

Priesthood

by G.W. North

We are born priests when we are born again, and we must come into an experience of being priests, and not just be born with the qualification.

Duration: 1:26:07

Scripture: Revelation 1:4

Topics: "Priesthood"

Description

In this sermon, the speaker discusses the importance of understanding the connection between the spirit, the water, and the blood in the scripture. They emphasize that while many people have high hopes and talk about these concepts, few are actually being taught and encouraged to fulfill their priestly function. The speaker references Paul's letter to Timothy, stating that all scripture is inspired by God and profitable for doctrine and instruction in righteousness. They urge ministers to study and know the scripture thoroughly, as it is essential for their role and for the spiritual growth of their congregations.

Transcript

Last night, those of us who were together, we traced through the scripture on the great theme of the spirit and the water and the blood. At least we went through quite a few of the great truths concerning it. But tonight, I want to take up and dwell with you concerning something in connection with this great truth, touch on scriptures that we never touched last evening, don't think that you are sort of half out because you weren't here last night, because tonight we should be quite self-contained, and may the Lord open the great truths right up to us again.

I want to speak to you concerning, really, priesthood, for you will know according to scripture, and I suppose we'd better read it for ourselves to get our feet well down on it and move on in the truth, in Revelation chapter 1, that the scripture says this, starting at verse 4 of chapter 1, John to the seven churches which are in Asia, grace be unto you and peace from him which is and which was and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful witness and the first begotten of the dead and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to whom be glory and dominion for ever and ever, amen. Behold, he cometh, and I want you to see that John, passing from this great rapturous statement about what Jesus Christ has done for us, immediately turns us to the second coming of the Lord. He tells us that we've been washed from our sins

because he loved us in verse 5, and he's washed us from our sins, mark you, in his own blood, and he's made us kings and priests, or a better translation is a kingdom of priests, that everybody in his kingdom is a priest, this is what he's telling us, made us a kingdom of priests unto God and his Father, whether we recognise that to men isn't particularly important, for men have had a grey bent all their life to miss the things that are really right in God's eyes and institute other things in their places.

He's made us a kingdom of priests unto God and his Father, to him be glory and dominion for ever and ever, amen. Behold, he's coming back again. I know I've paraphrased that, but that's really what it's all about, beloved, and I think, I don't know whether you think this as well as I do, that when he comes back, he's expecting to find things as he wants them, so far as the churches are concerned, for you will remember that this revelation is addressed to the churches, and he says all the churches, and it's all this great realm, for the true and eternal church consists of all the local churches, as we may be pleased to call them, and it's this realm of the church that is God's kingdom of priests, the whole of the church, that includes every one of us in this room who have been born of the Spirit of God, that we are to come into a great place with God and know our priesthood.

Now, beloved, it is absolutely important that we know our priesthood. I mean, we needn't run round looking at all our brothers and sisters in Christ and say, hello, priest south, and hello, priest west, and hello, priest east, and hello, priest north, or something like that. We, that, or, you know, hello, priest black, or brown, or white, or anything like that, that's not the particular point.

These things were never intended by God to be titles. He's simply describing a condition. What is it we're saying in that hymn? We thank God for his fatherly choice of our state and condition below.

These are, they're all offices, of course, if we're going to be priests, and we have to fulfil them. Alas, alas, I say, if men don't allow us the opportunity of fulfilling this thing, we've got to take it ourselves, as from God. God's expecting you and me to be this.

Every one of us, you'd better have a look at one another, if we're truly the born-again people of God, then we are priests. Now whether or not you're functioning in your priesthood is another point. Now if you're not functioning in your priesthood, take a loving reproof and promise God that from tonight you'll get on with it.

For he's coming back, he's coming back, and he is the great high priest. The importance of belonging to the priesthood is exactly this, that until the Lord Jesus got on with his priestly office and his priestly work, God could not get on with what he wanted to do in the earth. I hope you know that.

Until Jesus Christ, who hung on the cross and was the sacrifice and shed his blood, until he died and was buried and rose again and ascended back to his Father, God could not get on with what he wanted to do. The Lord Jesus Christ really commenced his ministry when he got back to heaven, on earth. He was only three years out in ministry on the earth, the public ministry of our Lord Jesus Christ, only for three years, well a little over, you know, more or less, you needn't worry about exact minutes, because we're talking in relation to eternity.

And when he arose, beloved, he went up to commence his great heavenly ministry. Oh, so vastly important. Calvary was not planned apart from this ministry of Jesus Christ's priesthood.

Calvary would have been ineffective without this ministry of priesthood. I hope you're taking this in in relationship to yourself, the importance of the priesthood. The bloodshed would have been ineffective

unless Jesus Christ rose to commence his great priestly work.

I hope you've realized this. You see, it was upon his priesthood that the coming of the Holy Ghost depended. It was when Jesus mediated back to heaven and to his Father himself, when he took back this marvelously sacrificed and crucified man, when he took back the effect and power of Calvary and the blood, took it right back there to heaven, and Father was satisfied and accepted the sacrifice for the glory of Christ and for the honor of his name, and for the enlargement of his family, and for the preaching of the gospel throughout the world, and for the regenerating and renewing of the sons of God, he poured forth the Holy Ghost.

The kingdom commenced with the outpouring of the Holy Ghost on the earth, that is, the kingdom of God in men's hearts. It was all dependent upon the coming of the Holy Ghost. So important is the Holy Ghost, and so important, therefore, the ministry that sent the Holy Ghost, and so important, the sacrifice that made the ministry possible.

Glory be to the name of the Lord. Now then, beloved, with this in our minds, I feel we need to see something about this great priestly office, for it is only as men and women continue in their priestly office that God's plan for the world can continue. Now that's a tremendous thing to say.

We sing a hymn like a chorus all over the world. The Spirit is moving, and we love to tell one another about pourings and movings of the Spirit of God in the great lands and islands of the sea. We like to tell one another this.

It's good to hear the reports. But beloved, God would do so much more in this country of ours, and I don't know whether sometimes when you hear the reports of what goes on out in Indonesia, or what goes on out in some other land, I don't know whether sometimes you don't feel like getting before God and saying, Oh, Lord, let it happen here. I don't know whether you do, or whether your heart is contented with what's being demonstrated here in our country, beloved.

I hope it isn't. I hope that you have a great, big, deep desire in your heart that God should move in a tremendous way in this country of ours. I hope it's there.

Whether you call it prayer for revival, or whatever name you call it, doesn't really matter. Labels don't matter a great deal. It's whether or not, beloved, you have this great desire in your heart.

Wouldn't it be wonderful if there should be such a blessed outpouring of the Spirit of God, greater than that shower that's passed over us in this last hour or two. That God should move by His Spirit. Beloved, this will be, I know God's sovereign in all these things, but He has sovereignly ordained that it should be through the functioning of the priesthood in the church.

That's what He has ordained. I think it's rather useless for us to sort of get up in a corner and say we'll have an all-night prayer for revival if we don't get on with our priestly function. This is the trouble, you see.

We have so much, we have such high-sounding hopes, and they sound good, and we print books, and we circulate tracts about this thing. But who among us is telling us, and exhorting us, and moving us all on into our priestly function? This is the important thing. Now you will know that God has set in the scripture something for us to see.

We are told by Paul writing to Timothy that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God should be perfect. How about that? That the man of God should be perfect, thoroughly fitted unto every good word. Amen.

That's lovely. And so we have this Bible which is for instruction in righteousness. God gave it.

And when Paul wrote to Timothy, Timothy was much more familiar with the Old Testament than you are with the New. Because the New had not yet been collated and gathered together in a book. And Timothy was aware of the great truth of the Old Testament scripture, given by inspiration of God.

It's the target for stupid men who don't know any better to attack and say it isn't the inspired word of God. They set on the Old Testament, they don't touch the New Testament so much. Aren't they stupid? Because it's the New Testament which tells you that it was the Old Testament that was inspired.

You see? That's the truth. The holy men of old wrote as they were moved by the Holy Ghost. People don't use their brains, although they're very clever.

The tremendous thing, beloved, is that God has set this great thing for our hearts to realize. And I want you to come with me in a moment or two, in scripture, into the Old Testament, moving about too, in the New Testament, so that we shall see something of the Holy Spirit. And the wonder of this calling of God.

You, my beloved brother and sister, have been called to the priesthood. Now I'm not meaning that that God means that you should throw up your job and apply to some university or Bible school and go there and come out. I don't know what you might, you might have a title if you came out.

I don't know. I strongly object to some things that do happen. I remember once, it was a long time ago now, when I was static in the church and they used to then try to call me pastor.

I don't know why they did, but there it is. It was a job I did. And I remember one of the young men from the church, he went off to a Bible school.

And he went through all that you go through in a Bible school. He was there for a couple of years. And then at the end of the couple of years, I got a bill.

And it was asked, I don't mean to pay, I mean a bill, a notification bill. I had no money. It wasn't any good sending me the form for one, the one you laughed about.

I got a bill and it was all set out, exhorting me to pray for a big campaign that was going to be held, you see. And right along on this campaign, you know what happens at Bible schools, I hope you do know, at the end of the sort of term in the summer, I've got a bill. You know, a team of these young people and they go out to hold services.

And it had on this, the four evangelists. And down there on this list was the name of this young man that had gone from our church, you see. So, when I saw him at the end of this time, I pulled out this bill and I said, here, who said you were an evangelist? Who said you were an evangelist? See, going to Bible school and being trained for two months doesn't make you an evangelist, beloved.

You do understand this, don't you? It's like going to theological college and being trained, it doesn't make you a priest. It doesn't make you a pastor. You do understand this, don't you? It's only God that does that.

I mean, you can't say, I'll have two years training and I'll turn me out an evangelist. It's a lot of nonsense. I hope you haven't got any ideas like that in your head.

If so, may they be knocked out tonight. And if you've got them in your heart, may your heart be changed. The whole glorious truth is that it's God that does this.

I mean, you don't automatically become a pastor or an evangelist after two years training. Get that very clear. Mind you, they can turn you out a carpenter after two years training.

They can turn you out a teacher after two years training, a teacher of a sort, that is. They can turn you out a nurse after three years training. But you can't turn out pastors, evangelists, and that, ah, bye, bye, give you two years training or twenty years training.

God help us to see in what realm we're moving. Now listen, I call every one of you in the name of the Lord Jesus Christ, who is a born again and spirit-filled Christian, you're a priest. Now I'm not invented yet, that's what the Bible says.

You're a priest. And you young people have got to know your calling. And you've got to know your equipment.

You see, you can read, say, in Ephesians 4, you can read of men that are called apostles and prophets and pastors and evangelists and teachers. Glory be to God. It's God that invented those names.

It's God that gives the calling. It's God that makes these people and gives them. That's what we're told.

Now I want you to notice that the word priest is not in that list. If an evangelist, if there's an evangelist or a pastor or a prophet or an apostle or a teacher, they're only that on top of their priesthood. Amen.

When we are born again, we are born priests. You see, in the Old Testament, you will remember, God set up his tabernacle. And he called from the family of Levi, from the tribe of Levi, a family, the Aaronic family.

And all the males that were born in Aaron's family were born priests. They were born priests in the sense in that they had incipient priesthood in them, right from the beginning. When they were born, Aaron and his wife knew that their sons, or later on after Aaron, I mean it started later on in life with these, but they knew after this that their children, their boys, were all born to be priests.

That's wonderful. Praise the name of the Lord. Glorious, isn't it? But you know, these men had to have something more than a birth qualification to really function in what God wanted them to be.

And there came a time when, at a certain age, they had to come right into their priesthood. Because it was in the flesh. I mean, when they were six weeks old, for instance, in the cradle, they couldn't function as priests, obviously.

But at a certain age, these people, they had to come into an experience whereby they became priests. And I hope you know where it all took place. We'll turn back into the Old Testament, and we're in the book of Exodus.

Notice, it's the book of Exodus. That is, it's the book that tells us of the outgoing of the children of Israel from Egypt. They weren't made priests in Egypt.

Nobody can be a priest unto God if they're a worldly. If you're a worldly person, you cannot be a priest. Isn't that lovely? It's all very simple.

It's all in the book. And in the 30th chapter, if you've been redeemed from the world, as our young brother here at the front was speaking earlier in his prayer, been redeemed by the blood, and God passed over these people, hallelujah, and you're out of Egypt, and you're out of the world, and I trust you are. I trust you people have got the world right out of your soul.

You're not out of the world if the world isn't out of you. You understand that? If the worldly ways and worldly habits, if the worldly way of going on isn't out of you, you're not out of the world. Don't let anybody deceive themselves.

Hallelujah. The world isn't sticks and stones and buildings and commerce and hospitals and all this sort of thing. The world is an insidious spiritual thing.

It is a spiritual content. And unless that spiritual, ethical, immoral, it can't be amoral, and it's certainly not moral, if it isn't gotten out of your soul, if it isn't washed out of your ways by the blood of the Lamb, if it hasn't gone from you, if your heart craves for it, if you love it, if you indulge in it, then you're not out of the world. That's the whole purpose of coming out of the world.

It isn't going and shutting yourself up somewhere in a monastery or a convent or anything like that. That doesn't bring you out of the world. That's only segregation.

Worldliness, beloved, is taken right out of the heart. Amen. God brings you out of it.

Hallelujah. Alright, now, in this great 30th chapter of Exodus, oh sorry, in the 29th chapter, I beg your pardon, it's so full, and we can't read the whole of the chapter, but it's the chapter that tells us about the bringing of the priest. The men who were to be the priests of the Lord, Aaron and his sons.

Verse 4, Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

And thou shalt take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them.

And the priest's office shall be theirs for a perpetual statute. And thou shalt consecrate or sanctify Aaron and his sons. And so, some other time, you can read down through that chapter of how the Lord did this.

But the one thing I want you to notice, beloved, is this, that these people were brought to the door of the tabernacle, and the congregation, you can read in other parts, all had to stand round. And there, where everybody could see it, these people had to be stripped and washed, publicly, utterly. And the place where it took place, the thing at which it took place, was the laver.

This laver, as you know, was a bowl in which water was placed, and these people had to have a thorough washing, head to foot. And Moses did it, hallelujah, he absolutely washed them clean, all over, until there wasn't a spot remaining. And when they were thoroughly washed, they had to be dressed in the particular

clothes that God gave them to be dressed in.

And all sorts of things took place. I hope you take time to read it through, some time, for everything is significant. And only as you read all the details will you ever come to a knowledge of what it all means.

And you should be interested enough to find out. And that is exactly what happened. And when they were dressed in their robes, they had to be anointed with oil.

They had to be anointed. What a tremendous thing that was. And you know, on the day in which they were washed in the laver, typically, they were born again.

That's the type of what took place at the laver. Come with me into the little book of Titus. You will know, I hope, this little book.

It comes just before the book of Hebrews, and Philemon is a little bit that intervenes before, just before the book of Hebrews in your New Testament. And in chapter 3 of Titus, this is what we read. Verse 4. After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the laver.

That's the Greek word there. By the laver of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord, that being justified by his grace, we should be made heirs according to the hope of eternal life. Hallelujah.

What a tremendous thing this is there, beloved. And this is what took place with all those priests then. Typically, they were taken to the laver and were plunged into the spirit for regeneration.

Hallelujah. For the water of the laver typifies the Holy Ghost. What a remarkable thing.

You will know that in the days when Solomon made the flimsy structure of the tabernacle into a permanent building called a temple, he made what he called a sea. The laver expanded into a sea, and it was much better then, they could all get in it. It was bigger than the bath you took your bath in today.

It was a marvellous thing, and it rather got round than being incommoded by stripped and washed publicly. Sort of a strip wash business. Hallelujah.

It's amazing how you can do that without exposing yourself. It's alright. Don't think God did anything that was lewd or wrong.

But it had to be seen that it happened. It had to be public, this baptism. Everybody had to see it.

Everybody had to know it. Blessed be the name of the Lord. It's so easy really.

You can get this beautifully worked out for you. Let's come into John chapter 3. Everybody is familiar with this lovely scripture in John chapter 3. It puzzled that man Nicodemus that dark, dark night when he came to Jesus. And it says here in the opening of the chapter that there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

The same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God. For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of

God.

It's got to be a kingdom of priests. I want you to understand this. We've been reading the scripture.

All links up. He cannot see the kingdom of God. For this is really what the priests saw.

If the children of Israel thought that Canaan was for them a kingdom of heaven on earth, it was the priests who went into the tabernacle who really saw the kingdom of God. That's where God lived. That's where God reigned.

That's where God's throne was. His throne in those days was called a mercy seat. And he appeared in the cloud of glory over the mercy seat.

You knew that, didn't you? You would have known it if you'd have read your Bibles. Because it's the Bible that tells you that. It tells you that very clearly.

God appeared in the cloud of glory above the mercy seat. You see, I told you yesterday that the cloud came right down, you see. They saw a pillar of cloud by day.

And it came down and extended down through the roof of the tabernacle, the skin roof. And when it was inside, it was glory. Outside, it was a pillar of cloud.

Inside, it was glory. And he appeared in the cloud above the mercy seat. Hallelujah.

All right? He appeared above the blood in the cloud over the mercy seat. God's glorious throne of righteousness, which was the foundation of the throne and of his kingdom. Two tablets of stone in the ark with the Ten Commandments engraved on them.

Hallelujah. And it was the priests who, going through the typical new birth of being baptized in the labor, were the ones that entered into the kingdom. It's a marvelous thing.

The Bible's so gloriously, absolutely spot on. It's absolutely correct. And it's when we try to work up our own ideas about things, just to make sermons, instead of getting down to the teaching of the book, that we run into trouble.

We don't run into trouble if we keep down on the book. It's always marvelously right. And you see, in chapter 3, Nicodemus says, how can a man be born when he is old? Well, I'll ask you a question.

How was Aaron born when he was old? Typically, by being plunged into the labor. I mean, that's why Jesus said to him, you're a teacher of Israel and you don't know these things. Think of it.

That's why he said it to Nicodemus. I mean, Jesus never talked out of the back of his neck or said something just to be clever, to show how clever he was. This should have been basic knowledge.

And he was the great teacher of Israel. God send us some real teachers, for lots of teachers are off the mark today. They're supposed to be teaching the people.

That's why he said it. He said, can a man enter the second time into his mother's womb and be born? I mean, Jesus might have said, if he would have been born like I was, a Londoner in Bethlehem Green, he might have said, don't talk so stupidly, but at least Jesus was a gentleman. You see.

He might have said, don't talk such stupid nonsense. You ought to know this, Nicodemus. And there was Nicodemus making a big puff and a palaver and a pother about something you ought to have known.

He said, now listen, verily, verily, I soundly accept a man be born of water and of the spirit. He cannot enter into the kingdom of God. That which is born of the flesh is flesh.

That which is born of the spirit is spirit. You see, Aaron and his sons had a new birth. In time, at the laver.

That which was born of the flesh was flesh. You see. But that which was born of the spirit was spirit.

And in they went into their priest's office. Oh no, they didn't. They had some other things to happen to them yet.

And this is why this thing is so important for us to understand, beloved. Why? I don't know whether you've had this total immersion, have you? This absolute glorious birth. This cutting off of the old.

This commencing of the new. This total destruction of the old. This absolute finishing with the old.

This commencing because of that and only because of that, the new. Oh, glory be to God. All the people outside had got forgiveness.

They could all come to the brazen altar, but they didn't get in here. Hope you see this. These people had a great death and birth.

You see. Do you see this? I hope you see it. And then you begin to distinguish the things that differ and know your way about in the Bible and what it's really talking about.

Millions massing at the door. They'd all had forgiveness. They all believed in the sacrifice.

They all bought the blood there. But Aaron and his sons in glory that finished everything. They weren't farmers any longer.

Oh, they were a nation of farmers. You know that, of course. Sheep keepers and one here and another like that.

But you see, in they went and out they came. Hallelujah. Hallelujah.

Hallelujah. And they were robed in their robes. I told you last night.

I hope I made this quite clear to you then that so much that is preached as gospel preaching today is a disgrace in that there is a sort of preaching which tells us that God takes sinners and he puts his robe of righteousness on them. And that's that. And I told you last night, that's a lie.

An absolute lie. God doesn't clothe up sin with white robes to mask it and deceive himself. He doesn't go in for self-deception.

You've got it in Aaron. They had to be washed. That's right.

All the dirt had to be washed away first. And then they had their robes put on them afterwards. Is that clear? I hope it's clear.

For we're all priests. Do you understand this? We're a kingdom of priests. This is what old John saw.

You see, John gave the revelation of the new birth. John gives the revelation of the priests. It's John.

You've got to follow him in these great things. The Bible is so marvelously consistent. And in we go then along this grey line.

They were taken out of the labour and then they had their clothes put on them by Moses. And why we're given all this in detail at the beginning, beloved, is for the same reason why we were given all this in detail at the beginning of the New Testament. That what God commenced in the beginning he intended to carry on all the time.

That's why we're given great detail about what happened when Moses and Aaron and his sons were made priests. We're not told anything about Eliezer and those that followed after us because the details had been given and God intended them to stick meticulously right down to the pattern that was given them in the beginning. Same when we commence in the great New Testament.

Hallelujah. Why we're given such details about the day of Pentecost and why these things are all there because God commenced as he intended it to go on. Praise the name of the Lord.

I think God's got a lot of sense. I wouldn't call it common sense, but you know what I mean. I can't compliment him, but we can worship him and bless the Lord that he's put it there for us all to understand.

And that's why it's tough for me to repeat it again, but it's good to keep on repeating things. It's why Jesus said to Nicodemus, you tell me you're the teacher of Israel, Nicodemus, and you don't know these things. Well, take your cassock off and take your mortarboard off your head and take your doctorate robes off.

You've got no right to be in this. Get out of it if you don't know these things. These are simple, they're ABC, they're basic.

Yet, if I may ask you the question, not in any sense of wanting to make out I have superior knowledge, how many of you knew these things in your churches? How many of you have been taught these things? That's the tragedy. Now, I charge you men, you ministers, in the name of Jesus Christ to get down to this book or forfeit your office. You ought to get down and to know it.

This is what Paul said to Timothy, he said, I charge you, Timothy, before God and Jesus Christ, who before Pilate witnessed a good confession. I charge you, the things that I say to you, you're to pass on to others. Perhaps he did, I reckon dear Timothy did, but by about the end of the first century it had been lost.

That's the tragedy. So we get men manufacturing nice little homilies on little subjects and passing them over. And everybody says, I was blessed this morning.

Well, of course, you can bless on the level a thing comes on. It's like this in the use of the gifts of the Spirit. Excuse me, going aside, in a little bracket.

I've known people go into meetings and a great big vision comes through and it's as soulish as ever you did hear, if you've got an ear to hear it. And then somebody gives the interpretation of it and says, I was blessed this morning by interpretation. Yes, sir, they were in their soul because it came from soul.

You can get blessings, don't you see? It doesn't mean to say it's spiritual. Because somebody was blessed by it. That was just the thing, well, of course, somebody got a vision on the soul realm of your soul state.

And it was true, as true as anything. Don't you see, God take the blinds off every path. This wish will never be in the spirit, always in the soul.

Not that God doesn't love our souls, He does. But He wants them purified. The whole glorious thing is to see which way we're going, beloved.

Same with so much that purports to come to us. Prophecy comes from the soul and some other soul gets blessed. Of course they do when they say, I was, you know, that really spoke to me.

Well, of course it did. Do you understand? I hope you understand. Paul was praying for the Ephesians.

Oh, that the eyes of your understanding may be enlightened. We're to know these things. We're to move on in these things.

God has great purposes for us in our lives. And the Lord intends us to move on. You have to be clothed then, following this new birth.

And you see that it happened immediately. They'd been into the labour and out. They were clothed.

Clothed. And when they were clothed, you know what happened, don't you? They had blood sprinkled on them. They had oil poured over them.

Oh, glory. Now you see, now you can understand what the psalmist is talking about in Psalm 133. When he says, oh, how good.

You know it, don't you? For brethren to dwell together in unity. It's like the holy ointment, the oil that was poured on Aaron's head. Ran down his beard and down to the skirts of his robe.

Hallelujah. Lovely, isn't it? You see, brethren, they're all in this. They've all been through the labour.

And that's where the unity is. In the family. And they all dwelt together in unity.

All these priests. They had special cities of their own to live in. And before they were large enough to occupy cities, they lived in a much closer huddle than that.

They lived just round the tabernacle. Just there. They all dwelt together at the centre.

In the beginning, beloved. It's precious, isn't it? They all dwelt together. And oh, to be able to dwell together in unity.

It's a precious thing. They were all anointed with the oil. Oh, and they had blood put on the tip of their right ear like this.

And they had blood put on the right, the thumb of their right hand. And they had blood put on their right toe. You see.

So that they could hear the word of God. That their ears were right. You see.

Glory be to the name of the Lord. Because God said He was going to speak with them from above the mercy seat. Did you know that? That's where the oracle was.

Did you know that? Yes, it's up. Leviticus chapter one. Make a note of the chapter.

You can read it to yourself. Not now. Just make a note of the chapter.

God said He would speak with them. And it was the priests that heard the word of God. So they had to become the teachers.

They became the teaching priests. Did you know that? Well, just read through your Old Testament. Keep on reading.

And it's all there. Promise me you'll do that, will you? All right. Just read it.

It's all there. Because God used to speak oracularly. And they received the lively oracles as it's spoken of.

Not just the written text. But the lively oracles. Amen.

And it was a marvelous thing. And oh, it was all so glorious. They could hear.

They had blood washed ears. They were quickened to hear. If you like, they could hear what the blood spoke.

All right? Do you hear the speaking blood? If you say, what does he mean by that? You'd better get on your knees. Because that's how the Lord told me what it was. Don't see why I should keep giving it to you on a plate.

You could die, you see. And then on the thumb. You know what that was for, don't you? Eh? Well, that's how you have your grip.

You've got to grip things with your thumb. You try and grip things. A man with grip.

He's got to handle the thing of God. Hallelujah. And his toes, big toes.

You know what their function is, don't you? Keep you balanced. That's what your big toes do. You've got a balance mechanism in the ear.

You've got the toes for balance on your feet. And they had to walk right. And they had to walk in the light.

The priests always walked in the light. They were never in darkness. Never.

You see? That's right, isn't it? You see, at night time, there was a big pillar of fire up over the top. And inside the holy place, there was the seven-branched candlestick. They were never in darkness, the priests.

Always walked in the light. Hallelujah. To and fro about their marvellous duty.

Men with grip, able to get hold of the things of God. Men able to hear the precious blood. Men able to handle the precious blood.

Men able to walk in the blood-sprinkled way. It was a marvellous way. Balanced.

Upright. Oh, hallelujah. Are you a priest? Are you a real priest? Do you know, the last thing the priests did, really, was speak.

No chatter going on there. They didn't need words. It was a blessed, strong, silent, steady ministry.

It had to do with character. It had to do with manhood. It had to do with a new nature.

It had to do with something that was right, light, bright. They listened for God. Amen.

That's what God is expecting of us. But you know, that's not the only function of the labour. Let's look again into the book of Titus.

In the book of Titus, we read about the labour of regeneration and renewing of the Holy Ghost which he shed on us abundantly. Glory be to God. Now, what's this renewing? Well, my beloved brothers and sisters, this renewing is the best part of all, really.

It's hallelujah. It's wonderful. Because what God is after in your life and mine is renewing us just beyond saving us and beyond regenerating us, beyond justifying us by his grace.

That has to do with the mercy seat. Justifying us by his grace. Beyond that, he wants to make us exactly like his son.

That was the perfect hymn we sang tonight. Oh, to be like thee. That's right.

That's the perfect. That's what the renewing is about. You see, men have lost the image of God.

Oh, they're still somewhere about six feet tall. That is, if they're anything like a man, you know what I mean. I'm sure Adam was a six-footer.

Or do you think he was only a five-foot-oner? I don't know. They've still got two ears and a nose, just like Adam. They've still got legs and arms and hands.

Some have got bigger ears than others and all that. But some have got bigger noses than others. So that they catch the sun.

But... But they've lost the image of God, beloved. It isn't just for the satisfaction of giving you new life. It isn't just for the satisfaction of saying, Oh, well, I've saved about a million, million, trillion, billion people from going to hell.

It's for the satisfaction of God renewing that image. The image that we've lost. Renewed.

It's all got to be renewed. Hallelujah. It's all got to be renewed.

The likeness of God. Yes. The likeness of God.

Are you like that? You know, I said earlier that these priests, they had to have a birth qualification. But they had to have something more than that. They had to have a fitness qualification too.

They had to be... They mustn't have any spots or blemishes in them. When Moses washed them in the lava, he didn't wash over spots, like deep moles in the skin. You read about it, it's all in Leviticus, that's how I know.

You just read it. If they had this missing or that was wrong with them, they couldn't qualify. Nothing.

It had to be perfect. It was perfection. They were perfect specimens of man.

Now, when you're born again, you're born a perfect specimen. Yes, you are. Born a perfect specimen.

Don't you have anything to do with these people that tell you you're born again and you still find you've got lots of wicked things inside you and twisted up, this, that and the other. Don't you believe them? Amen. Amen.

If this new birth doesn't do for us what God wants doing, well, what's worth it to us? Hallelujah. Praise God. The real trouble with people is that they need a lot of untwisting.

God brings us out of His own womb, beloved. God brings us out from His own seed. God brings us from His own life.

God brings us from His own self. Hallelujah. And God, you know, when a baby's born, it's all there, isn't it? It's perfect, isn't it? Well, I mean, babies aren't usually born with a body and then when they're twelve years old have a couple of arms stuck on.

Are they? Babies aren't born and six months after their head is turned round the right way. Sounds funny. But it's just as ridiculous to think it otherwise about the new birth.

If the new birth doesn't do it, well, what will do it? Amen. They couldn't be there unless they were perfect specimens. This is God's standard.

We're a kingdom of priests. Hallelujah. I love this great truth.

And we're now to be renewed in the image of Jesus Christ. Now, all the things that you didn't know, all the things that you missed, all the things that, you know, you've inherited because your family were this, that and the other. I mean, your family might have been famous for fighting one another.

They might have been famous for always losing their temper and swearing at one another. Or infamous. That's what they might have been.

But when you're born in God's family, Jesus is nothing like that at all. You've got to be renewed in the image of the blessed son. Isn't this a lovely thing? And you and I have got to carry on a marvellous ministry.

Let's go into the Ephesian era. I think we can see this so clearly. And in chapter 5, we read this.

25. Husbands, love your wives as even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. Hallelujah.

You see, that he might present it to himself a glorious church, not having a spot or a wrinkle or any such thing. Isn't this lovely? Yeah, you see. And this is how the labour is constantly working in our lives.

You see. The labour is constantly working in our lives. The washing of water by the word.

Lovely, isn't it? And did you know that that word there, the Greek word there is the spoken word, not the written word. It's not logos, which means the word made flesh. Neither is it the word that means the written word.

It actually means the spoken word. In other words, it can only be in your life as you keep on speaking terms with Jesus and that you're in communion with him. If that ear of yours isn't open.

You see, the priests were not only bathed in the labour, but as they went to and fro about their duties, they had to come back to it and wash their hands and wash their feet in the labour. And they could keep on. And this is what Jesus meant in John chapter 13.

In the 13th chapter of John's Gospel, it's the feast of the Passover, just before the feast of the Passover in the first verse we're told. And then you know what happens. We've just mentioned this last night.

Jesus rises from supper and he lays aside his garments in verse 4. He takes a towel, he girds himself, he pours water into a basin, he begins to wash the disciples' feet and to wipe them with a towel wherewith he was girded. And Simon Peter and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt though hereafter. Peter said unto him, Thou shalt never wash my feet.

Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter said something which was typical of Peter. He would talk, Lord, not my feet only, but my hands and my head.

That's typical of Peter. I mean, we all have a laugh at Peter sometimes, but praise him. He was what you call a wholehearted man.

He was either a wholehearted sinner or else he was a wholehearted saint. I rather like those kind of people. Don't you? I can't buy these people that you don't know where they are.

You know, I like them to be really what they are. This business that puts on an air of super-spirituality. They want to pray about whether they should put their hat on or whether they should pass the plate of bread to someone or whether, I mean, it's a lot.

They're deceived. They've just got a devil inside them. They think they're very, very spiritual.

Utterly deceived. Utterly deceived about whether you should go to bed at 8 o'clock or 10 o'clock or something like that. Oh.

Oh. Oh, so God's so petty. If you're like that, chum, I'm sorry for your wife.

She doesn't believe you're spiritual and I don't. And neither does your father or anybody that knows you knows it's a great big sham you're putting up. Stop it.

Be wholehearted. Let's get real, shall we? And he said, oh, not just the head, everything, Lord. Glory be to God.

But this is what Jesus said. Now you listen. First tip.

He that is bathed, you've got washed probably, completely bathed, he's referring to the labor, needeth not say to wash his feet, but he's clean every whit. And you are clean, but not all. He was talking of Judas there, of course.

Judas was still there and he soon got rid of Judas. I think this is one of the wonderful things about Jesus. He washed Judas' feet.

That's what you call love. That's really it, isn't it? He washed Judas' feet. You wouldn't do that, would you? You see, but this is what Jesus is saying.

He says, now, if you've been bathed, now you remember what I was saying last night about having your body washed in pure water and baptism, the true baptism, takes the place typically of the bathing. That's why he said to him, all I've got to do is to wash your feet. I baptized you.

Jesus baptized his disciples. You remember that the Pharisees heard that Jesus was making and baptizing more disciples than John and that this was a real cause of trouble. And after he baptized his first apostles, he very soon handed it over to them and let them carry on with the baptism.

I handed it over to Malcolm and people like that. Let the boys carry on, sort of thing. This is the great thing.

And typically, that took the place of their bathing and the Lord took the bowl and he washed their feet. For these people in time were going to enter into a great, wonderful walk with the Lord. I know they were going to Calvary.

I know that they were doing all this. And you remember, this is why he said in the 15th chapter of John, I am the true vine. My father is the husband.

Every branch in me that beareth not fruit he takes away. Every branch that beareth fruit he purges him that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

He said, you don't know what I am doing now. You are going to know hereafter. He washed their feet with water.

He tied the two things together. Then when he got them along the way he said, now you are clean through the word I have spoken unto you. Don't lay stress too much on the actual water element.

It is the cleansing of water, the washing of water by the word. Hallelujah. And the Lord is pointing it right out for us to see the wonder of it all working out in scripture, beloved.

The cleansing of water by the word. Isn't this a lovely and glorious thing, beloved? If you are going to be a priest if you are going to carry on in your priestly office you must be in vital communion with your Lord. You must.

You have got to be kept clean by his word. Talking to you. These men all the time Jesus was on earth had only been kept clean and fit for discipleship by his word.

His blood had not yet been shed. Alright. He kept them fit for their duties.

Their precious ministry that they had by just living with them talking to them. Amen. As yet of course they were unborn.

Nobody was born yet. But the Lord works it right out for us to see it. Precious.

Do you understand this? You and I, beloved we have got to come to the place where we are born again. We have got to know it. Then we have got to come to the place where in such vital life where we have been washed in the great labor of regeneration.

The Holy Ghost is being poured upon us. Think of the oil that was poured on them. The oil was poured on them.

It ran down. Hallelujah. To renew us in the image of Jesus.

What does that mean? Has that got something for us? Yes. Nobody too tired for me to take you on. I can stop and continue some other time.

You have got cushions under your seats. I mean on your seats tonight. Have you? So that you are not too stiff and aching.

All right. You have forgotten. You were sore till I reminded you, haven't you? Now come back with me into the book of Exodus and we are going to have a look at this.

This was all done in time in the book of Exodus. Chapter 30. In the 30th chapter we are told in verse 22 The Lord spoke unto Moses saying Take thou also unto the principal spices.

Now these spices were principal spices. Lots of other spices. But these were principal spices because they were speaking of the principal man.

The one whose head of all the principalities and powers. Jesus. All right.

And pure myrrh five hundred shekels a sweet cinnamon half so much even two hundred and fifty shekels and a sweet calamus two hundred and fifty shekels and of cassia five hundred shekels after the shekel of the sanctuary and of oil olive and tin And thou should make it an oil of holy ointment an ointment compound after the art of the apothecary It shall be an holy anointing oil And thou should anoint the tabernacle of the congregation therewith the ark of the testimony the table all his vessels the candlestick and his vessels the altar of incense the altar of burnt offering with all his vessels and the labour and his foot And thou should sanctify them that they may be most holy or the holy of holies exactly the same word whatsoever touches them shall be holy And thou should anoint Aaron

and his sons and sanctify them that they may minister unto me in the priest's office And thou should speak unto the children of Israel saying this shall be an holy anointing unto me throughout your generations upon man's flesh shall it not be poor neither shall ye make any other like it after the composition of it it's holy it shall be holy unto you whosoever compoundeth any like it or whosoever putteth any of it upon a stranger shall even be cut off from his people Beloved now this is the only anointing oil wherewith they were anointing after they were robed in their robes and you notice it's principal spices the chief ones nothing common because it had to speak of Jesus and here's what they are Myrrh I want to tell you what the sort of the root meaning of these words is and you'll see

what it's all about Myrrh means free flowing something that flows freely so I hope you're not bound up I hope you're one of these lovely free flowing people because Jesus was a free flowing person alright free flowing Myrrh Myrrh you know what Myrrh does don't you you used to know you know what it used to do I don't suppose anybody has Myrrh today Myrrh well it's a an alleviates pain they offered the Lord Myrrh on the cross you remember the wise men brought him Myrrh as a symbol of the fact that he was going to be a suffering man filled with our pains and they offered him Myrrh on the cross but he wouldn't take it he wanted to suffer without being drugged yeah I'll repeat that in case you didn't get it he wanted to suffer without being drugged take Myrrh and sweet cinnamon now cinnamon is

means outer bark and then calamus which means inner bark and cassia which means pith or root and they all speak of Jesus what he was outwardly hallelujah he comes to take away our pains hallelujah heart pain soul pain spiritual pain bless God physical pain too we know that and the outer bark what Jesus was outwardly the inner bark what Jesus was inwardly under that skin hallelujah it wasn't just beautiful

outwardly it was beautiful inwardly and then what Jesus was in the real pith and the root of his being all these had to be ground up together and suspended in oil and it was done after the art of the apothecary all mixed in so that when it was poured on them and this is the glory of the blessed anointing oh beloved it brings to you the glory the outward the inward the root the pith glory

of our Lord Jesus Christ what he utterly was from the outside to the inside and down to his roots blessed be the name of the Lord and they had to be anointed in that to carry on their ministry and we talk about being anointed Lord anoint us Lord anoint us wonder if we really know what we mean this anointing beloved it's the glory of the Christ it's the wonder of his whole manhood the coming of the Holy Ghost upon us beloved is the bringing of the wonder of our glorious Jesus as he was what you saw him outwardly what you don't see but feel inwardly everything that goes to make up his person and his nature poured upon us this is where the renewing comes up into that marvelous likeness of the Lord Jesus Christ now you need this anointing don't you you not only need to be clean but you need

to be anointed if you're going to be a real priest and it's upon the priesthood that the outpouring of the spirit depends if we are going to really have the Lord answer these cries of ours oh Lord pour out your spirit oh Lord move in revival oh God come again you and I have got to be born again robed cleansed priest in communion anointed moving into the great things of God always walking in the light hallelujah balanced with a grip on things able to move in what God wants us to move in beloved are you are you when you pray for an anointing is it just so that you think you'll be able to use a gift or two what is it why do you want an anointing it's not a gift or two it's the gift it's the outpouring of the blessed spirit lord hallelujah glory glory glory that's what it's all about beloved

and that's what Jesus is about tonight he's there this great high priest amen that's what he's about wants to pour the spirit out in this country he wants to pour the spirit out all over the world that's what he wants to do you say it's sovereign this outpouring of the spirit do you think he sovereignly is refusing to do it then from the vast part of the world do you think so do you think he's sovereignly holding it back do you now i'll tell you what he's doing he's waiting for his people to come into this right place and function properly and have done with sin and have done with self and have done with the old image that's what he's waiting for he's wanting people to be totally given up to god to him that's what he's wanting he's wanting people who wait upon their ministry that's what

he's wanting he's wanting balanced firm men men of the blood men of the ministry men of the anointing oh that's what he's wanting he's got to have us beloved oh i want this more and more do you i want this more and more i want to have done with everything else oh hallelujah see and when you have done with everything else beloved like jesus he had done with his earth life you see and then he could get on with the greater thing and see the thing he wanted fulfilled all over the world now i'm going to stop talking

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