

# Pictures

(Young gild candidate), you have already made the most important decision of your life, to consecrate your life to the Lord. This discourse, my dear sister, is written especially for you, with love, as you have symbolized that consecration by water immersion.

Some of the first things which a young child will create are pictures. Pictures tell stories which the child cannot otherwise communicate because they lack the words. With Crayons and paper they draw the world as they see it. Most frequently the pictures are drawn simplistically and out of proportion. A house is just a box with a pitched roof and a door, maybe a window. There may be a tree with a bird, the sun, and the family members — stick figures with large heads, eyes, mouth, frequently no nose or ears. This is how the child sees her world. This picture was drawn by a six year old neighbor girl. As a child matures, her drawings become less simplistic and more in proportion. Here is a picture which a child drew a year and a half ago.

I recall a story of a child who showed a drawing to her parents. "What is this?" asked the parents. The child replied, "It is a picture of God!" "But no one knows what God looks like". Said the parent. "The little child replied: "Now they will!"

Today we are going to look at the word pictures which our Heavenly father has given us so that we can understand HIS thoughts, HIS plans for mankind and even the whole universe. We will not look at all of God's pictures, but today only some of those which picture consecration.

We draw word pictures for other people when we are trying to describe what something is like. I remember when I was a boy that I offered a friend a piece of avocado. He had never seen or tasted one and was reluctant to taste it. He asked — "What does it taste like?" To this day, I don't think I could describe what something tastes like — nor explain color to one born blind. If we were to try to tell a policeman about God's Kingdom, we probably wouldn't say, Well, God's Kingdom is like baking cookies. We would use examples that the policeman would be more familiar with. That is what Jesus did: In Matthew chapters 13 through 16, Jesus drew seven word pictures for His disciples showing them what the Kingdom of Heaven is like. Jesus was trying to tell them something which they could not otherwise know, so he used common examples with which they were all familiar. The Kingdom of heaven is like a wheat field. It is like a mustard seed. It is like making bread using leaven. It is like a treasure hid in a field. It is like a merchant selling pearls. It is like fishing with a net. It is like a man bringing out from his treasure-box old jewels and new jewels. When Jesus said these things, his disciples could form mental pictures of what he was saying, and relate to them because



these were examples in everyday life. But Jesus had to use seven word pictures because no one word picture could adequately describe the Kingdom of Heaven.

It is like the story of the four blind men describing the elephant: One, feeling the trunk, said the elephant was like a large hose; another feeling the leg said the elephant was like a tree, another feeling the side said it was like a large wall, the last, feeling the tail said it was like a rope. They were all right but they were all wrong — none of the descriptions were totally accurate because they were not complete — it took the combination of all the descriptions, plus more that they did not describe, to truly tell what the elephant was like. Jesus gave seven pictures of what the Kingdom of Heaven is like — and even that does not fully describe the complete Kingdom of heaven.

If I were to hold up a picture of a cat and ask you "What is this?", your answer would probably be, "A cat." But the correct answer would be, a **picture** of a cat. What I showed you does not eat, drink, sleep, or run around. It is a representation of something much better. When we look at a computer monitor we see icons, each representing a program which the computer runs. The icon is not the program but directs you to the program. The Bible is full of these kinds of pictures: any time we are reading the Scriptures and we see colors, numbers, metals, almost any descriptive words, look for hidden meanings — look for the pictures.

In the Bible, there is nothing which says, "Consecration is like". But there are still several pictures of consecration. Some pictures are very general and simple; some pictures are very detailed. Let us examine some of these. We will look at four picture albums, each having pictures within them.

### **Consecration is like marriage.**

Marriage is a very common experience across all cultures, religions, and nations. The marriage ceremonies may differ, but the result is the same — the joining of a man and a woman — and the Scriptures, and most other religions, teach that any other union is wrong.. The Scriptures have many pictures in the picture album of marriage, we will examine three:

The first couple to be married were Adam and Eve. (Genesis 2:24 KJV) tell us: *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.* There is something strange about this which Adam said - - - consider - - did Adam have an earthly father and an earthly mother? Or did Eve? Of course not! Already, this was written for future generations. How about the part: *they shall be one flesh?* Where did Adam get this thought? Look at the verse just preceding this one, verse 23: *And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.* Eve was taken from

Adam's side — his rib. So Adam was saying that in marriage, it would be as if Eve was never separated from Adam — they would be united in thought and action.

Gen 24 is our second picture of marriage. The whole chapter is well worth reading, but is too long to read now. This is the story of the wedding of Isaac and Rebekah. Actually, it is the story of bringing a bride to Isaac, the marriage is only mentioned in the last verse of Genesis 24, verse 67. And this is a story on more than one level, with many pictures in it. On the first level, Abraham, Isaac, Rebecca, and the others mentioned in the story were real people who really did the things told to us in the Bible. But on another level, Abraham, Isaac, Rebecca, and others, as well as many objects and actions were pictures of future symbolic events on a much grander scale. So, let us look at the story (and even then, not a close inspection of all symbology):

Verses 1-4: Abraham, tells his most trusted servant to find a bride for his son, Isaac. He has the servant promise to NOT get a bride from anyone except Abraham's own relatives in the land where Abraham used to live. God wants Jesus' bride to come from his household of faith, not the world in general.

Verses 5-9: The servant asks Abraham what happens if he can't get a bride to come, and if not, if he should take Isaac to the old country to find a bride. Abraham says that the bride must come to Isaac. Jesus will not take up his old human nature again, but the bride must become of the Heavenly spirit nature.

Verses 10-11: The servant, Eliezer, took 10 camels loaded with gifts, back to the old country of Mesopotamia, to the city of Nahor. When he got there he had the camels kneel down indicating that they would stay there. The Holy Spirit takes the word of God to God's household of faith.

Verses 12-21: The servant asks God to show him who the bride is to be. He does this by praying that if he asks a girl if he can have some water and she should give it to him and to his camels. Before the servant finished speaking, a girl came out to get water and the servant asked for some and he and the camels were given water. This girl was also a relative of Abraham's. When God is looking for the bride for Jesus, they must possess certain characteristics to be acceptable. This is true of the bride class as a whole, and as each individual of that bride class.

Verse 22: The servant got ready to give the girl an earring and two bracelets of gold. The Holy Spirit is ready to give the called ones of the bride class the ability to hear and understand the golden spiritual things, and the ability to do those golden opportunities of service.

Verses 23-32: The servant again confirms the heredity of the proposed bride and is also assured that there is a place for him and his camels, so he took the loads off the camels & they were fed and watered. The bride class must assure our Heavenly father that there is room in their hearts and minds for the Holy Spirit and the Word of God.

Verses 33-48 is **a** review of the above stated Scriptures.

Verses 49-52: Rebekah's father and brother said "*51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.*" Then Eliezer worshipped God. Jesus said: (*Matthew 10:37 K.110 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*)

Verses 53-59: The servant asked that they leave the next morning, the family wanted her to stay 10 more days, but the servant insisted that they leave. Rebekah agreed to leave the next morning as requested. Brethren, when we are called, we should not defer until it is convenient for us to be called, but respond immediately, no matter our age or earthly condition.

Verse 60: *60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.* THE Christ, bridegroom and bride, will ultimately be the parents of the whole world of mankind.

Verses 61-63: Rebekah and her servants rode on the camels led by Abraham's servant. Isaac was ready to meet them. The Bride class and the great company class both accept the same doctrines and are both led of the Holy Spirit.

Verses 64-67: Rebekah and Isaac meet and are married. When the Bride class is complete beyond the veil, the marriage will take place.

The third and last picture of marriage we will look at is very symbolic, a future picture of the marriage of Jesus to his church class — the Bridegroom and the Bride. Instead of one picture, this is more a collage of pictures scattered throughout the New Testament. Let us Scripturally identify the Bridegroom, the "best man" or friend of the bridegroom, the bride, and the bride's maids. First the Bridegroom: (*Matthew 9:15 KJ And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.*) These are the words of Jesus concerning himself at His first advent. Jesus was with them and telling them that he would soon leave them. Jesus is also

identified as the Lamb of God in John 1:29 & 36. This picture is carried over into Revelation in chapter 21, verse 9, which reads in part, *"I will show thee the bride, the Lamb's wife."*

Now let us identify the "best man" or the friend of the bridegroom: *(John 3:28-30 KJV) Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. {29} He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. {30} He must increase, but I must decrease.* These are the words of John the Baptist, the last of the Ancient Worthies. They are the "friends of God" and also friends of the bridegroom. *(James 2:23 KIY) And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God*

Who is the Bride? In Revelation 19:7-9 we are told: *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. {8} And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. {9} And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.* In consecrating, we desire to be of this bride class, but can be so only by being faithful. This leads to the identification of the "brides-maids.

The Brides-maids are best described in Matthew 25 verses 1-12. This is the parable of the wise and foolish virgins. There is a wise virgin class representing the bride, and a foolish virgin class representing the brides-maids. Both classes have kept themselves pure, but the wise class also kept herself prepared. In this parable, the foolish had run out of oil for their lamps — the oil representing the Holy Spirit — and while they were trying to obtain more, the Bride class was called out and the door shut. This class, although not attaining to the high calling, becoming the bride of Christ, does attain a prominent position of being "before the throne." Rev. 7:15.

Now let us look at the relationship of the bride and groom after the *wedding:(Ephesians 5:23 KIT) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.* This picture takes us back to Genesis where Adam said *"This is now bone of my bones, and flesh of my flesh"* Christ is the head; the bride, the Church, is his body.

*(Romans 12:5 KJO So we, being many, are one body in Christ, and every one members one of another.*

*(1 Corinthians 12:12 KJV) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

*(1 Corinthians 12:27 KJV) Now ye are the body of Christ, and members in particular.*

In consecration, we symbolically loose our head which is replaced by Jesus — we surrender our own will to do the will of Jesus and the will of the Father.

A new picture album. **Consecration is like running a race.**

*(Hebrews 12:1 KJV) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

*(1 Corinthians 9:24 KJV) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

At some period in our life, we have run a race — or at least watched a race run. Let us develop a mental picture of this: We see a large oval track. We see a crowd of spectators in the stands. We are at the starting block ready to run. We take a look at ourselves to make sure we are ready: we have on our running shoes, and they are properly tied, we have on the whole armor of God — the shield, the sword, the - - - oops, we can't mix pictures, can we! That is a whole different picture — we will not look at it right now. Ok - - we have the shoes, we have on our running shorts, maybe a sweat-band on our head, then we notice we have something else: we have on a large back-pack. We can't run quickly with a back-pack - - let's look to see what is in it so maybe we can discard these things and not carry them with us when we run. So before the race, we leave the track, sit down and open the back-pack. We are surprised at what we find! It is full of all kinds of necessary and unnecessary things. Let's pull them out and see what we can get rid of so we can run faster: ok, I'm opening my back-pack, and right on top is my television! No wonder the pack was heavy, I can't run with a TV on my back! What's next: food, clothing, water — ok, that's necessary, but do I really need 14 pair of name-brand shoes? They just add weight. Digging a little deeper, I find - - family! Well, I can't just throw my family away, can I? No. but Jesus does tell us *(Matthew 10:37 KJTO He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.* The key words here are MORE THAN. We can tell the family to watch us run — they can observe from the stands, we don't need to carry them. Same with our pets. Are you looking in your back-pack as I look in mine? We each have different things in our back-packs, and what is strange is that maybe what is right for me to carry is wrong for you to carry, and what is right for you to carry may be wrong for me to carry - - we cannot go through each other's back-pack, only our own —but with help from God to help us make our determination as to what to keep, remembering that the less we carry, the faster we run. Now, down at the bottom of my back-pack is - - - 0000000h! What is that smell? A sack full of disgusting, smelly stuff, worse than last week's garbage! The Scripture told us , *let us lay aside every weight, and **the sin which doth so easily beset us*** The SIN which doth so easily beset us! That's the smelly bag! A bag of SIN! Throw it OUT! Get rid of it! Hhh!

We have watched races in which, mostly inexperienced runners, start out very fast and soon out-distance everyone else. But they soon tire and start to fall back, and sometimes leave the race, or at least come in at the end. The Scripture says *let us run with patience the race that is set before us*, We must start out steady and keep up a good pace throughout the race.

*(1 Corinthians 9:24 KJV) Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. What is the prize that we are running for? (Philippians 3:14 KJV) I press toward the mark for the prize of the high calling of God in Christ Jesus. Although there is one prize, there are 144,000 who will receive this prize. So who are we running against in this race? Is it Brother X or Sister Y? Look around the track to see the other runners - - we see - - nobody. We are not in competition with any other prospective body member. Well, maybe we are running against the clock — a timed race. Do you see a clock — or calendar? Are we running until 2008? Or 2014? Or any other date? We are running to the end of OUR race course however long that is. My racecourse may be longer or shorter than yours. We are required to complete the race and to do it correctly. We read: (2 Timothy 2:5 KJI0 And if a man also strive for masteries, yet is he not crowned, except he strive laxfully.*

### **Consecration is like making a sacrifice.**

Actually, consecration IS making a sacrifice. The common thought of sacrifice is to give up something which we really want with perhaps no reward in the end. This is the world's thinking - - this is also the Great Company thinking. The Little flock — the Bride — the Body of Christ has a different attitude. It is a WILLING sacrifice of things which have little value for the gain of a reward of great value — but even more than that, it is a willing sacrifice even if there were no reward: *(Psalms 40:8 KJr9 I delight to do thy will, O my God: yea, thy law is within my heart.*

Let us look in the picture album of sacrifice:

The first one we will look at is the sacrifice of Abraham and Isaac. Yes, they BOTH made a sacrifice. We know the story of how Abraham took his son Isaac to the mountain to offer him as a sacrifice as commanded by the Lord. Isaac asked — we have the fire, but where is the sacrifice? Abraham answered, God will supply the lamb. When they arrived, it was Isaac who was placed on the altar and Abraham was ready to slay his son when his hand was stayed and in Isaac's place, a ram was supplied. Remember the little symbolic pictures we are to look at — colors, numbers, etc? Well, here we are told that God would supply a LAMB but they were given a RAM. Why the difference? God DID supply the Lamb, in picture, Isaac, in reality Jesus, *the Lamb of God, which taketh away the sin of the world.* *(John 1:29)* The sacrifice of the RAM is a picture of God's acceptance of the Lamb's sacrifice.

So we see that Isaac was truly a sacrifice - - but think of Abraham's sacrifice — he was about to lose his only son! Who of us parents could literally sacrifice their own child? If Isaac pictured Jesus, Abraham pictured God. Do you think it was an easy thing for God to allow Jesus to be put to death for the world of mankind? Was there any emotion in this? Meditate on this.

A new picture of sacrifice. This picture is so big and so detailed that for now we will only just take a glance at it as it is a detailed study in itself. I am sure you recognize this as the Tabernacle in the wilderness. To study this picture in detail is to study the plan of God. Look at the overview of this picture:

We have the entire nation of Israel — each family camped at a specified location in reference to the tabernacle. There is a tall curtain like a fence separating the nation from that which is inside. Then there is a large tent, not pretty on the outside but beautiful on the inside. The tent is divided into two parts, with various furnishings in both parts of the tent and between the tent and the curtain. There are select ones from the tribe of Levi who become priests to do various things in the tent and courtyard. There is a description of the CONSECRATION of the priesthood. Then there are various animals associated with the sacrifices which take place within the curtain — in the courtyard.

So, looking at these overall pictures we see what they mean: The tabernacle tent, curtain, and surrounding area are all locations. In this picture, locations mean conditions. If we talk to a friend and tell them of the beauties of God's plan, and they either are not interested or just can't understand it, we need to ask — where is my location and where is their location. We find the priest class inside the curtain and the Israelites outside the curtain. The consecrated see things which the world cannot see. In the real estate market there is a saying: location, location, location. The same is in the Tabernacle: location, location, location. There are several locations, several conditions, outside and inside the tabernacle.

Another part of this picture is the picture of the actors — the priests and under-priests; their consecration to the priesthood, the clothing which they wear, and some of the actions which they do. They are the ones which sacrifice the specific animals and specific baked goods. As a large generality, the priests represent the spirit nature, the animals represent the earthly physical nature. The priest sacrifices the animals — the spirit nature sacrifices the human nature — our consecrated *new* will sacrifice the old sinful flesh.

Outside of the curtain is the camp of the nation of Israel. They represent the household of faith, Christians. On a larger scale they represent the whole world even though the world

is also pictured as outside the camp. In general, those outside the curtain are not involved in what happens inside the curtain, nor have much knowledge of it — if anything, they are offended by the sacrifices because they see and smell the burning of the hide and waste parts outside the camp.

Inside the curtain there are three areas: the courtyard — the area inside the curtain but outside the tent; the Holy, the area inside the first part of the tent; and the Most Holy, the area inside the second part of the tent. The courtyard is the location of the sacrifice of the animals — it is the condition of the sacrifice of the human nature. There are two pieces of furniture — the brazen altar and the laver. The brazen altar is where the dead animal is placed. The laver is where the priest washes. It is important to note that the animal is not washed at the laver, nor is the priest placed on the altar. Our old sinful human nature cannot be cleaned because we are of the race of Adam; it must be placed on the altar to be consumed. And the spiritual nature cannot be sacrificed, but it must be kept clean and pure.

The first part of the tent is the Holy. You will find no animals here, only the priest. Your human nature cannot go into the holy condition, only your consecrated new creature. There are three pieces of furniture here: the candlestick providing light, the table of show-bread providing food, and the incense altar providing a sweet smell. The absence of animals shows us that the spirit nature is here — but what shows us that the Divine nature is NOT here? Think about it - - the Divine nature is self-sustaining. The life of the divine nature does not need to be supported by external sources — food, water, air. In the Holy location (condition) we have the table of show-bread to feed, to sustain, the life of the priest. The priest here is the sacrificing priest. This pictures you and me, brethren, as long as we maintain this fleshly body we cannot go past the Holy. It is only after the actual death of the human body that we can then enter the Most holy.

The Most Holy is the location picturing the Divine nature. There is but one object in this room, the ark of the covenant with its cover. The ark contains three items: the pot of manna — uneaten and unspoiled, Aaron's rod which budded, and the tables of the law.

Dear Marisza, there are so many more beautiful things to look at and study in this Tabernacle picture of sacrifice, but it is a life-long study, far too massive to go into further today. I urge you to continue studying this picture on your own.

We also have pictures of the sacrifice of Jesus, and the sacrifice of the church. We will not look at those today, only acknowledging that they are well worth study.

**Consecration is like bread and wine.**

*(Matthew 26:26-29 KJV) And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (27) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; (28) For this is my blood of the new testament, which is shed for many for the remission of sins. (29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

We want to examine the two emblems in this picture. In some respects they are similar, in some respects they are different. Let us first examine the process by which bread and wine were made at that time.

First the bread: There was more than one kind of bread made so we will look only at the bread which Jesus used at the Memorial — the same bread recipe that was used at the passover when Israel left Egypt. This is unleavened bread, the Hebrew word *matstsah*. Unleavened bread is a bread which does not rise — it is a flat bread, probably much like the mid-eastern Pita bread or the Mexican tortilla. This bread is made with just wheat flour, water, and a little salt; and baked in a bread oven. Although other breads were made with flour other than wheat, i.e., barley or rye, this bread must be made with wheat flour.

Let us stop here a minute and talk about wheat. This is a picture inside of a picture. The picture of wheat is used in both the old and new Testaments. In the Old Testament the edible portion of the wheat plant, the grain, was separated from the inedible portion during the Harvest of the age. That was the picture of the wheat and the chaff of the Jewish nation. Since the whole Jewish nation was God's favored people, the whole nation was pictured by the wheat plant, but only the very best could be used or eaten symbolically. In the New testament the picture changes to one of wheat and tares. Tares are imitation wheat — the plant looks just like the wheat plant — BUT — in the harvest you find that the true wheat plant is bent over from the weight of the grain; but in the tare plant, the head of the plant stands tall since there is no edible or usable portion there. This is a picture that not all Christian are true Christians, but look just like true Christians so much that no one on earth can separate them, only God can do that. So, we have good usable wheat grains from the Jewish age, and good usable wheat grains from the Gospel age. And this wheat is made into flour. Now tell me, if you have a bag of flour, can you tell if the wheat came from Canada, the Untied States, or from Argentina? No — it is just flour. And flour is produced, or was then, by grinding it between two stones.

Now let us carefully put together some of these pictures. We don't want to mix pictures like we almost did by having on the whole armour of God in the race. Jesus said of the bread, symbolically, "This is my body." The bride of Christ is also called his body; and a body is made up of many members. In the case of the body of Christ, Scriptures tell us that it is 144,000 members. So, if we take 144,000 grains of wheat and grind it into flour,

can we then identify any particular grain of wheat anymore? Of course not. All the wheat is flour, and the flour is from all the wheat. What does that mean to us? Does that mean that as prospective members of the body of Christ that we all look alike, act alike, think alike, or do the same things? Look around at other consecrated people and tell me if that is true. So how are we alike? We all recognize that we are members of Adam's fallen race and that we are sinners. We all have recognized that Jesus paid the ransom price for Adam and his race, providing us with salvation. We are all consecrated to sacrificially do the will of God until death. That is how we are alike.

Let us take this flour and make bread. We add water — the water of truth. We add just a little salt as a preservative — "Ye are the salt of the earth." We do not add leavening. Leavening is yeast; and a picture of sin. The yeast eats the sugars in the flour and produces carbon dioxide gas which makes bubbles in the dough and causes it to rise.: (1 *Corinthians 5:6-7 KJO Know ye not that a little leaven leaveneth the whole lump? {7} Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.* Then we bake the lump. The firey trials in the baking process changes us into one unit which can no longer be separated — the body of Christ. And as the body of Jesus was broken for the church, THE body of THE Christ is broken for the whole world of mankind (*1 Corinthians 11:24 KJV*) *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

Let us now look at the wine. Wine comes from grapes, grapes from grape vines. (*John 15: 1-5 KIT° I am the true vine, and my Father is the husbandman. (2) Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. {3} Now ye are clean through the word which I have spoken unto you. {4} Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. {5} I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* Do you see the picture Jesus has drawn for us? He is the vine root. We are branches of that vine. We must produce grapes — the fruit — the fruits of the spirit! If we don't produce grapes we will be cut off. If we DO produce grapes we will be pruned. Pruning is cutting off the ends of the vine branches so that the sap will go to the grapes instead of the branch; then the grapes will get very large and flavorful. If a vine is left un-pruned, the vine will produce only a few small grapes, and the end of the branch will eventually grow so long that it will touch the ground, and may even start a new vine. We want to stay with the original vine, Jesus, and not reach out to touch the earth, and certainly not to start our own vine — a vine of the earth. Revelation 14:19 tells us what happens to the vine of the earth: *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

In the grape harvest, the grapes are all thrown into the winepress where they are smashed so that the grape juice runs off. This is a similar picture to that of making flour: all the grapes are made into juice, and the juice is from all the grapes. Some people think that perhaps Jesus used grape juice in the memorial service, but let us reason together: Grapes ripen in the fall. The Passover and the Memorial are in the spring. The Jews did not have refrigeration, freezing, or canning methods like we have today. They put the grape juice into earthen bottles or bags made of animal skins. What happens if grape juice is left out for six months without refrigeration? It either spoils and becomes like vinegar or it becomes wine. Both vinegar and wine are made by a process of fermentation. In that process, microbes eat the sugar in the grape juice and produce either the sourness of vinegar, or the alcohol of wine.

The natural question now, is: Why must the bread be unleavened, but the grape juice must be turned to wine? Both processes require that the sugars be eaten up and the original product is changed — the dough from flat bread to raised bread, the grape juice from juice to wine? Why the difference? Remember, Jesus said that the bread represented his body and the wine represented his blood.

Again, being very careful not to mix pictures, but using Scriptures to support the picture conclusions, let us carefully put these pictures together as puzzle pieces. In the sacrifices in the Tabernacle, the body was placed on the brazen altar in the court. Jesus' body — and by extension the Body of Christ — is also placed symbolically on the altar to be burned —destroyed. We consecrate to sacrifice to the death of the physical body. God sees this body of Christ as perfect and acceptable as a sacrifice because of Jesus' perfection. We have no merit of our own. As the bread had no leaven — leaven picturing sin, the body on the altar is sinless. No part of the animal body on the altar was ever taken into the Holy or the Most Holy of the Tabernacle. The human nature could not go to the location of the spirit nature.

*And he took the cup.* In the account, Jesus says to drink the cup. Obviously He meant to drink the contents of the cup, not the cup itself, and the contents was wine. Again, let us look at the sacrifices in the Tabernacle: While the animal sacrifice was placed on the altar, the blood was placed in a vessel, a cup if you will, and this cup WAS taken into the Holy and the Most Holy. Jesus said *For this is my blood of the new testament, which is shed for many for the remission of sins.* Jesus is here calling the wine his blood. And Leviticus 17:11 tells us *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.* The life is in the blood! The life-rights are in the blood. When we consecrate to sacrifice unto death, we give up our human, earthly life-rights which Jesus paid for us. We can no longer be resurrected to an earthly nature. We gave that up just like Jesus gave that up. That blood, that life, that right to earthly life has been

changed. That life right has been taken into the Holy and the Most holy — the right to life has been changed from human life rights to spiritual life rights — even to divine life rights! The grape juice has been changed to wine.

Jesus gives us another picture of this: *(Matthew 9:17 KJV) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.* Jesus tells us that these changed life-rights cannot go into a human body because the life and the human body would both be lost. The changed life-rights will be given a new spirit body.

Today, my dear (young girl candidate), we have looked at four picture albums of consecration: Marriage, A Race, Sacrifice, Bread and Wine; and looked at various pictures within each album. There are more picture albums, and many more pictures. There is an assignment for you — homework, if you will: make a collection of picture albums with pictures in it. This is a life-long assignment. As you fill these albums, you will be like the little girl drawing the picture of God — When someone asks what God looks like, you will be able to show them your albums of pictures and say, "Now you will