

Burn on the Altar

by G.W. North

The sermon emphasizes the importance of the cross as an altar, where Jesus offers himself to God as a sacrifice, and calls believers to follow his example.

Duration: 1:39:08

Scripture: Romans 12:1, Ephesians 1:4, Revelation 1:1-2

Topics: "Sacrifice"

Description

In this sermon, the preacher emphasizes the importance of understanding the true meaning behind the practices and figures mentioned in the Bible. He highlights that these teachings were written for our learning and instruction. The preacher also emphasizes the significance of Jesus Christ's sacrifice, stating that through his love and sacrifice, we are freed from our sins and made kings and priests under God. The sermon concludes with a call to present our bodies as living sacrifices to God, as an act of worship and service.

Transcript

We have, during these evenings, been considering the great truth of the altar and the fire. I said that I would continue tonight in that theme, God willing, and well, God is willing, so that's what we're going to do. Praise the name of the Lord.

So far, we have been tracing our truth mostly in the Old Testament, but tonight I want to come with you into the New Testament, and I understand we needn't leave the building till 10.30, and it's just nearly ten past eight, so we can rarely have our Saturday night out, and we can come into the word together, and let us open our hearts to let God speak to us. You know, in the Hebrews letter, there are many things that the writer tells us we have. I would advise you at some time to take up the pencil and paper and start at chapter one, and go right through the epistle, put down the things that the writer says we have, and then come out of all positional truths, if that's the sort of background you've been brought up in, and look at experimental truths, and say, well, have I got these? We have is for the church.

Churches are made up of individuals like you and me, and it's glorious to know that we have these things. Look with me, for instance, into this Hebrews letter, and in the eighth chapter, we find these great things. Now of the things which we have spoken, this is the sum we have.

Amen. That's the way to sum it all up, isn't it? He's not saying, now I have outlined a sort of a series of things. He's not saying that.

I'm not just acquainting you with truth. We have. That's right.

What a glorious truth this is. We have. Such an high priest.

Bless him. We have an high priest. Hallelujah.

It's wonderful to have a high priest. Turn to chapter 13. We have, in verse 10, an altar.

We have an high priest. We have an altar. Glory be to the name of the Lord.

You know, the wonder of Jesus Christ, his great genius, his tremendous power, was this. That he turned the cross into an altar. So, we know what the altar is.

Jesus, so far as we know, we're not told anyway, that he ever did go to an earthly altar. I think one of the great things that made people hate the Lord Jesus Christ, is that he didn't find it necessary to take sacrifices to an altar. He never had to go and get atonement, make atonement for sin, through a lamb, or an ox, or whatever it be, to praise God.

Other people trailed along to the altar, and Jesus never went. And this is undoubtedly one of the reasons why we're told in John chapter 7, that his brethren didn't believe in him, didn't trust him. Right there in their home, there was this glorious one, who never found it necessary to go to a human altar.

What a marvelous thing it was. You know, at the very time when he was designated the Lamb of God, that taketh away the sin of the world. He was in Jordan, where everybody else had been and confessed their sins, and he confessed none.

Hallelujah. He went into Jordan to fulfill all righteousness, not to get into it. And what a tremendous truth it was then, beloved.

Well now he, this great Lamb, Jesus Christ, bless him. He died, and in dying, he turned that scaffold, that cross, that place where he dealt with sin, and took it away. And where he bore sins, the great accumulation of sins, and where he was punished for sins, as though he was the sinner.

He, where he shed the redeeming blood, where he cried his last great cries of victory. He turned that cross, having used the cross for the glory of God, to deal with sin, and the devil's man, and deal with devil himself, and all evil spirits, and everything else. He turned that cross into an altar.

He had an altar. And so when you read that great verse in Hebrews 13, you don't start looking round for an altar. You have an altar only if you have a cross.

And crosses are not worn on chains round your neck, or on a pin in your lapel. They are neither made of gold or silver, large or small, or wood or anything, lest it be the name of the Lord. The cross that you and I have, is the glorious cross of the Lord Jesus Christ.

Amen. And only if men and women have the cross in their life, let me emphasize this, only, only, only, if they have the cross, do they have the altar. Hallelujah.

Let's get that very clear. We have an altar. Not only is there a high priest, beloved, that had the altar, you will know this, not only did the high priest of old go to the altar, so did all the other priests.

They had the same altar as the high priest. Didn't have two different altars, just the one same altar. No different cross for you or for me.

All the nonsense that's talked about bearing a cross, and you know I once heard a man, way back in the last war, I don't know whether some of you can remember that, I can remember the 1418 war too, I can't remember the one before that. Nothing to do with the wars. But I can just remember the 1418 war, I can remember that all right.

But I can remember during the last war, I was then a young man, fairly young, way back there in Kent, and I remember sitting in a chapel there, and a gentleman had come down from a neighboring village, and he started to preach, and because some of you people don't know anything about this, but we used to have coupons for clothes, and coupons for petrol, and coupons for this, and bread units for that, and I don't know what. And he sort of talked about all these rather difficulties, and he said, you know all these things they had to make our cross. And I said, I couldn't help it, liar.

I was a man purporting to be preaching the gospel. I think I must have had a fairly sort of fighting streak in me then, when I was pretty young. The whole glorious truth, beloved, is that the cross that we have is the cross of the Lord Jesus Christ.

And the altar that we have is that glorious cross. Now once we understand this, we have come then to the place of fire. And you will understand, those of us that were together last evening, and we were thinking about Acts chapter 2, when the sound of the mighty rushing wind heralded the coming of the burning fire, it was because those people were on the altar.

Amen. And they were first seen as a people consuming in the fire of God. Hallelujah.

I don't know whether you've ever considered this. For instance, in that 8th chapter of the book of Hebrews, we read this, that the Lord Jesus is a minister of the sanctuary, verse 2, and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices.

Wherefore, it is of necessity that this man have somewhat also to offer. Now, if he were on earth, he should not be a priest. And so on.

And what a wonderful thing it is, beloved. That the Lord Jesus Christ is a high priest now. He is engaged in a great priestly ministry in the heavens.

And he has to offer something to God. This great male kitty-neck of whom you read, this great high priest, in his glorious manhood, taken up in the heaven, hallelujah, he's this glorious man, this wondrous Jesus, amen, it's so wonderful, he has to be offering gifts and sacrifices to God. What is he offering? What are these gifts? What are these sacrifices? May I go further, because God is not interested in the hots.

That is, if you speak about animals and birds, you can refer to those in the neuter gender. What it is? What's he offering? An ant? What's he offering? A goat? What's he offering? A pigeon? What's he offering? An ox? What's he offering? A meal offering? And so on, if you're thinking in terms of Old Testament offerings. It's who is he offering to God.

When those priests of old, they only offered the whats, the its. They never offered the whos. That is, the animals were all dead.

Any kind of life in them that they had was extinct. Before ever they got onto the altar. Praise the name of the Lord.

But now, he is offering unto God. Who is he offering? Blessed be the name of the Lord. This is one of the great things, beloved, that you and I need to get deep into our hearts.

He offered himself unto God once for all as that great redeeming sacrifice. That once blessed life laid down. That great sin offering.

Everything you want, he offered himself once. Now, whatever in the world is he offering? Well, I want to tell you. His intention is that you should come and be offered to God.

That your life should be a life on the altar. That you should not just bring things to the altar. But that you should be handed over so completely to the Lord Jesus Christ.

That he puts you on that altar and keeps you. If you offer God money and not yourself, you're insulting him and he doesn't want it. Keep it in your pocket.

If you offer him your car, you offer him your home, you offer him anything. And you're not on the altar yourself, you're insulting him. Better keep it.

Some people will offer God anything, so long as he'll leave them alone. Doesn't interfere with them. They'll offer, promise him this, promise him a thousand things.

He never receives them, he doesn't believe. God's a great unbeliever, did you know that? He doesn't believe millions and millions of people, he doesn't believe them. Sounds bad to hear a preacher say that, doesn't it? You've got to be very careful, and I have, to know whether he believes you.

And whether he believes me. Oh, if you've got this, that and the other, he wouldn't want it, thank you, if he can't have you. Amen.

Joshua had it right when he said, as for me and my house. That's right. That's the way God has revealed it in the great scriptures of truth.

And so the Lord, he wants to get hold of your life, in his great priestly power. And offer it to God, from his own wonderful hands. Now, that's by way of introduction.

When we turn into the book of the revelation. Please, it's not the book of the revelations, plural. It's the book of the revelations, singular.

That's very important for you and I to understand. It's the revelation of Jesus Christ, that God gave to him. And in that wonderful first chapter, and second chapter, moving on, of course, through the book.

When John hears the great call of God. He is in the island that's called Patmos, as you know in verse 9 of chapter 1. He's there in the kingdom and patience of Jesus Christ. Glory be to God.

I'm ever so glad that Jesus is patient. Think of it, beloved, if he would be impatient. If he hadn't been prepared to wait 2,000 years for you.

And 25 years since you've been born. And another 5 years since you say you've been baptized in the Spirit. If he hadn't been prepared to wait and be patient.

Where would we all be? What would have happened to us? So glory be to the name of the Lord. That he's a king and he's a king of patience. And it's one of his crowning glories.

Hallelujah. And John is there in this same kingdom and in this same patience. And you will remember in verse 5 it says that this message is from Jesus Christ.

Who is the faithful witness and the first begotten of the dead. And the prince of the kings of the earth. And the him that loved us and washed us.

That's the great word loose. That's it when God really washes you, you get loose from them. They're not binding you anymore.

These sins. Hallelujah. You're loose from them.

If you were a time waster, a life waster, a daydreamer, a curser, a swearer, a fornicator, a cheater, a murderer. Whatever you've been. If you've been washed by Jesus you're loose from the sins.

Is that right? How many of you could stand up and say I'm loose from them. They don't hold me anymore, they're gone. Praise God.

Loosed us from our sins. Because you see in verse 1. Oh I can tell I'm in a mood to keep preaching for all that time. Alright.

In verse 1 the revelation of Jesus Christ which God gave to him to show unto his slaves. Note that. His slaves things which must shortly come to pass.

And he sent and signified it by his angel unto his slave John. It came from Jesus the slave. And it was for the slaves.

And he signified it through his slave. And alright. And in verse 6. Having been loose from our sins.

That's the slavery in which we used to live. Slaves to the devil. He's made us kings and priests.

Or a kingdom of priests. Unto God and his father. Hallelujah.

John is there beloved on the isle of Patmos. And he's there to receive this great revelation of the Lord Jesus Christ. Amen.

You know the rest of it. He hears the voice like the trumpet. Verse 12.

He turns to see the voice that spoke with him. And being turned he says. I saw seven golden lampstands.

And in the midst of the seven lampstands. One like unto the sun man. Clothed with a garment down to the foot.

And girt about the peps with a golden girdle. His head and his hairs were white. Like wood as white as snow.

And his eyes were as a flame of fire. And his feet like a defined brass. As if they burned in a furnace.

And his voice as the sound of many waters. And he had in his right hand seven stars. And out of his mouth went a sharp two edged sword.

And his countenance was as the sun shineth in his strength. And when I saw him. I fell at his feet as dead.

Amen. What a glorious. Wonderful revelation is this.

Now you will see. That John saw this great high priest. He's there to do the high priest's work.

Which you will know was to trim the lamps. In the old testament in the tabernacle. It was the high priest's ministry alone.

None of the other priests. They couldn't trim the lamps. The high priest had to do that.

And so he has a revelation. Of the great high priest. Hallelujah.

Through whose blood and sacrifice. We have been made into a kingdom of priests. That we are in the priestly kingdom of God.

Praise the name of the Lord. You will know that the priestly kingdom of old time. Was a different kingdom.

From everybody else's. It was like the difference between the kingdom of heaven and the kingdom of God. In ancient Israel.

You will know and remember. That when they went into the promised land. And Moses had them all lined up.

On the Moabitish side of Jordan. Ready to cross into the promised land. He told them.

And you can read this for yourself in the book of Deuteronomy. I won't tell you what chapter. Read the book right through.

You will find it. And it says that there. When they got there.

Their days were going to be as the days of heaven upon earth. The kingdom of heaven was at hand for them. They only had to follow Joshua and Jesus.

If you like. Of course you know their interchangeable names. Joshua and Jesus.

Through Jordan. That is through death. And resurrection.

Into the kingdom of heaven. Hallelujah. That's what it was going to be like in there.

But. In the promised land. There was the priestly kingdom.

Into which nobody else could enter. That was entirely the kingdom of God. Amen.

You say well God was over the hope there. That's right. Of course he was.

This will help you to understand. The difference between kingdom of heaven and kingdom of God. In scripture.

These people only functioned in the tabernacle. They lived in the tabernacle. They lived in the house of God.

The atmosphere of God. The sacrifices of God. The altar of God.

The labor of God. The lampstand of God. The golden altar of God.

The table of God. That's where they lived. Kingdom of God.

At the center of the kingdom of heaven. There. That's great.

That's why you read in the New Testament. That the kingdom of heaven suffers violence. And the violence takes it by force.

Matthew 11. So in they went. They took the kingdom by force.

That's right. But. If they didn't have the kingdom of God.

They would all have to have been born again. Out of their own tribes and families. Into Aaron's family.

You only get that by birth. That's what he said. Only the born again ones enter the kingdom of God.

John 3. Except you're born from above. He said you won't see. You can't enter the kingdom of God.

But the violent can take the kingdom of heaven by force. Understand that and you'll understand a lot. Amen.

Amen. May God teach us. The great truths.

And he says. As he looks into the vision. He sees the Lord Jesus Christ there.

Like the son of man. It's the high priest. He's come to tend the seven golden candlesticks.

The seven golden candlesticks. Are churches. Hallelujah.

And he has come to order them. The priests themselves. That's you and I. Can't do this.

He's concerned. It's his job. This is what he's showing John.

Do you remember. John was great on this truth. In the gospel.

You can read time and time again. Right at the beginning. In the beginning was the word.

The word was with God. The word was God. The same was in the beginning with God.

In him was life. And so on. And the life was the light of men.

And the light shineth in the darkness. And the darkness comprehendeth it not. Hallelujah.

He's on the great truth of the life of God in the world. Through sons of men. There it is.

Jesus became the son of man. And now in his great resurrection. He's come down to see that the light is shining.

That's his word. And that's what he's concerned about. And this is where John sees him then.

Right in the midst of this. I can almost hear his famous first words again. I must be about my father's business.

Hallelujah. And there he is. He's down there.

Amongst the churches. The light of the world. The only hope of the world.

I wonder if I might say then what hope has the world got. Hallelujah. He sees this great one.

Bless him. He's like unto the son of man. That's what he's like.

Blessed be the name of the Lord. For you're a manager. We're all the children of men.

And he's right down here. And the churches are made up of the sons of men. That's what they're made up of.

And he's concerned to see that through us, beloved, the light shines out into this world. And so he comes. What a glorious thing it is.

And you know this great description. You must have read it many times. I hope that there have been those hours when you've meditated upon it and let the Lord speak it's great glory into your heart from the crown of his head down to his feet.

And we're going to look in verse 15. And his feet, they were like unto fine brass, as if they burned. Burned in a furnace.

Now had you been with us the last two evenings, you would have known the significance of that word burn. And you will also know this, that the altar that was built at the entrance of the tabernacle in the temple was made of brass. You will also know that the altar was the furnace of Israel.

That's where the furnace burned. Israel had one furnace. It was on the altar.

Glory be to the name of the Lord. It was fed by the cat. It was fed by the beasts.

It was fed by the blood. It was fed by the carcasses. It was fanned by the wind that blew.

It was the furnace, the central furnace of Israel, the fire of Israel. And they saw him. John saw him.

He's on the furnace. He's on the altar. He's rising up as it were from the altar.

Look at him. Why there's such a fire burning in him? Then out of his eyes let the flames of it. He's on fire, head to foot.

He's on fire. Glory, glory, glory, glory. Standing in the midst of the church.

Burning, burning under God. Sacrificed, still sacrificed. Given, still given.

That's Jesus. Does God help us to see the glory of this wondrous Son of Man? This beloved is honored man above all. That God himself should come down and be called man's son.

The Son of Man. Hallelujah. And we look at him now.

Oh, you see he turned Calvary, turned the cross into an altar, beloved. Oh, hallelujah. You and I read about him in many instances, under many figures.

We're taught all sorts of things about him. But has the Spirit of God ever taught you this? That the Lord Jesus is on the altar still. Or do you think he stepped off the altar onto a throne? And now he's sitting on a throne according to Hebrews 1. You say, yes, that's what it says.

But have you ever thought that they're nothing other than the same? What did you think? That's what we shall discover, my beloved brothers and sisters, when we get to heaven. We shall discover that the throne and the cross and the altar, they're all the same. All the same.

Hallelujah. But you say, surely his pain, his sufferings, they're all over. He's not hanging on a cross, but he's still on the altar.

He turned the cross into the altar. That's what I'm talking about. No pain in living on the altar.

The person that lives on the altar is past pain. The person that lives in the fire, ask the three Hebrew lads that lived in Daniel's day. When that king looked into the fire that was heated seven times hotter than the normal furnace, he saw that the three young men were alive and the force was like unto the Son of Man.

They weren't in pain. They weren't in tortures. They weren't being burned because they'd always lived on the altar.

That's why. Hallelujah. Jesus on the altar.

Jesus burning. His face flaming like the sun. His eyes flames of fire.

His feet burning like fine brass as though they burned in a furnace. Glory be to the name of the Lord. Now look, he's in the midst of this place tonight.

He's here because, beloved, the central offering of the church is under God, that must be Jesus, this glorious Christ of God. Amen and amen. You will know that the high priest went into the tabernacle or temple later as it was at the time of the evening sacrifice.

That's when he went in to trim the lamps. Whilst the evening sacrifice was ascending, whilst the lamb was being offered, whilst the flames were consuming the lamb, the high priest was ordering the lamps. Blessed be the name of the Lord.

Now, you will know that he sent his first letter to the Ephesians. And also, if you know anything about the Ephesian letter, and I hope you do, you will find that again and again in the Ephesian letter, I'm talking about Paul's letter to the Ephesians, of course. How many of you have read it? You've all read Paul's letter to the Ephesians.

Alright, read it again. And this time, take a pencil. Oh, if you don't mark your Bible, which I never do, but you may be one of those people who put underlines and tramlines and I don't know what all over your Bible, but take a pencil and take a paper and put down all the verses that speak of in love.

In love. In love. This great church had the ministry of love.

They were a people in love. They were told, for instance, right at the beginning by Paul, that they should, they had been blessed with every spiritual blessing in heavenly places in Christ, according as they had been chosen in heaven, that they should be holy and without blame before God the Father, in love. That was the state that God willed for, to live in love.

Blessed be the name of the Lord. Now when God speaks about living in love, He's not just using sentimental terms, beloved. He hasn't been reading paperback novels.

He hasn't been watching television. When He speaks about love, He has His eye on a spot outside the city walls, which though men have never been able definitely to find, His eye still sees it. The place of the altar.

When He speaks about love, beloved, He's speaking of how that Jesus was holy and without blame before Him, of course, all His life. But He was thinking at that time when in love He offered Himself without spot to God. Hallelujah.

Hallelujah. That His love should carry Him beyond the hatreds of men and beyond the devices of Satan and beyond sin that He bore on that cross, beyond the service that He rendered under God to bear away the sin of the world, to stay there in one great consuming flame of the eternal love that burned in His being and consumed Him under God. You will know, every one of you will know, if I ask you again, if you've put up your hand, if you've read John's Gospel, I'm sure you have, you will find you come down to the end of the 14th chapter of John's Gospel that Jesus as He rises could leave that upper room where they had broken bread and taken wine together and they sang their hymn and He began to move out on His way to be taken in the garden of Gethsemane.

He said, Arise, let us go hence that the world may know that I love the Father. Let's go. Hallelujah.

Now that's why He went to Calvary. Not for you, first of all, keep that clear. He went there for the Father in serious love.

It was a love offering to God as the Son of Man. I who had nothing to offer, nothing to commend me, nothing upon which I could lay hands upon, soiled, marred, twisted, bent, broken, dirty, filthy, nothing in me that God ever wanted or could want or could be associated with Him. And He came, blessed Jesus, in my name and for my sake He went there as the Son of Man.

What, this man, could ever I have brought forth such a one that I should give the fruit of my body for the sin of my soul? David says it's not possible. And the prophets of old, but here comes the Son of Man, never the fruit of my body for the sin of my soul. God's gift to me in uttermost love.

And comes and goes to the altar as the chief priest, for that's the great term, the great priest, the high priest, we say, the chief priest, that is, going there for me as my leader, my chief, my great highest one, going there for me as His leader. Offered Himself. Nothing else was good enough.

He didn't say, Oh, Father, I have gold and frankincense and myrrh. It was given to me as a child. I offer it to Thee.

I don't want it. Had enough of that? Nobody's redeemed with corruptible things as gold and silver. Nothing.

We're moving in a new realm altogether. God grant us understanding why we have light to light us. This small flickering candle before is gone forever.

Hallelujah. Here He comes. Offers Himself to God.

In love. Utter love. We say that the Son of God loved me.

Gave Himself for me. And God can say the Son of Man loved me. And gave Himself to me.

Here, we read a text like Hebrews 2 and 9, 10. We see it, but we see Jesus made a little lover of the angels for the suffering of men. Crowned with glory and honor.

That He by the grace of God should taste death for every man. For it became Him for whom are all things. And under whom are all things.

In bringing many sons to glory. That's right. He was the great leader, the great high priest.

To bring many sons into the glory of that which lay within the veil. Now that's what it was all about. Amen.

In love. To bring us under the glory of this great love. And I need remind you, there, there.

He stands in the midst of the churches to speak. That received messages of love. That were told that they were just members of the same body.

The body that was on the altar. We get body truth in our minds. All we can think of is miracles and charismatic martyr.

And I don't know what. People going around keep laying hands on somebody. You're a member of the body that was on the altar.

Yes. So, He talks to them. Here He is.

And He tells them everything. And you know the great verse. But, let's we read it.

Let's read it together. I suppose it's none, none is able to say it. Or make it tell like the words of scripture.

And here we are told. In verse four of chapter two. I have somewhat against thee.

Because thou hast left thy first love. Repent therefore. From hence.

Remember therefore from whence thou art fallen. And repent. Do the first works.

Well, I will come unto thee quickly and will remove thy candle stick out of his face. Except thou repent. Well.

The first love. This was Jesus' first love. His first love was to His Father.

Come on He says. I want the world to know that I love the Father. And He went through.

And He turned the cross. Into an altar. Amen.

And He's standing on the altar. And He says. You've got to come to your first love.

And where is your first love? He's on the altar. He's on the altar. You've got to get up onto that altar.

Unless He doesn't believe you love Him. Not the kind of love that they call love in heaven. We talk about it.

We sing about it. We dream about it. We fantasize it.

We eulogize it. We really worship it. Love divorced from reality.

We like the sound of it. Love. Real love.

I want people to know what the love of God for God is. That I love the Father. And it's the love of God for God.

That God is talking about. This is the sacred treasure. That couldn't be given unto men.

Except the Son of God. Great. Can burn itself upon the cross.

This is the love that the blessed Holy Ghost came. To shed abroad in our hearts. Not one drop.

Not one transient sight. Not one flickering gleam of light. But filling the heart with this same glorious love.

That for Him and for His sake. We come to love with the love of God. Generously and graciously given unto us.

This that we could not have. That no one knows about until they have it. As well speak to a blind man about the daylight.

A person that never has had any sight. And talk to them of trees. And talk to them of birds.

And talk to them of blue skies or grey. There they can hear the words. They can believe about it.

But they don't know. Here is the treasure. Beware.

Beware lest you come and sit in churches and fellowships or whatever it is. And you hear and you know. And you understand somewhat.

And yet you know deep inside your heart you haven't got that love. A tongue to handle words. A brain to grasp ideas.

There is love there. Oh glory. This love of God shed abroad in your heart.

To love God. Come on says this first love. Come on.

Up on to the altar. Up on to the altar. Now you will know if you're familiar with John's gospel.

That by the time you've got down to the end of chapter three. The blessed writer there. He's talking about the bride.

He that hath the bride is the bridegroom. The friend of the bridegroom still. He says here's the bridegroom's voice.

He just stares there. He's rejoicing that the bridegroom and the bride are together. Hallelujah.

And you will also know that this God, this great book of the revelation. Is the book that reveals the bride. You see her in the last two chapters.

There she is. There she is. This great revelation of Jesus Christ.

Oh God make it a revelation deep down in your bowels tonight. That it will burn and burn and burn there. That you'll see and understand truth.

And know that it's above a cooperation of your mind. And by your eyes with words in scripture. But it is the yielding of your soul.

The giving up of everything. Everybody fondest hopes and dearest dreams. All achievements and names and things that men can give unto you.

And give it all up to get up on that altar. And burn in this great first love. Amen.

Glory be to the name of the Lord. On the altar there. Let's have a look at your feet.

It's burning like brass. Hallelujah. Praise God.

You always know. Look at him. If you're on the altar.

Glory. His head. His hair.

Whiteness. That's what the altar produces. Whiteness.

Whiteness. Purity. The spotless whiteness of the love of God.

This great beginning. The source of all. This whiteness.

This purity. From which Jesus Christ came forth. You've got to get there.

This is the altar of life. The altar of life. Now you will know.

Because it's been prayed out. That is if you've been coming for this last. I know some of you haven't.

But those of you that have been here have heard it prayed out. That the Israelites of old were not allowed to offer to God. Anything.

No water to touch it. It had to be without spot. It had to be without wrinkles.

It had to be without lint. You will know. Beloved.

And you can find it with me if you like. In the Hebrews letter. You will know this great truth in Hebrews chapter four.

Where we're told this in verse twelve. That the word of God is living. It's quick.

It's powerful. It's not slow at all. It's not dead.

It's quick. It's powerful. It's sharper than any two edged sword.

Piercing even to the dividing asunder of soul and spirit. And the joints and the marrow. And is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight. But all things are naked and opened unto the eyes of him. As who we have to do.

Seen then that we have this great high priest. That is passed into the heavens. Hallelujah.

What's it all about? This is the great high priest. John sees him with the same sword. Two edged sword coming out of his mouth.

There it is. The word of God coming out of his mouth. And you know what it's doing don't you? Those old sacrifices.

The burnt offering. You can read about it in the Leviticus 1. Had first of all to be made naked. It had to be flayed.

Its skin taken off it. You may read about it. Then it had to be dismembered.

This sword if you like. Or the knife in the hand of the priest. Had to enter it.

Cut it up. It had to be inspected inside. As well as without.

Not a blemish. Not a spot. And then it was put on the altar.

I was offered to God. And that's what you're reading about in Hebrews chapter 4. Because he has to offer to God. That's why he invites you unto the altar.

With him. To burn in love. To burn in an offer of life unto God.

Given unto him. There's no escaping it beloved. His eyes like the flame of fire that John speaks of.

Amen. Everything is naked and open before the eyes of him with whom we have to do. Hallelujah.

And he offerings men and women with himself. Bound up in the same great truth. Do you remember that word in Hebrews chapter 10.

When it says he comes into the world. And he says sacrifice the offering thou wouldest not. But a body hast thou prepared me.

And he took that body. And he offered that body to God. Hallelujah.

And we are told that the church is his body. And all I said all we get is charismatic stuff. Trust on this great body truth, body truth, body truth.

Body on the altar truth. That's the thing you've got to understand. Nothing else is acceptable to him.

Nothing. Nothing. You say you're a member of that body.

You've got to be on that altar. Burning in one sacred love. Have you ever spent one hour out of your life.

Just one hour please. Have you ever spent just one hour aside. From him.

From her. From it. From that.

From those. From these. From this.

Have you ever spent one hour away in some closet on an altar. Uniting with the glory of the Lord. You would be burned in the sacred flames of pure divine.

Have you ever done it? Have you ever done it please my brother and my sister. Hallelujah. Hallelujah.

It's the altar man. The sacrifice and the light. All together.

Amen. Hallelujah. And you know too that it was at that time also the great.

Again we were thinking about this a little more in detail last night. The blessed incense was rising up there. Before the inner veil.

In the presence of God. Don't you see what God was doing in that old testament. He was just giving us a picture.

That's all it was. Oh it was way enough of a time. But now we pass out of these things more true as they were.

They were only figures of the truth. And we should see now that God has left us without excuse. For these things were written for our learning and instruction.

And they take up a major part of the Bible. And they were practiced by a nation for centuries until they ran into malice. And shall we plead ignorance and say we do not know.

And then he came who was the fulfillment of it all. Hallelujah. Spreads his arms his love and comes into the midst of the church.

And says do you love me. Do you love me. Is his love so strong.

Does it allure you and draw you. Until you're drawn to that old trap. Or he'll not come to you.

He'll not come on you. Oh love of God. So strong.

So true. Eternal. And yet ever new.

Unconquered. And unborn. Beyond all knowledge.

And all thoughts. Hallelujah. Hallelujah.

They have come. And it is real as to life. And you've got notions of it out of your head.

And your pre-pictures have been washed away. And the idiocy of our thinking of all God. We yield it up unto the glorious flames of this love.

That burns and never scorches us. That draws us and never hurts us. We feel no pains nor have any scars.

Hallelujah. We're there with God's truth. We're in union with God.

We're in that blessed life of Christ. Ah. Ah.

It would be the greatest tragedy if you should know all about Calvary and nothing about the altar. And see a cross and cannot see the flame. The blood, the blood we plead we sing.

The fire of fire burns in vain. Beloved, did you ever get up on this earth? So that even as you're there. And yes, you're a part of my body.

You'll burn as one under the fire. I'm the high priest. I must have someone also to honor.

Come and burn with me. Be one with me. Let the world know that I love the Father.

Gathering all the precious ones within under the altar there. Glory be to the name of the Lord. The fires thereof never, never go out.

Stay there. Stay there. A living sacrifice.

Sacrifice your ambitions. Sacrifice your career. Sacrifice your family.

Sacrifice your possessions. Sacrifice everything. Sacrifice your name, your reputation, your parents' hopes for you.

Hallelujah. Oh, glory be to the name of the Lord. A man on the altar of God.

A woman burning in pure and holy love. Now, that's what it's all about. Did you ever see it? That's why he stands there.

Right there. The fire consumes him, but he's always there. Are you like that? Now you will know that this is the great secret of the Lord.

We know the other famous verse. Let's go into the Roman letter, shall we? I'm sorry about the time, it seems to have fled. You don't want to go home yet, do you? Roman.

You may turn to the chapter. You should know it. Chapter 12.

Yes. I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice. Ah, you've never given your body a living sacrifice, but God's had extreme mercy on you.

Extreme mercy. You've been professing His name and cheating Him out of His rights. Hallelujah.

We make great play when we want to talk about somebody giving two shillings in the pound a tenth. And we say, You've robbed God, you've robbed me in Christ, and so on and so on. Was there ever such a robbery as men robbing God of their life? Don't try to persuade God He's got your life if He hasn't got your body.

He doesn't believe you. He never has believed you. God, I have your body.

You will present your bodies a living sacrifice. That is, while your life's still in it. Let the undertaker have the other body.

While your life's still in it. And while the life of God is in it. For God has given you His eternal life.

That it might be once again in a mortal body in the flesh of man and woman. And they should live for Him. Utterly.

And He should have them, possessing them, knowing He's got them, can use them. Praise God. The first great step of coming under the altar is for love.

The second great step is for service. Nobody's serving God who isn't on the altar. Nobody.

This is what I said earlier. We promise God this, we promise God that. We promise God a time, we promise Him a quarter.

You promise Him everything you've got. If you don't let Him have you, it's rubbish. He doesn't want it.

That was the tragedy in ancient Israel. They gave God the tithes, in the end they stopped giving Him those. They gave God this, they gave God that, but not themselves.

They gave themselves to idols. They gave themselves to possessions. They gave themselves to their skills, their occupations.

They gave themselves to these things. But not God. Oh, the priests carried on the ritual.

For a time. For a time. Now, if you don't give God yourself, in the end, everything else will fall away.

You'll find the excuses. I can tell you lots of them, but you don't need me to tell you. You've practiced a lot already, at some time or another.

The whole glorious reason that I've told you, is that God says you're to present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service. Hallelujah. On the altar for service.

This is what I pointed out to you a little earlier. That God, Lord Jesus, sent his signified angels, by his angels, unto his slaves, for slaves. This is only for slaves.

That's all. The book of the Revelation is only for slaves, specially written for the slaves. Slaves.

Hallelujah. The great adobe of ancient Israel, is tied up in these words, in chapter 9. I'm sorry, chapter 11. I say this, Has God cast away his people? God forbid.

For I also am an Israelite, this is Paul writing, of the seed of Abraham, of the tribe of Benjamin, God hath not cast away his people, which he foreknew. Watch ye not what the scripture says of Elijah, how he makes incitation to God against Israel, saying, Lord, they've killed thy prophets, and digged down thine altar. There it is.

They'd undermined the altar of God, they've digged it down. Listen, beloved. We need the voice of the prophet to call people back to the altar.

That's what we're needing. The voice of the prophet of God speaking, to call men and women back to the altar. Oh, beloved.

Now. It's the perfectly reasonable thing for you to do. God thought it was perfectly reasonable for him, to head for the cross.

History is geared to it. You may look back through your Old Testament, you find it in Genesis, right there. That the seed of the woman should bruise the serpent's head.

Praise God, that God promised the seed. Geared unto Calvary, heading for the cross. Oh, praise the name of the Lord.

He went there, and he turned it into that altar of God. Oh, wonderful. Service.

Slavery. This was the thing that some of us, earlier today, we were privileged to gather here. Some of the elders, various pensions.

We sort of sanctified this building today, with prayer, and shouts, and praises, and singing, and deliberations. All the elders speaking about all the problems of all the churches. And he was here.

All right, beloved. He was saying this. This was the great thing ever on my heart.

When the Lord Jesus came down on this earth, he didn't say, now look here, I'm the head. I'm the apostle. I'm the great high priest.

Listen, men said that about him after he'd gone. He never once said that. He never once made any claims about it.

He let the world see it. He let the men know it. Afterwards, hallelujah, he said, I, I'm among you.

As him hath served, I give this life. Praise God. And I find men reaching for office, wanting to be recognized.

Here's Jesus. Here's Jesus. Listen.

He gets right down to people's feet, and he watches them. He says, let me watch your feet, will you? Glory be to the name of the Lord. That's him.

That's him. Don't you want to serve the Lord? Come. You get on the altar.

Quite impossible. There's no way of being on the altar until you're on the cross. The cross.

That's the altar. The cross. Hallelujah.

The cross that negates all my ideas. The cross that cuts off all that old thing. They die.

The ideas that rose in the old man in me moved through my brain and mind when the old man was dominant and having power and control in my life. People don't let them go. They're still working them out, calling themselves Christians now.

Still working out the ambitions that were nurtured in old Adam in their old heart ten years ago. And they think that God is pleased. Hallelujah.

When did the cross come to your mind? When did the cross come to your thoughts? When did the cross come to these ideas that were hatched out in you to which you devoted your energies ten, fifteen years ago to work something out through the academies of man. When you side with those that cry in their wickedness and in their ignorance and say away with him, away with him I will not have this reign over me you'll never be through the cross and under the altar, never. Paul was free from the dominating drive, ideas, imaginations and inspirations that came from all the foul thoughts of us.

Unacceptable to God. He has a kingdom. A great new glorious kingdom.

It's a kingdom of priests. That's all the kingdom is. He's made us a kingdom of priests, says John.

Not a kingdom of architects, engineers, scientists and I don't know what. A kingdom of priests, having grip to man. Can't you handle yourself by the grace of God and this is what the Holy Ghost has come for and if not I dare say he'll be so grieved that he'll almost wonder, no I'd better not say it whether he should be.

You impose your ideas about God and shall he be your body and you his head? Glory be to God. Oh, when the church gets up on an altar of life lips in the fire with God, burns for God. Oh, says Elijah, that great intercessor of the Old Testament who though he was, he made intercession against Israel.

He had to stand before God for Israel. No, against Israel. Against his own people, that prophet God.

Lord, he says, they dig down your altars. You can't dig down God's altars without building an altar of gold. You can't do it.

Oh, whose, whose altar it is? It is a strange altar to Jesus Christ. If it's an altar that he has forsaken and does not stand on then under whom are you offering yourself? I will tell you, an idol and it's called you. And you're sacrificing your life under yourself.

Perhaps you'll agree with me when you're not worth it. Listen, will you come to God's evaluation? God's evaluation of you was his son. Oh, love beyond degree.

That he valued you with Jesus. A man of old told a king, he said, you're weighed in the spell and you're found wanting. And Jesus Christ, as he valued you, that's his evaluation.

He goes under the cross for you. He goes under the altar for you. He ministers for you.

He intercedes for you. For he is both prophet and priest and king and lover and husband. He is altar, he is sacrifice, he is flame, he is all.

And we come to him for a little blessing. And he comes to us for the blessings of eternity. Come on, he says.

Will you come up on your feet? Come and love me. Come and let us burn together for my father and your father. I ascend to my father and your father.

To my God and to your God. Then Lord, let me ascend with you. Let me be an ascending offering.

Oh, Lord, I want to live with you. I want to live with you. I want to love you.

I want to give you my life. I want to give you everything. Lord, I can't think of the words.

I don't know where to look. I have no power to think. Just take me, Lord.

Take me. I'm yours. I'm finished with it all, Lord.

I'm yours. I'm yours. If you don't get on the altar, he doesn't believe you.

Come on! I'll tell you. If he were on earth, he shouldn't be a priest way below my height. But he must have somewhat to offer to God.

He wants to lead you, son, to the altar. He wants to offer you there to God. Marriage in spirit takes place on the altar.

Marriage in spirit takes place in love. Love burns on the altar. That's where it burns.

Hallelujah. This is the uniting fire. This is death, but neither life nor death can part us.

Listen to Paul. Let me read it to you. Verse 36 of chapter 8, some of you know it better.

It's written, For thy sake, O Lord, we are killed all the day long. We are accounted as sheep for slaughter. Nay, he says, in all these things we are more than conquerors.

Can you conquer life's ambitions? Can you conquer the direction of your life? Can you conquer the pull of the world? Can you conquer the lust for money? Can you conquer the need for bread? Can you conquer fine clothes and devil's offers? Can you conquer the flesh? More than a conqueror. Through him, the love burns. Hallelujah.

It'll be the love of Jesus of the royals. Nothing else. No force.

No threat. No promises now. No promised land.

No milk, no honey. Nothing. Not these we seek.

Milk, fruit, oxen, sheep, grain. Everything had at last to find its issue on the altar. The sacrifices that were brought there.

The land existed for it. To breed the sheep, to raise the cows, and fatten the oxen. That all might come upon the altar.

No talk of them now. They've been there. They're still there.

For the fruit of it all. The result of it all. The reason for it all.

On the altar. That's what it's all for. Him that loves us.

Loves us. Loves us. He's not offering you advice now.

He's not talking now about forgiveness. You can have that. Granted.

It's a heart that beats and palpitates. Because the Spirit of God has laid hold on it. And can't settle darkness.

Nor chair, nor bed. Nor possessions, nor banks, nor anything else. But O Jove.

Lord. On the altar. Praise God.

I'm persuaded. He says. That neither death.

Nor life. Nor angels. Nor principalities.

Nor powers. He's moving now. He's out in heaven with me.

Out in the Spirit things. Nothing. Things present.

Nor things to come. He's above time. He's beyond that.

He's above Spirit. He's beyond it. He's above the world.

He's less it. Nor height. Nor depth.

Nor any other creature. Shall be able to separate us from the love of God. Within Christ Jesus our Lord.

As He's gone. Come then. He speaks for us all.

He uses a great inclusive pronoun. But He's saying. My Lord.

My Lord. Jesus. My Lord.

That's what it's all about. Service. Men can't give it to you.

Neither can they take it away from you. Once you have it. How can they serve a man burning under coal? How can they serve a woman utterly devoted to Jesus Christ? There are no palms to touch this altar.

Nothing. There's no hand can reach here. It subsists not of brass and wood and coals.

These are but figures of the truth. To convey little ideas to your mind. Lord.

Hallelujah. I love you Lord. I'm yours.

Thank you for saving me. From all sorts. Not just from hell.

But from this gaudy tinsel thing of the world. This deadliest self. This hand of Satan on me.

Lord, I'm yours. Glory be to God. When did you get away from it all? Some people complain about what the devil does.

They live in the devil's world. It isn't God's. Get out of there.

Give yourself your reasonable service. The alternative is be conformed to the world. Hallelujah.

Do you know what the altar does? Do you know what the altar does? It conforms you to God. Hallelujah. Conforms you to God.

I'm in the heats. I'm in the coals of fire. I'm in the original love.

I'm there with Jesus. And he conforms my life. Oh, he's mine and I'm his.

He molds me, molds me, molds me. Bends me, moves me, conforms me. Hallelujah.

I'm on the altar with God. Send him here. The rest is talk.

Mere talk. Now, when did you get up on the altar? When did you ever see the need for it? When did you ever know that this was the great coal of God for you? When did light ever dawn upon you? If this light never dawned on you, how can you shine light unto the world? He shines as he moves in the midst of the candlesticks. And the candlesticks have to shine out this great light to the world.

Now, he said, before I'm going to talk about anything else to all you churches. The altar. Got nothing to say to you.

Beyond this, except you join me here. Sermons can be preached by the hundred. Prophecies be given.

Meetings be held on the altar. And the altar doesn't come into a man's life in one storming moment on a Saturday night. And it's gone on Sunday.

And Monday sees it, coal ash. Comes forever. Jesus Christ got on the altar.

And that's where he is. Burning for you. He loves you dearly.

Speaks to you clearly. Right in the midst of the church now. See, if you don't get on the altar yourself, you'll stop your husband getting on.

You'll stop your wife getting on. You'll stop your brother, your sister getting on. Dead scenes lying around an altar block the passage.

Get up, get up, get up. Praise God. He's going to join you there.

Are you ready? Let's pray. Pray. Seek no other answers to the problems of your life.

Come to the altar. Offer yourself to God. Stay there.

Go there. Perfect simplicity. Believing in uttermost trust.

Solve no more problems. Seek for no more answers. Obey the commandment of God.

Yield to the glories of his love. Come up on the altar. Hallelujah.

Hallelujah. We're going to pray now. You pray.

Go. Hallelujah.

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