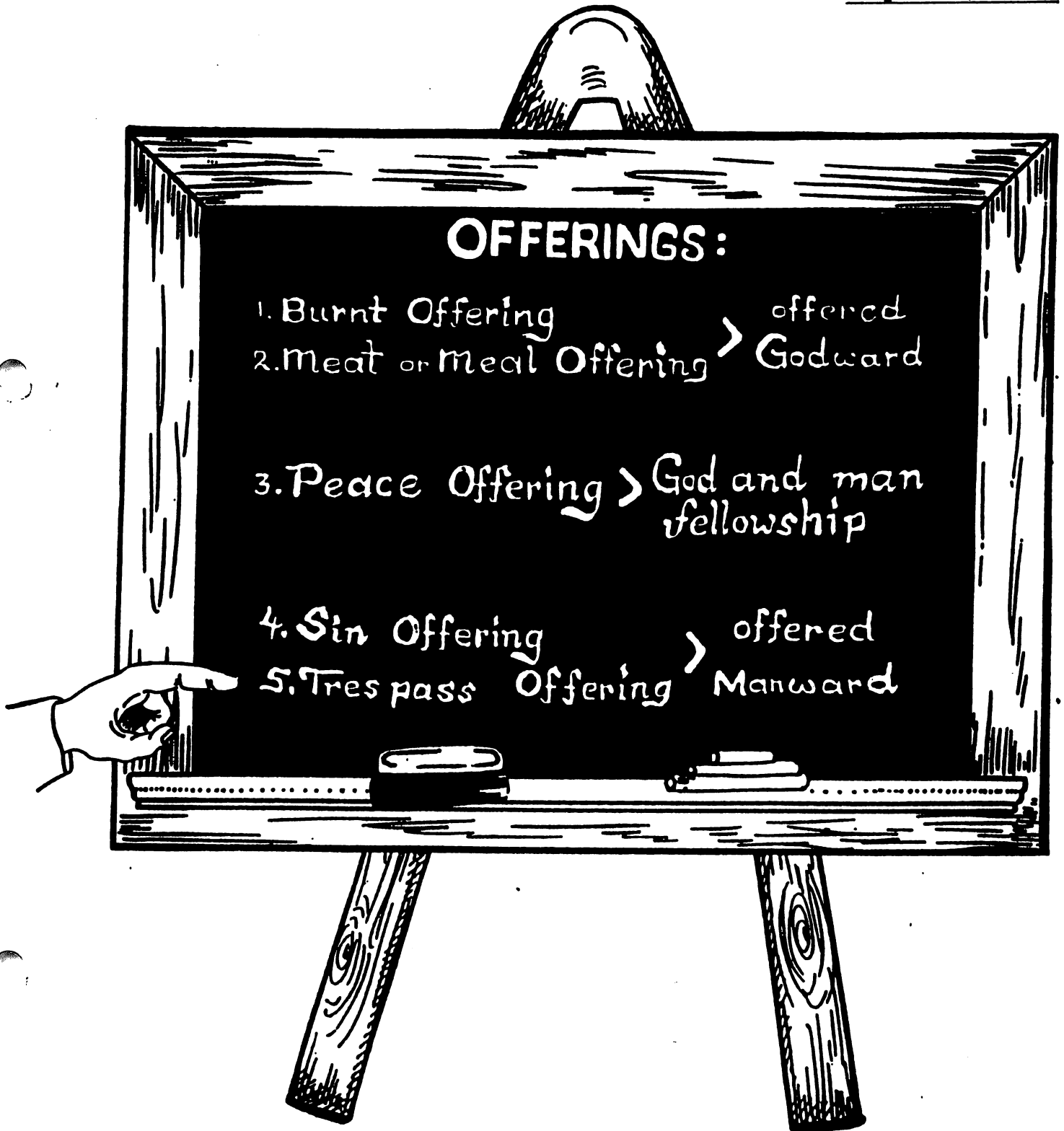


The 1953 Wisconsin Retreat

TEACHING ON THE OFFERINGS

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

by J.W.Follette



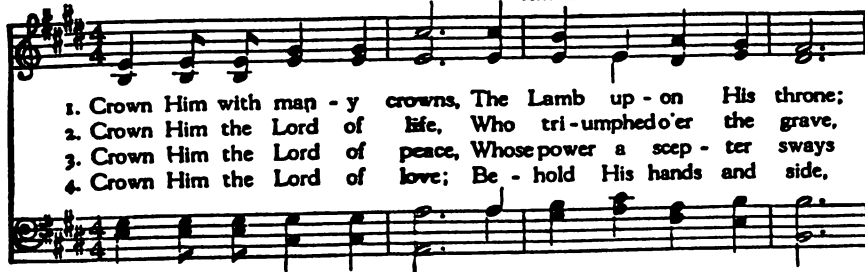
Wisconsin Retreat

The Trespass Offering

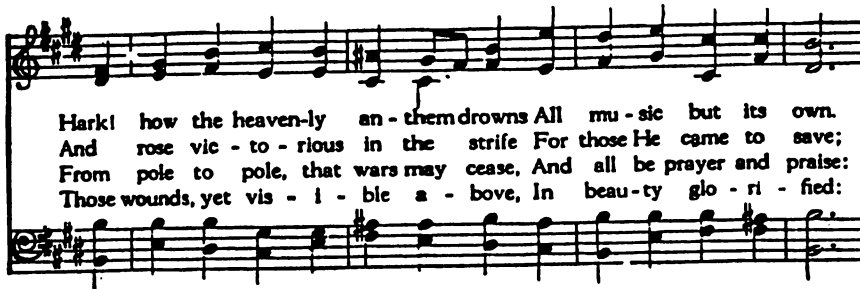
J.W. Follette

He begins by reading the words to the hymn: **Crown Him with many crowns**

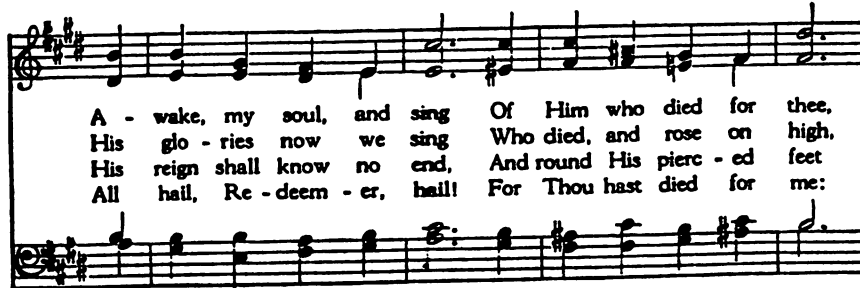
MATTHEW BRIDGES GEORGE J. ELVEY



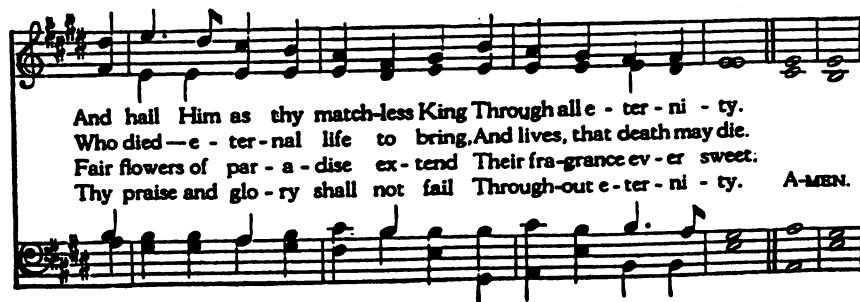
1. Crown Him with man - y crowns, The Lamb up - on His throne;
2. Crown Him the Lord of life, Who tri - umphed o'er the grave,
3. Crown Him the Lord of peace, Whose power a scep - ter sways
4. Crown Him the Lord of love; Be - hold His hands and side,



Hark! how the heaven - ly an - them drowns All mu - sic but its own.
And rose vic - to - rious in the strife For those He came to save;
From pole to pole, that wars may cease, And all be prayer and praise:
Those wounds, yet vis - i - ble a - bove, In beau - ty glo - ri - fied:



A - wake, my soul, and sing Of Him who died for thee,
His glo - ries now we sing Who died, and rose on high,
His reign shall know no end, And round His pier - ed feet
All hail, Re - deem - er, hail! For Thou hast died for me:



And hail Him as thy match - less King Through alle - ter - ni - ty.
Who died - e - ter - nal life to bring, And lives, that death may die.
Fair flowers of par - a - dise ex - tend Their fra - grance ev - er sweet:
Thy praise and glo - ry shall not fail Through - out e - ter - ni - ty. A - MEN.

Isn't that lovely? We used to use this so much in my old school in Rochester. This was our Sunday hymn so many times - "Crown Him with many crowns". Now Bob, give us the music and you can imagine how that is, "Crown Him with many crowns the Lamb upon the throne." (Bob plays this lovely hymn and then they all join in and sing it.)

Let's let our hearts be hushed just for a moment in His lovely presence.

Prayer: Our loving Lord, how our hearts delight in the holy silence that Thou canst create; that Thou canst breathe upon us. How quickly we can come from our joy and laughter and all of that that pertains to our lovely fellowship and Thou canst just breathe upon us and we're in a new atmosphere, a new place. And just now we delight in this silence before Thee. We like to hear this wind that's blowing through the trees. We think of Thy word to us: "As the wind bloweth where it listeth and we hear the sound thereof, but we know not when or whither, and so are those who are born of the Spirit." How little we know about the mystery of this life that we have discovered in Thee. It's all a strange mystery, but we find ourselves involved in it and we find ourselves, by Thy grace, partakers of the life which it holds. And this morning, because of that, we sit in Thy presence to look up into Thy face and sing: "Crown Him with many crowns, the Lamb upon the throne; Majestic sweetness sits enthroned upon the Saviour's brow; Fairest Lord Jesus; how we love to sing these back again to Thy heart. How we love to bow in Thy presence. How we love to come into Thy presence in a sense of prostration and the outpouring of all that we have at Thy feet before we begin to ask Thee and storm heaven for something to come. Oh Jesus, You are **more** than all these things that You would give us and we would rather have **Thee** in our heart, in our lives and to move with Thee, for when we have Thee we have all. When we have Thee crowned, exalted in the place of the centering of our life we have all the other things. So draw us more and more into a conscious sweet understanding fellowship with Thee.

We thank Thee just now for these lovely days which we've spent. We return thanks, that's all we know to do. We can't give Thee a present Lord. We can't buy things from Thee; Thou art full of grace; Thou art full of giving. Thou hast so loved us that Thou hast given, and so we praise Thee for these days of fellowship with one another and with Thee. And as we go, we pray, Lord, that we may go with a consciousness that Thou art going with us. We don't leave Thee here at the Chalet but Thou art hidden away in our hearts; Thou art in our lives and as we go everyone of us will take Thee along with us. And may the Spirit bring to our mind the bit of truth along the way as we may need it and grant that we shall not be just the same. We don't want to be the same. We want to be different and pleasing and understanding and in a fellowship with Thee.

Let Thy blessing be here as we said, with Rose and Bob and Miss Wright, they take the burden of carrying this work and entertaining the people, bless them in it Lord. We ask that Thou wilt give them something fresh from Thee. They've been good in the hospitality they've given us, they've opened this place. We had to have a place and You've arranged it and bless them for their labor of love and their willingness that we should all come in here and they have made it very pleasant and agreeable.

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As we look into something more of the lesson, perhaps You can bless that to our good. Remember all that we pray for. All those who haven't any privilege like this. Bless them and feed them wherever they may be.

Remember the distress in the nations outside yonder over the face of the earth. Move today; move afresh by Thy Spirit. We pray for those who have authority over us. We pray for our President and all those who are in positions of responsibility to lead. Our God we pray that Thou wilt show them the way through and give them great strength and courage to stand by the convictions of righteousness and truth. It's a most difficult place, Lord, for any who have the slightest idea of God or of truth. The power of the enemy has so overwhelmed all of that that those who do still have a sense of it need our prayers; need our faith; need our encouragement and we pray for them.

Bless those who are ministering in the mission fields; encourage their hearts and remember all those who will go through trial, trouble, some will pass away and slip into Thy presence, Lord prepare, let Thy Spirit move wonderfully, powerfully, we trust Thee for it, in Jesus' Name. Amen.

Message: How many of you heard the Lord's little benediction on us this morning out here? Yes, did you hear it? Wasn't that sweet? Remember last year He gave us a little benediction? It was in another form, wasn't it? The last night, just before we broke up He gave us the most gorgeous moon. It was just exactly like God was saying: here, children, do you see? do you see? And just as if He gave it to us and it was just like a benediction, all of us sensed it - sensed especially that it was God. And this morning while we were singing, why did He let that lovely carol come right over that tree? Oh, didn't he warble and sing and just as though he was saying: well, I'm in on this too; I'm a part of the creation; I'm a part of all that expresses the joy and the wonder of creation. I know you have been doing as I have; I've been absorbing just as much of this as I can so that when I go away I can carry some with me.

We've made our little dealings with the Lord and our prayers and our little understanding with Him, all of us have been doing that, and we want the Lord to continually remember it, you know, and while we're busy with a hundred other things He can be.

In the Catholic Church they burn little votive candles for that. They go in and have their prayers, have their little time of worship and if there is a special need that's on their heart or understanding they light a votive candle that burns for them, that is continually in the presence of the Lord saying yes, do You hear? Do You hear? And they are way out here buying and selling, coming and going and having a big time, but this is their little votive candle of remembrance - Lord, as You see this little flickering light You know that that's really like my heart is all the while.

So this morning we're all going to, by faith, light a little votive candle in our hearts. Yes, we can do that can't we? We light it by His Spirit, a votive candle that continually burns when we're very busy with other things. And isn't it nice to come back and find it burning? Did you ever have that? Yes, I have. I've lighted many a votive candle and then I've gone away to be absorbed in much and I like to have it burning there so the Lord knows that is **really** where my heart is and there's where my attention is. So I light a votive candle. So good to know that the wind didn't blow it out - all the trouble that we've been going through and all this other, it didn't blow it out it was still burning. Isn't that good? So we're lighting a votive candle in our hearts of praise, and of consent to His will, and agreement with Him, and we're saying: Lord, it's been lighted during these two weeks, now let it burn. And every time You look down into my heart be pleased to see that little flame reaching it's way up back again to Thee.

I'm not a Roman Catholic, but how many of you know they have run away with a lot of things which are really beautiful? They have run away with a lot of things which I think are really beautiful because of what they suggest. But when a thing degenerates into a snare and it's not understood, and it's used as a substitute for the reality, then it becomes dangerous. Gideon set the ephod up as a memorial which was a correct thing for him to do and a lovely thing and it doesn't say the Lord was displeased with it. But it was the means of, it **became** the snare.

Now this morning I want to give you a little bit more on this offering. There are a few points that we must keep in mind with our Trespass Offering. Your Scripture verses for this, of course, are: Lev.5:14-19 - that's where we have the offering expressed and then Lev. 6:1-7 we have the law by which it is offered - first is the offering. Now keep in mind the difference between these two: Sin and Trespass Offerings. These two are not sweet savor offerings; they are oblations for sin. They are, in relation to Christ, as the Sinbearer, the One Who makes propitiation for our sins.

Now a difference between them: Do you remember up here, (pointing to blackboard) contrast them, up here we have two pictures of Jesus; the first (Meal Offering) is as the Man as a whole, in His doing the will of God and glorifying Him. You don't find any analysis, it's just the total picture of this Man doing the will of God, perfectly glorifying Him. But when you come to this Burnt Offering then it was taken apart because it shows the outworking or the manifestation of what your Burnt Offering stood for.

Now that's the same here - here we find the Sin Offering is where we deal with sin in itself, its essence, its principle. And He becomes sin for our sakes that it can be judged and dealt with and ended in Christ. Now when we come to this Trespass Offering, this is the manifestation. This is taking this thing all apart and showing it in all of its outworkings toward God and toward man, and so we call them

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trespasses, that is, it's a trespass, it's this thing working out.

In the Sin Offering it represents the sinner in his natural character, that is, his is sin - he is a broken-down thing. That is the Sin Offering and that is our nature by a natural birth. The nature of man is sin, that is, he is a failure. The Sin Offering again is the root, the root sin in nature.

Now in contrast, this Trespass Offering represents not so much the sinner as the acts or conduct of the same - unregenerate, of course, as a sinner when we stand before God outside of Christ. When we stand there, sin represents what we are; the Trespass, what we do.

This Sin Offering is what we are.

This Trespass Offering is what we do as a sinner in the sight of God.

So you have to have an offering that will speak that and that's why you have the two. The Sin Offering, what we are by nature, the root, the whole potential ground for the manifestation. Now this is what we are as sinners doing this and that and the other.

Now a few more words. With which are we first more conscious of the two? Trespass, of course, because it relates to our immediate and local surroundings, our little local immediate conduct. Our circumference is rather small, and so anything that we regard and are taken up with sin as a beginner, it's the thing which we've done or the things which we do and they distress us because they're local. But that isn't all that's necessary, you have to find out what made us do that. And so we come to find out there is a nature which has made it so, which is possible - it's the off-flare, the out outhood. Now in our own experiences, I believe if we took a little testimony this morning - personally, I had greater conviction of sin in its awfulness and its terror that my greater confession was made after I was converted than before. I didn't have the awful sense of what sin could be when I first found the Lord. I was so busy telling him that I was a very bad boy and I needed help! That's what entered my mind most of the time - Oh Lord, I don't do this right and I don't do that right and Oh! - I was self-centered with it. But after the Lord brought me into peace and He answered all that for me and He gave me a consciousness of my salvation and rest and peace, well it was after that the Holy Spirit began to show me what that thing was! The awfulness of it; it was a part of me, and that's what I was entangled in. I remember it was so frightful that - it was after my baptism - I was on the floor praying and oh, did you ever feel like you wanted to get down, terrible down or didn't you? and under things? Well I began to rubbing my head on the carpet. I didn't know I was doing it, so I took the skin 'pert near' off my forehead up here trying to get down. Oh I was groaning with the thought of what is this mess! And I began - well then I had to stop, I was rubbing my, but you see, the rubbing the hide off my forehead, it

wouldn't answer the questions, but I'll tell you something. It did something for me. Well what was I...? I was getting past my Trespass Offering up to my Sin Offering. I was moving from the mere conduct and the outbreaking, and finding that : all that is in my nature; it's a part of my scheme and I need an offering which will take care of that, the things I have here. And so it wasn't: "I will forgive, confess your sins and I am faithful and just to forgive them". That's all beautiful Scriptures here - Trespass Offering. Well those are all your sins. But I needed the one that said in II Cor. 5:21 : "He was ~~made~~ sin that I may be made righteousness". Here was a transfer - imputation. All my unlikeness was imputed to Him that He could carry it away. When that's finished in Him all His righteousness is imputed to me. And in that fact I don't have to bear this because my faith reaches out and says I have the divine Substitute Who answers that perfectly; He answers that perfectly. So if the enemy comes and says,

"Yes, but you are born in sin and so and so..."

I say, "Yes, that's true, very true, but you are looking at me in my old creation, in my old nature. I'm not that, through this I'm a new creature in Christ Jesus and all the righteousness of that Christ, that's imputed to me and given to me and I dare to stand in the presence of God in Him."

So we have all those lovely statements:

He that is united with Him is one.

He that is joined to the Lord is one spirit.

We are accepted in Him.

We are accepted in the Beloved.

That's this, so that's why we have those two offerings.

Now just a little word about these trespasses. You remember in verse fifteen it speaks of a sin, or a trespass rather, against the Lord? Well now, in the last analysis, all of our trespasses, any misconduct, any that we do, how many know it is against the Lord? It's really against the Lord, but we see it against the instrument down here, but God says it's against Him. So there is a trespass in the holy things of the Lord, both (we'll find it in a few minutes) both in worship and in contact in the thing that pertains to the holy things of the Lord, and a trespass in relation to our daily conduct with our fellow members and friends. So in that verse fifteen, in holy things of the Lord through ignorance - we touched on it yesterday - why do we have to have an offering that will take care of that for the trespass of sin against God in ignorance? Now it doesn't say that our trespass against our fellow men is in ignorance. Well why not? Because we have a standard by which we can gauge what is right and what is wrong. The standard has been erected: thou shalt not lie, thou shalt not steal, thou shalt not do... Well then when we do them how many know that's not ignorance? No, that's not ignorance; that's in the face of the thing that's been forbidden. So when we have our trespass against our

fellowmen, He never says that's ignorance. That's because you've done it and you know better.

But the trespass against the holy things of the Lord we have that of ignorance because we can't penetrate into the ramifications of sin.

How many of you get that? My conscience is not attuned enough to God, that is, my standard of what I am conscious of is right and wrong, that is not keen enough, is not broad enough, it is not big enough to see sin as God sees it. And so, many times I make a trespass against God in my ignorance because I don't come up to a consciousness of the sin as God sees it. He doesn't expect me to, because that's infinite, that's on the other side of Calvary. So He says when you come there is a trespass against the Lord, there is always the trespass. Well why? Because I come short of being conscious of the absolute holiness of God. And anything that is against that, He says you do that, of course, but it's because you are ignorant to know with Whom you have to do.

I suppose one of the main reasons for the lack is because we have no consciousness of the holiness of God. We just don't have it. We say God is holy. Well that doesn't mean too much to us because it doesn't register anything. But that doesn't excuse the fact that He is holy. And so in our movings with Him and with our doings there is a continual infringement, lack, trespass against God because we don't discern His character; we don't discern His nature. Why I suppose if we had a real sense of the holiness of God it would overwhelm us, because we are broken, we are frail and we estimate it in the terms of our little standards. Well here is a standard which God uses to measure His holiness and His justice and all of those things that we don't have very much to do with that. We have to do with our standard as He's revealed it to accommodate us down here. So He has made a standard in which He says: thou shalt, thou shalt not, thou shalt, thou shalt not. And He covers a great category of things relative to our conduct with one another, but He says I have given you enough light in that. There is no sense of ignorance, because you know, I've made that; I've made that.

Now you say, well it's according to what our conscience says to us. Now let me help you with something. I hope it won't upset you because I hope to get you straight. We have certain phrases which we use which are misleading because they don't cover the real thing. We say the sun comes up in the morning and goes down in the evening. Now we say that, but we all know that isn't true, don't we? What is that? It's a common phrase which we have to cover the fact of the movement of the earth around the sun and all that - the sun stands still! The earth revolves about it and it tips on its axis. Well now that is scientifically the correct thing. But we don't bother with it, we just say the sun rises in the morning and it sets in the evening. Well, we won't quarrel about it but that isn't right.

Now, we hear people using the word, 'their conscience', 'their conscience', it's

'against their conscience and their conscience'. Now let me tell you something. Your conscience never tells you **what** is right and **what** is wrong. It never does that. What does it do? It is a God-given faculty in you that keeps saying, I ought to do right, that's your conscience - I ought to do right; I ought to do right; I ought to do right; I ought to do right. But your conscience itself never sets up the standards. The conscience says, I ought to do right. It's a sense of 'oughtness' if there is such a word. Do you get it better through that? Your conscience is the sense of 'oughtness'. Now that was put in Adam when God says here's the tree, do not eat. How many know there was a conscience and he had a consciousness I ought to be obedient, I ought to do right? But, he does wrong!

Now let's bring it around to help you a little bit more with that. How do you know that your conscience isn't the thing that tells you which is right and which is wrong? No, your conscience tells you, I ought to do right. Well then what do we have to have? You have to have illumination and a standard and a knowledge of **what** is right and wrong so **that** over against that great flare of right and wrong your conscience says I ought to do right and you aim it toward **what** is right.

Now we see that among the heathen people. How many know the heathen people have a conscience? Did you know that or didn't you know that? Certainly. They wouldn't, with a sense of I ought to do this, engage in all their religious doings..... In India, a mother who could throw her baby to the crocodiles in her religious devotion - how many of you know she is living up to what she calls her conscience? Yes, that's right. She is conscientious to do what she thinks is right, so her standard over here is - not a God-given standard - if I had time I could work that out with you. The cause of that has two or three ramifications. One of them is, it's the buildup in our social economy of a continual act until it becomes what? standardized, or made a standard for us so that by and by the standard that is erected which says right or wrong grows with a culture; grows with a culture; grows with a group of people so that what he estimates as right and wrong will be very different from his neighbor.

Now in India, I wouldn't want to say that those people were hypocrites. I saw them going into their heathen temples for their devotion and their worship and they were conscientious in it - really conscientious, they have a conscience, but you see their standard of what was acceptable was so by a lower level that it wasn't a question that they had no conscience - they had a conscience and they were doing it conscientiously because their standard was over here in heathendom. And they would go into those temples and they would offer the last things they had. They were devout, they did it all, not because it was a form, because it was the only thing over against which they could place their conscience. And to them they had a meager sense of reciprocity, shall we call it, a comeback through it.

Where else do we see it? How many know, Paul, our precious Paul persecuted the church didn't he? Don't you remember? He persecuted them. He was a murderer and yet he said I lived in all good conscience - He did it. Why? Because according to his standard he was doing God a favor. Here were these 'heretics' coming in and defying Jehovah and the whole Jewish economy. These Christians who were bringing nothing but disturbance and distress to God's beautiful Israel. Well what is he going to do? He's going to do something noble for God and his conscience says you ought to do what's right. Well what's right? Well get rid of them! Could God be pleased with anything as bad as that? And according to the dictates of his conscience over against what he thought was right well how many of you know what he does, he can commit murder!?

Now let's take it again in another setting. You know in Greek history according to their order of what they called their civilization, their culture, they taught their young people to lie and steal and deceive didn't they, or didn't you know that? Yes they did. To teach their young men how to lie and steal and deceive they thought built up what? cleverness! It made them clever; it made them wise; it made them able to meet life because they were taught how to lie. Well now they were taught that with all good conscience because that was the standard of what they thought was right and clever, or good. They did it with their conscience flaring against an artificial and wrong setup over which they should pass their judgment.

Well now we have a conscience haven't we? Well, as people who have had light through Christ, what is our standard? The revelation of truth as it is in Christ Jesus. Now that's why, after having light, after having light, a decision is to be made where do we throw our idea: I must do right? I ought to do right? I ought to do right? Where do we throw it? Against the illumination, the light that has come to us in Christ. But my conscience never says **what** is right or wrong, that is due to the buildup of the light and the truth as revealed in Christ. So we as Christians make our decisions and our conscience is directed toward the thing that God has said.

Now let's bring it down to something even more local, to our own lives. We always say one man's meat is another man's poison. Well what do we mean? He has arranged a little pattern of what he has been told is right and wrong and what do you know, his conscience plays against that and he's brought under what? either condemnation or he's set free. Well that is according to the little standard which has been set.

Yesterday, at the table, did you hear the Brother who was here, the stout one? You heard him talking, he said, (we were talking about some of our political leaders and we were all glad Eisenhower is a Christian man) and we were gathered and he made that little spontaneous prayer, offering of prayer before the public and the world

to give a testimony that; "I'm a Christian and as I move I'm going to move with God as far as I know how." I thought his prayer was beautiful and I believe it was from his heart. It wasn't some affectation. It was as far as he knew. Well now he has prayer when they gather together, either silent or he asks one of the leaders to pray or if they are not there he will have them all in silent prayer, he will do that. I'm glad he does it. Well then this was one of these leaders in the Cabinet had given a party. A little group of them in gathering had played bridge. And our dear Brother, who sat here, do you remember? he sat at the table and said, "Well I don't know how far that man's Christianity goes." The dear Brother, (I'm not talking against him because you all heard it yourself if you sat at the table) how many know he was quite distressed? "In God", he said, "you don't play bridge, that's carnal." Well how many of you know playing bridge with those men gathered hadn't anything to do with a man's life in God? No. What has that to do with it? But I'm glad he said it. Where did he get his little standard by which he judges? He was the son of - what kind of a preacher did he come from? Mennonite, Mennonite preacher? How many can see where that boy gets his flare over which against the conscience is to be played.

Well this man who sat here yesterday is the son of a Mennonite preacher. So he told it all out in public, I'm not tattling. I'm glad, I'm glad he said it all out so we could see. Why he said, "I was brought up in a home where even the sight of cards you know was, well it was just something." And he said, "This leader in this group, the Cabinet, had a meeting and it said those men played bridge!" Well does the Word say whosoever calls upon the Name of the Lord and does not play bridge shall be saved? No it doesn't say that. Playing bridge hasn't anything to do with it. Now that's a little minor detail in the everyday life and it comes under all these strange patterns you see. So our dear Brother, yesterday, was rather, wasn't he rather a little distressed at the table and said I don't know about that man's Christianity. Well I want to say now what are you judging it by dear boy, a game that isn't even mentioned in the Scripture? How many see you can't do that? No, you can't do that, you can't do that. You have to judge it by revelation of the light which He gives concerning the salvation. How many know He says be temperate in all things? Well now I don't go out and get drunk so don't do that! He says be temperate in these things. If you drink, He says, don't let it be excess so that you should be called a drunkard. He says it, doesn't He?

"Brother Follette, if you're going to make allowances on that you're going to say sure take a highball! I can't go along with those things."

"No, well you don't have to. I don't want to..."

"I can't see that it's right. Well then you can say come on be temperate take a highball."

"Then you can say come on let's commit adultery and let's kill a man. Now put

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it to its last degree. Come on, put it to its last degree."

But how many of you can see that that man, in the Cabinet, because he played bridge with his fellowmen hadn't anything to do with his salvation? It hadn't anything, he's not saved by playing or not playing. He's saved through his acceptance of Christ. How many of you can see that?

"Can you see that much, dear Sister?"

"Yes."

"Now stop, can you see that much?"

"I can see."

"Well then he's saved, isn't he?"

Alright, we'll leave him saved.

Now we are dealing with these teachings which he has had over which this other fellow has a controversy. Now that's the standard which he has made and the preacher says I will interpret to you the light. How? Right in the Bible it says, don't play bridge. Well now how many see now you're in a very precarious place? Who is going to interpret what is light? That's where your catch comes and those who can't see it - how many of you see all these strange patterns they get? Nobody wants to get drunk. Nobody wants that but how many can find anything that is as tight as that? you can't! It leaves it with a latitude and liberty in God. Now if you are in God and a real Christian in God, how many of you know you don't want to get drunk! You don't want any of that stuff! No, you don't want that.

"That's where he stands."

And that's where he stands but you see this man - how many of you believe there will be people in heaven, Christians, who have played cards?

"Oh sure."

You see that? Well I do too. Think of our brethern who are holy, and they smoke and they go to their church smoking their pipes, I know this, and just before they go in the church they take their pipes and hit it on their shoe to knock the ashes out and go in and get blessed! Well some can't see that but how many know that is still a fact? Some can't see how God could baptize certain people. Have you ever seen people baptized and you wonder how under heavens God did it!? You haven't? Well travel with me dear Sister and I'll show you some wonders upon wonders. I could show them to you and yet there they are, so what are you going to do, judge their baptism and their salvation by the externality? No, you judge it by their heart. God, in time, may speak to them.

Now God baptized me with two rings - a ring that my Mother had given me and one which was a keepsake from my Sister. And He never said anything to me about them. When I went and sat before Him and said, "Oh Lord, baptize me", He didn't say, "Oh, thou hast gold upon thee." He didn't say anything about it because He wasn't interested in it. He was very interested in my heart and He has never spoken to me about

it, but people have. But if I begin to yield to the weaknesses of my Brother, how many of you know you will end in a collapse? What does it say? "Strengthen my brother." If he has a weak conscience strengthen him. Now don't get him up to a pitch where he can get drunk but strengthen him how? So that he comes out of the bondages which really are not satisfying and don't do him any good. Lead him out of that.

Like my Brother that I was talking about the other night who couldn't have onions on the table, couldn't serve melons because they spoke of Egypt and he was sincere! He was a greater fellow than I am by a long shot. He was far ahead of me. Why he was so beautiful in his little light - when we moved the piano, I'll never forget it - oh he took his hat off and had to ask directions about lifting and piano moving. He was just holy in everything under the sun! Well I thought, oh dear, I think he's beautiful but I couldn't live with that. I wanted an onion! I'd have to go behind the barn and eat my muskmelon and the Lord didn't blame me for it because He's not interested in those technicalities.

Now the trick is, who is it that's going to interpret what God says, walk in the light? Whose going to interpret that? Well God will help you. He will give you a conviction when the things aren't.... How many know He will?

"...if in anything you be otherwise minded I'll tell you. Now don't worry about it. If I'm displeased with that I'll let you know."
And when the Lord lets you know what do you do? You do it gladly, willingly, willingly.

So this conscience business - your conscience doesn't tell you what is right or what is wrong. Your conscience is that principle, given to us in creation, which says I ought to do right. Well then that conscience has to be what? played against the revelation of light. There's plenty revealed as light that we know morally. How many of you know that? Plenty of that but if it comes down into your detailed analysis if one thing fits fine, fine. If you can wear buttons, wear them. I've been with people who can't, who wear hooks and eyes. That's right. Well another who wears...

"I can't go with that! I can't stand buttons! I can't..."

"Well", I said, "you wear your hooks and eyes and don't quarrel with the men who wear buttons."
I have to tolerate your liberty and you have to tolerate my liberty - "strengthen".

So in the matter of conscience, don't get caught on that. God is very gracious to us.

"Brother Follette, you mean that it must be voluntary for God doesn't want us to come under somebody else's convictions?"

"Yes, absolutely, it's God's dealings."

13.

It's like this fasting business. Now there's another thing - fast. Well I think fasting is alright but I think the fasting has to be something between you and the Lord. Now I can't lay a fast on a man and I can't say this is the light, don't play dominoes. Well of course dominoes can be made evil, but I play dominoes and I expect to play them even though some people make a sin of it, because the Lord doesn't say to me, "Follette, never play dominoes." I play them, and of you got liberty to play dominoes or don't you have liberty?"

"Yes, I do I played them this winter in Texas."

"You don't have?"

Well the Lord never said anything to me about it. I drink coffee! Now some of you don't drink coffee, probably, I don't know but your bondage isn't to take my liberty because my liberty is in the Lord. How many of you get that or don't you? Your liberty is in the Lord, not in what they say or what not to say. I play dominoes in the winter, I'll tell you why I played them this winter out of the kindness of my heart. We have a boy who lives on our street who was stricken with infantile paralysis when he was born, which developed into epilepsy and he was tormented and distressed by that until about ten years ago - their people were Christians - ten years ago the doctor treated him and I don't know, I suppose it must have been the Lord, he was absolutely and perfectly delivered so that he has never had a convulsion since. But you see, by being born under this cloud, he is now forty two, but you see in some breakdown in him he is like a child and yet at the same time he is matured in somethings at forty two. Now he takes the Reader's Digest, he takes the National Geographic; he takes fine magazines and reads them and understands them and yet at the same time, maybe the next day he's down here with a lot of children playing with little mechanism games. He'll sit and play by the hour with that. All of a sudden he comes out of that and here he is a - like a sensible man. He couldn't be sent to school, so they had money, hired tutors, and educated so that he has a very good education - they had the means to do it. Well now he lives near me and he likes me because I indulge him in a way. I understand him and I come down to where he belongs. I say, "Hello Ralph, what are you up to today?" Well he comes in maybe, well through the winter, maybe four or five times this winter when evenings were long and he lives with his sister and brother and of course he's president of the bank and they live in all these higher circles and of course Ralph can't function in that. They don't take him to these dinners and things so he comes over to my house to talk with me. So I said, "Well come on in we'll have a fire in the fireplace to night." And my sister sits there playing the radio and reading and He says, "I brought my dominoes tonight." "Oh", I said, "that's splendid but don't you beat me 'cause you know sometimes you beat me it gets me crying, I cry." Well then he has a good time you know and I get him in a grand mood. Well I don't see anything wrong in me sitting there playing dominoes with that boy.

14.

"I played dominoes this winter in Texas."

"Sure, sure."

Well why shouldn't we, it's a little diversion, it's a... but you see, dominoes have been used in poolhalls too and they've gambled and gone to the devil. Sure but I'm not going to be robbed of a thing which can be used because it is misused.

Don't you know music has been horribly misused? I'm not going to be, I'm going to be temperate and use music where it belongs to the edification. Be temperate in it. Don't say, no more music!

Well you'll be very drab, you'll have a very drab life. I played dominoes this winter and I had a lot of fun, you know, in the evenings; got my mind off of a lot of things that bothered me plenty, and I think it did me good. It did me good, it diverted my attention from some burdens I've been bearing the last year. They were a little heavy for me. That's why I came here all tired out, but the Lord's helped me through this Retreat. I shouldn't have come in the natural at all but I come and the Lord's blessed me, taken me through. I think occasionally to sit down with Ralph - I sent him a card the other day and said, here's where I am. Well that will please him to death. I know to do that because when he had his birthday he came in and he said I didn't get a birthday card from so and so. Well I had sent him one for which I was very grateful and I said to Mary, "My goodness, thank goodness, I got a card off to Ralph", because he would notice it. Well do those little things. Comfort the feebleminded, it won't hurt you. Take the evening then and do the thing that pleases him.

So it isn't that I throw the thing away. I let God direct me in it. He directs me in it and help those who don't have... Help them out of their bondages. Don't you know that misery loves company? How many know there are people who are in bondage today and they are not happy until they can drag someone else in, or didn't you know people are made like that? That's a psychological fact. They don't feel happy themselves because they are under that binding thing and then they want to get somebody else in. So they go and say: I have light on this. Now let me put my light on you. Not God but, 'my light'. And the first thing you know they got that one. How many of you know, oh that's common? Don't indulge in it. Let the Lord deal with you. "My sheep know My voice." Yes, they know. "If in anything you be otherwise minded..., if it isn't the thing I'll let you know." Now why can't we make a little hard binding thing like that? Because the very thing that perhaps is damaging you wouldn't come under that category at all, wouldn't come under it at all. That's why there are things you can't do that other people do, as Christians, which you would laugh at - how many know you can't do them because there is a standard in your heart relative to that? Now there are things that as a Christian - other Christians do, good Christians - but I can't because in the flash that has come I know that's not correct, it's just not in order but it maybe for someone

else. I don't blame them; I don't blame them at all. You would laugh, I know you would, you would get a kick, as they say, you would laugh if I should expose to you some of the things that I feel I can't say and I can't do. I can't and yet I don't blame my friends who can do them. I'm not trying to bring them under my bondage. My bondage was spoken of the Lord and I know it.

I remember that came to me one time when I was sitting in the Bible School teaching and we had a very fine student, he turned out to be a fine missionary. Came from a religious family, father was a pastor, preacher, and he was having a kind of a struggle about something and I knew God was dealing with him and he was having kind of a little struggle you know. I spoke to him, I said, "Are you having a bad time?"

He said, "Yes, Brother Follette." He said, "But I got the victory today."

And I said, "Did you?"

"Yes", he said, "I burned it up."

Well what? a billfold, a little billfold. Well now without knowing the background how many of you know you would think that was very silly? But how many of you know it could have been a snare? Supposing a sweetheart had given him that? How many of you know every time he opened that he'd have to fight the battle all over again, because he had surrendered it? How many can see that or can't you see that? And every time he handled that here was this whole battlefield again and the Lord had pulled him out of it. How many know it was of the Lord that he burned it up! And he was in bondage to do that, how? to set his spirit free, to set his spirit free. So who are we to make the patterns to do and to don't? We don't know anything about it. Not a thing about it and I would have been very wrong to have said, call him by name and said:

"Oh the Lord isn't in that! That silly thing? Oh put your money in the billfold and go on!"

No, no, no. If that is proving a snare to you that it arouses a lot of memories and...I call it the graveyard that you have to walk over - the graves of the things that you've buried, how many know there's liable to be a rattling of bones in under there and then you have a bad time? And the Lord didn't want him to do it, so the Lord was saying destroy this, put it away.

So that is one little example that what is the hindrance in one life has nothing to do with the next life at all, not at all. As I say, there are things that I can do and there are things I know.... no, you'll start a chain of thinking. How many of you know you can end up when you have a thought? - a chain of thinking, thinking, thinking and then I say no - I call it treading on the young lion. He says in the Scripture tread upon the adder and the young lion, don't wait until it becomes a roaring lion all mangy and crotchety. He says no, potentially that's what's in this little cub. He looks so cute and innocent and guileless and nothing

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to it.

"If I say tread on that little cub, you better tread on him because, potentially, he is this mangy old lion that you are going to meet a year, two years, three years from now - you'll meet him."

And then you'll say, "Oh Lord, I thank you though it was such a cute little cub, it had such soft fur. It was so gentle with me and I could cuddle it and play with it."

Tread on an old lion and get in a fight and say:

"Oh Lord, help me I'm having such an awful fight with this lion and I'm praying and vowing and the devil is..."

Oh, tut, tut, tut, tut, we're getting into some.... I better go on with this.

How many get the point or didn't you? Alright.

Now we'll have this.

"You brought up a lot of things."

"Oh sure, the Lord will show you these things, don't get in under, get in under God."

Now against the Lord, these trespasses against the Lord, In II Samuel 12:13, "I have sinned against the Lord" - not against these external things, I've sinned against the Lord, He is the thing that's back. Do you remember in Lk.15:21 we had the, we'll call it the prodigal son's story, but I don't like it because it's not in the Bible. The younger brother, what did he say in his confession? "I have sinned against heaven and against thee." But he had heaven first you see. He was able to get the perspective. Ps.32:5; Ps.51:4. It was the same story again. He was able to put it back to where it really belonged. And you remember when Moses chided and rebuked the Children of Israel? He said you don't murmur against me? What did he say? Your murmurings are against God, we are only the representatives, and if you murmur against me, as a representative, you are murmuring against God, because this is not mine.

I often say, as a teacher, I present truth, now don't come to me with any come-back about that truth, go to the One Who wrote it. I am telling you about this, but you go to the One, if you get in a mess about it - God's intelligent at least! We are only partly intelligent but He does seem to make connection between us, then I say, "Lord, help me with this." There are too many things in the truth that I haven't anything to say with only, this is the way.

Now, another little thing in the order of the offering of these offerings in this trespass fashion. To God you bring the offering, then you have to bring the amends of the thing which is done, and that is done in silver according to a special standard; according to the shekels of the tabernacle or the thing that God has arranged, not according to what you think it would be worth. Then also, a fifth of that, added. Well that makes quite a little sum. You better not be sinning in

Israel because He says you have to bring the offering to amend for it in this Trespass Offering - offering against God, then you have to bring the amends, that is, it was computed and you had to pay so much money and then you had to pay a fifth of that which was called 'the fifth part added'. Now that was the order in which the restitution was made or the correction was made toward God.

Offering;

the money which was the toll, the tax according to the shekel,
then a fifth of that added again to it.

It's called, 'the fifth part added'.

But when it came to men - He begins with this man who is in trespass; he's sinned against God but he doesn't run to God - He says, when the man has sinned make the thing right with the person against whom this has taken place. Then add a fifth of that to it and **then** bring your offering to God. But if thy neighbor has ought against thee, what? Get the thing settled among yourselves first before you bring that into the presence of God. If any man has ought against you, you have to go to him. Don't stand in the corner, "Well he's go to come to me and humble himself, he has to come to me." No, He says, you go to him. You see that's kind of humbling isn't it? Kind of humbling but He says that's scriptural. Then He says, add a fifth. So those are the two orders in which they can be offered - the offering; then the amends; then the fifth part added. But to man it's the amends, fifth part added, then your offering. Matt.5:23,24 is a good lesson for that.

Now the silver shekel, that's what it was measured by. Lev.27: 3-5, this is the standard, "and all thy estimations shall be according to the shekel of the sanctuary". Not - I think this - I stole that man's sheep and well it might have been worth so much. Who puts the value on that idea? Well, I think...? No, it isn't what you think; it's what the Word says; what the shekel says. There's a standard there, it's standard is the shekel of the sanctuary and let your estimation be made in that.

Here's something that's good. How many of you know this: That this great offering - that's the Trespass Offering, say, of Jesus - He is meeting the consequences of sin in the universe? Well does He merely make atonement for the sin, or is the atonement broad enough and big enough to meet that and **more** too? Yes. It's big enough to meet it and **more** too. What do you mean? I think this and I believe it's scriptural, that when God created Adam and moved him out to become the representative of His thought for man - he was the representative of humanity we'll say - so God had a thought for humanity hidden away in Adam. Now God never had a chance to see that in its glorious display. He never did, because Adam - humanity - has failed and come short. Well now, when Jesus Christ dies for sin His atonement begins with that Burnt Offering and He is what? been able in His own Person to represent what broken humanity should have been. Well He can redeem it. Well, what **more**? Are

we just redeemed and put back into a Garden or Paradise? No, we're not. When Adam was created, supposing he had not failed, he would have come through a process of testing and proving until he had developed and matured the character which was pleasing to God, acceptable for a glorification such as we found on the Mount of Transfiguration in the Christ. That would have ended it, but we have **more** than that. We have that all accomplished in Christ and we have a redemption and a song of redemption and a glorious display of the grace of God **through** redemption that would never have been manifested in that perfect man. So God is not defeated by the power of the enemy through a sin. God has made the wrath of the enemy to praise Him. Do you remember that story? Well what does God mean? God is able to take that which seems impossible and disastrous and through His grace He is able to make it turn to a victory which is triumphant. So He took the disaster of a fallen race and by His grace He had not only said this is enough, but He has redeemed it; then He has put us in a position with Him that Adam never had! Can you get it or don't you? Now He says, Adam has taken it to a glorification and He says, **more than that**, I can bring you to an identification with this Christ and with Myself and I can let you enter into the things of the eternal ages that never would have been possible at all to that Adam. He would have fulfilled a pattern, so God is never defeated, never defeated. **Always remember, He is never defeated.** He gets even **more**, even **more** than merely the thought that He has brought the man back again to a place in the Garden. Well if that's all redemption was is to put man back in the Garden - that isn't all these three things that are spoken of in the Trespass Offering. If He is a Trespass Offering, and Christ is that Trespass Offering toward God, how many see He has to do all of that? He does that. He does a redemption. He not only brings us to a place of that Adam restored but He makes it even **more than that**. It isn't an Adam restored but it is an Adam **redeemed**, redeemed and made possible to enter into the fellowship that couldn't have been. So I always like to think, well even the Lord was really a Trespass Offering or He couldn't have been made to be one, couldn't have that picture: He meets, He brings the offering, He brings all that was required and more and He brings the whole fifth part added.

Do you remember the Scriptures that help us to see that? Let me give you two or three and maybe you'll see what I mean. Does it say we have some promises? This will begin to show you a little lighting on it. We have precious promises; great and precious promises; exceeding great and precious promises - how many of you commence to see now that there is a maturing, a development, and adding to? It isn't - well Jesus died and made it possible that we had a promise - oh no! we have exceeding great and precious promises!

Another one that's along here. He has made us conquerors, but made us what? **more than conquerors.** It isn't merely that I have conquered in Christ but He says

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He makes us **more** than conquerors in Christ. That is, it's the spoil, that is gained, which is added. We can find it in our own little experiences.

Now let me bring it down to even our little lives. Have you ever noticed that the enemy might have tripped us and brought us into trouble, that even though we are forgiven and brought through, how many know that God can make that yet serve us that we can get something out of it? He does that. Well that's the fifth part added. A lot of the things that I write, that I read to you, I know what they are, they are the fifth part added out of the thing that I have suffered through for God's glory.

And God will take me through the trial,
through the testing,

through the proving and give me my discipline,
give me what is coming to me and then He'll say,

"Here is the fifth part added", and I'll get a song.

Now that wasn't necessary to my what? redemption and my restoration, not at all, but it is my fifth part added.

He says He will make you a conqueror:

"I'll make you **more** than a conqueror. I'm going to defeat the enemy clean through. I can not only save you I can bring you into a place that you were **not** in, even before that thing. Even before it!"

Look at Peter, look at the disastrous, terrible episode but how many of you know he came out of that a conqueror, but I want you to see what? he was **more than a conqueror** because He says, "**Now** go and strengthen your brethern". What is he going to strengthen them with? The thing which you have **earned** and got hold of and gained and had built in you **through** this terrifying thing, you'll have something to strengthen your brethern with. Do you get it now?

Well now let that principle of the 'fifth part added' be seen in the lovely Christ and let it be seen even in the steps that He takes with us today taking us through, not only the offering but all that it includes and even more. **Redemption of humanity is more than restoration of the first creation.** The mystery and the glory of it is more than that - it has the fifth part added, the redemption of Christ that we've been picturing here.

Another one: "Nay in all these things we are **more than conquerors** through Him that loved us." Then you want to read Romans 5:9,10 and Romans 5:20 if you want to see a little more of the fulness of what He has for us in Christ, the Triumphant One.

Let's make our estimates according to what He gives us and not the estimates according to what we think or according to what somebody else thinks. Let the estimate be made according to the light which He gives. And if He gives that light, that's your light, then walk in it.

I just had a letter this morning and in it there was a suggestion - of the saint. This dear soul had gone to a conference and had been very much helped and blessed. She is Pentecostal but she said it wasn't a Pentecostal conference and she said I didn't dare to invite my Pentecostal friends to go with me because the people in that conference, some of them used lipstick and curled their hair. And she didn't honestly dare to take those people who could have been edified and blessed because she knew they would be stumbled. But she said I went and she's been living in heaven since, because she didn't see that, she met God. How many know there are other people who have light beside our group?

"Yes."

"Oh sure, don't let all things rest in 'our group'."

There are a lot of holy people who have light, tremendous, beautiful light, spiritual things who don't happen to fit into our little category. You see we have our little category and the dear woman said I didn't dare ask them to go because she had been once before, to these terrible places, and she said some of the women in that group, oh there were five or six hundred people, had used lipstick and some of them had their hair curled. So she said I couldn't take - well now isn't that a shame? To me that's a shame; that is a shame. To think that food and that provision and all of that had to be blockaded because somebody made a little standard. Well God wasn't looking at that He had a great big table provided, beautiful table provided but they can't eat the meat and food because they are so conscious of the platter upon which it is resting. Do you get it or don't you? They are conscious of the platter. Don't be platter conscious, be meat conscious and God conscious. So the poor woman, I think she's got the Lord to forgive her for going and she's got back into her little pattern but she had such a glorious time. Oh she said she lived in heaven! I thought, well God bless you, God bless you.

Prayer: Now our dear Lord, we've had these lovely days of fellowship together. Thou has been present with us and we've heard Thee and we believe that we have seen Thee. And each one will take back a certain amount of light; certain amount of the reflection of the Lord Jesus and the Word and the Truth. And we pray that we shall let our lives be ordered under the impact of that truth and not under many other things. But Thou hast said You would make us conscious that You would speak: "This is the way, walk ye in this". Help us to discern, discern Thy thoughts. Grant that the breaking of this bread in these days shall be portions of spiritual growth and edification for every heart.

We thank Thee once more for thy loving presence and we're lighting our little votive candles in our hearts, and we're trusting that no wind of adversity; no wind of pressure and temptation shall blow out that light, but Thou shalt continually look down and see it flickering in our innermost being a votive candle lighted to Thee. We ask it for Jesus' sake. Amen.

Do you want to sing a little chorus while we go? Shall we sing something more before we go, I don't want to go just this minute. You want to sing something? Let's sit a little while with Him. Precious Lord, beautiful Lord, wonderful Lord. But we aren't going to be lonesome, any of us, we're going to take Him along with us. We're going to take Him along, we'll all go in different places, everyone. I have to go back to a lot of things too, plenty, don't I? But He's going along with me. He's met me here, blessed me, and He's met you.

(They all sing, "Majestic Sweetness sits enthroned upon the Savior's brow," and then, "Precious Name, oh how sweet," etc.)

"Hallelujah, precious Lord. Amen."

(They sing, "Oh to be like Him.") Amen.

I suppose some of you have your little packing yet to do, don't you want to go? So if you want to be disbanded just feel free to go. I think some of you are leaving early and you haven't maybe all your work done but it's nice to be with the Lord, isn't it? Isn't it nice to be with Him? Dear precious Lord moving all around. He surely sanctified the end of this porch here, hasn't He? Sanctified it with His presence. I don't know how many of you have seen Him that you could tell how tall He is, Oh, no, we know Him no longer after the flesh - we know Him in Spirit. It would be nice to try to visualize Him and yet I'm glad we don't. I want to know Him in the beauty of His Spirit.

"Well, won't we see Him?"

"Yes, now don't get that going, we'll all see Him, we'll all see Him."

But we know now we know Him not after the flesh pattern. We know Him now in Spirit - a resurrected, beautiful, wonderful Christ. And the little touches of having seen Him that He's let me have, I couldn't describe how the wounds looked. I saw the wound in His side but I couldn't tell you anymore how that looked but I knew that was what my spirit was consciously brought into the presence but I couldn't say it. We don't need to, we don't need to because you don't say it - you know it, isn't that so? Yes, He's been here.

How many of you do you think He's spoken to? All of us could put up both hands and feet! He's spoken to all of us. But what He has spoken to you probably has been very different than what He's spoken to me because we are individuals.

Each in his own order;

each in his scale;

each in his level;

each in his moving to God,

but He has a word for everyone of us. Beautiful Lord.

Now it maybe that the Lord would have a Retreat next year and I don't know, I just say, I don't know. I don't know where we'll be next year, any of us. But if during the season He speaks to us, I always write to Rose, I say, the Lord has

made me to know that I am free for a Retreat or I'm not. We had a beautiful Retreat the first year and we all wanted one right the next year. Well the next year He sent me to Europe, and in June when I should have had a Retreat here, I was ministering in France. Well you see I didn't know that the year before, hadn't the slightest idea that I'd be in Europe the next June that now I think I'll be in Alaska! Not at all. So you see I'm not at liberty to do that unless He lets me know beforehand. So just now I don't know anything about next year's Retreat. But if He does, I'll tell you something, I'll just be very glad to come. In a sense it's a burden to me, it does take something out of me, of course, naturally, but I mean it isn't a burden in the sense of, oh dear, there's the will of God and I just have to do it now Lord give me grace. I don't come in that attitude at all. I come with a happy spirit because I know my material and I know they will receive it and respond, so that it isn't a burden in a sense. It is some of course, we all know that, anyone in the ministry has a burden and it takes something out of you but that's not what we're talking about now, we're talking about a willingness to come with a glad heart. So if He says a Retreat, I write right away to Rose and as we say, I got the green light and go ahead. But if He doesn't give me it, why I just can't have one. But you can have one maybe here anyway. Rose would give you the place and I am sure she would and you can get someone to lead. Come on Sister Fry, you've been in this work for a good while - and they all began to make excuses! Haha.

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