know underneath he was a poet or didn't you know that? Certainly was. How many know Isaiah was the great poet of Israel? He was a poet! He was a prophet but underneath that he is a poet. The prophet mantle falls on a poet, if you want to put it that way. That's the way it was. It was a prophet mantle that fell on a poet but basically underneath he is all of that and he is a seer and therefore he can talk about things as though they were animated. I like the Psalms to do that. I like it because he says the trees clap their hands.

"Well now Brother Follette, trees don't have hands, they have leaves and branches."
I said, "Isn't that cute," and I go on.

That's like this. There is so much of this you have to have in the spirit, you catch the spirit of the thing and I'm so glad it's that way. I'm so glad we name here things that are not ever, they're never, they're never heard with this. I'm so glad we can see a thousand things that are not seen with these here, I'm glad of that. I don't know, it enriches my life. It does, it makes my life rich and full and I don't take time to tell you why or how. I say, "Get your eyes open and you'll know more about it than I can ever tell you." There are things that have to be experienced to know them, they are not told by analysis or by any of the deductions with which we are familiar and trying to reason out; they are understood in spirit. They are taken by faith and you move along. If you stop along the road wanting to know the 'wherefore' of the 'whyness' of the 'whichness' of the 'when', you'll never get anywhere with it, never, you just never will.

Now here is this, this sinner hasn't any idea of the fulness of the communion here (Sin Offering), here - Peace Offering, not there at all. He has to go on through this but he will come to a place of Peace Offering. Now that's the presentation of Christ; not as a Sinbearer; not as a perfect Man; not as the One Who perfectly is doing this will of God - He isn't made sin for us here (at the Peace Offering), it isn't that at all - He is the same precious, wonderful, beautiful Christ, Who on the basis of all this which He gathers there, He now spreads out a lucious table - the great feast! This Peace Offering is a feast offering; you feast through it. You aren't concerned with your sins and getting an atonement for them and getting them covered, not at all. It's insulting to come to this Peace Offering having any of this upon him at all, that's very insulting. This is the communion table! It is; it's the communion table. That Peace Offering is the communion table. That's Christ having made the atonement. Having answered the requirements for sin has now made a platform upon which we may also stand on the basis of this, not our merits, hasn't anything to do with that. We stand upon the basis of this in a peace relation with God, in the fellowship of His Son. That's why He says, "Our fellowship is with the Father, and the Son!" Aha! Now we enter into a three-fold communion. It's the Father enjoying the marvelous ministry of this Christ having made atonement in all of its satisfaction and in all of its ramifications; all the fruitage of it, He stands there as the Peace Offering between man and God, and God is delighted, and He invites us to come. And He says:

"Come with Me. I delight in My Son. I delight in My Son. I want you to delight in My Son. You come and stand around this altar, gather around this table with Me."

And our fellowship is with the Father and the Son. Now when we come, we don't come with any sin upon our conscience. It isn't any question that I don't know that I have a poor old broken down nature. That's not the point at all. All that's taken care of here (Sin Offering). We should never go into the presence of God for worship with a

consciousness of something that has to be taken care of in the sin measure. Do you get me or don't you? That's insulting! I have no business to bring to God, in worship, my sins! Well no! They are to be taken care of. Here's where you do that. You take care of your sins. You can have no real worship, no real satisfying communion in this Peace Offering if that hasn't been taken care of. You must do that. It is not humility; it's not being humble to sit in the presence of God when you should be worshipping Him and saying oh Lord, I'm a dirty sinner; I'm a miserable failure; I'm a ... That isn't pleasing to God, He says:

"You don't have to do that, I've made provision way back here to take care of that. Don't come into My presence now in the sense of worship and communion with My precious Son, don't come dragging all that with you when I've made provision here. Then go back and make your Trespass Offering, have you done that? And the thing you're conscious of now was a misdeed, the outflare of sin?"
"Well yes."

"Take care of it, I have an offering for that. You have access for that; it's all taken care of, now take care of that."

Don't become morbid now and introspective over the fact that even though I'm not doing a sin I still have a nature in which I'm living. How many know what I mean there?

This offering is understood if you'll read John's discourse about sin. If a man says he has no sin, and then we do sin - do you remember that kind of a contradictory arrangement that's in there? If a man says he has no sin why he's a liar, of course. And yet we can come to Him with sin. Well he's talking about sin upon us and sin in us, that's what he's talking about. Your old creation is the sin in you, that is the term sin, meaning failure or missing the mark. It's the mark which is upon the whole old creation. The whole old creation is marked with what? sin. Well what is sin? doing things? Not in its essence, not in the thing itself, the thing sin means to miss the mark. What was the mark? the glory of God. We were made for the glory of God. We were made for the glory of God. Alright. Do we glorify Him? No, no. Well why? The old broken down nature can't do it, it just can't do that. Therefore we are born in that thing and we partake of it; it's a part of our old Adamic setup. It's the thing we have to be tied with while we're in this mood down here. He never makes us angels. He makes us new creatures, but even that new creaturehood has to be maintained by faith. We'll have to walk by faith until the last breath we draw. We'll never come to a place of such perfection and union and understanding and completeness in Jesus that we wouldn't be conscious of any of this. We never will. **The last breath I draw will be a breath in which I'm overcoming.** I'll still be what? in the mood. We'll see its completion and perfection. Don't think that we'll have to wait until that's all completed. That's a matter of faith in our acceptance of the finished thing that's in Christ.

Well now come back again. Sin then is the failure. Sin means to miss the mark. Well my whole Adamic setup is my nature - by the old birth is that. We call that

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sin in the flesh, that is, the sin in this flesh concept. Do you get me? How many commence to see what I'm after? Alright. Well now supposing I give way to that and I allow it to flare, how many know what that is? that's sin also. That's not sin in my flesh, that's the sins of my flesh which I've allowed to manifest out here. Do you get the difference or don't you? This is the root, this is the offspring. Now Jesus meets that. Here (Trespass Offering) He is dealing with what? the offsprings. "If a man says this or he does that..." These were all little trespasses, we'll come to them later. But afterwards, you see, He wants to deal with something more than that. He says what is causation? These are effects. This is causation, you don't have effect without a cause and He says what makes all of these wrong things? Well, a thing. What is it? sin. Well where is it? Well, it's what your nature is, that's who you are by nature. You are a mistake; you are a shortcoming; you are a dead failure. The Psalmist says I was born in it, tied up in it and that's the way I am. But when this is discovered, we find that Christ is more than One Who will forgive sin. He has power to forgive sin but He has **become** sin so that sin can be cancelled and have eternally been dealt with. That will be when we come to it. Christ, not here (Trespass Offering) but Christ in the Sin Offering in which He **becomes** sin that the thing called sin can be adequately judged forever. But we are still under what? the shadowings of it. But oh I am so glad that the shadows will be cleared. There shall be an end to this thing we call sin; there shall be an end to this thing we call failure. All these sins of ignorance, because that has been eternally ended in Christ. How? **By bearing some sins?** No, not at all. Why you say, "Why He was such a wonderful Sinbearer; He went through life bearing the sins of the world!" How many know He never did such a thing?! He never went through life bearing the sins of the world! Here (Calvary) is where He did that and how many of you know it couldn't take a lifetime to do it? There wouldn't have been anything left of Jesus. Nothing would have been left of Him. It would have consumed Him long before He gets to Calvary. He's not a Sinbearer during His life. He is the Sinbearer here (Calvary). He meets the consequences of sin here, He sees it, He deals with it, but here (Calvary) is where He meets it in essence, and not - He bore my sins. The most terrifying words I can think of in the whole setup of God dealing with humanity is the fact that God would dare to say: **H e b e c a m e sin.** He became that, not bear it! He **became** that thing so that when I judge Him... How many know now why God couldn't look at Him? Now you know why. Even upon the cross to speak, He can still say, "Father". He can still say, "Father". There's a consciousness of that union - He is Father. But you know the shadowing and when He **became that thing that should be cursed and damned**, He couldn't say, "Father" He said, "My God, My God". Why? Because He is veiled. The thought that He's... no that's erased. God couldn't look at Him. Why? He's becoming, and that thing is erased

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and cancelled forever and this lovely Christ did that. He didn't bear my sins but He became the thing that caused that whole wreckage and God judged that and He judged His Son when He should have judged me; when the curse should have been upon me, but I was hidden away and so were you, you were hidden away in His heart. He picked you up and carried you back to Calvary - carried us along with Him.

"I've come for humanity; I've come to redeem you; I'll take you back again to God; I'll erase this thing that's damned the universe. I came to do it. Come, I'll carry you along in My heart. And the judgment falls; it falls upon you and it falls upon Me for I am the Divine Substitute. I've become the Substitute for you, and where death should have struck you, it struck Me."

So, now that has to be appreciated. You have to go through that. You have to have a consciousness of the meaning of that. Not He forgives me some sins. He's not merely a Saviour Who forgives. He is a Saviour Who knows the meaning of this thing in all of its source and all of its first movings. He knows that, He's answered it.

Now God the Father knows that too and so through a resurrection which God the Father Himself constitutes, operates and makes, God the Father **raises** Him from the dead and He presents Him in a Peace Offering, presents Him out like this:

"This is My Beloved Son. I want you to have communion with Me, with Him. I want you to look at Him and understand Him."

In the sense of what?

You're bowing in adoration;

you bow in your reverence;

you bow in all that there is in your heart and life;

you surrender to Him and you partake of Him.

And God says:

"This is your feast, this is your feast. Now come here before this Christ, My Son, and enter in a fellowship with Me and the Son."

There is no fellowship like that here (Calvary - Sin Offering). No, no no no. Here's where that is. Our fellowship; our communion; our peace - not He has **made** peace; He has given me peace, but how many know He says **He is peace**? He is my peace. He Himself, He is the thing. Not that I have portions of it, He is that. He is my peace. He's mine. Do I have peace with God? Yes, but my peace with God is my Christ I hold. He is my peace. He is the peace that God rejoices in this morning. He spreads a table here and He says:

"Come, share, will you enter in with My heart too? My heart sees all this in this wonderful, glorious Son."

Listen! No man knoweth the Son but the Father, and who else? him to whom the Father reveals Him! How many of you see that here? Here it will become deeper and fuller and fuller, the revelation of what this Son is. How? in your communion with Him.

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What is a communion? A communion is an understanding isn't it? A mutual understanding between your heart and life and a friend, and you have communion together. It has to be over certain things, concerning such things. A stranger standing over here, how many know I have no communion with him, he has no communion with me? But let us touch each other in the different issues in life, the thing that concerns him, that concerns me, and I interchange my thoughts, my feelings, my moods, my relations - how many know I am building up what? a communion. It's a sympathetic, sympathetic understanding between the friend - that's your communion, and He says I want that here.

Now here's a little hangover, just comes to my mind, that I'll help you to see where it had its origin. It's not correct to begin with but it's really a very wrong thing to do - is to come into this Peace Offering hoping to understand the things that God is joying in, rejoicing in, that He's satisfied in, in His communion in that Son - He invites me to come in and have my communion and feast too - this is the communion table in which we now partake - it's very wrong to come there with any consciousness of sin and all that wrong thing in us. Now that means that I am not yet conscious of the fact that I am in the flesh - He's not talking about that. I am very conscious of that, but I won't bring a morbid, introspective spirit concerning what I am by the flesh and bring it to the communion table to expect to have a communion with God because this is taken care of here (Sin Offering) and I don't need that. I confess my sins here. Here are all my sins and I am conscious of it. Here I've taken Jesus Christ as the answer to the sin problem in all of its ramifications, I still have Him to cover me, and when I move in here I'm accepted. How? I'm accepted in Him, in this where Christ has answered this, then I take that, that's my Substitute. I am accepted, at the feast, in the finished work of Christ for me.

How many of you know in our Catholic Church how you are not permitted to move to the altar rail to take your communion until what? You've been to confession. Where did they get that? Here's where they get it. If you look - a lot of people think I'm Catholic, I'm not a Catholic, I'm not even so pro-Catholic but I think it is good to understand some of these things that when you handle them you know what you're talking about. Well now why is it, although it may have degenerated, I'm not talking about it couldn't degenerate into these things - often these things that they have instituted in the beginning have had a real significance, had a meaning, had a spiritual blessing in it, but when the spirit of that thing and the phase of that thing degenerates, how many of you know it falls down into a form which may become a snare? It wasn't originally made a snare, it becomes that. Alright. Today you can go to the Catholic Church on Saturday night, what is it? a long queue of the Catholics who are Roman Catholic, standing in a state and what's he doing? He wants to have communion in the morning, but he can't go to communion until he's been to confession. So he goes to the confession, confessional, and he tells the priest

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the sin that he has committed or that he's conscious of, and the priest, in the name of the church, in the Name of Christ, says:

"I absolve you".

Why?

"Because you have faith in the Christ Who is your Saviour?"

"Yes."

"You have faith in this?"

"Yes."

"Well in that Name, on the authority of that, I, as a priest, as a representative, I absolve you."

Well if you ask a priest if he ever forgave sins he'd be horrified. Why no, they say, we don't forgive sins, we don't forgive sins. It's Christ Who forgives the sins but we are the representatives of Christ and in His Name, on the authority of what it says in this Word, I absolve him.

I know of one Pentecostal man who does that, I really do, and he's a good Pentecostal preacher. And he said:

"I've done that, Follette, more than once. A man has come to me, a sinner that doesn't know the way and I've spoken to Him and in the Name of Jesus I absolve you from this sin, that is, I loose you because of your faith in Christ."

Well people will think we've all gone crazy. But how many of you know there is a principle in there? There certainly is.

And so the person goes to confession Saturday night and confesses his sin and he is absolved. The priest says in the Name of Christ, in the Name and authority of this I absolve you, and he goes away. I don't know how much his poor dear conscience is soothed, but at least he's gone. How many see he's gone through the performance of what he's been taught? That's all you can expect of him. Now when Sunday morning comes and he goes - how many of you know what he's going to do? He's going to a communion now and He can meet the Lord at the communion table at this peace, this communion table. He can meet Him now with his sins gone.

Now that was the first original pattern and design and it was what God setup for Israel, and He said:

"Here is your Trespass Offering, please offer them, take that out of the way.

Here is your Sin Offering, please go through that. Don't come into My presence with a consciousness of this and this and this and guilt on you, don't do that.

Come with a consciousness Jesus has borne this and I am acceptable in the Son."

Now don't begin a morbid introspection, and oh God I'm not worthy, I, I, I. Well that's awful! For heaven's sake go out here and get that cleaned off.

Well it's like I said the other night, why come into the church or any room that's been arranged and decorated and fixed and a feast made, and then you come in and sit down at the table and say, "Well, I got my old clothes on, my feet are dirty.." Well the

host says:

"Provision has been made my dear, there was a doormat out there. You can dust your feet. I also arranged that there should be a dress for you. It's not humility to come in here and insult me! That isn't humility! You're insulting me! I'm your host and I have made ample provision for you to wipe your feet! Clean the mud off of them; I've given you a covering. It isn't humility to come in here and insult me like that. You're insulting me."

How many know people insult God all the time? They actually do; they go into His presence and insult Him because they are eternally dragging in the thing that He says you have the provision to take away. Now go out and wipe your feet. Put this covering on that's provided for you and when you come in here this isn't the place for your confession, it isn't the place for morbid introspection, it's the place of rejoicing.

How many of you know the meaning of the word 'Eucharist', when we have the Eucharist? it's thanksgiving. That's the meaning of the word. Eucharist is thanksgiving and in our Lutheran Church and our Episcopal Church, in our Anglican Churches they always speak of it as a Eucharist.

Father Wilson, at home, he's the head of our Anglican Church, he never speaks of the communion, he says it's Eucharist. We have Eucharist this Sunday. Eucharist, twice a week, what do we mean? thanksgiving, and we have communion and it's always thanksgiving.

Well why do you have bread and wine? Well Jesus said it's a memorial. Do you remember He said it? Did He say take that to do the work? No, He said it's a memorial, it's a finished work. It's a memorial, take this bread; take this wine in memory of Me; in memory of My passion; in memory of the thing which has been accomplished. Now in the power, oh I like that, the energy, shall I say the strength? "Oh give me a good word in there." The virility, the life, the strength, the power, all that that holds - in memory of that, partake now. Come to the feast.

I want to speak about the story of the lost things some night, maybe tonight. Before I go, I want to give you a little lesson about the 'lost coin' business and what we call 'The Prodigal Son' story and all that. I'd like to talk to you a little about that.

Well now the story of that younger brother who made such a display of wantonness and loss and no judgment as to the values in life, he dissipated it. Well when he came back, when he came back, did he sit at the table with the rags on, making him conscious all the time that he had been a naughty boy? No. The father said:

"No, you can't come to my place of rejoicing; you can't come that way with that on, here's your robe for you."

What is that? That's this - the Peace Offering is the offering of rejoicing.

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It's the offering of communion. It's the offering of which we see Jesus having accomplished it; He's accomplished this. God has seen Him accomplish that and here's our place of meeting. Now the Father says:

"Come on the feast is ready."

Let us, what? eat and be merry. **Let us rejoice! Let us rejoice! Rejoice! Thanksgiving, Praise, Feast, Communion - that's the table! That's the table!** Not in the rags that he had. No. But in the covering. Not in the husks. Not in all that, no, **the fatted calf**; it's the ample provision; it's the abundance which God has for us in Christ Jesus. He puts it all on the table and He says:

"Come and feast, now come and feast".

Now when is he humble and when is he humiliated? I want to see a difference between that to help you. How many know that when he found himself reduced to - we call it 'the pig pen level' - when he had been reduced to that, how many of you know that he had been brought to a place of deep humiliation, wasn't it a deep humiliation? Well that has quite pungent feeling in it, but I wonder if that wrought in his heart what something else might work. Supposing he accepts that and he comes back to God, that was the cause of his trouble wasn't it, all that life out there? That was the cause of it, that's the cause of it. Now he comes back, he's accepted, he's forgiven, the robe is upon him, the ring of authority on his finger and he sits at the table.

Now there's another consciousness, a consciousness of the fact that thing is past forever - not merely the cause, but **the thing!** How many of you get that or don't you? To me, my deepest sense of humility is not in the fact that He brought me to a place where I had to confess my sins. That was quite humbling, that was quite humbling. But when He has brought us to a place where He says:

"It's gone forever! It's gone forever!"

Why it seems something breaks loose in me that didn't break loose when I confessed my sins.

Well those are little phases of being brought to a place of humiliation and being humbled. You can be brought to a place of deep humiliation and not yet humble yourself, that is, you don't confess it, you don't. But I think that's taught in that offering. He's not now conscious of the things that did it, but he has great praise for this: All that, that brought me to such an awful humiliation, that has been taken care of here and it's not even mentioned. God doesn't mention it, never speaks about it. He says:

Let us rejoice, rejoice with Me. **Rejoice!**"

So that's that meaning.

Now another thing in this offering, the Peace Offering - did you notice - (I forgot to tell you) you might make a note of it - I'm sorry that I didn't because here's where I need four hands again! In your notes, in dealing with this offering there are parts of the Scripture that you should read that you don't get in your third chapter of Leviticus. Well now that is the offering; then it's what we call

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the law of the offering - it is the manner in which your offering is offered, it is offered under a law, a regulation. Now that's given in Lev. 7:11-21 and 29 - 34 is what we call the law of the offering. Every little while in all of these offerings you'll find that. You'll find the offering is stated; what to do, what to bring, so and so. Then a little later it says and if he brings an offering of a goat, for instance, you shall do thus and so and thus and thus with that offering of the goat. Well if he brings doves you shall also do so and so and so and so with the doves. If he brings a heifer thus - that's the law of the offering or the method or the way in which it is offered, that's not just the story of the offering in itself. So the third chapter of Leviticus is the first dim outline of a Peace Offering, but if you'll go to your seventh chapter in those verses which I've given you, then you'll find the way in which it's offered and the things that are taken and the things that are given and the things that are not given.

Now for instance, you'll find in your seventh chapter when they offer that, it may be a bullock. Well what is the bullock? The bullock means, not that it's so much a better offering, that isn't the point - the point is, it stands for the vigor or the strength or the comprehension or appreciation of the offering that you bring.

If I come with a Burnt Offering and it's a bullock, that means, spiritually speaking now, I'm not talking about how much they understood, that's not the point; don't thing about that - now we are applying it in a deeper spiritual sense relative to us where we are. And if I approach the Burnt Offering - Christ as the Burnt Offering - my apprehension; my appreciation; my ability to move in the power of that, if it is strong; if it has been years of discipline and training and study and understanding, if that has been my lot or your lot, how many know, you offer it as a bullock? Then you offer that offering as a bullock. Why? Because your powers of apprehension, understanding, discipline, faith, intuition, all that has been built up in you and when you look at that Christ you have a penetration and you go in there and you say:

"Oh! Look at what we found in Him!"

Well that's the bullock. You have a Burnt Offering in which has what? the bullock characteristics.

Well supposing you're not so strong in that, maybe you've only read a limited bit; maybe you've only had a little bit the Sunday School Teacher told you about the offerings, and maybe you didn't have any teaching at all. I don't remember as a child having any teaching about the offerings, do you? Well not at all. Well how many of you know your insight into Jesus was very limited; it was very limited. But as you grew older and you paid attention to what the Spirit was trying to do in you - to take this Christ and unfold Him to you as you read and prayed and studied - and I'll tell you a better way yet - to live! How many know it takes terrific living to do it? Yes, it isn't just reading. No, it's living. why? Because that truth has to become a part of you, and as you live under the power of that truth it becomes a part of you. It isn't something you seek; something that you hear,

that's the letter of the Word.

"That's the lovely truth, hallelujah isn't that beautiful truth."
Well, it isn't yours; it is **never** yours unless it's a part of you and when the Spirit has been able to work in you until that truth is a **part of you** - how many of you know now when you come to Jesus you have quite another apprehension of Him? Well if it isn't too educated, too developed, you haven't been drawn up into the power of that thing, you can offer a female. It may not have reached the power of the bullock, but it is a female, that means lesser in its strength; not lesser in its earnestness. It all has to be perfect! If it's a bullock it has to be perfect! Female, heifer - perfect! Lamb - perfect! Turtledoves - perfect! Everything in it has to be perfect but it's perfect in its lesser degree. Everyone of them were perfect but they were not full-fledged. Supposing you have a walk with the Lord and a fellowship with Him and He answers your prayer and you love Him and all, and you might have had that for a number of years. Well we'll say that's a goat; maybe it is a turtledove; maybe it's a handful of flour but they must all be perfect. The flour must be very fine, it has to go through its process just the same. That's like these offerings. This Peace Offering can be a bullock, He said it can be a heifer and as you look it can be a goat. It can be all those lesser things because in your appreciation and understanding and fellowship with Christ it all is a matter of gradation. It isn't a matter of Jesus loves me but He doesn't love you and I think He loves you better than He does me. How many know there is no respecters with the Lord? There's certainly not. There are no respecters with God; He has no respect for persons like that at all. "Whosoever", "If any man will follow Me" - **any man**, not you, **any man!** That's the breath, that's the wonderful vent that there is in it.

Well then when we come it says let Aaron and the priests gather around the altar. Now what are they gathering as, a bunch of sinners? And they all gathered around the altar and begin to cry - oh God have mercy on me, oh? Is that what they sing? No, they don't sing, oh Lord, just as I am without one plea. Where do you sing that? Here's (Sin Offering) where you sing that, way out here (outer court), here's where you sing that, way out here where you're bringing your little offering in. But your Peace Offering is offered here. But where is your fellowship? Your fellowship is way here in this holy place with the Son as light and food and devotion. Here's where you begin to open up the Christ and this is the ministry of the priest. This is what he is opening up in your Peace Offering. So never come singing, "Oh be merciful to me a sinner; Just as I am without one plea; All my hope is in the blood" - don't do that there, do that when you come in with this (Sin or Trespass Offerings). When you come with this Peace Offering what do you sing? What we sung this morning, that was a good

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one wasn't it? - "Fairest Lord Jesus". What are you doing?

You're exalting Him;

you're loving Him;

you're telling God how wonderful He is to you.

You're telling Him how wonderful He is.

That's when you come in with your Peace Offering.

Did I tell you how the Lord let me sing that once? Did I tell you last year about that, or didn't I? I don't like to tell things two, three times, but I tell so many things - you know how much I love that hymn. Well people say is that your favorite hymn? I haven't any favorite hymn. I haven't any favorite verse in the Bible, they are all wonderful to me but the hymns appeal to me according to the mood in which I happen to be in at that time. There are times when I feel I want to sing; "Just as I am", and I come singing that. Then there are times when I know I **have come**. There are times when I know I **have arrived** and I've been accepted, then what do I want to sing? I want to sing something about Him. Then I like to worship Him; then I like to adore Him. Sunday morning I want to come into His presence; Holy, Holy - why? that's His day. That's the day in which we are peculiarly drawn to Him in a sense of dedication and worship. I don't want to start a Sunday walk with Him singing something about a bamboo tree; don't want to do that. Now all those things are good.

Oh, I remember how... I guess it was the Spirit felt it too as much as I did - I think we both feel things together - somethings I have asked the Holy Spirit if He feels that way too. How many have ever done that or do you think that's kind of naughty? But I kind of know how He feels. I was in this Assembly for the Sunday morning and there were a whole bunch of saints, all filled with the Spirit, waiting, you know, for something in God, and in my heart I thought, "Oh I wish they would sing, Holy, Holy, Holy. I wish the whole bunch of them would stand up and just sing that, Holy, Holy, Holy." So I sat there quietly, the people were coming in getting seated and they finally got still and this dear preacher, he was a good man, I love him, he was good but honestly I don't think he knew anything more about the Spirit and moving in that than a pussycat, but he was awful good. How many know you can be good and rather crude too? Now the Lord loved him and the Lord blessed him and came into that lovely service and we got hushed, well I love that. He got up and he said, "Well hallelujah! Anybody got a good hymn? Here is one, 'Throw out the Lifeline!'" He actually did! How many know what I did? I struck bottom! Well can you imagine anything so crude as that? So dreadful as that? That's actually an experience I had, and then I am to get up and speak 'in the Spirit'! How many of you would like to try it? Then you must be under the anointing. "Oh" I said, "dear Lord, I'll surely die if you don't get me out of these funny things." But you know

you have to pray and you have to get up and try, if possible, to gather up all the fragments and the dissipation and their ideas and notions and thoughts and get them back to God. He actually did that - opening the hymnal and not a sinner in the camp, not a sinner in the bunch of them. All saved and lovely Christian people who should have been brought to a place of this (Peace Offering) and he was dragging them around out here (outer court) yet. Still out here, conscious, this conscious, but not this. And actually got up and threw up his hands, "Hallelujah", he said, "well praise God, let's sing a hymn; here's a good one, Throw out the Lifeline", and of course all of them started getting the lifelines out. Well, I thought it was pretty terrible.

Now this is another little experience I had with Him. I'll tell you this one, I think it's sweet; I think Jesus is so good to us. How many know He does nice little things for you that you don't deserve? Does He ever do nice little things for you and then you kind of feel ashamed? Have you ever been bad? I'm more convicted by His goodness than by His trimmings. I am, I am far more convicted through His kindness. That's why, in that poem, I read about, The Sacrament of the Hills - "Oh beauty that convicts me". Have you ever been convicted by beauty? Sure.

"Oh, I thought it was pretty!"

A woman saw Niagara Falls and she said, "Isn't it cute"!

Well now that's the way folks are; that's the way folks are. You wonder I want to go live in a cave and I say Lord get me in one before I die! Well now I'm not being critical, I just see - these are observations that I've made passing along the way. So you take them for what they're worth.

Well here's one about how good the Lord was to me when I didn't deserve it at all. I'd been going through a Camp Meeting. Camp Meetings are good and God blesses them and I've ministered in them; I'm not going to let them harm me, but how many know the general character and tone of the thing in them? And they sung all those hymns which were so to me on the surface. I tried to wedge in a couple of them in a meeting and they didn't even know them. I asked, "How many people here know, and it was one of the most old fashioned hymns that we have: "Majestic Sweetness", one of those old kind. I don't think four hands went up in that whole congregation. Well you see they were in a generation that had been horn and bred and raised on choruses. They couldn't sing a real hymn through. They knew how to hitch all these choruses one after the other like a long bunch of carpet rags all rolled up and halled up. Well that's what they had. I had gone through that, through that whole camp and when I was alone I thought, "Oh, if I can just get out of here behind the trees and sing that." I just wanted to sing it, I thirsted to sing it. I wanted to get away from that and just stand - "Oh Jesus, You're so wonderful, Oh, You're so wonderful." "Fairest Lord Jesus", I just wanted so to sing that and there wasn't a blessed soul to sing it so I just chucked (the thought) it out the window. Well the Camp Meeting closed, and I went home to pack. It was Saturday afternoon at the camp, I was in

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the bathroom shaving when I began to hear this lovely music from some church. It was evidently recorded music with an amplifier and it floated down over all the houses and all over that whole section and they were playing lovely old church music, real old fashioned church music. I stood and I thought, well say that sounds good. So I thought, isn't that lovely church music, and I thought I wonder where that church is, where's that coming from, must be out here somewhere. So after I got shaved I put on a jacket and took a little walk down the block and I got nearer and nearer and I saw a very good looking church, and out from the steeple came all these lovely old hymns. Then it changed from a recording - I could sense this is now the organ itself, originally, the organ, and they are broadcasting this organ music this way. I thought that's better yet. So I thought I guess I'll go in, it's God's house and I'm one of His children and I would rather go in His house. How many of you know you have a right to go in a church? It's dedicated to God and I'm one of God's children so why shouldn't I go in? I go to all the churches. I go into the Catholic Churches, Episcopal Churches, every kind! Christian Scientists!, why even in that how many know there is an atmosphere? You can't help it. Surely. So I thought well I guess I'll peek in. So I went over to the side door and opened it an inch or two and it was as empty as a tomb. So way over here at the console of the organ I could see the white head of a little woman playing and she seemed to be having such a wonderful time playing all these wonderful, lovely old hymns. I thought, "Follette, now here's your chance, you can sing it now. Come on, now sing." And I said, "Im going to. I'm going to." So I went in. You wouldn't dare to do this, but you see, I dare because I'm a fool!

So I hope I never get my senses back. So I went into that church and I looked and it was a very lovely Lutheran Church with its Lutheran Gothic architecture, you see. It was very pleasing to me, satisfying my expressiveness. Well it might as well be satisfied as to drink a cup of sour stuff; might as well have it a sweet cup. So I picked up a hymn book and I thought it has to be in here: Oh, "Fairest Lord Jesus" you just have to be in here. So I took that singing book and I quietly went over to the console where that woman was playing and she looked up and I said, "Play this?" "Yes." She began to play, so I went way back to the entrance of that church and she played and I began singing "Fairest Lord Jesus" and it reverbrated, oh it went all over that church and I came to the altar and what did I do? "It's a Lutheran altar!" I did not! I bowed at the altar and there was a cross. It was my cross, it wasn't the Lutheran's cross, it was my cross too. So I stood before that cross and I finished the hymn and I bowed at the altar and I said, "Oh Jesus, that was a lovely place to meet me. I'm so glad for this lovely, restful, beautiful place where I can sing." And I bowed and then I went over to the organ and she looked at me and I said, "Listen..."

"Well who are you?"

I said, "I'm one of the Lord's little children."

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"Oh, where did you come from!"

"Well", I said, "I came by and I've wanted to sing this hymn for a long time and the Lord told me I could sing it in here and He let you play."

"Well" she said, "God said this?"

I said, "Do you know how to get to God?"

You know, I had the most beautiful Camp Meeting and the woman was in tears and we both had lovely sweet fellowship. It ended up with her crying and we both talked about isn't He wonderful!

I said, "I wanted to sing that to Him and He let you play it for me, and I thank you, I thank you very much for that."

"Well" she said, "where did you come from? What are you doing here?"

"Well" I said, "I'm just His little servant, good bye," and went out the door.

Oh it was really good. Now isn't it nice the Lord let me do that because He says that's the poor foolish one, I have to 'kinda' pamper that one. So He lets me have things. So I thanked her, went home and I said, "Thank You Lord". So when I sing that, I often think of that strange little experience way back there in that Lutheran Church and I've prayed since for that woman because there was a real presence of the Lord in there. She wouldn't have broken down and asked me questions if it hadn't been real. It was a little messenger went to direct her and I said,

"Now Jesus can be like that, the Lord is with you. Talk to Him, live with Him."

"I never heard, well who are you?"

"Well now" I said, "now listen, I'm the Lord's child."

But I sung my hymn. What was it? that was worship. I didn't go into that church and say, "Oh my Lord, I'm a sinner..." I am a sinner saved by grace! But you get the 'saved by grace' too. Don't only get, I am a sinner - but saved by grace.

Now when He says, "Come and feast with Me at My communion table, I want to share with you some of these lovely things that I see in My Son..."

Now in the seventh chapter you'll find that He gives them a portion from this offering. What are those portions that He gives them? He says you can have the 'heave shoulder' off of this offering and you can have the 'breast' of it. Those are the two portions He says I want to particularly give you so that you can enter into a fellowship with Me about this. Well what is that, the heave shoulder? That's our appreciation of Christ in all of His strength, isn't it? That's His strength, the shoulder is strength.

Now I'll give you some Scripture verses too. I want to give you some Scripture verses about that shoulder - the heave shoulder, that's Lev. 7:32. Over in the seventh chapter it tells you the law, the arrangement of it that's strength or power. Now read with that Isaiah 9:6:

"And the government shall be upon His blessed heart?"

"No Mam."

The government, that's the authority, shall be upon His shoulder. That's the strength that there is in this wonderful Christ. Matt. 28:18, "All power is given unto Me in heaven and in earth." How many see your heave shoulder? Oh you can multiply - these are the little ones I jotted down. You go through your Word and begin to gather the Scriptures which show Christ in His power, the power that's vested in Him.

Eph. 1:21, "And has put all things under His feet."

Phil. 2:9,10, "Wherefore God also hath highly exalted Him."

That's the strength and majesty, all that belongs to Him in that capacity.

Heb. 1:2, "Appointing Him Heir of all things."

I Peter 3:22; Rev. 17:14. Such Scriptures you want to combine under the story of the Peace Offering in which the participant has a share. Now when these people come to God here (Calvary) they come as sinners seeking their forgiveness and adjustment, but when they come to this Peace Offering they are worshippers in the house of God, united with the Head, enjoying, fellowshiping. No sin, this is the place of your communion.

Now with His heart - a wave breast, the wave breast - that's Lev. 7:30. That is all the affection, love, tenderness, comfort in this Christ. Now that's all in Him even as a High Priest because He is the Victim and He is the Priest.

"Well how can He be two?"

"Well how can a woman be the mother and the wife? Well, very strange - she can be a grandmother; she can be a daughter; how many know she can be what, this same woman? She can be a daughter to a mother; she can be the wife of the husband; she can be a sister to her brother; she can be the mother of her children; she can be a grandmother even!"

"Well, I don't know, I thought if she was the wife, that was the wife."

Well how many of you know Jesus is the Victim? How many know He is also the One Who Officiates; He is the High Priest?

Well, God the Father invites us to share in that, so Jesus is given to us in this offering as the breast. That means all the comforts, all the affections we would say, the sweetness, the tenderness, all of that that belongs to that thought is given to us in Christ and they are vested in a High Priest.

Now put Isaiah 40:11, what is it? He carries us in His bosom. We're in a strong place but He carries us in His bosom, that's the tenderness, that's the affection; that's the great grace that He has. Isn't it wonderful to be upon His breast? Where does Jesus say He had His real habitat? upon the breast of the Father - the bosom, the bosom of the Father. That's why when they said, "Where dwelleth Thou?" - those dear little disciples who had accepted Him as the Lamb - the story you know, where He was baptized in the Spirit, and after He was baptized He went on, and they accepted the thought that He was the Lamb slain, they came back two, three days in that story and finally they got up courage enough to ask Him where He was from. In other words,

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they were seeking the source of this. I don't know, I suppose literally they meant, what house do you live in, but it has a stronger, broader sense than that. It's deeper application is: the inquiry provoked in the heart of one who has accepted the Lamb, to know the source, inspiration, blessing of it.

All these questions and conversations that you find in these stories, don't let them rest just as if it was in a story - and she said this, and he said that, and it came out to be a wonderful story. That doesn't do anything to me. I said that interests people. I say:

"Well **why** did they ask that question? What is **underneath** that? What is that the picture of? Why did she **say** thus and so?

"Well that's the way it's written."

No, no, no, no. The Holy Spirit doesn't just write things haphazardly. He chooses He chooses every word,

He chooses every word.

He puts it in a divine arrangement.

Why is it on the cross that it's recorded He never said, "Father"? When that awful eclipse came, He said, "My God, My God".

"Well isn't He His Father?"

We're not talking about the fact that God's His Father; we're not talking about that. How many know He was the Father? But how many of you know He never used that word there? No, there's a reason for that.

Why, as I said so many times, in the little conversations and the miracles, why at the marriage feast, the first place He goes, after this tremendous anointing, and His mother: "And Mary (His mother), Mary was there". She is introduced in the picture before Christ; it has to be that way! That wasn't just incidentally said ..., and a lot of folks came and Jesus..., oh no, no, no. "And Mary the mother of Jesus is there; Jesus and His disciples." Now there is a reason why that's arranged like that - but a casual reading?

"Well I thought they were all at the feast? I always thought they were at the feast!"

"Yes dear, they were at the feast two thousand years ago."

Now they begin to talk. Who is it that takes the initiative with this problem thing? It was Mary! What's the matter with her? that's the agitation, that's the agitation. Now spiritually speaking this is it: Mary, now don't see her just as a woman there sitting as the mother. See her as something else, because she is something else. She is a representative in a dramatic picture telling us some of the loveliest, deepest, beautiful, spiritual realities that are up in this region of the Spirit. And when you penetrate up into that region of the spiritual realm and you go poking around first thing you know you'll strike that.

"Well", you say, "I've known that ever since I was a child."

"I know you have, but have you seen it in its realm, you know, where it belongs?" Who takes the initiative? It's, it's Mary the agitated spirit - that is, Israel's national life and religious life gathering together in a focus to try to get the Messiah to function - because she carried in her heart for a long time that this Messiah should function, and here is - the psychological moment has arrived! So the first endeavor to produce it is forced on by Mary, sitting there. And when the wine runs short, purposely - the divine arrangement, it wasn't an accident, it was a divine arrangement that it should run short. Who is speaking? **Mary!** So she thinks, this is the occasion and I'll give my Son a look and I'll speak to Him in the language between our hearts, He'll know what I mean... "Son, the wine is out!" In other words, manifest Yourself now. You have just come from Your heavy anointing and place of acceptance, this is the first occasion since that marvelous experience. You have it, now make the wine that all who may feast will be astounded and will proclaim You as the Messiah - and we'll have a shortcut!

How many can see what I said the other night - flesh, trying to execute a spiritual thing? Do you get it? Here's a good illustration. He is to be a Messiah; He is to bring a redemption; that's all very real; that was spoken, prophesied, divinely arranged. Well what did I tell you the other night? Never try, by the energy of the flesh, to execute a spiritual reality - you can't do that, but it's been tried dozens of times and Jesus knows that, so He tells her that very cleverly.

"Son." What is that?

"Well hasn't Mary a revelation as to the Son?"

Surely. How many know Mary has a wonderful revelation. Sure. She knows Who this is. She's cherished that in her heart all these years. And how that anxious mother heart would like a little vindication. She's stood the misunderstanding for a long time and how that anxious mother heart would like to have this Son, that I have sheltered all these years, to show Who He really is. She is an ambitious mother in Israel and she would like to have that also brought through. So she knows how to do it and she says, "Son". In other words, "Come on, here's Your part." What does He say to her? He never calls her 'mother'. Why? He couldn't call her mother. Well why? **He can't!** **He'll spoil the whole picture!** It is a divine arrangement of spiritual illumination - if He doesn't use the right terms, the right words - and the Holy Ghost never let Him say 'mother'. No! "**Woman**, what have I to do with you? **My hour** hasn't come yet." How many commence to see something? Do you begin to see something? What is it? That's a gentle rebuke to her that the flesh has no power to intervene or power to execute a thing which is spiritually to be produced.

"I can give you some wine. I can do that, but I can't make this miracle of wine mean or produce a thing that you have in your heart. I can give you wine, but **My hour**, the hour that you are hoping now to bring by abortion cannot come;

however; the time will come when I'll turn to you and say, 'Now Mine hour has come', but it can't come now."

Why did He say, "Woman"? Because woman becomes the symbol of the natural - while He is in the realm of the spiritual. Do you get that or don't you? The woman becomes the symbol of the flesh or that which is natural and He is saying in the realm of Spirit:

"Flesh, what have I to do with you? You have no means, it can't be by you that this great beautiful spiritual reality shall ever be demonstrated. Never by you." "Woman", now that isn't a casual thing. How many know that was a divine arrangement? Absolutely. All those things are a divine arrangement and as you move you'll see. I'm finding, oh they're beautiful to me, they are wonderful to me. I sit down and read an old story that I've read a dozen times, as I said last night, I may look around over in here and I found - who did I find? Gideon. Well what did I find?

Gideon down here in the story that I learned in my Sunday School class? I didn't find that Gideon! I knew that story all by heart, but I found something else. I found that that had been placed in the Word of God and Paul tells us why - "All these things happened...", they were dramatic pictures, historically real, historically true, genuine people - all that dramatic thing patterned for our admonition that I could get a spiritual moving, a spiritual illumination; something that will get me into God through looking at Gideon? Umhmm. So I sat down with Gideon.

In our next Retreat, I hope to heavens, I can get Gideon dragged out because he's really quite wonderful; he's really quite wonderful. Everything that he does is really quite wonderful. All the things that he handled, from the flail - why we got an hour in there with that flail, about an hour. Why was there a flail? Has to be, has to be a flail. What's the next thing you see him handling? An ax. Why does it have to be an ax? It has to be, if it isn't you can't tell the truth if it isn't an ax. The picture won't tell the truth without an ax. What does he handle next? The trumpet! What is that? because of divine sequence. So when Gideon sits by you and you stumble over a trumpet, just pick it up and say, "Gideon, what is this anyway?" What will he say? "thrashing machine!" No he won't, he'll say it's a trumpet. Well I won't get into that because that's entirely too long.

But here's what I want you to see. That when He makes you a sharer, makes you a sharer, He means that you're to get in there and study that out. Get all your Scriptures now that relate to Jesus Christ in His relation to you in the sense of One Who is the Lover of the soul. He is tender; He is gracious; He is kind; He is all that, put that all together.

Now there's another little thing about this too that I want to give you before we close up on this Peace Offering in connection with the ... Well somebody says, well wasn't there blood? Well yes there was blood, but how many of you know the blood here (Sin Offering) is not the blood here (Peace Offering).

How many of you know when you have the blood in the wine, at the communion table, it's not there for the forgiveness of your sins? What is it? It's a memorial of the sins having been forgiven and now you lift this sacrifice before Him in praise. "Eucharist" is praise. So the blood, of course, means a cleansing but here (Sin Offering), now it becomes a memorial; it's the memorial. You don't come here for the cleansing. The blood was shed out here (Sin Offering), this is the blood. Here (Meal Offering) it is added, it must add, because everything we have is on the basis of the blood and the atonement even though there is no blood even in that offering at all. The Meal Offering, you don't even have the mention of it and yet underneath it all is this - this is your platform. (Now let me hold that a minute, mercy to me; ask the Lord to give me a new pair of eyes just to read with but that would be too accommodating to my flesh, I suppose). Here in this platform about worship, read I Jn. 1:5 and Rom. 6:6-14. Now that will help you to see a little different thing here too - the sin in and the sins on. The sins on, that's confession and removal. Sin in is to ever claim your Substitute of Christ. Whenever a demand is made like that then Christ becomes our absolute Substitute.

Now maybe there's another little point. I had some Scriptures here I think that cover it, you can work out the rest. I want to touch on something else this morning and I think I got time for it and read your verses concerning the sin Offering for tomorrow. We'll rest with this concerning our Peace Offering.

Remember? In a summary what is your Peace Offering? The Peace Offering is the offering of communion; it's our communion table. It represents the platform, the basis where God can meet us. This rests upon the Sin and Trespass Offerings having been taken care of. Now you have a new approach, a new platform, it's the communion platform and He says I'll share it with you.

You know when you read the law of the offerings enough (because I don't need to give you elementary things), you know what the leaven means. Some places accepted and some places eliminated or cast out. Sometimes the leaven is permitted to show you that still there is the human element in the thing. That will often occur. Other times He says no leaven. Sometimes He says honey is good, other times He says no, let's don't put it in this offering. All those things you'll know from your general reading.

Now the thing that I want to help you with this morning is the hangover of last night and with it two or three other things that we should remember. Now I'll erase this on the board. Hope we can get some of this straightened out. You see in teaching, such as we had last night, teaching message like that, how many of you know you can't cover all that that entails? You can't do it in a meeting. There has to be too many things that we won't touch at all in it, and another thing, if I don't emphasize certain facts you become too technical. Don't become too technical. You can't be too technical with it. There are two or three outlines that I could make.

23.

Now last night we were talking about prayer and we had this: ask, seek, knock. Now what is that? Is that an exhaustive pattern for our prayers? Does that tell all the things we have to do engaged in the prayer-life? No. This is the general compass. Within that will lodge all that pertains to the prayer-life. It is a broad, what I would call the overall, overall. Whatever we have in our prayer-life we can put it in here.

Now the Brother had a good idea last night about steps. I thought that was very interesting. He was showing us, how many were there, seven or nine? Seven. Some have nine and I believe there are some with ten steps in the prayer. Now I don't mean that these are the only three steps that you have. I call them elevations, you see; they are elevations. You are like lifted into openings. But - why you may take sometimes ten steps. Some writers have these things divided into different groupings. Brother had a real wonderful place up in here, knocking with doors opening and shutting. I was a little tired and I tried to get as much of it as I could but it was really interesting. That's good, let the Lord talk to you about those things. He had, I guess, everything but a revolving door. I don't remember if you had a revolving door but He had doors that you knocked at and then they opened and then they shut, and then doors that you pressed - to the doors that you opened and you buy... It was something like that. All that, those are wonderful things, but you see, it was all embraced within that compass, the whole thing. This was His general overall pattern for prayer. Now in these places you can have a hundred ramifications, a hundred ramifications.

This one we say: ask, that's the general character of the thing on gifts. Why? because He says you'll receive, well you receive a gift. Alright. Now in that initial place, whatever happened in the beginning is under that general picture. I think your first step was 'come', wasn't it? Wasn't that 'come'? Alright. The first step he says in this thing is 'come'. Well now if you want that that's very good and you work out your scale from 'come' and you work it right up and you have seven. Well, here's a man who says I'll go one better than that. It doesn't start with 'come', it starts with 'hear'. "If any man hear My voice." So he puts it back eight steps; so he has something about 'hearing'. You have to 'hear' before you can 'come'. That involves what? a call. Well now you go off into another ramification. Start with 'come', that's good but the other says, no I'm not satisfied, you can't 'come' 'til you're 'called'. Well now he's got the 'call' going! Well another one says you can't be 'called' unless you 'hear'. Well another one says it goes farther than that dear. This man has to be born to be. Well how many see you become involved in too many infinite things? So that's a good thing, start it with 'come', then run it up to seven. It's good, it comes out seven because now you count seven is the number of completion and so there are seven steps. Do that, this isn't any law against it. This is the only thing Jesus is saying; this is the general overall. Anything that ever pertains to your prayer-life you can put it within

this compass. You can put it all in, but you'll have steps in it. Maybe on this step, when you come up here you'll have three different kinds of steps getting you into this place. I never put it in elevation. You can put in as many steps as the Lord shows you. Put them in there, they will be steps.

And over here with these doors; you'll have some doors, He says, He shuts doors and He opens doors. Well get that door going and then another door will ... - those are still under what? They are all grouped together under door concept and knocking concept, that's a concept. He always has a prevailing concept that He'll use. It's a prevailing one, This is a prevailing idea with the ask and the gift and the things on the gift level.

Now start it with I 'heard'. "He that hath an ear to hear, hear." Start with that one. If you do that you'll probably come out with eight steps, that's perfectly alright, that's perfectly alright. This is the general overall.

Now here's another one. Whenever I see, I call them divine arrangements, I never tamper with them. I try to examine them but I never add to them or pull them apart - that's fixed.

Here's another one: Take the Beatitudes. How many Beatitudes have we? nine. Nine together. 1,2,3,4,5,6,7,8,9. What is the beginning? A preface of blessed be, blessed, blessed, blessed, four with a sequence or consequence - blessed, blessed, blessed. Now the word blessed doesn't mean blessed in the sense that we mean, it means most fortunate; your lot is most fortunate; you are in a most fortunate place. That's a much better translation. Most fortunate are you, if what? If you discover you are poor in spirit.

Well now that's where He begins: Blessed is the poor in spirit. It goes on blessed you can be in twenty-seven other blessed conditions too? Did you know that? Of course you can. What are they? They aren't additions to. You can't say well really to tell the truth there are ten Beatitudes or eleven. No, now what you have is this: You have either an amplification or a remote idea of what one of these can be. Now you have enlarged upon maybe one of them and you've got two points. Now wait! It is only one but you've elaborated it into two and three. Don't add them out here and say these are also the Beatitudes. How many get me or don't you? You can't do that? You have to leave it in its original pattern. That is an original pattern; it's an original pattern, but you may amplify it.

Now here's another one that will perhaps bother some, but you learn to do this because it has to be, I'm sorry sometimes, because it would be nice to have something original in it but you can't, it's just fixed.

How many of you know the writings of the old mystics? Some of you have them, I've read them for years, have quite a very good library. Well now what are all these old mystics working at? Their whole theme is the fact that there can be a

communion established between your heart and life and that of God in which you will be brought back to Him. Now that's the general thought. Well we'll have Ruysbroeck for instance. He was a medieval mystic, a beautiful writer, a wonderful writer but you see his conception of the thing will fall in quite a different pattern from St. Catherine of Siena. St. Catherine will have a pattern; St. John of the Cross; he is a Spanish mystic; he will have a pattern. Well what are these patterns? Those are all patterns which appeal to them to show you how this thing is accomplished. Some of them have a ladder; one of them has a ladder. I have one book where they have so many rounds in the ladder. Well what are they doing when you come down to the last analysis? In what does that whole thing move? Everyone of them will agree that all the steps they have - St. Teresa has castles, she has a series of castles and it's beautiful, it's wonderful. Well that's her conception of how this thing can be accomplished, under these symbols. So one of them has a ladder; one of them has castles. Oh they have all sorts of different things. Now they are all good but there's one overall that they all fall into. How many of you know what the overall pattern is? It's threefold; it's a threefold overall pattern and they cover the ground of that pattern with this. Now the moving of you back again to God in what I call the spiritual r h y t h m, rhythm in which you move is threefold. The first movings, the first movings of God in the soul and the first movings of the soul back to God is called, like a move. It's 'swish' -(he breathes out several times). What is that? That first is a whole period of purgation. Well now purgation doesn't mean I'm cleansed of my sins, it includes more than that. Purgation is the first moving of the Spirit in the interior to deal with the question of sin - but to establish, establish this union, making its connections - I call them 'adjustments'; that's a better word. So during your period of purgation, that takes time, but during that period it's the Spirit urging your spirit, calling your spirit and you get in tune with that Spirit and it calls you through purgation, to what? illumination. Because out of this purgation process He has made it possible for you to understand and you'll come into illumination. Now that's the next general move. Well what is this purgation which has evolved into illumination, what is all that for? A grand restoration of the original and you go up into adoration. Do you get it? How many get me now?

This is a lesson in mysticism but it won't hurt you at all. Don't be scared, I'm not going to get all full of feathers and fly! How many know this is very sensible and practical? Its very sensible and very practical and I want you to have it.

Now this is the general, what we call the overall of the mystical life. That is the overall, but I may have a lot of things involved in here but it is reduced to that; it's reduced to that, that its reduction finally says, well that experience that you have, this moving of God in you can be generally classified. What is it?

It belongs to your period of purgation and adjustment. Well what is that for? You have to have this (pointing to the word purgation on blackboard) in order to have your illumination, for illumination is the consequence; it's the outcome. The platform has been made, now there will come a period of what? illumination. Well why do you have all of this with an illumination? He's bringing you back to the soul - that which I always say: the highest expression of all spirituality is not service nor ministry nor prayer, what is it? It's adoration or worship. He brings you back again to the original design: Man was made to glorify God. Man was made to glorify God. So He'll bring you back.

Well now, in this you can find all sorts of things, experiences, as we say, ladders steps, but it all falls back in this - pointing to blackboard. I remember years ago when God first brought me into this realm, I began to see it and I thought, "Oh my, isn't it wonderful!" Well you know how He made me see it and yet it falls in this. He said it's your year. What do you have? Spring, Summer, Autumn, Winter. How many know that all moves through your spirit? That all moves through your spirit and your spirit is caught up and all the accompanying features which belong to those seasons can be duplicated in your heart. I was so filled with it for months that I was just beside myself. I thought, "Oh, I've got to write that. I just must write that." And God gave me some poetry for it too, Isn't that nice? He gave me some very beautiful and wonderful poetry that fitted into that theme, but I haven't had time to do it yet. Some day in the Millennium I'm going to write it.

"Haven't you written it?"

"No, I haven't any time to do that. I haven't time dear to sit down."

"You said you got it."

"I've got it in my spirit. Oh it's there just as real as my hands." But I haven't time to sit down and put this all out. It would take me days to do that, maybe months. But He's given me patches of it, poetry and patches that fit into it. Maybe in the Millennium I'll do it. But how many of you can see what that is? Well it's the conception that He gave me for this thing. And everything I have in four seasons moves in three general movings but yet I have four things about them. Ruysbroeck has seven, other mystics had five. Well those are included within a general embrace, a general embrace.

Now let's take the Lord's Prayer. How many know it has an overall; doesn't it? Yes. Now how many know it has special divisions? How do they gauge? They run just the same as the offerings. You have five offerings. 1,2,3,4,5. Five is the number of sacrifice - five wounds in the body of Christ. Five offerings which are used to bring us back again in touch with God, five is your number. Alright. Among these five offerings, how many of them relate to a sinful man? All of them in the overall but which one specifically? Only two: Trespass and Sin Offerings that relates to a man. God says hurry up and get him saved and get through with that then come into

the thing that I have and He opens up what? He opens up the Peace Offering, the Meal Offering, the Burnt Offering. What is that? That's all Christ in His relations to God. That's all Christ in His relations to God. That hasn't anything to do with a man out here sinning. Not at all.

Well look at your Lord's Prayer. What is all the beginning?

"Our Father, save this world."

No now He's going to do that.

"Our Father, we're in an awful mess."

No. "Our Father Who art in heaven, hallowed be Thy Name, Thy kingdom..." How many get the "Thy" and "God"? Sure. Well now that's the general pattern. Does that mean that's the only prayer I can pray? Why I can make up millions of prayers! But how many of you know, in the end my whole prayer, all of them put together will have to cover that?

It says in the Lord's prayer - there's no place - it never says, and Oh Father save the world. ...

How many know he doesn't have any one specific point in that Lord's Prayer that has to do with the world out here? Has He a specific one? He has on in this: "Thy kingdom come". How many know that covers evangelism and all the missionary work and what I call the externalities? How many know that covers that? Well now that's where you can make your amplifications now, enlarge upon it. But don't make more of the general petitions in the prayer by elaborating on one of them. Do you get me? Keep your pattern exactly as it is. I call them divine arrangements because, as I see them scattered through the Word - they have to be that way.

These Beatitudes, blessed, blessed, blessed, well why can't you just shuffle them around since they're all blessed? Why not shuffle them around? You can't! He's not just giving you some facts, blessed is this and - He's not doing that. He's giving you a glorious sequence. That whole thing moves in sequence and you can't interchange to save your neck and get the thing right. Well why? because there's a law of general, spiritual illumination and sequence that belong in it. You cannot start the Beatitudes with blessed are they who do hunger and thirst after righteousness. You can't. He didn't! He knew better! So He says this is the order.

"Well I think it's awful nice to have the other, I think it's prettier Lord."

He spoke it: Blessed are the poor in spirit. Well why? The whole thing hinges upon that formation. You have to begin with that. Now that will evolve into your next and that evolves into the next. I call it a spiritual life, illumination and grasping of truth built up in just nine of those. What is your parallel with this over here? Well you'll have nine fruits of the harvest. Get your nine what? fruit of the - they call it fruit of the Spirit but really it's the harvest; it's the harvest - a spiritual harvest; the ingathering of the fruit. We call it fruit, and then some have an awful picnic saying;

"Well it's not fruits of the Spirit; it is fruit, because it is all one truth."
 Well now wait a minute! It's the harvest and in a harvest how many know you have 'punkins' and apples and grapes and wheat and a lot of stuff? Well, leave it 'harvest' - that's what He really put it, but some of these fuss budgets come and they say:
 "No, it says not fruits of the Spirit because the fruits of the Spirit are one and these are manifestations."

Well that's true, that's true as you live, but after all, He didn't say fruit, but that's true, because it has one Source; there is one place of inspiration, one Fountainhead.

Now these are divine arrangements. How many of you can go to your Word and you'll find them sticking up all over? - sticking up all over, they're everywhere. Always let them alone even though you are tempted to fix them. Don't do that. Don't change them, let them alone. Now, let each one speak what it will, but if He's speaking about these blessed, blessed, blessed, all that pertains to that blessed, blessed, blessed, how many know it's under one concept? Blessed, but He has what? eight, nine variations of positions in which that thing was to move, blessed, blessed, blessed.

Here's the Lord's Prayer, with all of its petitions. How many know it all goes under what? one item. What is it? The Lord's Prayer - well really it's the disciples' prayer, the prayer which He teaches us - now that doesn't mean that when I pray I have to just continually repeat the Lord's Prayer. But He says this is a model that all that you ask for can be included and covered in here. Pull them out and elaborate on them if you will.

"Give us this day our daily bread." Is He speaking now of a piece of bread? No, give me today all that pertains to my welfare as a child of God; all that pertains to my existence on this level - that's my bread. Take care of my welfare; give me my welfare that pertains to my wellbeing as a child of God, and He'll do that. That's all summed up in 'bread'. So everything that you need to pray, He says can be summed up under these items. Pull them out and elaborate them but we can't add to them. You can elaborate within your bound.

This is a strange thing that I wish we could get a little more used to it, so that when God begins to deal with you you won't be embarrassed and confused, but you'll say I see what God is doing. I'm not to ever live in a place of just confession and getting things straightened out forever more. That's purgation, adjustment, loosening, that's plowing the ground. How many of you get it? the plowing of the field, all of that, that's in here (purgation). He sows seed that there shall be something. What will you get? You'll begin to see; you'll begin to understand; you'll begin to know but you have to have this as a beginning. Now wait! Here it is again.

"Well do I get purged and all fixed and that's the end of that. And then I come

over here and I begin to get in line with illumination and then when I get illuminated real good I come over here and I...."

How many know it never works like that? It never..., but people think that if I don't stop and tell them the different stages - they say well I don't know where I am.

"Brother Follette is it that, purgation...?"

"I don't know!"

How many of you know you are now in everyone of these? How many know you are?

Certainly. But He is bringing us to a place where there will be a greater emphasis each time and finally a consummation. All the while we are here (pointing to black-board) we do have illumination or we wouldn't live. But how many of you know it is very limited? Very limited. Certainly. All the while you are still too concerned here, your illumination is rather limited. You get something, but not too much. How many know every once in a while you get shot up into a place where you can adore the Lord? How many know its not chronic with us? No. How many know some day it will be forever more? But these are anticipations. We get intimations of it. We have some illumination but;

He's not done with me here - purgation;

He's not done with me here - illumination;

and certainly He's not done with me here - adoration.

We're in a process of becoming. We don't rest, never rest - the two words that I told you the other day that fascinate me in my whole Christian economy and moving in God, the two words that hold me: **g r o w** and **l e a r n** - those two words I like. Nothing static about me! No, I'm growing, I'm growing, I want to grow. I want that sense of progression in me. I want that sense of releasing and moving, I like that. I also like what? to know that I shall learn.

Now here's another thing and then we'll go. About this rhythmic thing I told you about the other time I was here. It's up like this (drawing on the board); it's a rhythmic thing in your spirit. What is it? That is the ascent and descent. That's why in our 'household of faith' - our hearts - we have three members. We have Mary, Martha and Lazarus in every heart. Well what is Mary? Mary sat at Jesus' feet, that's illumination - the part in you that brings you into illumination - that's Mary in you telling you to come to Jesus' feet. Isn't it nice when Mary gets up in us and says come on dear. How many know when that happens? Sure. That's Mary rising in you and she says come to Jesus' feet, and Mary takes us to Jesus' feet because that's one part of my spiritual life; that's one part of my spiritual concept and being, that's a part of it. Capacity? For what? Ascent and spiritual illumination that's in me, that's in you, that's in our new creation - that's Mary. So we arise and go to Jesus' feet - that's elevation; that's illumination. Now what happened? That has to be brought **down** to a place of demonstration and out-living. Who does that? the Maratha in me does that. Martha meets me at Jesus' feet and says:

"What did Mary give you?"

"Oh she gave me so many beautiful things."

Martha says, "Come along with me dear."

And Martha takes me right **down** to reality, doesn't she? She takes me to objective reality. She takes me **down** to the plane where I live it. How many of you get that?

Jacob's ladder, that's the old one that I started with, the first thing the Lord spoke to me about this idea of rhythm and all, He gave it to me - one time He stopped he and I was reading the Old Testament and I got as far as Jacob's ladder and He said, "Stop!" He said, "Now look at it." So I was a long time looking at Jacob's ladder and He began to show me things. I saw that these messengers, they weren't men and women with feathers on their shoulders going up and down a ladder - now that's the level that somebody says, "Now he's knocked Jacob's ladder over!" Oh dear! I am dreadful! I spoiled somebody's ladder this morning! Well you can have a nice little Jacob's ladder and those fluttering angels running up and down all you please but how many know I got something more than that? Why certainly. He said,

"What are these?"

"These are these messengers."

"How do they do?"

Well the picture is - they didn't descend.

"Well they ought to, angels come from above! They ought to come down, they should be angels descending and then they encourage them and then they will flit home again!"

No. I looked at it and it was what? The same rhythm and angels **ascending** and **descending**. Well it takes too long to talk about Jacob's ladder but there's a terrible lot to Jacob's ladder besides posts. It's a lovely thing. By and by He comes around and says:

"I want to show you that again. I want to show you that in the life of Jesus - the rhythm that moved in His ascent and descent." He said, "Do you remember when He was a Child?"

It said concerning the feast and the temple; it distinctly uses the word, He went up to Jerusalem. Do you remember that? He went **up** to Jerusalem with His parents. Well what happens in Jerusalem? How many remember it was His first breaking and illumination? And He is in that temple and God begins to open to Him something of the meaning and it just thrilled Him. It thrilled Him so He didn't know enough to go and get His father and His mother and go home. He just stayed up there with those leaders discussing these prophetic things and these pictures and there was an intimation; there was an arousing; there was an awakening; there was a quickening in Him, He was only a Child. What is that?

That's Jerusalem;

that's illumination;

that's the message;

that's the inspiration.

How many of you remember when you first got to the little places up in Jerusalem? Do you remember it? how He took you up to Jerusalem? Why sure - that's up. He went up to Jerusalem. I think it was the second or third verse after that He went down to Nazareth and became subject to His parents. How many of you get it? He went up - illumination - He goes down to Nazareth and what is that? the field of demonstration. Here is the field of reality - now I must live; now I must live out; now I must subject myself to all that this thing spells. Did He know the meaning of it? No, He didn't know the meaning of that. He had to grow to it - "And He grew in wisdom, and in knowledge, and in understanding" - that was a growth; that was a continual unfolding. He didn't stand there twelve years old and say I am the Redeemer of the world! What happens? He had to go through this. Don't be afraid if you find your spirit caught in that. Don't be afraid if you find your spirit doing (ΛΛΛΛ) - adjustment.

"Oh Illumination! Hallelujah!" Oh, it's adoration and praise and worship!"

How many see the movings?

Well we must go, we'll never get done.

Prayer: Precious Lord, we've been wandering all over from the Peace Offering to heaven but we believe You've been here; we believe that. We always feel when we get into this realm; we always feel when we begin to break the bread that pertains to these things of the Spirit and of light and of reality Lord - that is reality. And You've put a hunger in our hearts for that reality and so we hunger and thirst after that, You say most fortunate are you for you shall be fed. And so we've been having a little time these days of breaking some bread, looking at it, tasting of it. We find it is a good portion.

We asked You at the beginnings of these meetings to feed us with the food convenient. Not the food that we would just think, "I would like to know about that", but the food that You said:

"You must have this; this is what I want you to have; this is the food that is convenient for you."

And as far as possible we have been partaking of food for which we give Thee thanks.

Bless this little message this morning, walk with us through the day and as the days come and go continue Thy holy hand upon us.

Sweet Spirit, the breath of God, minister to us; move upon us; move in us; move through us until we are conscious that we live and move and have our being in God. For Jesus' sake. Amen.

And God bless you, did you get something more today? Did you get more? Oh, keep getting more.

THE FOUR SEASONS

(A Spiritual Analogy)

SPRING

by J.W. Follette

1. Heaven freshly painted blue
2. Of the richest, truest hue,
3. While across the arching sky
4. Fleecy clouds are floating by.
5. Sudden silver showers pass,
6. Strewing jewels on the grass.
7. Buds are starting now to swell,
8. All their secrets long to tell
9. Of the love and hopes they hold,
10. Only waiting to unfold.
11. On the hillside all the day
12. Little lamplings skip and play.
13. Faith is fresh, there is no fear.
14. Up, my heart, for spring is here!

NOTES

1 and 2 -- We are new creatures brought into a new world, new surroundings.

II Cor. 5:17 "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

The old sky - characterized by clouds of doubt, fear, wrath of God, shadows. We cannot change our sky, but God can. How?

Isaiah 65:17 "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind."

Why speak of heavens?

Now new creatures - heavenward look, a gaze beyond "here and now". David of old looked there. John and others, Stephen.

Freshly painted - New, surprising purity of the revelation. Ravishes the heart. Must attract, hold and inspire us.

Blue - Heavenly color, origin, character.

Richest, truest hue - Richness of the new life and depths of power back of it. Rom. 11:33,36; 8:31; Luke 15:31

Arching sky - limitless expanse and fathomless resources of divine love and grace. Ps. 36:5. It bent **down**, how low? To the earth. Phil. 2:5.

Fleecy clouds - Much in Bible about clouds.

1. Blessing - rain

2. Action - Is. 60:8 "Float, sail"

2.

5 and 6 - Sudden silver showers pass

Why were there clouds?

Sudden - not balanced, subject to change, not certain - changed in a moment

April - "smiles and tears"

Sky - clouded for a moment

Silver - Redemption. Blessing we find again in Him. He is all.

6Results, strewing jewels on the grass. Unexpected display of grace and tender love - even apparent extravagances. Give Him room..

7 and 8....More results. "Buds are starting now to swell."

Buds - Possibilities of love, grace, service.

New heart and new creation hold life. Prov. 4:23

Potentiality - future

1. Natural- babies and children

2. School boys - future army

3. Youth - full of hope

Spirituality - Don't pick the buds.

8 and 9...."All their secrets long to tell."

Patience of God in dealing with us.

No one sees as we do; no one feels as we do, etc. If only I could do, do, do - keen.

11 and 12..Little lambkins etc.

Now (Spring) babes in Christ

I Peter 2:1-3; I Cor. 3:1; 14:20

Childlike

Childish

artless

immature

confiding

(adult) weak

docile

infantile

13.....Faith-- Is it faith?

A kind of faith - credulity

No fear - right in its place. Cattle on 1,000 hills, etc.

Up my heart - now awake!

"Far hills are always blue!"

SUMMER

1. Noonday sun high in the sky;
2. Golden hours passing by.
3. Silver showers turned to rain
4. Fill the fields with golden grain.
5. Song birds now are hushed for noon,
6. Still we hear another tune;
7. Through the air so dry and still
8. Comes the locust's call so shrill.
9. Men are toiling, backs bent low,
10. Working everywhere we go.
11. Youth has turned to manhood strong
12. Faintly humming Springtime's song.
13. Love is hue that never dies;
14. Up, my heart, for Summer flies!

Text: Ps. 74:14 "...Thou hast made summer."

(Review Spring as necessary for Summer)

The stages in spiritual development are not clear-cut and sudden. The little pictures are for general description for the spirit and soul to lay hold of the truth.

Do we leave Spring absolutely?

Yes and no - look at nature. Spring serves her purpose and then gives way to Summer and her mission.

May we not take anything of Spring? Yes.

1. Wealth of the blue sky - depths of God.
2. Joy and inspiration
3. Faith - of the proper kind.

Do we leave anything?

1. Silver showers - simple tests
2. Buds - for flowers and fruit
3. Lambkins - for full grown sheep
4. "Springtime faith" - for clearer vision, etc.

NOTES

1.....Sudden leap into Summer

Transitional period and change.

New picture now of same character.

Life takes on a new view and purpose.

Time moves or flies - where are we?

4.

3.....Silver showers etc.

Little more severe in the test and trial - turned to rain
Why? To develop faith and character
Steady rain - days at a time

4.....For what other purpose?

Fill the fields - with grain
Flowers etc. rained off (giving not receiving)
Bud unfolded, etc. Wild rose, apple - blossoms etc.

I Cor. 4:9; II Cor. 1:9; 4:12 - born for that purpose
Giving lawful things - not sin.

5.....Song birds now are hushed for noon

8.....Locust - warning, look out, listen!

9.....Men are toiling. Men

Babes, children, sons, full grown, etc.
Toiling - life means something more. Vision gets clearer
Back bent low, same backs but in a new position
We are called to serve, not to be blessed alone.

Many forms of service:

1. Outward expression
2. Hidden ministry

Pro. 6:6-11; 10:5; 30:25

John 6:26 - 29. Our work - to believe God.

As our work so our reward - crown.

11..... Youth has turned

Eph. 4:14; I Cor. 13:11; Heb. 5:11-14

Faintly humming, etc. Dreams, etc.

Love never dies, more power to suffer

Summer flies - the time is short, make speed, make haste

AUTUMN

1. Skies enameled somber gray,
2. Clouds and showers blown away.
3. Mountains veiled in purple mist,
4. Fields and woods by Autumn kissed.
5. Through the mellow, threadbare air
6. Harvest showing everywhere.
7. Summer's sun concealed with care,
8. Shines again in fruitage rare.
9. Autumn now unlocks her heart,
10. Freely gives nor holds a part.
11. Altars heaped with gifts most choice,
12. While in praise she lifts her voice.
13. Faithfully perform thy tasks,
14. Yield, my heart, what she may ask.

Followed through Spring, Summer to Autumn - only steps, etc. in gradual growth.

1.....Texture of Spring sky - why?

Texture of Summer sky - why?

2.....Not altogether but clearer

3.....Grace of God in tenderness to come for us

4.....The Autumn kiss. As in nature we enjoy youth, middle age, etc. We long for
a saint who has passed the rounds. (woman out of age)

Disappointment in finding souls who have never been kissed, etc.

Heartache of God.

5 and 6....Result of Autumn's kiss found in these verses. That there may be a
harvest, fruitage.

What kind of air? Mellow, threadbare, etc. Air of Spring, also Summer.

We all radiate a certain air. We feel it.

7 and 8....Picture of Mark 8:35

Our blessings - hold with loose fingers. Give - comes back in purity
and strength.

TWOFOLD GIVING

1. Surrender to God. Summer flowers, etc.
2. Give to man in sacrifice - Autumn harvest

Ask and it shall be given - Summer

Give and it shall be given - Autumn

Lesson from the corn:

Rev. 2:10 - Fear none of those things which thou shalt suffer

Phil. 3:13,14 - One thing - reaching - press

WINTER

1. Brusque winds from the northland blow,
2. Gray clouds, softly sifting snow.
3. Hills and vale in mantle white
4. Over all the silent night.
5. Icy fingers paint again
6. On the frosty window pane.
7. Springtime flowers frail and fair
8. Blooming in the winter's air.
9. In the fire side's ruddy blaze,
10. Summer's sun of by-gone days,
11. Shine again and serve to warm,
12. Hearts by cruel tempests torn.
13. Life is blest with memory,
14. Look, my heart, what will it be?

NOTES

- 1..... Brusque winds from the northland blow - S. of S. 4:16
 East - Resurrection, light, hope, promise
 West - Declention, failure, or rest
 South - Warmth, life, maturity, etc.
 North - Testing, trial, pain, etc.
 Now mature enough for trial, etc.
 (Result of the wind)
- 2..... Gray clouds softly sifting snow
 Job 37:6; 38:2 Time for everything
 Usually a type of righteousness and purity - Universal leveler
 Is. 1:18; I John 1:7
- 3..... Hills and vale in mantle white
 Our covering - Is. 61:10
 Purpose of snow to reflect - not white but varied in color display.
 Instruments for color, harmony, symphony
 Our hearts now open for the Spirit's work
 II Peter 1:4-6; Phil. 4:6 Peace now
- 4..... Difference in landscape - why?
 Paul - early - later
 Silent night
- 5..... Icy fingers paint again
 Memory, move in evidence — Faces
 Youth - future, Middle age - present, Old age - past

8.

We hold in secret memory - we do not want to live it over

9.....In the fireside's ruddy blaze - Fireside belongs to this period.

10.....What do we burn? Wood

Where do we get it? Cut it down

Old experience - warms the heart

13.....What will be ours? Winter Hills

II Cor. 6:4-18 Signs of Believers

II Cor. 4:1,2,7-12 (approved)

Mark 16:17-20 Signs of ministry

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