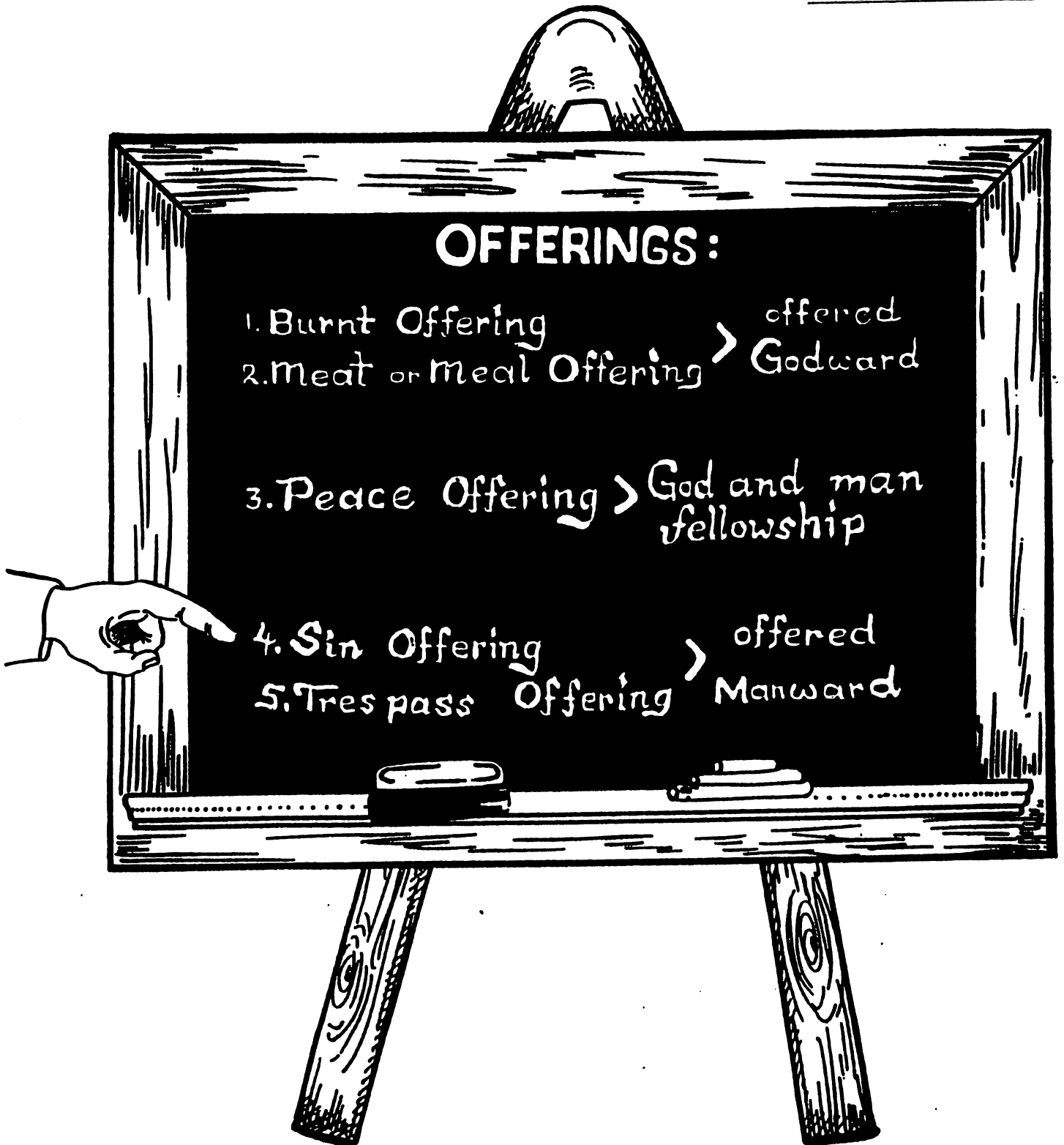


The 1953 Wisconsin Retreat

TEACHING ON THE OFFERING

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

by J.W.Follette



July 9

Sin Offering

J. W. FOLLETTE

Starts with singing, "Majestic Sweetness".

Prayer: Our hearts are bowed before Thee. We love to bow before Thee in silence and in love, in adoration and worship and praise even before we bring all these requests and the things that pertain to our welfare here. We love to unite our spirits with those above who worship and adore Thee. We praise Thee for every little occasion which we may have under the sweet stillness of Thy Spirit for the penetration of Thy Spirit into the inner parts of our hearts and lives, we covet those periods. We are always hopeful they shall accomplish something in us that any other means of grace may not be able to do.

So we thank Thee for these days that we've had - the quiet and detachment from the world out there with its problems and all of its confusion, its distress, its sin. When You were here, our precious Lord, You had to get away from those things so many times, and even You invited Your disciples to get away from it, to become more perfectly adjusted to Thee; to get our perspective right; our thinking right; our vision of the things as Thou dost see them, and not cluttered with all the things which are so local to get us confused and confined.

So we praise Thee for these days together before Thee. It's come to be holy ground that we love to move in upon. We take off our sandals and we approach Thee in the Name of Jesus, Thy lovely Son.

And as we come again this morning, we are bringing our hearts and lives; we bring them because they are needy. We bring them because we know Thou are the Source of life, inspiration and vision, and we need all of that. We need the grace and power of Thy Spirit to execute and put out into shape and form the things which Thou art speaking to us in the Spirit and so we ask that we should contact Thee afresh in each of us. Every day breathe upon us. Every day brood over us; get fuller control of all that we are. Accept more fully the consecration which we lay at Thy feet.

May the precious Spirit penetrate past all those local concerns which sometimes frustrate and spoil the thing that Thou art seeking to accomplish in heart and lives. Push past that, and get down to the ground floor of our living; down upon the ocean depths; down there where all the issues of life are born - the field of motivation, the field of desire - work in there by the power of Thy Spirit until on the external out here, there shall be a transformation.

We thank Thee for the Word which You are bringing every day, fresh illumination of our Lord Jesus, Whom we love.

Now as we sit together again today we commit to Thee the burdens of the world, the burdens there, we roll them over upon Thee and we ask that while we are not even conscious of it, Thou canst work; Thou canst move; Thou canst accomplish. Grant that we may, by prayer, release Thee; by prayer we shall set Thee free; by prayer we shall

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let that will of God be more perfectly moving out in lives, hearts, situations, conditions, all sorts of patterns in life. May we in prayer release that and let God live and move once more, let that majestic, wonderful will and purpose of God hold us.

Give us perspective in our ministry; give us perspective in our thinking, in our praying, in all of our desires. We thank Thee for the little times of adjustment here where Thou canst speak to us and deal with us. We pray that we shall go from these days of Retreat in Thy presence changed. We don't want to be the same kind of people we used to be, even though we may have had some most precious experiences in Thee; even though Thou hast accomplished radical changes in our nature and being. Thou hast accomplished much, but there is so much more to be accomplished. Therefore, we surrender afresh and we ask that we shall not move again in many of the old patterns but Thou wilt break through something fresh that these strange lives and personalities which we are in Christ Jesus - instruments in God, redeemed and filled, moving along, they shall find new avenues.

Place us where You want us to move in Spirit, in our love, our devotion, our consecration and our ministry.

So we commit even this little meeting this morning. We don't know what You want us to have, it doesn't matter to us personally at all; it's only that we desire the food which will be convenient, the portions of truth which will be adequate to illuminate us and carry us, maybe over some little testing, proving period. Perhaps there are some who are coming up to a crisis and they need light; they need direction; they need God. So we pray to build us, strengthen us, encourage us and feed us with Thy Life. For Jesus' sake. Amen.

Message: This place is getting to seem like holy ground, isn't it? We gather here every morning in the presence of the Lord. We welcome you. I don't know who you are but you are very welcome to come and share with us in the things of the Lord.

"Are you from here?"

"We are from the district here."

"Oh, from the district?"

"Over from the central part."

"Oh, that's very nice. We had, Brother Wolfe - is it from Ashland? The other night we had Crocker. He came, and now here's another one of the missionaries from the Assembly work among the Indians."

So it's nice to have all of our brothers and sisters in the Lord. We have one common interest and one common goal, and we may all have different patterns in which we function and move. But there should be one general objective and I think that's what the Lord would have us to value and appreciate.

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Now our Retreat is almost over, just one more morning and so there is much ground I suppose to be covered. And when we get moving along we get centered on some of these bits of truth which should be pushed out way over there and we get centered on them and we use up our time. Yesterday we used up a lot of time but the Lord was with us and so it really won't matter. We can't be critical of His ways and we always let the Spirit direct us and if He wants us to talk on one subject or another - we are all very informal - we allow Him to do as He pleases because He knows who we are and He knows our needs. Isn't it nice that He knows the deep seated need? Usually, you see, we are concerned with our local, surface needs because they disturb us and they distract us and they occupy us when very often that isn't the real need that He wants to supply. The real need sometime is quite veiled from us; it's quite hidden; it's underneath. But because we are so conscious of all the surface disturbances, even surface joys, we forget we have the undertone, the under current.

We had a little lesson the other night about the younger brother. I don't call him the prodigal son because that is not scriptural you see. You don't find the word 'prodigal son' in the Bible and so it is really more scriptural to call him the younger brother. Well what was it, was it the surface disturbance in his life that God was after? No. That was all the inconveniences which God had permitted to arouse him to a consciousness of something more, but He couldn't approach him. He couldn't be approached until he had exhausted all these surface - I call them elemental, external things with which he was concerned. And God has to plow through all of that and allow them to distress him; allow them to distress him and all the time the Lord is saying:

"Hurry up and get through that. Really what I want is to get at you, not these. Now don't pray them all out. Even if I answer all these prayers, I haven't touched you yet. I have answered some of your prayers; your reaction is joyous and you feel: 'Thank the Lord!' - but that isn't what I want. I want you!"

Now when did the young man in his experience begin to turn to God? Do you remember what had happened? He had exhausted all the things in life which were his privilege to touch. It was his lawful portion, he had a right to it, and the father said alright, that's yours. But when he had come to all of those and exhausted all of that, the last thing it says, he came to himself. And when he came to himself, then the miracle begins to work, but not during all the rest of it.

"And when he came to himself," then it is that he made his decision - "When he came to himself." And in the realization of that limitation and breakdown, it's then that he makes his resolution; it's then that he makes his decision, it is at that crisis. He says:

"Now I have come to myself, I see the situation as God sees it - in my father's house..."

Then he turns around and there is his conversion, and it's his turning about. We

are born of the Spirit once, but we are converted a thousand times, aren't we? Yes, that's right because conversion merely means to turn about, so that in our pathway, if we get astray over here on any issue or any line, we turn about - that's converted.

"And when thou art turned about, Peter."

Well don't you think Peter was a redeemed character? Certainly, he was already redeemed. He says when you get saved all over again, He says when you become - put back into your proper channel, when you are converted - to turn about - when you are converted, go and strengthen your brethren. That's right. So it is that that's when he made a turning point. In one sense it is a great turning point but we have to be turned so many times. There's no one that I have heard of who has made one direct shoot right back to the heart of God and never had to... no, I've never heard of anyone like that. Even Paul had to. He had to be turned about and turned about in his going.

So sometimes our needs are veiled. It's good that they are because we couldn't stand the consciousness of the need without the barrier and strength and grace which He gives us to stand it.

"Sufficient unto the day is the evil thereof."

If God should show us what we had before us, we would be so depleted and overwhelmed that we couldn't go through it. He just doesn't tell us. He strengthens us and conditions us and then He opens the way, and then we go through. Then afterwards we can look back and say, how in the world did I ever get through that? I wouldn't want to go through that again! Oh, how did...? Well, you went through because He had conditioned you, but He didn't tell you beforehand what you were coming to.

Now in this lesson this morning we are dealing with the offerings in Leviticus and we are down to the Sin Offering. We want to work a little while, we've touched on it several times and then perhaps on the Trespass Offering. And we found in the study of these offerings (just a little review for these boys so they will appreciate where we are moving) - we found that the offerings are a disclosure, a revelation of Christ Jesus. They are a revelation and an opening, a disclosure of Christ Jesus in Person and in His Ministry.

There is a two-fold revelation of the Christ. There is a revelation of the Christ which we see in His external manifestation in the four Gospels:

His coming,

His going,

His teaching,

His ministry, the outflow,

that is all an external, beautiful demonstration and a revelation.

"He that hath seen Me hath seen the Father."

He has come to reveal the Father. Therefore, there is a revelation of God through Him which is right. All of them are able to see it.

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"Whom we have...." What? handled, heard, touched - that's the external. But there is also an internal revelation of this Christ too. There is an internal revelation of His whole personality concept in the fields of:

His motivation;

in the fields that causes His devotion;

in the field which cause the causation of the action.

All action is motivated. All this is the result. There are no results without cause. You have cause - effect; cause - effect. (Writing on blackboard) Up here we have the Burnt Offering, for instance, that's more or less the cause. That shows the center from which the effect will be seen in the Meat or Meal Offering.

Now you will remember these offerings, the three: the Burnt, the Meat (which really should be called Meal). It isn't meat in the sense of flesh because there was no flesh in that offering at all. It was wholly made of flour. There is no shedding of blood here. This isn't Christ dying on Calvary for our sins, don't get that mixed up. Those three offerings haven't anything to do with the reception which we usually have and about which our writings are moving and about which our hymns are written. Almost all the hymns which you have concerning Christ; the atoning; the crucifixion, are way here, (Sin Offering) way down here, in what we call expiation of sins required. This is the kind of offering which is needed to deal with sin. It is never called a 'sweet savor offering'. But these offerings: the Burnt, the Meal and the Peace Offerings, these three are classified as sweet savor offerings. Well why? Because in the manifestation of Christ, under the symbols and types here, He is always a sweet savor offering to God. God takes delight in that manifestation. But you see, most of that is really inner; it's all the inner discoveries of the Christ.

We said the other day when we had the Peace Offering, what is that? That is a man perfectly doing the will of God and perfectly glorifying Him on earth. Well why? Because this great question of sin has touched the whole universe and has touched all of God's created purposes and all of His created desires. Sin isn't just something that has touched you and me so that I go out and steal a cow or say a cuss word or smoke cigarettes and all that funny stuff. Those are external, very limited ideas of sin, but you see, the question of sin covered God's whole idea of creation. Well what had He done? He had created Adam, and Adam sinned and failed God. So, there sin has wrecked the conception that God had for a man. And God never saw the satisfaction in His heart of what that man potentially held because in his very first trial and discipline in which he was to be released, to be set free - the glory, the will, the purpose - he is wrecked.

Well now there is something in God's great economy, I call it the 'overall', keep that word all the while with you. Look at things in the 'overall'. Don't begin to putter around and play with incidental things which relate to a general perspective scheme.

Now for instance the question of sin, sin doesn't center right here on Calvary with Trespass Offerings, and what I did, and what I didn't do. That is a very minor part of it. That's only a local bit of manifestation of sin as it related to a man's life. How many can see that? That's very limited. It's very awful; it's very terrifying, but that is only a very limited idea of this idea of sin. Sin means more; it covers more; it has greater power than merely the effect of it in somebody's life. That's the effect of sin; that's the trespass; that's the effect. So we say that's a sin. Yes, but as the Scripture puts it, it is a trespass; you haven't touched sin yet! You are dealing with the trespass which is the manifestation of sin.

(Pointing to the blackboard) This is the Sin Offering here. This is the root. This is the thing that causes it. These are the manifestations (pointing to the words: Trespass Offering). So most people are continually concerned with the manifestations of sin on the lowest level, they haven't moved up in here to know this (sweet savor offerings) at all. Why? Because this all pertains to God.

Now all this is Calvary. All this is Calvary, so don't think we are getting away from our basic lovely truth - but you see you have all these five aspects of that one picture - it's Calvary, but you are going to approach it from five aspects. And so why do you have to have an offering here called a Burnt Offering which hasn't anything to do with sin; hasn't anything to do with shedding of blood; hasn't anything to do with a thing that we have here? And people get worried; they get worried as though the only thing that ever amounted to anything in the life of the Lord Jesus was that He got down here and He died on a cross, and Jesus saves me. As I say, "I am full of glee, one, two, three..." But that is soooo limited! Don't do that thing! If you are still standing before that cross with that little idea of it, you have lost the wonder and the glory and the beauty of it because you have no perspective. You got to get back here and see the cross over here in its general perspective, historically, spiritually.

So when the Lord wanted us, in this Old Testament pattern, to see Calvary; to see that wonderful spectacle of Christ dying, we would see, I suppose, the objective thing - it was an objective reality - dramatically real. It was a physical thing. There He was on a real cross made out of wood - that is purely objective. That's right, that should be. But you see, when He made that He said: This is Christ on the cross, but walk all around that cross. Don't just get in front of it. Walk all around it and see it in its correct perspective from every angle. Now when He looks at that cross the first thing that He sees is that Victim, that Man, that One hanging there, which is His Son; His only begotten Son, but He isn't looking at him first - God the Father, Jehovah God never looks at Him first as a Sin-bearer taking away the sins of the world. He is going to see that, don't you worry. But when He first looks, what is He going to see? How this Man has answered the question of sin from its beginning. What was the first great failure that has to

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be met? Was it your sin and may sin? No! It was the fact that this man whom God had made in His Own image for a divine purpose - the specific objective for the creation of man and for you and for me, keep it in mind as your objective - heaven isn't your objective, that's a destiny; your ministry isn't your objective; you weren't put down here to work for the Lord; you were put down here to **glorify God**, and through these means they are the things by which you can do it. Well, what was the objective? That God should be glorified. How did he do? He made this man and he collapses and fails God and breaks down.

Now what is sin? Your root meaning of the word sin is to miss the mark. Well what was the great mark that was put out there for all humanity, for the world?

Why did we have creation?

Why is the world made?

Why are we made?

What is the great objective for all of God's creation?

Whether it's the stars, moon, the sun, the whole creation, mankind,  
- what is the objective - to get us to heaven?

No! We are going to get there, now stop that! He has given us the objective: the **glory of God**. We were made for His pleasure. Get your Scripture verses, the Bible is good, I read it and you ought to read it too. We were made for His glory. We were made for what? - for His pleasure. **All that is Godward**. The reaction of that thing is Godward. We weren't made so that He could get us into heaven. We weren't made, just as I said yesterday, to work for God and to pull Him out of the mud when He gets stuck and all of us have to work hard and get Him going. It isn't that at all. We're made for His glory. Alright.

Now how many of you can see when God says, sin is missing the mark? What is the very first missing of the mark? Well this Adam collapsing, because he has missed the mark of fulfilling the objective for which he was created. Now how many see you have to have an atonement for that? The atonement is the answer. The atonement is the thing that makes that thing one, it brings it back to God's original thought. It takes away the thing that caused the damage and puts it into its right perspective and meaning and sense. So when man fails, what's that? that's sin. Well in what does sin consist? That he ate some fruit? That is the **means** by which he sins. What is the sin? The sin is the fact that he has missed the objective that God wanted - technically speaking, we talk about the fruit. Do you get me or don't you? Alright. That is the external means which has produced a horrifying end - he has failed God.

Well now, God has to be satisfied with that in His first thought. God has to be satisfied. He has to have His thought of a man doing His will and glorifying Him. God's Word will not return unto Him void. He is going to accomplish that if it takes a million years. Don't get God and all His doings cramped into two thousand years. Please, don't do that. We have two thousand million ages for God to work in, so let



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Him work out something over there. But we are so funny in our ideas - it all has to be done right here. Well time is so, so small. Time is only a segment. Well here you have eternity. Well time is only one little segment, that's all. A time, what we call cessation; a time in which we are conscious of time and space and action and things which relate to this conception in which we live, well that is only the little thing called time that's in eternity. How many know we are living in eternity right now? Yes we are, but we are in a section of it of consciousness of time. Later He says: Time shall be no more! That thing is going to be pushed out. All these earthbound, material sense things with which we are conscious because we have a body that adapts itself to that, how many know that will be erased? But people don't like that, they want to take part of that with them over in the eternal ages and have that flouncing around. You can't get it out of them. Your hymns are full of it; preaching is full of it; the tradition is full of it, and they are scared to death to have it moved, because their sense of security will be disturbed. They feel very secure in this idea:

I've always thought this, and I have always enjoyed it, and always wanted it, and Grandma thought so and so, and so did Grandpa and here we are puddily, puddily, puddily.

Well, that's alright, you won't go to hell, but you are missing the thing; you are missing it! That's all pertaining to here, but you are going to carry that right over with you and have it enlarged upon. Well I won't get into that field because it upsets somebody right away, so we'll all believe in the Lord Jesus this morning and I wish you all a very merry Christmas!

Now we will come back here to this man. So you see, this man has utterly failed. Well is God going to be defeated? No, He is not. So He brings the Lord Jesus Christ down and Jesus takes the place of that man. That's why He is called, the man Christ Jesus; that's why He is called, the Last Adam. What is He doing? Going to fulfill the meaning of a Burnt Offering - a picture of a man doing the will of God and perfectly glorifying Him. And you have that offering to portray that aspect of Christ before He gets on the cross. But people are so limited in their conception of Calvary that if you move two feet from it you've lost your faith in the cross! I haven't,

I'm getting to see a terrific cross;

I'm getting to see a terrific atonement;

I am getting to see a magnificent Christ;

I am beginning to see a mighty God, not just Jesus died on the tree for me.

He did that, but He's doing something far more and before you get Him on the tree down here you are going to have all these things done. Well why? Because those are all the sweet savor aspects of Him; all the delightful things that please God.

So He comes, and in the first part of the atoning work of the great scheme, Jesus has to meet the first failures up in there. So Jesus takes the thing and restores

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it, that is, He brings it back to its perfect thought and purpose. Then you have your offering. This is Jesus as a man, as the original thought, fulfilling it and making atonement for that loss; atonement for that sin; atonement for that breaking. Do you get me or don't you get me? And now here is your first phase of that atonement. Why do you call it a 'sweet savor'? And that's why all during that period God can break through heaven and say:

"This is My beloved Son in Whom I am well pleased."

Pleased? Why? Pleasure? because He is now taking the pleasure for which man was made. Man was made for His pleasure, but man never gave it, but Jesus does, as a man.

Then we come down to this and this is the outworking, in a specific analysis, of what this stands for. (Pointing to the board) This (Burnt Offering) is the Perfect Man doing His will, glorifying God. Now you have to have something else. You got to have an offering that will tell you how He did that. So this is this same Christ in action. That's why all of this is full of action. It's a picture of this same Man in His action.

Then we found what? It is flour, pulverized, very smooth, very fine, without any irregularity, without an enlargement here and a small piece there, but the flour is perfectly pulverized - the Meal Offering.

Well that is this same Man, same Victim, but now He is not an offering up here, a Burnt Offering, which was true, wholly for God, nobody touches it; nobody can enter into it, that was wholly for God, a sweet savor.

Now we have an analysis of Him as the inner workings of the Man. Now you get into -

the field of His motives;  
the field of His desires;  
field of His devotion;  
field of His conduct.

Conduct in what? in His thoughts, in His words and even in His actions. That's why this offering is all pulled apart.

You take the head off of it;

you take the legs off of it;

you take the inwards all out of it;

you just dismantle that thing and it's washed; it's washed.

Why? That's all the analysis of the personality of this Christ analyzed so that you can see why it conducts itself as it is.

Then we go on down to the Peace Offering and we find here, this is the communion offering; this is the communion table, for it is this same God Who has seen all of this in the Christ. Then He invites Aaron and his sons to stand around the altar and partake of it and He says this shall be the portion; this shall be the portion. Well, what is that? That's the fellowship that God has and it is God, all of this is

God having the delight of His heart as a 'sweet savor in this Christ' and He invites us.

Now you see, as sinners, we couldn't get in there; we wouldn't know anything about it. What would a sinner now that wants to come to the Lord know about this? He doesn't know anything about it, he is not supposed to know anything about it. He is concerned with a Christ that's on a cross who can meet him now in his desperate need. Well that's the manifestation of the Christ as a Sinbearer, meeting the consequences of sin, and it is necessary - you have to have an offering that will depict the Christ in that capacity. So as the sinner comes back to God the sinner comes this way; that is the approach of the sinner to God.

We have it in the "Tabernacle. Here is God seated on the ark - we would say, Shekinah glory, all veiled and hidden away. He isn't out for the public, but no sinner can get in there. He can come this far (brazen altar in the court) with his offerings which will make his approach, but the priest goes in. So the first thing the sinner will see, (this man) will be a brazen altar and the victim is laid upon that and is consumed. All of that is what? Christ on Calvary doing this work. He is doing that. He is the Sin Offering; He is the Trespass Offering; He is meeting the needs of the man here, and that is all that his first vision is. But our revelation of Christ - this (Sin Offering) is the external thing - now what has to happen?

As we said last night, this dear man has to be taken past the laver into the holy place through your little four posts (drawing on board) here, you know. Those are the pillars, the four Gospels. They are: Matthew, Mark, Luke and John. They stand up and they say: Do you want to see Jesus? And so all those four posts stand up and say: Do you want to see Jesus? And so we say: Yes. Well they say: Come in here and you will see Him. How many know that's all we have - the four Gospels. The Epistles are the elaboration of the truth in the Gospels. But if you want to read and see a picture of Jesus in action, real action, you have to confine yourself to your Gospels because they are the picture of Him. Alright.

So here they are: Matthew, Mark, Luke and John standing at the entrance and they say: Come in. Well now, what is that? That's the same sinner now, he comes by way of this Peace Offering which rests upon the atoning work here. That gives it its platform and God the Father says: I want to reveal My Son to you.

"No man knoweth the Son but the Father and him to whom He will reveal Him."  
So all of this stuff, all this wonderful inner revelation of the Christ and the meaning, all that, that is what God the Father sees first, for this is God's approach to us.

When God comes to us, He sees His Son first doing the first thing that was ever required of Him;

then He sees Him in all of His perfect action;

then He sees Him having made peace as a platform to meet us;

then He comes down and sees all of this.

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So there are two approaches and two ways of looking into the offerings for this atoning work. These are the 'sweet savors' and so He calls us in.

Now I want to give you some Scriptures and some dictation just for a few minutes which will help you to see this. What is this Peace Offering basically speaking? It's the communion offering; it's the communion table about which we sit as worshippers, but not as sinners. We come to our communion table in fellowship of the Father to enjoy the revelation of His Son, as worshippers. That's the place of the worshipper, it's not the place of the sinner. And I said yesterday, it is not humility to come into the presence of the Lord for worship or this communion with sin on you. Well why? Because He has made provision out here (brazen altar) for your Trespass Offering and your Sin Offering before you come in for your communion.

We know that was instituted for the Jews or for Israel centuries ago, but the hangover of that is in the Catholic Church and in many of our Protestant Churches. What is it? Well a confession of your sins, and an adjustment, before you can take communion. No good Catholic would ever think of going in and taking his communion until he has had his confession. Well where did he get that? Here's where you get it (pointing to blackboard). It is a hangover of that very thing. God says you cannot come into My place of communion and worship to eat and drink without what? being prepared for that. Here is where you wipe your feet and get your adjustment made and cleaned up. Don't go to the table of the Lord in worship with that. That's insulting, very insulting when He has made provision for it.

I think the old Methodists used to do that. They used to have the class meetings and little preparation. What was it? It was in order to have your consciences cleared. That doesn't mean that you are absolutely perfect.

Now those are the things - sin, remember, in two directions: sin in and sin on the outside (the sin in the manifestation) and He is not dealing with little sin. But He said, if you are conscious of that, get that cleared up, go and make your confession. It won't take you more than a thousand years to confess your sin and get forgiven. No, it won't. Well then, take care of that! Now, with your conscience clear, and by faith you have accepted the absolving, He absolves us; He forgives us; He makes us clean. Now in that - now go to your place of worship; now go to your communion table. Don't think you are going in to worship God with this on you; you can't do that because this is a holy place and you contaminate it. And another thing, you have no power to receive what God would give you in that special place of worship, adoration, feasting. This is where we feast. Upon what do we feast? He says, I want you to see My Beloved Son. So He begins to unfold the Son and that's why the Scripture says: No man knoweth this Son except the Father, for the Father sees it from the beginning; He sees all that from the beginning. "No man knoweth the Son, but the Father..." But He says the Father will reveal Him to you. So this is your place of revelation of the Son - the Peace Offering spells

that. And so He says, "Do you want to see My Son?" And He begins to open the Son to you and He begins to tell you Who the Son is like because it's sweet. Now this is your communion.

Now when we come to these two: Sin and Trespass Offerings, these are never sweet savor, it never mentions the word when it comes to these, because they couldn't be. There is nothing in sin or trespass or any of that tragedy that could be sweet to God. It became so what? repulsive that He even had to turn His face from it. When Jesus became sin, God had to turn His face from it;

it's not a pleasant thing;

it's the thing that's wrecked the universe;

it's the thing that caused all the trouble in the world for all these years;

it's this thing called sin.

Whether in its essence or whether in its manifestation, that's the thing that has made the disturbance. But as a rule, the preaching and the teaching and the words concerning sin, forgiveness and all of that, revolves about the manifestations of sin. We forget the most tragic thing is: **This Sin Offering right here is where Jesus Christ becomes sin for us.** I'll give you the Scripture for that in II Cor. 5:21. "For he hath made him, who knew no sin, to be sin for us..." He was made sin, not He bore it, He was made sin. He bears them as he hangs there; He bears the sins of the world; He is the Sin-Bearer, but before He ever gets off Calvary in this terrific passion of being the Sin-Bearer, He is what? **Made sin**, He is made, He is converted into the thing, because that's the thing that God has to judge. He has got to judge the very principle, the cause - causation, He has got to get at that. And you can have this all taken care of in trespasses, but you have to meet the thing that made it. That's why, many times with moral people, I always want to say to them: Well, supposing you have all of that taken care of, and you say: Well my sins are all done. Well wait a minute! Have you anything that you can offer to God that will answer the question for the question of sin itself? Well no, you haven't! That's why we have to have Him made sin and judged so that the thing is done away with.

Another thing that we will come to in the Sin Offering and the Trespass Offering today - do you remember it says: And if he sin in ignorance, he brings an offering? Do you remember that? "If he sins in ignorance.." Well why do you have to have that? You have to have an offering which would be the offering for sin of ignorance. Well why? Because broken humanity, the man, the natural man has no measuring rod by which he can measure sin. He has no measuring rod; he has no capacity in him to know the meaning of sin. He knows the meaning of the **affects of sin**; he sees that is a bad thing and he is horror-stricken. Well God says, not only sins which have been committed because you are conscious, but He says bring an offering which is an offering for the sin of **ignorance**. You have to have it, because who of us

could measure the meaning of sin? It isn't in us; we have no standard in it. We are broken down; we are limited; we are way down here on a lower level all broken, and we haven't the conception of sin. We don't know the meaning of it. We haven't a thing that will measure it. Why? Because we are ignorant and dumb in the presence of it. He says, bring an offering that will take that. Bring these trespass offerings. Of course when you know you have committed a sin - you have lied or deceived or done wrong to your neighbor and you have broken these commandments - when you know that, that's a sin of knowledge. I am conscious of it because I am conscious that I did that. Bring your offerings for that. But wait! You aren't able to compute the meaning of sin as God could see it, you haven't the measure with you. Humanity can't do that. So He says, bring an offering. For what? the ignorance of it. I am glad He did it. You see we don't know, we are too shallow, we are too limited, we don't know them.

That's why I said the other day: On Calvary the first movings of the tragic death and the penalty, He being made sin that it might be judged - the first moving of that is always Godward. He discerns in Calvary things that we don't discern. Why of course, He is an infinite God! He is seeing the infinite purposes. He is looking at the infinite Son. How could we in our limitations down here with a little consciousness that I've lied and stole and been bad and naughty - and I come with that! Well what is my conception of sin? Well, it's very shallow if you want to know the truth; it's exceedingly shallow. We have no measuring rod by which we can compute it at all.

Therefore, from one side of Calvary there moves a vision and a satisfaction that we don't have. I told you I wrote in one of my hymns concerning Calvary and the High Priest and the shedding of His blood for us, and the High Priest carrying it to God - it was a hymn, it was published, I haven't got any copies of it now - but I remember one line, it speaks a language quite unknown to me in my distress as I stand before Calvary. But the blood of Jesus is all the while becoming vocal to God because it is reaching into regions, places that I don't know anything about; I don't know the meaning of that. Can I think or compute or imagine the loss that was incurred in God's desire for that first Adam? Why no! I don't know what all that was, but that was sin, that's all been ruined. I am just conscious I am a sinner; Lord be merciful to me a sinner - I, me, we, us and company sinned - that's as far as I get. But on the other side there is a vastness of the atoning work of Christ that the Father sees from His side, because it will cover all the ramifications as far as sin has pushed itself, there has to be a redemption that covers it. So He says, bring a sin offering, yes, but He says bring one of ignorance because we can't do it. But He says, I will accept that for your stupidity. And this offering represents my limitations, my ignorance of all that it is and so I confess it:

"Father, I am very ignorant of the meaning of it. I don't know what that is.

Here is my offering for it, and I bring my offering to You."

And, He will accept it.

So here, I will give you a text for this; for this Sin Offering. He was made sin, always keep that in mind.

"For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him." Now that is II Cor. 5:21, so you can write that as the digest of your Sin Offering the same as your communion verse is the key verse for this one. You will find little key verses all the way through. So for that Sin Offering we will take it.

Now there may be two or three other things that I would like to speak about. In this Sin Offering, you remember how many groups of people are mentioned in Leviticus the fourth chapter. If you want to look at it, a minute, it might help you, might make it a little more of a point to you. In this fourth chapter we have what we call the 'law of the offering'. The law of the offering concerning the people who offer it and the manner in which it is offered. That's always called: "And this shall be the law of the offering". In other words, the regulation, the how it's done. The offering itself may be spoken of as a bullock or a heifer, or a sheep, or goats, turtle doves, handful of flour - that's the offering - now He says, and the law of the offering is thus, and then it tells you how it's offered. In the fourth chapter it tells about this Sin Offering; who may offer it.

Verse 3: "If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin offering."

Now go to verse 13: "And if the whole congregation of Israel sin through ignorance, and the thing be hidden from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord..." and so on. Then they have to bring an offering and bring a gift.

Now look at verse 22: "When a ruler has sinned and done somewhat through ignorance against the commandments of the Lord..." - and so on. Then he is to bring an offering.

Then over in verse 27: "If anyone of the common people sin..."

How many see a grouping of four because there are four conditions in which that sin might be manifest? It might be a ruler; it might be the congregation; it might be a priest; it might be an individual. Those are all the ones that will be liable to be involved in sin, therefore, He has a means by which that is taken care of.

Now another word or two. These are the different people. I can't go into this this morning, it's too big, I can't do it. I'll give you just a little skipping along lines that you can look up for your homework. In these different degrees - the priest, you see, well that concerns the service of God, because he is a priest handling the things of God. If it is a sin of the congregation - that is the conduct

of the congregation, or the conduct of the assembly - how many know an assembly can sin against God? Why sure. If you have been out in the work, I've had a church so I know. Yes, a group of people can sin against God. The church group, in certain attitudes they take; or the things which they cause to transpire, they sin against God, not the minister. They sin against God. Can a ruler? Yes, but you see the ruler's sin is a little different because it's his influence over the group. You know the ruler has far greater influence than the individual, therefore he has a bullock - strong, and he has a procedure in which his offering is made because he, as a ruler, may sin; he is over all. Well his influence is felt where the individual's isn't. Then the fourth group is the common person or an individual.

Now then, as you read this on through you will find this little point that I want you to get, that is, the places which are affected by this sin. The first place that is affected, of course, is this dwelling place of Jehovah, because Jehovah must dwell in a holy place. Your next place, you will find, is the worship of the people. Think of the worship of the people that's been upset and confused and almost devastated through sin, and the worship of the people has been perfectly ruined.

Now another would be this individual, way down (pointing to board) when he brings his offering. Well how did they take care of that? Well, He said all of these things are affected in the economy of God, through sin. It isn't just mine. Very often a sin may affect the individual; it may affect the assembly; and it may affect God, and it may go sailing all over! He says, if it affects God, that is, His dwelling place, which has to do with the presence of God in the camp - the presence of God - the priest is to take the blood and go into the holy place before this veil, because He is dwelling behind the veil on the mercy seat - the shekinah glory, and He says, sprinkle the blood seven times before this veil. Well what is seven? completion, perfection, that is in your symbolism. So He says, take the blood, take it from here where its brought, take it in there and sprinkle it seven times before the veil. To do what? Secure, make right, make good the dwelling place of Jehovah that He can dwell among them.

Well supposing their worship has been all upset. He says take that blood and go into the little golden altar in the holy place before the veil, which is the symbol of worship and prayer and intercession born of the Spirit.

I believe real intercession is born of the Spirit. You can't sit down and say I will now intercede. You can't. It's like singing in the Spirit. I remember when Pentecost first came to our work, this is many years ago, I got in before you were born dear. I was brought into Pentecost forty odd years ago in it's very beginning when it was beautiful and wonderful. We don't have just that but we won't weep over it. I haven't seen it since, I haven't, and I have been all over in Pentecost.



Well this is an amusing thing. We had visitors to come to look at our work because it was rather phenomenal; it was written up in all the papers and magazines and everything else. It was a very phenomenal faith work - that we could take care of a school; a printing establishment; a rest home; a congregation, and do all that without any signs of money from any source. We didn't have a collection plate, we didn't have a collection basket in any place, we didn't have anything. We never mentioned it from the platform; a need was never suggested. We could have the last shovel of coal in the furnace but we never dared put it before anyone. What is that? Well that is just a suggestion,

"I am living by faith! Absolute Faith! I haven't any idea where this is coming from, but I am living by faith. Here is the collection basket!"

How much faith is in that? Well I don't think there is very much faith in it. So we never did that. To me, that isn't real faith. Faith is to be still about the whole thing and let the Lord do the things He wanted to. Let Him do it His way.

So among these lovely manifestations of the Spirit, which were really wonderful, we had what I would call a heavenly choir. It's been - they have tried to put it over very much later, but I am afraid I understand the technique of it and it doesn't really respond too much in my heart. It is very good harmonizing but it ... how many know the little key note of harmonizing? la la la la - glory to God, la la la - you keep it going, glory, glory, glory to God. Now another one: Let's put it up on the chord that rhymes with it. How many know how they do that? How many know they do that to get a heavenly choir going in ten minutes? I have seen it done. That's wicked, now I am exposing things. Now I have seen that done. How many know it can be done? Come on, own up! Well then, what's the use of going on and saying, "The heavenly choir. Oh ohh there's never been anything on earth like it"! Well I don't know, this latter rain that has been spreading around of late with all the most marvelous things that ever been heard in heaven or earth! I say, no, you haven't a feature, but what I have seen it already in its first original simplicity, when we didn't know enough to make merchandize out of it. We didn't know enough to commercialize. We didn't know what a racket was! The only racket we knew was when somebody in the flesh got to carrying on with the Lord. We knew what that racket was - somebody that didn't know anything about the control of the spirit or anything like that, he just had the spirit! But we knew that kind of racket, but we didn't know the other rackets which are quite common. And you know, they used to sing in the Spirit. Well we wouldn't know who was going to sing in the Spirit or when they would sing in the Spirit because it wasn't designed; it was unprogrammed. We never had:

"Now the special;

now we will sing a hymn;

now we will all praise the Lord;

now we will have a special."

We didn't have any program like that. You see, it hadn't been channeled properly!

Anyway they would sing in the Spirit, and we had visitors from all over the world to come to see that work. I remember we had delegations from England and all the places where the Spirit had moved - they came clean from India! They had people from all over to come and see this phenomenal work. Well we couldn't make it work if the Lord didn't make it work, so we would have to just be still. And there had been a beautiful moving of the Spirit in an evening meeting. I think it was a Friday night because this occurred Sunday. We had always a Friday night meeting and there was some beautiful singing. Our dear poor little Mrs. Wood, she couldn't carry a tune in a basket. She didn't know any more about music than a frog! She always regretted it. She used to say, "Oh, I hope when I get to heaven I can sing. I hope when I get to heaven I can sing." That was little Mrs. Wood, dear little soul like that, not much bigger than Anna Reiffe, but she was a dear. She loved the Lord, she was really baptized and had a wonderful experience, but she couldn't sing and she'd go singing all over the world with her tune and Lord it didn't fit into anything at all. And she was singing and by and by she knew that it didn't rhyme with anything and it would probably run somebody off so she would just stand this way with her singing book and she'd just kind of say the words. When God wanted some singing in the Spirit, do you know who He picked up? That's the one He picked up so that anybody that knew that situation - that's got to be God; it can't be anything else! That's just real plain God! And you know she always - this was the strange thing about her singing - when the Spirit would move on her to sing - you never knew the source - it was just like her voice was lifted up here somewhere and went right out over the whole congregation and you couldn't tell the source unless you knew the woman. If you'd been a stranger in that church and heard that singing you couldn't have said where it came from, you couldn't. But we knew her because we heard her singing in the Spirit before, and all of a sudden you know, it would begin just like a bird warbling. She just would warble like a little bird, and warble and warble and warble and lift and by and by it would be up here and it would spill out all over. Well who could do that! You couldn't do it! And this dear Englishman who had come to see the (haha) lovely work, you know, (he sat by Miss Sue - Miss Duncan. We called her Miss Sue) and it was Sunday morning so we were having this service. And after the Scripture he leaned over to her and said, "Miss Duncan, would you please have that woman sing in the Spirit now?" Well, Miss Sue nearly fell off the chair! She didn't know what to say to that 'high flouting' Englishman who was supposed to know so much. Well she said, "I don't think just now" - a little word, and shut him off - as if you could say: presto, one, two, three, sing in the Spirit! Well you can't do it, you can't do it. That has to be in God, but you see they got

it so fixed that they know too many techniques, they really do, and I am very sorry for them.

That is why I said last night, I don't fit into too many patterns. I am Pentecostal, really Pentecostal, absolutely, but I can't fit into the techniques and patterns which have been made. I can't do it; something in me rebels against it. If I had been educated in that pattern as our generation, that's very well, because they don't know anything else - that's the pattern in which they were educated, and they go right through it because:

the preacher says;

or the leader says;

the evangelist says it and they are going..,

but anyone who has been a hundred years back in here, who has seen it, he can't do it. Wouldn't it be lovely if you put on a demonstration for people? Well when that Spirit fell it was so phenomenal that it spread over the city of Rochester; it was in all the newspapers. So we had all kinds of people come in to see how it would be. So somebody had been downtown and visited with some of the leaders and told them about it and they said well we'll be over some evening to see how this working of the Spirit is. So they came and told us and said, "Do you know who is going to be in church tonight?" Well you know the Baptist Seminary my dear, (speaking to someone at the retreat) because you - well that leading Baptist Seminary just a few blocks, you know, up on East Avenue and all these - Roschenbush - how many know his little book on the Social Crisis? "Christianity and the Social Crisis?" Oh it was a terrific thing, higher criticism right through, you know, and he called our Christian faith (in his book) the 'slaughter-house'! He said God isn't establishing a slaughter-house - slurring at Calvary - and oh, it was abominable! I had it once sent to me by a leader, a D.D. and he knew me very well and he thought now he could get me straightened out. And I started reading it and do you know where it ended? I burned it up in the furnace. I took it down to the cellar and opened the furnace door and I said, "I consign you to that".

Well anyway they sent all these people from the Seminary, Dr. this and Dr. that and their wives and all, and so they came seeing what they could see. Some of them brought their opera glasses trying to see if they could detect what it was all about. Well did we pray! We said, Lord, if it is Your will, don't let somebody go off the handle, because we can take it. I don't care if a man stands on his head and yells and screams, I can take it. I don't like it; I don't enjoy it at all, but I can take it because I know what it's all about, but strangers coming in wouldn't know. So in the back seat sat these professors from the Baptist Seminary and here was a general meeting of a convention - we had everybody in. Oh, I'll never! I thought I would die! And here was a young man had got the baptism that we didn't know anything about; he didn't belong to our group, because he wouldn't have done it - we

gave some instructions - he wouldn't have done it. Well he got blessed - "Hallelujah!" right in the middle of things and he goes sailing down the isle like that and when he sees the communion table, he fell over on his back and put both feet up like that and you never saw such carrying on in your life! Well I thought, oh I thought, "Lord, don't wreck the ship."

And there he lay whooping it up, you know, "Hall e l e lujah, glory to God, Hallelujah". And, oh he had a good time clapping his hands. Well, he thought he was doing something for God! Well of course these opera glasses looking, they really saw something!

Well Miss Sue and Hattie on the platform nearly passed out of the picture! So somebody carefully went down and picked him up like you do an animal, you know, they took him up and put him in the library and shut the door. Now this is the awful part of it. We had gone on only about twenty minutes afterwards, here he comes down the other aisle! Oh dear! So after than I said, "Lord, I don't care if You want this thing to be this way, give me grace, but don't upset everybody else." I can take it because I know what's the matter with them but these people are here to investigate Pentecost. How many know they never came back, they never came back. How many of you know why? I don't need to tell you. So that's that.

But when I come to this place of worship it makes me always think of it. I can see that man yet with his two feet sticking up; with that communion table; on his back, and just whooping it. Well he meant well; he meant well. Well now people say, well if that's the Spirit, I don't want God! Well I say that isn't the Holy Ghost. The Holy Ghost doesn't do things like that. Well, what is it? Well get that straightened out. You can't say that's the Holy Ghost. It isn't the Holy Ghost. It's that man's reaction to the touch of the Holy Ghost. It's this man's reaction. Just like I told you the other day, if you have an electric wire here with a good current on and you touch the rabbit, how many know the rabbit probably would jump across the room. Well you wouldn't say, that's the Holy Ghost. How many know that isn't the Holy Ghost? That's the way that rabbit acts when the Holy Ghost touches him. So when the electric thing touches him, how many know he jumps? Well that's like with the people, they are not trained; they don't know anything; they are not subdued; they don't know anything about these things and so they bring these terrible things in, and those people never came back. We rescued two of their students though. Oh those students got hungry; they wanted to know things and Sunday nights they used to creep down from their Seminary and come back, and sit in the back seats and listen and they got convicted and they knew it was God.

Here's one of my fish. I said the Lord gives me fish once in a while. I'll tell you how I caught a fish. I don't catch them very often but every once in a while He gives me one and He gives me a pretty good one. And one night, Sunday night, I was preaching on: "They that wait upon the Lord shall mount up as eagles..." You remember, "...they shall run and not be weary.." and all of that, and in it the

Lord led me to do something (as I spoke of here this morning) He led me out on the thought of a vision with perspective, for the eagle up here can see the whole landscape; he can see everything in its proportion and perspective. Now the duck down here - he is a bird too - but he is quacking and he is eating and he is just eating corn for all he is worth, but he is quacking around, he doesn't see any perspective of anything, but the eagle does. And sir! I preached along that line and as a result of it, this young man came and said could I have a talk with you? And I told this to Mrs. Baker and she said, "Yes, invite him in, tell him to come". So he came down and he interviewed us and he said,

"This is the thing I want and in my spirit I know this is of the Lord. And when he was preaching about this eagle, with sight, the Lord got a hold of me and has convicted me and through that I am coming to you. Would you take me in this school?"

"Oh", we said, "you are a student; you are in the Seminary; we can't take you in, that would be proselyting and then you would have all the school after us. We will, if you go and tell your own people what's the matter. Isn't that fair? That's fair. If you go back to the school and meet the faculty and the teachers and tell them just exactly what's happened we can make room for you here."

And we did and we gave him his three years training and he's turned out to be a real find remarkable Christian man. His name is Herbert Schmidt!! (Ah, who would have thought!) Well I caught Herbert on a hook, and how many know of Herbert Schmidt? How many know his wonderful life, marvelous life, the miracles that God has worked for that man? And that's one of my fish, dear. I get fish once in a while, and he loves me to this day, and never meets me but he speaks of this. He often says,

"Follette, do you remember that message you gave about the eagle?"

"Why", I said, "sure Herbert."

He said, "That thing caught me."

And the Lord lead him out from that and has blessed him and he has been a wonderful missionary and writer. Do you know his books? Beautiful things, and last year when I was out in California, he said, "You got to have a day with me Follette, you just got to." So I cancelled things and we had a day. Went out to Mt. Wilson and had our dinner and had a good days' trip all around. It was really year before last when I saw him and there was Herbert. So He gives me a catch once in a while. And even in the meetings that you think it isn't worthwhile having it, yes.

Who is the other? Edgar Steinberg. Do you remember him, the Steinbergs from California? Well Edgar, the father, was one of those students in that Seminary and came down and got caught on the hook. How many know he went to China as a great missionary to China? Well that's Edgar.

So I got two fish, you see. It's nice to catch them once in a while because

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you don't know what will come out of all that. Well now that happened in the same church. Well how does it come the one comes back two or three times and the others don't come back? Well, I told you the other day why. How many know some couldn't stand the stable? Those people on the back seat, with their opera glasses, professors and their wives, how many know they smelled the stable and they heard the little ass bray and they heard the old cow moo, but I'll tell you something; they didn't know what was in the manger! They didn't know, but Schmidt did. He said, they can do all that, but there's something there, he's got something; he couldn't talk that way; he doesn't present the truth as others, there is something - he was intellectual. How many know he has an approach to the truth and so he came back. He didn't care if the stable smelled; he didn't care about the little ass. He said there's something in the cradle; something in the manger and he got it!

So let's learn to do that. God will hide away the truth sometimes in very unlikely places, very unlikely places; most prosaic, common place, ordinary - but, He's taught me. I told you so many times, He's taught me to know that when He wants to reveal the truth, it won't always be in one stereotype fashion. He will give me truth from some of the most outlandish places; He will give you the truth sometimes in the most hidden places. Don't throw them aside.

Now let's come back. I want to get through with this. These places of worship, what did He do? He brought the blood and anointed the horns of the altar here and that establishes the worship's prayer - that reinstates it; it brings back again the thing that God wanted in worship. So He says we will anoint the horns of that little golden altar of worship and prayer. Well supposing, as we do find here, the individual has sinned and maybe that is a pollution in the great pattern. Well He says let him bring his offering to this brazen altar and take the blood and pour it out upon the ground here - pour it out upon the ground. Well why? Because he represents the whole congregation even though he is one individual.

Then you remember what I told you about the blood that was poured upon the ground the other night? The first curse that was pronounced in Genesis is: "Cursed be the earth". God's judgment and the curse of God fell first upon poor old Mother Earth, the most innocent of His creation, without any volition to sin. The earth never voluntarily sinned, she had to take the curse and the judgment of God because an intelligent man sinned. I have - (they know I am funny and if you hang around me, boys, you will know I am very queer, but these folks know and so they bear with me. haha) - I feel an apologetic spirit in me when I see nature in its confusion. I feel an apologetic spirit in me when I see an animal in a cage, wild and insane. He wasn't made that way. God never made a lot of wild animals to tear around. No! That's the result of this awful thing called sin that I am talking about in the Sin Offering. Not my little sin! But how many know that is the result

of sin! Well who is going to meet that sin that has made all of that confusion? I can't! I'm ignorant of all the ramifications and places where sin has moved. I am too dumb to know about that! However, I can feel apologetic when I look at these animals and I say, "Oh you poor, wonderful, beautiful creatures, you are His creation. He breathed life into you and you are suffering under this terrible entanglement for man's sin and I am a part of mankind". I feel ashamed. I do, I feel ashamed. That has to be met.

Has He said anything in the Scripture of a restoration that that thing shall be reestablished? Yes. You know your millennial picture, certainly. That's due to the redemption of Christ. It's the blood of Jesus that works out a millennial scheme. It's the blood of Jesus that does that.

Here we find, He says, pour out that blood upon the ground.

"Oh", we say, "it's a holy thing."

He says, "Pour it out."

You better pour it out. Then on Calvary, when Jesus hangs upon the cross, the first recipient of the blood of Jesus was the ground because it trickled down to the old earth, and the poor old earth that had been under the power of sin and death all that time felt its first surge of life. Do you get it or don't you? The whole earth and universe that today is inarticulate and dumb, it shall speak - I know it. It speaks sometimes now. You have to have an inner ear to hear it, but it will speak. I know that. It will speak; it will sing, and the work of the Lord Jesus is the basis of it; Calvary is the basis of it. Not just because He died for my sins, but He has become a sin offering. He has been made sin that that thing can be judged that has caused all of the manifestations of it. Then all that manifestation is met and taken away. That's why when He is made sin on Calvary, up to the very hour when that transition takes place, that transition takes place after that time, He always says, "Father", doesn't He? "Father, Father", but not when He becomes sin. He says, "My God! My God!" The Father vision has failed; that's gone into an eclipse, and now when He looks up it's no longer that sweet lovely communion that He can say, "Father". In the agony in the Garden He can say "Father" because the union is there, the oneness is there - that's all carried.

Maybe another Retreat, wouldn't it be nice to take the garments of Jesus? I couldn't do it now but I intimated once to you about the sandals. You never see Him in any pictures on that mount or that crucifixion, there is never a presence of sandals on His feet; never has them and that disturbed me. Now that was one of the things I got into when I am on that (spiritual) level. You remember the other night when I said to get up in there and walk around? Sometimes you'll come to a person; sometimes you'll come to a scene; sometimes to a cave, you go in! Well

that was it. One time I came to Him in this crucifixion picture but He wasn't in the crucifixion stereotyped fashion with thorns, and a loin cloth, hanging, wounded. It wasn't that. He was brought to me in the Spirit; brought to me under the first and earliest representation of Christ in the crucifixion. How was it? Well, if you go to the catacombs - I was in the catacombs in Rome and I was in the catacombs in Marseilles in France, very interesting. I was in one where Lazarus had made his escape. In their old history, Lazarus had made an escape and was taken there, and I got some little stones from it too. It's kind of sentimental, isn't it? But aren't they nice to have. I hold them sometimes like that.

Well, in those early catacombs, the early Christians depicted on the walls the things that pertained to their religious life, for they had no expression out in the public. Christianity was underground for a couple hundred years. It had never an open place because the Roman persecution through Nero and those emperors forced it underground. It was all hidden. Well on the wall - I have seen them with my own eyes, in dim fresco you'll see little pictures and implements and signs which pertain to the life of the people at that period and of the things which they were doing, the history of it. Now I didn't see this one because it had been taken down, I have seen the etchings of it. The first picture of the crucifixion that we have, the earliest one that we have any record of at all; the first picture that we have that pertained to Christ on the cross is taken from the ancient catacombs two thousand years back. What was the thought of these dear Christians when they wanted to depict the story of the cross? How did they make it? They didn't make it with a crown of thorns; they didn't make it with a loin cloth and you can see all these wounds. No. You know how they made it? They made it dim, very dim, He had back of Him a cross; back of Him is a cross, that's quite clear, but the **Man isn't nailed to the cross**, but He has nail wounds in His hands; He has nail wounds in His hands and His feet. But you don't see that He was nailed to the cross. How many know He is liberated from the cross! Oh surely! But how many know the cross is the background of His life? Alright. And in place of a loin cloth they have the old, old picture of this Hebrew conception of a priest and they have the dimmest suggestion of a priest's robe on Him, just the dimmest suggestion of a priest's robe and a crown on His head - and **no sandals!**

So that was one of my lessons, and maybe during another Retreat, it takes two or three days to go through it - that was one of my discoveries in that realm. I was moving around in there and I came to this and I said, "Lord, will you talk to me about it?" And He gave me some of the sweetest things that have moved my heart and life, and carried me for years, carried me for years under the impact of that simple revelation. And He told me about the sandals and where they are and why they are there, why He hasn't them. I never heard of it; never



thought of it; never read it; never thought of such a business, but how many know the Spirit can tell you lovely things? And as I beheld it I was conscious of that.

So the earliest conception is what? A Christ in resurrection, in crowning and in ministry. Now that was the first idea they had. Well then do you say, how do we get the crucified Christ that we have today that is so common in all the churches? I went and I traced it out. I made a study of it. I began to look in history. I began to look at the writings of the old church fathers. You know where you will first find it? You find it in the monestaries. Well why? Well, the monestary is the seat of the learning, and the means of talk and communication. The people at the times of the monastic period couldn't read or write. Now remember that the people, common people of that period couldn't read or write. They had to have a means which was objective and tangible for them to see to speak to them. And the priests, or the monks began to make little images, little figures of this Christ on a cross dying for the sins of the world because that's the first thing the sinner should want to know. He doesn't know anything about a Christ crowned. What does a sinner know about a Christ crowned? They aren't supposed to know; they are supposed to see Him with what? a crown of thorns because that is His Calvary; that is redemption; that is His suffering; that is His bloodshed. The monks began it and they made little crucifixes and pictures of Him in the exact, what we would see Calvary to be - redemption on a cross, dying for me, wounds, trickling blood, the hanging head, the eyes partially closed - all the agonizing, distressing things. Well why? How many see a little psychology back of that or don't you see any psychology back of it? Surely there is. Now the reaction will be - the poor sinner comes and he beholds and meditates, and how many see what it is? It's to rouse a sense of guilt and shame and sorrow and repentance and all that, because he hasn't any little tract to read. We do the same so we write it out in a tract, a little tract, and we tell how He was pierced and how He was wounded, and how ... and we do that with a tract. Well how many know the tract and the crucifix has the same thing only for two different kinds of people, or don't you know that? Well then, it has its ministry. It has its place, it has had a ministry and they do it and that's where it originates, and how many know the bondage of our Catholic group is what? Not to break any old tradition but hold right on to it even though it degenerates into something which originally it never was intended for. And so today you wouldn't find the representation of the Christ as it originally was in the catacombs. I have found several of them. Where did I find them? In the Anglican Church, Anglican High Episcopal Church and there you'll find them.

I saw a beautiful one in Florida when I was down to Lakeland having a revival in a Bible School down there. I always go into every church I can find - Catholic

Church, every kind of church. I always go in and pray, I don't care what they are, who has them, I always go in and pray anyway. And I went into this Anglican Church and there was a beautiful one carved in wood, about this high and it was this: it is called "Christus Regnant". If you ever want to look it up, if you want to find anything in literature about it, it's "Christus Regnant". How many know 'regnant' means reigning? 'Rex' is king; 'regnant' is reigning and it is given under the name of "Christus Regnant" - "Christ reigns", or "the reigning Christ", and it's Christ in resurrection. He has wounds; He showed them. He didn't have nails! He didn't say to Thomas, here are the nails, did He? The nails are gone, the power of the crucifixion remains in the imprint. He didn't say now here are the nails and that will prove it to you. No! Of course not! But it shows the result of them - this is the evidence - the pierced hands. So in that picture there are no nails, but what do you have? - the nail prints; they are there. What else do you have? Christ redeeming me? No. He has redeemed me; He isn't now a Redeemer hanging on a cross, He 's been taken down. Where is He? in heaven interceding. He is playing the role of the High Priest and He stands before God as a High Priest. What is the surety? What did He have to guarantee it? the wounds. And so, "Five Bleeding Wounds I see", remember that lovely old hymn? Why don't we have more hymns like that? That's what He has.

What is the garment? The priest's garments means: His heavenly position.

"I pray not for the world."

His intercession isn't about the world, His death is for the world.

"I pray not for the world, but I pray for them whom Thou hast given Me out of the world. They come in under My intercession."

He is not interceding for some sinners. He died for them, He can't do anything more. He's died for the sinner. Well you can't do any more than die! If you accept the death, how many know you are a candidate for the prayers? Certainly. If you accept His death, then you can come in under what? the intercession. For He said,

"I pray not for the world, I died for them, I've died for them."

You say, "Doesn't He have any concern?"

Certainly. How many know He loves them? How many know He died for them? Well they have to come in under 'His die'. See?

"I have loved them, even that I would die for them. But if they can't come in under My death, how can they come in under all that I mean to them past Calvary?" The intercession is past, the resurrection is past, the sinner hasn't any benefit of this resurrection until he comes to his Calvary first. It has to be a Friday before Easter morning; always Friday before Easter morning.

And so, what else? He is crowned with a little gold crown. What does that mean?

The crown of thorns has made way for the authority of a golden crown - divine.

"All power is given unto Me in heaven and in earth."

How did you get a crown that spells authority? How many know a crown is authority? Now a crown is just a symbol. To go and put a crown on a man's head doesn't make him any ... doesn't make him possible to exert the authority. The crown is a symbol that says I give you the authority, to do what? To move under the thing that this spells and if you have merited it, the crown is the end of it; that is your diploma; that's the seal; that's the thing that comes. Crowns are not given.

So in that picture He is the High Priest. But all the work that follows Calvary - for the early Christians were not so much death conscious, Calvary conscious, what were they? - conscious of the living Christ, hoping right at their period that He would come and take them. The reality of the presence of the Lord to deliver and bring them, how many know they were all - even Paul - they were thinking why, maybe He'll come; why the time is so short, let us do this... Well now there was a reason for that. You have found it too. I have seen it. How many know that a tremendous spiritual impact upon your consciousness and life always, as a rule, dislodges you from the sense of time here, or didn't you? Yes it does. It has the power to do that. I have seen people in Pentecost receive a great blessing; I have been present with them when God would speak a call into their hearts. I have seen, I don't know how many of them receive a real call of God. Well now that impact was so tremendous, it was in the Spirit, it had a force, it penetrated and they got up under that and before it can lose out - say it's early first charge, what's the matter? They want to go right that next week! Well they do. It seems so real that they think how can I stay? Where do you see it in the Christ? In the temple. Ah! The same thing. What was it? A tremendous impact upon His inner consciousness as to His identity and His mission and God begins to minister to Him and says right here, look at this! Oh it seemed so marvelous to that young lad that He began to have the stirring of His real identification and His real ministry, and what it was about.

"Oh", He says, "don't you know that I must be about this great task? Oh.."

And the father and mother said, "Well you haven't...."

So He comes back and He says, "I'll go home with you." And He went down and became obedient to them for a number of years. But He did have the hour when they became demonstrative and open, objective. He could see it, but He couldn't then. Well, that's like this. You see you are under that power and you lose the sense of it for the time being. I've seen it, you have. How many know that is very possible; that's very real. I have seen it too many times to doubt it.

Now with this Christ, He stands as they had anticipated - why the time is short. What is it that gave power to them in their assembly? Did they know what it was? Because they believed a simple little word that Jesus gave them before He went away.

Now He said, "I am going, it's expedient that I should. This program of God can't be accomplished if I tarry with you, just the same as Calvary was necessary, My going is necessary."

It was necessary so that He could bring the Spirit which will be the dynamic by which this great thing is going to move. The visitation of God in Pentecost was not to give them power for service. They had it; they all served before Pentecost. He gave it to them; they served. They came back and told Him, don't you remember? Sure. It wasn't given to them because they hadn't a consciousness of the Presence within them. He had already breathed upon them and said, "Receive ye the Spirit". This is before Pentecost. Well then, why under heavens did He say go and tarry until ye receive this power, this blessing? "And when He the Holy Ghost is come upon you, ye shall receive power." For what? Never a thing to do! Never told them a thing they would do at all. He told them a thing they would become. He says:

"Under this impact, you, you, shall be transformed, you shall become unto Me, the witness, the testimony in the earth. And that cannot be accomplished only under the impact, the impartation of the power that I send you now."

And that becomes the dynamic by which the thing that He wanted would be accomplished.

So these early Christians, that's all they could think - He is a living Christ. Now what gave them strength, I would call it strength, a conscious spiritual strength? It's because they remembered a word that He said:

"Now I am going away, but I'll come back, I'll be with you. I'll move with you. I'll be with you until the very end of this period."

Not the end of the world - He doesn't use the word 'world'. He uses the word "realm" which means a period. I'll be with you even until the end of this period. He didn't say how long either. No, no; it's a period. Now He says:

"But listen, if only two or three of you are gathered together, I'm right in the midst. I am just as real there as you see Me now. Do you see Me now?"

"Yes Lord, but don't vanish!"

"I'll have to vanish, but I'll tell you something - just as real as I am now talking to you, I'll be there in Spirit; I'll be right with you."

And that early church moved under the power of that truth; they moved continually under the power of that truth; their difficulties were settled under the power of that truth. All these things, that was all under the power of that truth. What do we call it? the Presence. We call it the Presence, the Presence.

Well now the early Catholics believed it too. So how do they bring it down to us in a symbol? How many know what they have? They have the bread or the wafer in the little tabernacle on the altar veiled, don't they? And that's called 'the Presence'. And, of course, when you pass before that, that to them is the Lord Jesus in Presence and so they genuflect. Just as soon as they come in the church

and they see that they bow before it because that's the Presence of the Lord. "Lo, I am present with you." And that's where they get that. Why? Because to them, that's the Lord's Presence.

How else will they symbolize it? They will light a red light which perpetually burns. "My Presence shall be with you always, even unto the end of this period." So they put a candle in this red beautiful luminous light, and they hang it over the altar or place it by the side. What for? It is the symbol; it is the picture; it is the thing which they use to suggest a truth which He gave. He gave them a truth: I will be present.

Well now this is something I want you to see - they moved under that. Well you say, where are we? How many know we don't practice that as a rule. No, people don't practice that as a rule. They go into a meeting and they don't go in with a consciousness that I am going to meet my Lord here. They don't. They are going to hear an evangelist, or hear a special number; or the Lord knows what else. You know that's the truth and I do too. No need of saying well are you Pentecostal? Yes I am, but I am no liar. When I see a thing I see it that's all. They don't go in to greet the Lord. How should they go in? In silence. I wouldn't care if they all knelt, I really wouldn't. I would like to see them do it. I would like to see them do it; I would like to see them kneel before Him in quietness, just a hush in their spirit that they can be conscious - the Lord is here. But that's all vanished. Now what is the hang-over? The Church, the Episcopal Church and some Methodist Churches do it - I know of a very splendid Methodist Church in Massachusetts, beautiful, they continue to have the 'Presence light'. They really do. It's a beautiful, luminous thing, but it's always by the altar saying, "The Lord is in His holy temple, let all keep silence before Him", and this is the symbol.

Now it's possible for a thing to start in the Spirit and be blessed and be used. Do you know that? Yes. How many know it is very possible for it to degenerate into a thing which may become a snare and an abomination? But it is not originally set up as that. Where do you get a picture of it? Well I found it when I was dealing with Gideon. This is what I was seeing in Gideon. How many know the ending of that beautiful story? What happened at the very end of this marvelous story? It said, "And he made an ephod and put it up in the city for them." Well now that's alright, he has a right to do that and he did it with all good purpose. What is an ephod? It is a memorial, and as a memorial for all this wonderful thing, he puts an ephod up in the city as a memorial. Now listen: "Which became a snare". Whoo! How many see a difference! Do you get a difference? Well then don't charge poor Gideon, don't charge poor Gideon. It didn't say and Gideon got self-righteous and puffed up and he made an ephod and he set it up in the city and side-tracked everybody. He didn't do any such a thing. It said he made it as a memorial to

God and it was used as a little memento that as they came and they went they could see this ephod; the memorial. But you see the frailty of humanity. They can't take what that means in its spirit and in their thanksgiving say, thank you. Every-time they would see that ephod say thank you Lord for the wonderful things You have done. They can't do that, they get on way down here until the ephod is something they worship, and by and by they got the ephod all covered with flowers and they are all down on their knees in front of it praying to it. He didn't start that.

There are two or three characters in the Word of God that I am going out to vindicate. They have been slandered for years. Nicodemus has been slandered until I am ashamed. He has been held up as a dirty old sinner that never knew anything about God which is a lie. He's been slandered and slandered and slandered and I am tired of that. And Gideon too, he has been slandered. He didn't say and he went and set that up in order to get the people away from God, he didn't; it became that in its last degeneration. There are some more characters that we don't understand and when I write my book I am going to have them in - anybody going to buy one? I am going to write a very strange book about the things I found in this Bible and about these folks that I met along the road.

So you see, the thing can degenerate. Now its degenerated into this: That you go into the church and they say this is the Presence of the Lord! Well is the real Presence of the Lord in a candle up in a red light? No. It is a symbol because the reality is vanished and they don't have the reality of Him here. What do they have? The thing has become - it has become a snare. And today, look at the things we find in that church which originally had real meaning. I go in and I see the stations of the cross. You say, are you a Catholic? No, but I see so many things that you've lost the meaning. How many know the stations of the cross? How many know they originally were started by pious priests with a meaning and a necessity? They had no books; they had no tracts; they had no way to communicate this truth to them only by eyes, objectively - how we do with children. How many know we handle children just exactly the same. We can't sit down and give a philosophic discourse to a child but we give him the the things which are tangible, which we can handle and it becomes objective realities to him concerning the thing that we want to put over. That's very common, very common, very common.

Well that was your early church. I told you about the little crèche - it has its original meaning and was blessed, the people were blessed and helped by it. But it degenerates because the power, the spirit, the reality of the thing vanished and you have a shell. So you go in the church and they will have your fourteen stations, seven on each side and the poor dear things standing there with a rosary

saying something in front of it. But if you go right into them and say, what is the real meaning of this thing, many of them don't know - that's not opened to them - they have the form. Is there a form of godliness without a power? Isn't that Scripture, a form of godliness? It isn't wicked, they aren't hanging vulgar pictures on the wall, they are hanging very religious pictures on the wall which originally spoke to the hearts of hundreds of people when nothing else could reach them. The ephod was placed but it became a snare.

Now come on back here. I'll give you some Scripture verses here that might help you. Now the dwelling place, the worship and the individual conscience, that's all been taken care of. Sin of ignorance, we have dealt with that, and the key word here. Now here is a little dictation concerning this verse, (this Sin Offering is II Cor. 5:21). I'll give it as fast as I can but slow as I can, you know what I mean. The story of this, this is a quotation, this is just a quotation which I have copied down because I think it's good. It's in seven points and seven is your number of completion. So when you see these seven sides around this verse you'll have quite a conception.

1. He took our position with all its consequences, that we might get His position with all of its consequences.

Isn't that right? That's this. Now you look at this same thing from another angle.

2. He was treated as sin upon the cross that we might be treated as righteousness in the presence of God.

Isn't that a sweet one?

(Oh you dear boys. You'll have to give them a message one of these days on this offering. Will you? Don't you think you would like to do that? Oh I want you to. I want people to see this wonderful atoning work of Christ.)

3. He was cast out of God's presence (don't you remember how He was cast out of God's presence?, certainly) because He had sin upon Him by imputation, or (made sin by imputation) that we might be received into God's home having perfect righteousness imputed to us.

Isn't that a transfer? Oh that's marvelous, wonderful transfer.

4. He endured the hiding of God's face that we might bask in the light of His countenance.

Oh, that's true.

This is Calvary, this is the awful picture of Calvary where He is made sin.

5. He passed through darkness that we might walk in light.

6. Forsaken of God for a time that we might dwell in His presence forever.

These alternatives are quite striking!

7. All that was due us as sinners laid upon Him that we might go free, that we might become the righteousness of Him.

Now in connection with this offering you might read Hebrews 4:25. And I wish you would get it as it should be translated. It is poorly translated in our English Bible because you miss the thought. It's concerning the resurrection, speaking of Jesus.

"Who was delivered for our offences and was raised again for our justification." Now that's not correct. He was delivered for our offences but He was raised, not to make us justified, but because we were justified in His death. He was surrendered unto death for my offences and because that answered the problem, God raises Him from the dead - is the answer of it. But He didn't have to have the resurrection as a part of the justification, the resurrection is the result of the justification. "The soul that sinneth, it shall die." It didn't say anything about a resurrection. He said, "The soul that sinneth, it shall die." Therefore, when death is meted out to him, how many see the penalty is met? The penalty is met through the death and because of that God raises Him from the dead. And it says here, "He was delivered to death for my sins." That's right. And He was resurrected for my justification? No. He was resurrected because I was justified in His death.

I think I have that jotted down in another translation in the back of my Bible which I think is even clearer. That's often missed in the King James. Here it is, this happens to be Weymouth which is very good.

"Who was rendered to death because of the offences we had committed."

That's true,

"and was raised to life because of the acquittal secured for us."

How many get it now? That's so much better. I'll read it to you again, it's so much better. You see, poor translations miss the truth and leave you hanging without the meaning of it. It is true that we were what? He had to be slain because of my sins. Well when God sees that that's sufficient, what happens? He raises us from the dead. Why? because of that satisfaction. I'll read it once more.

"Who was rendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us."

Prayer: Our precious Lord, we have been wandering all around this morning. There have been so many things to talk about and to think about in Thee and we pray that Thou wilt bless this broken bread this morning, all the different pieces. Hide it away in our hearts and lives and in the days to come may they be little morsels that we can pick up and chew on and think about and pray over and absorb until the truth becomes a part of us. Grant that the truth that we have heard in these days may not be something entertaining and interesting and different, but we want it to be meat and drink, food, that we shall be changed under its power, corrected and made to grow under an impact of the Word of God.

Bless us all, walk out with us, for Jesus' sake. Amen.

God bless you.