

# The Covenant 5 - the Holiest of All

by G.W. North

---

*The sermon emphasizes the revelation of God through Christ and the transformative power of the Holy Spirit in believers' lives.*

**Duration:** 1:50:34

**Scripture:** Hebrews 1:3, Hebrews 2:10-11, Hebrews 3:1, Hebrews 4:1, Hebrews 9:24, Hebrews 10:1

**Topics:** "Covenant"

---

## Description

In this sermon, the preacher emphasizes the importance of being in the right spirit world through Jesus Christ, rather than becoming mediumistic and entering the devil's world. The preacher highlights how Satan deceives humans by offering them the opportunity to be like gods, but true access to God is through Jesus Christ. The sermon also discusses the concept of rest and perfection, explaining that God created the earth in six days and on the seventh day, He achieved perfection and rest. The preacher encourages the audience to enter into God's rest and emphasizes that the gospel was preached to ancient Israel as well as to the present audience.

---

## Transcript

The way of revelation is opened unto thee, that by the revelation of the Lord thou shouldest enter into all his truth, and that thou shouldest know that I do not deal with truth in abstract, saith the Lord, but in reality and in personality, in life and in nature. Eternal life is that in which I deal. To lead thee into it, that thou shouldest live on this earth, it must be revealed unto thee how thou must live, by power, by cutting off of the old man, by the cleansing away of all sin, by the making thee to excel in Christ, that thou shouldst manifest the glory and the way of God before men.

Therefore, thou in thyself, in thy turn shall be a revelation, that men shall look upon thee and see revealed in humanity, in their own kinship, the life in which they have to live on this earth. They shall see the real life, the eternal life, which never shall pass away. So shalt thou live before me, and be perfect, and be led into all the truth, that none of thy words should fall to the ground, and none of thy deeds should be wasted, that thy life shall not be lived in vain whilst thou hopest for heaven, but that on this earth thou shouldst manifest the love and the life and the fullness of God.

That are the conversation of my body, that's what they are for. They speak the things that go on in me, not the things that go on amongst men. That's what they are, hast thou not realized this? Prophecy is me speaking to myself, one member to another, for you're of me.

Tongues of interpretation, wisdom and knowledge and all such things must be exactly the kind of things that go on in me, or else they're not of me, they're of men. I say this for your guidance and for your instruction, for many are greatly confused. But there is no confusion in my body, everything is simplicity.

Nothing fights against itself, it is me. Therefore learn ye the meaning of this saying, that ye shall build up one another in love. And that is the simplicity of all that I have to say.

I speak to one member of my body, I speak to another. That all should be coordinated in the one life and in the one ministry to which ye are called. To build up the body, so that nothing contrary can be said.

Everything must be an in-binding and a knitting together and an up-building. But men abuse these things, they do not understand. The human spirit cometh in, it hath much advice to give, many condemnations to make.

Correction upon correction that I would not make. For I love thee, my child, and I call thee to know me. That the mind of the spirit should be revealed in thee, and thy words should be my words.

Let thy heart abide here in love, and look upon one another as Jesus Christ. Behold me, and see what wouldst thou say to me if I sat beside thee, or across the room for thee. What wouldst thou say to me, my beloved? So shall the Lord teach thee.

He will distinguish in the things that must be distinguished. He will separate the precious from the vile. And he will bring all his members as mouthpieces of his word, to speak the words of God.

So shall ye grow. So shall ye become strong. So shall ye be, me, in the earth.

Through manifestation of his spirit into your own heart, you will have the ministry to go forward, and the ability to go on, and to be such a sanctified vessel against the Lord. Those who come to contact me will know the ministry of the Lord, and the revelation of Jesus himself. That will increase you nonetheless.

You have the gift of the Lord, and the opportunity of heaven. You will prosper your life. Praise God.

Hallelujah. Amen. Hallelujah.

The Lord came in thee, and is seen in thee. So I will be with thee, yea, I will give thee ministry. But this will not be of great concern to thee.

But the treasure of thy heart shall be, that thy Lord shall be seen in thee. And he will shine out from thee. This must be the treasure of thy heart, and shall be.

And then the ministries will follow. But this is the great treasure, yea, the great burning desire of thy heart, that it is thy Lord who liveth in thee at all times, and manifest his graces through thee. Amen.

Jesus. And I have little hope of saying the things that should be said. But let us go into the Hebrews letter.

And settle down nicely into your chair with your Bible on your laps. And let the Lord show us what's written in the book. What he calls to be written.

I'm looking into the ninth chapter of the Hebrews letter. And if you read verse 22, you will read patterns of things in the heavens. And heavenly things themselves.

In the 22nd verse of chapter 9. Patterns of things in the heavens. And heavenly things themselves. And so, with this in mind, and remembering the way we've come in these nights together.

I want to fix our attention immediately that there are and always have been those heavenly things. And what we've seen on this earth, or what men have seen on this earth, if we actually haven't seen them ourselves. Have only been patterns of things in the heavens.

I suppose that we all know that, we said this before anyway, that this Hebrews letter contrasts the covenants. And you also know, I'm quite sure, the word Hebrew means passer over. And when Paul said he was a Hebrew of the Hebrews, he was saying I'm a passer over of the passer overs.

That's what he was really saying. You see, the very word Hebrew is built on this great truth of passing over. It's a marvelous revelation really, even to ponder that.

Let the spirit have your mind and let him take it to and fro in earth's history. If like the devil you can't yet go to and fro in the earth, up and down in it. You can let your mind go.

And God can teach you so much. And the Lord is showing us there is a great pass over, there's a change over from just patterned things into really eternal things. You look lower down in that same ninth chapter of the Hebrews letter and you read in verse 24 the word figures of the true.

The Greek word, the force of the Greek word there figures is corresponding figures. Corresponding figures of the true. That these figures corresponded.

But if you look at chapter 10, you will find in verse 1 that the law, that is the old legal covenant, only had a shadow of these good things to come. And not the very image of those things either. They were not the exact image.

But when you go back into the first chapter, you read in verse 2 of chapter 1, verse 3, sorry. That Jesus was the brightness of his father's or God's glory. And he was the exact expression.

You've got express image. Jesus was the exact expression. The law was inexact.

That's one of the reasons God did away with it. He can't stick anything that's not exactly right. And that is why when you read in this epistle, you will find it's the epistle of perfection.

It's the epistle of God bringing everything through to complete perfection. Now, this makes some people tremble as soon as you use this word perfection. But me, it makes me rejoice.

I'm glorious. I think it's marvellous. I don't need much excuse to preach on perfection.

Christian perfection, I mean. It's a tremendous thing for the law to show us this. And of course you know that Christian perfection is Christ.

There's only ever been one Christian in the world. And if he doesn't come and live in you, you can't be a Christian. That's it.

It's as perfect and as simple as that. God won't have inexact tries. He won't have hit or miss things.

It's got to be it. It's got to be him. It's got to be exact.

That's why the Holy Ghost has come. The law was the child conductor to lead us to Christ, but the Holy Ghost is no child conductor. Hallelujah.

He has come down here to be God in you. Real God. He comes in the name of Jesus.

He lives in you in the name of Jesus. And you think it's Jesus that's living in you, but he has come in Jesus' name. That's what Jesus himself said in John.

He said, he'll send him in my name. And when you call out for me, Jesus, it'll be the Holy Ghost that will come in my name. Because he's coming to give me the glory.

He doesn't want to take any credit. He said, now the Holy Ghost is coming. The Holy Ghost is coming.

Do you see? It's Jesus. And it's a tremendous thing because the Holy Ghost and Jesus are exactly alike. And you can't tell the difference between them.

Do you understand that? You can't tell the difference between the Jesus and the Holy Ghost because there isn't any difference between them. There's only a distinction. You got that? There's no difference between the Father and the Son and the Holy Ghost.

They're distinguished as persons in the one being. One nature, one life. Get this absolutely right in your heart.

Then much that has been mystery to you will sort itself out. And you will find that words as words cease to mean anything. But you pass into the real spirit, into God himself.

Jesus Christ is the exact image. He's the exact expression of God. You say, oh God, express yourself.

It's Jesus. Oh God, say something. It's Jesus.

Oh Lord, do something. It's Jesus. No wonder we sing, Jesus is my all in all.

That's right. That's the thing for us to understand. Now the purpose of the Holy Ghost coming into this world, as we were thinking last night, that this is the mediation of Jesus Christ.

He's the mediator. That he went up there to mediate me to God. He mediated me.

He said, well now look Father, if you want to see a man, and I'm going to make it myself. I want you to make it yourself, but I'm going to be very personal, you see. If you don't get like this, you'll never get anywhere with God.

He went up there, and he went up there, and he said, I'm mediating that man north to you, Father. That's him. Here, look at me.

That's him, Father. I'm representing him. I went down there, and I took his sin, and I died for him, and I slew the old man, and I've actually slain him, Father.

He's dead too. You see. Now I've come up here, and I'm him.

He's dead. You see. That's right.

And he went up there, and he represents me to Father. You see. But, you see, that's only half the bargain.

The other half of it is that he mediates God to me, and the Holy Spirit is pouring down through him, through that glorious, virtuous, righteous, holy, powerful, gracious, tender, sweet man, pouring through him to me, bringing man to me, the God-man, bringing a new manhood into me, vitalizing me with it. I'm not trying to reach under these virtues. He's pouring them into me.

He can only come to me through Christ. He would not come, Jesus said so. If I don't go, he won't come.

That's right. You can read it all in John. All the mysteries about the Holy Ghost will be cleared up if people really read John's Gospel.

There aren't any mysteries. Once you really believe what's written there, come off your doctrinal lines and believe what Jesus says. He's always right.

Most doctrines are wrong in that they're hammered out through men's minds. But he's gone back there, and the Holy Ghost waited till Jesus got back there, and then he came wonderfully down, pouring through that marvelous man. That's why this is how it is, eternal life through Jesus Christ, because the Holy Ghost is coming through him, so eternal life is coming through him.

Do you see that? That's right. The Holy Ghost is the spirit of that life, and he brings the only life, the virtues, the character, the disposition, the nature, the personality of that life, is Jesus. So he brings that to me, or else I haven't got it.

I could kid myself I have. There's much deception that's passing for Christianity. But, beloved, this is what it is, and it's all it is.

And it's as simple as that. And virtually all you've got to do is to let God get on with his work. Amen.

Don't you try and help him. You see, I could look round here, and certain people came to my home, and you see, somebody said, now, I'm going to build you a television set. If I tried to help him, I'd only spoil it.

It's as simple as that. All I've got is to obey him if he says, give me that screwdriver. Bring me that big bit of glass.

I don't want anybody to build me a television set. I've got one in here. That's right.

They can keep the others. You see, I want to illustrate this tremendous thing, beloved. If only every one of us realised what God was really doing.

Because he's up there now. He is one of the heavenly things, if I may use that Newton about Jesus. He is the man.

He's up there. He is manhood. He is life.

He is glory. He is peace. He is righteousness.

He is joy. He is love. He is everything.

Now, God was trying to get this over to people. He's always been seeking to get people to understand this. But people, they stuff their head in the ground and think they can see marvellous things down there.

What you've got to do is to lift your head right up there and keep looking at Jesus. That's what it says in this epistle. Looking off unto Jesus.

That's right. It says it in the twelfth chapter. We're to look unto him.

We're not to look at anyone else because he is appearing in the presence of God for us. And that's a precious and marvellous thing. Turn at the moment into the book of the Revelation.

You remember that's where we started on Friday evening. And in the book of the Revelation and the fifteenth chapter, you read this. I saw, this is John the Revelator speaking, another sign in heaven, grey and marvellous.

Seven angels having the seven last plagues. For in them is filled up the wrath of God. And he goes right on and he keeps on speaking.

And then in verse five you read, And after that I looked and behold, the inner temple, that's the holiest of all, of the tabernacle of the testimony in heaven was opened. Did you see that? Did you know there was a temple and a testimony? You know, see they had a tabernacle and a temple and a testimony on earth. But it was only a pattern of the heavenly.

Did you see that? And it wasn't even the exact image of it either. It was just a shadow. You see, and there's a temple in heaven, you see.

And if you read on, you'll find it talks about the ark. And it says in there, and it says about the temple filled with smoke in verse eight. And all you can read so much.

You can start in this Hebrews and in the Revelation. And you can trace the things that have to do with the earthly tabernacle and temple there. They were all patterned on and conditioned on the temple worship of heaven.

All the while. And the order of priesthood in heaven was the Melchizedekian order. Up there it wasn't the Aaronic order.

It was, it is. I say it was and it still is. The Melchizedekian order.

And praise God. That's how it, you go right back in eternity. I want to tell you, beloved, that in heaven itself there is a holiest of all.

And the angels of God, those created beings that we know so little about, worshipped God in his temple. And the priesthood of that temple was not angelic. But it was Melchizedekian.

That's why when you read back in, let's go back and read it. See, we go from the first book, the last book to the first. You go back into Genesis.

You read about this man, Abraham. And Abraham had gone off to the slaughter of the kings in chapter 14. And when he comes back from the slaughter of the kings, it says that verse 17, the king of Sodom went out to meet him.

Genesis 14, 17. After his return from the slaughter of Hedorleoma and of the kings that were with him at the Valley of Sheba, which is the Kingsdale, and Melchizedek, there he is, king of Salem, brought forth bread

and wine. And he was the priest of the Most High God.

And he blessed Abraham and said, Blessed be Abraham, of the Most High God, possessor of heaven and earth. And blessed be the Most High God, which hath delivered thine enemies into thine hand. And Abraham gave Melchizedek tithes of all.

He gave Melchizedek a tenth of everything. That was tremendous. And he's this mysterious man.

We're not told anything about him much, just that in the Old Testament. But you know, old David knew about him. And you can read about him in the 110th Psalm.

In Psalm 110, it says this. This is a great psalm of resurrection and of ascension and of the glorification of the Lord Jesus. You know, this Bible's a wonderful one.

Hence, the old David, hundreds of years before Jesus Christ was born, was able to write these things about him that was going to take place after he'd been born and lived and died and risen again. History and prophecy mean nothing to God, of course. That's only relative in time, history and prophecy.

He can talk about things that are not as though they are. He talks about things that were as though they still are or never have been. It doesn't make any difference to God.

He's moving. He's transcendent at times. Amen.

That's why he can deal with sin as though it never has been in your life. Glory be to God. He has the means of blotting it right out as though it's never been there at all.

What are you doing messing about with sin? Thinking you've got to have sin all your life on earth. I don't know when you think you're going to get rid of it. I don't know there's any place of getting rid of sin after you die.

Where are you going to get rid of it? If you think you've got to have some in you all the time, you're lost. When are you going to get rid of it then? Has God revealed to you that there's a place of cleansing and forgiveness beyond death? You've got to get rid of it in this life. All of it too.

Yes, God. Amen. If I'm not careful, I should preach to you about that.

I must go on. Don't you let anybody tell you you've got to keep some amount of sin. It won't keep you respectable to keep sin.

It won't keep you humble either. It'll keep you as proud as a peacock. Sin will.

Sin never keeps you humble. It's not humble for you to keep thinking you've got sin in you. I'm one of these humble people.

I know I've still got sin. That means you're so proud. Proud.

You're the worst person if you're professing to be a Christian at that. Where did this idea come from? Why should we belittle Jesus? Why should we denigrate his blood? Why should we say, we're so strong and powerful, we've defied God. He's not been able to cleanse us, you know.

Still got it. Do you know I've prayed about it for 20 years. I've still got it.

God's not able to do it. Making God... Well, what is this thing? What are we talking about? Let's get sensible. You can get rid of sin and so walk that you needn't have it anymore.

So live in the light that anything that would threaten to become sin in you could be cleared off before it gets there. That's the way with God. It's marvelous.

Hallelujah. And, and, and, hey, it's wonderful. Well, anyway, Psalm 110.

We are in the real new covenant. We've got the exact expression. Not an inexact shadow.

Hallelujah. As a matter of fact, we've not only just got the sort of exact expression, but we've got the details. You see what it means.

I mean, if you could see behind me, there must be a shadow somewhere behind me. I suppose there is. I can't see it.

But you can look at that shadow and say, yeah, that's that man laid north. But, you see, it can't tell you the color of my eyes. It can't tell you the sound of my voice.

It's only a damn vague shadowy outline. But you see, Jesus Christ, we get the color of his eyes, if I may use this. We get the sound of his voice.

We get the inflection. We get the disposition. We get the lift of his finger.

We get the beat of his heart. We get the quality of his life. It's all so precious.

All the lovely little details of God. He came and lifted it up down here and said, now, you know, I want you to know what I'm like. Amen.

Oh, it's so precious. It's so lovely, you see. Well, anyway, Psalm 110.

The Lord said unto my Lord. Now, let's get this thing sorted out about what the name of God is, will you? About getting baptized in Jesus' name only. Not the Father, Son, Holy Ghost.

They say that God's name is Jesus. What a lot of nonsense. Well, who's this then? Jehovah said to my Adon.

You've got two words, two names there in Hebrew. That should set that forever. We've got to believe this Bible.

We've got to know what God's talking about. Jehovah says to my Adon. That Adon was Jesus Christ.

He's got lots of names. Amen. And he says, sit at my right hand until I make thine enemies thy footstool.

Jehovah shall send the rod of thy strength, that is Jesus, out of Zion. Rule thou in the midst of thy enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning.

You remember what I told you about breakfast last night? It is called supper, by the way. I only wanted to get it in its real position. But it was the dawning of a new day.

And here we go. The Lord hath sworn and will not repent. Thou art a priest after the order of Melchizedek.

Amen. Here it is. And when you come into the Hebrews letter, this is exactly what you find.

Now, if you really want to understand the Hebrews letter, you must find all the commentaries in the Psalms that are in this Hebrews letter. It's a succession of quotes from the Psalms. The man who wrote this Hebrews letter knew his Bible all right.

Bless the name of the Lord. And so we start off. He says in verse 5, this is God speaking.

Thou art my son. Hebrews 1 verse 5. Thou art my son. This day have I begotten thee.

Let's go on. Verse 15. Sit on my right hand.

Verse 13. Sit on my right hand until I make thine enemies thy footstool. Here he is.

We're following through what the Lord is saying. And then we find him saying this. In chapter 5, he joins two things together.

Verse 5 and 6. The end of verse 5. Thou art my son. Today have I begotten thee. Thou art a priest forever after the order of Melchizedek.

Hallelujah. All right. I hope I haven't gone too quickly.

We've hardly got started yet. I want you to see how the Lord is taking this thing right up. That you see the priest forever after the order of Melchizedek was Jesus.

He came down on this earth. And you must understand, my beloved brothers and sisters, that the priesthood of Jesus is a very, very important thing. To see Calvary only and stop at Calvary, you will really miss what Jesus has to do.

You will see that the real purpose of the Lord Jesus in coming to earth was that he was to come as a priest. As a high priest from the heavenly order of things. The great high priest.

He came on the heavenly order down onto this earth to get a human sacrifice to offer to God. See? That's what he came for. That God could get a human sacrifice to atone for human sin.

And when the sacrifice was made on the cross, the work was only really beginning. That's right. And he had to rise again from the dead.

It's all simple once you see it all, what God was doing. It's all so simple, really. He had to rise from the dead.

And you remember when he was risen, the women wanted to grab him. They wanted to get hold of him. They said, don't you touch me.

I haven't yet gone to my father. He had to go back up there, you see, and present that sacrifice in heaven. See? That's what he had to do.

His work really was only just beginning. Now, we sometimes sing and think and preach as though the cross was the sort of be-all and end-all of everything. And it isn't.

It's the most vital thing of all that Jesus did as a man on the earth. But, oh beloved, without his heavenly ministry, that would all be useless. That had to be continued from there.

Continued. He had to go into the holiest of all from immediately bearing sin. He had to become, as it were, the sinner.

He had to be the sinner, not just any sinner like you. He had to be the sinner. He had to be, actually, made sin.

Made sin. Not made to sin. Nobody could ever make him to sin.

Nobody. But he had to be made sin. And go immediately from being the sinner right into the holiest of all.

How about that? Glory be to God. One transaction. Sinner.

Holiest of all. That's the way. There was a way into the holiest to be made for us.

See? There's been a way made right into the holiest of all. That's why he kept saying, I'm the way. I'm the way.

If only we'd believe him. If only we'd really take in what he was saying. I'm the way, he said.

Just watch me. Sinner, one moment. Of course, he wasn't a sinner.

We all understand this. Hallelujah. That's why he could bear sin.

But he came as it were. Became the sinner. Sinner, one moment.

And then he dismissed his spirit the next. Father. Glory.

In. In. And then he had to take the offering to God.

The body that was offered to him. All marked and torn and rent. He had to take that up there.

Hallelujah. So that God could see the man who had atoned for sin. Now we know that God could see it all the time.

In fact, he saw this and planned it right back from a past eternity. It was all in his heart. But now it's working out.

It's all working out through time. And he goes back. And he's presented to God there.

And Father says, come on. He goes right into Father's heart. Right into Father's bosom.

And Father's satisfied. There's not a spot on him. Lots of scars on him.

Lots of marks on him. Lots of holes in him. But not a spot on him.

And he's gone back there. Bless him. This is why he's able to present me without a spot to God.

As the Bible says. The Bible's simple once you really understand the principle upon which it's working. There's no real tie-up or mixture about it.

It's very, very simple. This is how he's able to present me without a wrinkle. Or without a blemish.

Or any such thing. You can imagine all sorts of things. You know.

Lines, crow's feet. Moles, scars, scabs, anything. He's gone up there.

And he is me to God. And I know he is. He's me to God.

It's when you get here you know the devil can never shake you. Once you really get here. This is where all the people have got to be brought.

Once you get here you never need any more deliverances. Hallelujah. Once you get here.

Glory be to God. Amen. Amen.

Once you know here. Once you know it's all over. It's all finished once you're here.

Glory be to God. You're in a realm. And you're there.

And he's me to God. Amen. Now then.

This is what it's all about. That's why you read in the twelfth chapter of Hebrews. Where it tells you you haven't just come to Mount Sinai.

For the old covenant in that same twelfth chapter. We read it on Friday night. It says that we've come to Mount Zion.

We've come to the heavenly Jerusalem. We've come to the innumerable company of angels. We've come to the general assembly.

And to a full gathering. A full church of the first born ones. Which are written in heaven.

To God we've come there. As a judge of all. And to the spirits of just men made perfect.

We're there. We're all there. With the spirits of just men made perfect.

Glory be to God. I'm always going to say it was an accident. I'm here with you in the body on earth.

But if your spirit's up there, brother, I'm there with you. You see, have you been made perfect? Of course I've been made perfect. Really? Yes.

Well, don't you think you can ever learn any more? Go on. Yes. Yeah.

Don't you believe you've got higher heights than the poor? Yes, of course I have. Yeah. But I've been made perfect.

This is what it says here. In the tenth chapter. Do you know, if we didn't have a Bible, people could twist it around their fingers.

They could tell us anything. But once we've got a Bible, it's as plain as anything. In this tenth chapter of the Hebrews.

It tells us this. That, where shall we start? We'll start at verse ten. By the which will we are sanctified through the offering of the body of Jesus Christ.

Once for all. Amen. Glory.

And every priest standing daily. Ministering. And offering oftentimes the same sacrifices.

Which can never take away sins. But this man, after he had offered one sacrifice for sins to perpetuity or forever. Sat down on the right hand of God.

From henceforth expecting to his enemies be made his footstool. For by one offering he's perfected me. There you are.

Glory to God. For one offering he's perfected me. Anybody else dare believe that? In this room? Amen.

Well if not you'll have to write another Bible. But I shan't read it. Devils will read it.

But true saints won't. He's perfected me forever. Glory be to God.

Why. Once this is really in your heart. Once this is really settled.

Once you know you've come. Let's go into the book of the revelation again. For that chapter 12 told us that we've come to the heavenly Jerusalem.

Chapter 21. And I saw a new heaven and a new earth. For the first heaven and the first earth are passed away.

And there is no more sea. And I John saw the holy city. New Jerusalem.

Coming down from God. Out of heaven. Prepared as a bride at dawn for her husband.

And you do know don't you. Well let's read it for ourselves. We're told about this precious precious city.

And this holy Jerusalem. And John is carried away in the spirit to see this. It's in verse 10.

And if you'll let yourself be carried away in the spirit you'll see it. Our brother said he wasn't going to cling to his chair. All right brother.

Don't cling to your chair. Get carried away in the spirit. Well I don't suppose the Holy Ghost will take the chair as well.

You ought to be carried away in the spirit. And he sees this heavenly Jerusalem. He sees this heavenly city.

And in verse 15. It says that the one that talked with him. He had a golden reed to measure the city.

And the gates thereof and the wall thereof. And the city lieth four square. The length is as large as the breadth.

And so on and so on. It lies four square. In other words it was a perfect cube.

It was as long as it was broad as it was high. Now do you know that when God had the Holy of Holies built it was a perfect cube? Did you know that? God built a perfect cube. The measurement of the Holy of Holies was a perfect cube.

It was as long as it was broad as it was high. It was a perfect cube. Now you come to the perfect cube again.

And the perfect cube is the holiest of all. And it's the heavenly Jerusalem. Amen.

Oh glory. Don't you see? It was only a pattern of the heavenly thing. That old tent that was erected on the earth.

All that God did in this interim covenant, calling it the Old Testament covenant, was only an interim thing. It was the heavenly thing itself. He says we've come to the holiest of all, New Jerusalem.

We're there. Amen. Glory be to God.

And what do you expect to find in the holiest place of all? What do you expect to find in the holy place? It says this in verse 22. It says, I didn't see any inner temple thereof or the holiest place therein for the Lord God Almighty and the Lamb are the inner temple of it. Glory.

Oh this is so precious. The very inner temple of that cube. God Almighty with the Lamb.

That's how it ever was. That's how it is. That's how it's ever going to be.

The great Melchizedekian order of worship. Blessed be the name of the Lord. Now, beloved, once this is realized, once your heart sees and understands this, you will enjoy so much.

You'll be in the heavenly things themselves. This is where God wants you to live. You are not to mess about living on the earth at all.

You're not to do that at all. Except, of course, that wherever you are, you're to live the eternal life. But what I mean is you're not to sort of get bound up in the affairs of this world.

You're not to get taken up with any of this get-rich-quick methods or all this ideas or getting bigger and better houses or bigger and better cars or all that sort of thing. Or a 21-inch screen on your television instead of a 17-inch screen or something like that. You're not to be bound up with all that nonsense.

You can't live in these things. You can only die in them. You and I are to live there.

In the heavenly Jerusalem. I do live there. You're to come out of all systems of earth priestcraft.

You're to come out of everything that's attached or joining in any way. Ecumenises of the devil posing under high-sounding phrases and so-called good intentions to shepherd us all back into the harlot city that is also mentioned in the book of the Revelation. You're to keep clear of it.

You're to be there in this wonderful place of life. You're to be in the holiest of all. So back we go then into the book of Hebrews.

And in the Hebrews we're told how we get into that place. This is the great covenant. In the book of Hebrews we're told quite clearly that when this covenant is fulfilled in our lives look at verse 15 that follows

verse 14 of chapter 10 where we were told that by one offering Jesus Christ has perfected to perpetuity.

Perfected me to perpetuity. You understand that, don't you? From the moment he died for me on the cross he perfected me to perpetuity. He hasn't got to keep on doing it.

Blessed be the name of the Lord. You know, it took me a long time before the penny dropped. And it wasn't even the new pence.

I was as cheap as that. It was one of the old pennies. It took a long time before this really registered on my part that from the moment I was born of God I was perfect.

It took me a long time to see it. Mind you, I've been getting on in this perfection, I trust, for some while. All you've got to do is to keep maturing in it.

That's right. That's all you keep. You keep maturing in this perfection.

And the Lord is wanting us to see this. Now the state of perfection, the initial state of perfection, is in verse 15. The Holy Ghost is the witness to us of this.

For after that he had said before, This is the covenant that I will make with them after those days, saith Jehovah, I will put my laws into their hearts, and in their minds will I write them, and their sins, and their lawlessnesses, actually, will I remember no more. It's very, very powerful in the Greek. You know, God can't be emphatic enough of this.

In no wise any longer. That's what he's saying, no more. Now that's how definite he is about it.

Amen. And if you go into these sort of modern translations, if they don't do this sort of thing and tell you what the Greek says, burn them. They're no good to you.

If scholars can't tell us what the original says, and only give us what they think a nice interpretation is, we want to be very careful. That's all part of the harlot system. We want people to turn us under the exact thing God said, or else they're prostituting their scholarship.

Now, here we are. Now, because, this is also wonderful, because this is so, we now got boldness to enter into the holiest. You can't enter into the holiest.

That's why none of the priests of old could go in. They couldn't go in the holiest of all, because to them the covenant was on two tablets of stone inside the box called the Ark, in the holiest place. It wasn't in them.

It wasn't even out here amongst the holy people. It was only in the holiest of the holiest. That's what the actual Hebrew is here in the Greek.

Holies of holies, when you read holiest of all. The holies of holies. That was, that's where the covenant was.

It wasn't in them, at all. So they were afraid to go in. They knew better than to try.

But now you see, when you've really been born of God, when the covenant's been written in your new heart, and it's not new unless it has been written in there, and when the laws have been put into your mind so that you now think the way God thinks, and imagine the way that God imagines, and feel the way that God feels, you see, and respond the way that God responds, and talk the way God talks, now this has

happened. You can walk the way God walks, and that's into the holiest of all. You see what he says, you see, it's as clear as anything.

In verse 19. Oh, let's stop at 18. Now where this has all taken place, the remissionist says, there's no longer any offering for sin.

I go from the one offering, Calvary, bang into the holiest of all. You see, I'm not waiting for anything else. I haven't got to offer myself, or offer this, or offer that.

I meet some people you know, and they bring over traditional ideas from their background, and they say, they met someone and I offered it, I offered it, and it took me quite a while. I'm not so dense on picking up things and ideas. You can pick them up like wildfire in India, you're picking up things you don't want.

But out there, people say, I offered it, I offered it, I offered it. Then I realized that they were saying that they kept offering everything in their life to God. Like some people I meet, they say, you know, there came a night when God dealt with me, and I laid my cigarettes on the altar.

I said, no, you didn't, God doesn't accept cigarettes. God doesn't accept cigarettes. Not that kind of stuff.

You see, this is the whole idea. I laid this and that on the altar. You be careful what you say.

That's got to be laid alongside Jesus Christ. You see, here's the tremendous thing. I step right, because this is done, I know.

If I've really been to Calvary, if the Holy Ghost has really given me birth, because I am born of God, I'm born with a new heart inside me. And it's there. And I can go right into the holiest of all from that moment.

I haven't got to wait for anything else. Hallelujah. And that's what it says.

That Jesus Christ came down on this earth, not only as a high priest, but to be the veil as well. And his flesh was the veil. And the veil was rent.

And I go right through Jesus Christ's rent flesh into pure spirit. All spirit. That's the way into the spirit world.

Think by becoming mediumistic and developing extra-sensory powers, that's the way into the wrong spirit world, into the devil's world. Through Jesus Christ, I step via his rent flesh into the realm of pure spirit. The holiest of all.

Glory to God. I'm right in there. I'm in New Jerusalem.

Praise the name of the Lord. I'm there. I'm in the four square city.

I'm here. I'm in the perfect cube. Hallelujah.

Life is wholesome and right and glorious and open. Now, once you're here, of course, you understand what the writer is talking about in this earlier chapter four. And you may remember that last night we were thinking together of how God preached the gospel to Abraham.

You remember? Now you find he preached the gospel to the children of Israel, too, after Abraham. It says this in chapter four, We're to fear lest a promise being left us of entering into his rest. Any of you should seem to come short of it for unto us was the gospel preached as well as unto them.

That is ancient Israel. So the gospel was preached to them. And the gospel that God preached to them was a very wonderful gospel.

It couldn't work out on quite the same levels as it does with us. It was rest, though. It's going to bring you out from under the burdens.

It's going to bring you out from all the afflictions and the sorrows and the slavery. It's going to bring you right out. I'm going to take you into, see? And that's going to be your land of rest.

You see? That's what it was going to be. That was their gospel. Have you heard this gospel? This is all covenant.

Now, God, as you will know, when he originally created the earth, he made it in six days plus the man on the sixth day. That's why six is the number of man. And on the seventh day, he got to perfection, and that was rest.

Now, you know whether you've really reached the place of perfection. It's absolute rest. All God could say of old time was, very good when he made man.

But when he made his son sin, when he made him into sin, the sin bearer, when he had gotten his son back home there, oh, excellent, excellent, excellent, excellent, the glory that excels. These are the great terms of the New Testament. And Jesus goes home, and he sits down.

That's what Father said, Thou art my son. This day I have begotten thee. That's when he begot him from the dead.

He says, now sit down there. Sit there till I make your enemies your footstool. Don't you do anything about it, Jesus.

You just sit there and rest. I'll send the Holy Ghost now to do everything. You just sit there and rest.

Don't you see? That isn't because he's tired out or went back a weary warrior. He went back a glorious victor. You can only rest if you're a victor.

Ah, you can't rest in defeat. But he went down there, and the Holy Ghost came down and said, just sit down, Jesus, just sit down. Now he says, you, enter into his rest.

Come on. You don't even have to plead the blood. You want to stop all this business of pleading the blood.

When you come into the holy place, there was no blood ever. There was never a word spoken in the holy place. You read your Old Testament.

Let's get these crude ideas that are still connected with animal sacrifices out of our heads. God save us. It sounds so good.

Pentecostal and evangelical pleading of the blood. Now stop it. Not a word ever was mentioned in the holy place.

He just sprinkled it there. And it says in New Jerusalem, the blood of sprinkling is speaking. Don't say anything.

You don't have to plead the blood. It's pleading for you. Stop the nonsense.

It sounds so good. It means you're deadly afraid or you're caught up with a modern Pentecostal idea. Come out of it.

Read your Bibles. So if you plead the blood at Sherbourne Road, stop it. It's pleading for you, you dunderhead.

Be quiet. Let it speak. Let it speak.

Glory. If you're in that holy place, the devil can't touch you. You can hear the blood speaking.

What does it say? Well, I don't actually hear a voice, but I'll tell you what it says to me. God moves in life. He moves in power.

This is the speaking of God. See, Jesus Christ is the Word, not what He said. In the beginning was the Word.

The Word became flesh. He was power, life, character, personality, disposition. And the blood speaks.

And you know what it does? Its speech is so powerful, do you know it does exactly what it says? Do you know what it does for me? Rest. I just have to rest. People get all excited around me and I don't know what they're getting excited about.

You don't have to get excited. There's no excitement in heaven except excitement with Jesus. I love this.

This is the covenant. When it's written in your heart, do you see? Now, you can read this for yourself in Leviticus, and I won't even tell you the chapter. You must find this for yourself.

You'd be your own Bible student. And you'll find that God took the Sabbath day and He made it one of the signs of the covenant, one of the signs of the covenant was circumcision that He gave to Abraham. The other great sign of the covenant was the Sabbath.

They had to keep the Lord's, Jehovah's day of rest. Now, you see, what this blood speaks, when it really speaks, it speaks eternal rest. Eternal rest.

Basically, I'm adjusted. Basically, my heart's laws have been changed. My mental laws have been changed.

Mental powers have been changed. I'm at rest. All I've got to do now is to recognize that this will develop.

And God will send me all the circumstances, all the people, all the opportunities, everything, for it to develop perfectly. And it's not the devil that's sending them at all, because they don't taste nice to you. Don't you give the devil credit for anything that God does.

Then you won't get bound up with too much blood sprinkling. Believe God. Believe God.

It's good to rest. One of the signs of the covenant. You're not in a covenant if you're not at rest.

See? You're not in a covenant if you haven't undergone spiritual circumcision. If you still got a lot of flesh around you, fleshly loving and fleshly lusting and fleshly seeking, and if I walked into your home, I would

see it would be a palace of flesh. You're not in.

That's the sign of the covenant. The flesh is gone. It's been cut off.

And God doesn't hack off little bits of flesh every Sunday when I come out and kneel out the front, or something like that. He doesn't hack a little bit off, and hack a little bit off, and hack a little bit off. I'll get rid of a little bit more next Sunday, or something like that.

That's a disgusting kind of God you've got. It must be Baal. It can't be gone.

That's what the Baalites did. They were always cutting themselves, cutting off their flesh. That's right.

You should read all about Elijah and the prophets of Baal. They did cut off little bits of flesh here and there and everywhere. Off goes an ear, and over goes a toe, and they make a big slant.

That's right. Heathenish ideas. Come out of this heathenish idea.

Let's get Christian, shall we? In Colossians we'll see all about this circumcision. It's as plain as anything. Now it says this in chapter 2 and verse 6. As you have therefore received Christ Jesus the Lord... Now wait a minute.

Let's be presumptuous here. Have you received Christ Jesus the Lord? If I said stand up every one of you that's received Jesus Christ the Lord. Now I'm not asking whether you've received him as your saviour mentally or someone hanging on a cross 2,000 years ago, but received him in here.

Isn't he a personality? Isn't he alive? Received him into your mentality, into your feelings, into your thoughts, into your actions, into your all, into you, into life. That's what it means to receive Jesus Christ. Have you? If I said stand up.

Because if not, what I'm going to say next won't mean anything to you or what the Bible says as you've received him. That's why the Bible doesn't make head or tail to so many people. They're not even on the basic things.

As you've received him, it says, so walk ye in him, rooted, built up in him, established in the faith, as ye have been taught, abounding therein with thanksgiving. You know. You ever seen? Abounding.

Hallelujah. Hallelujah. That's right.

Abounding in him. Abounding in him. Thank you, Lord.

Thank you. But don't say thank you because it's the acceptable word, you know. Sometimes I pray with people and I know they're only going through the formula they hear in their group.

See, well. Oh, look, beloved, let's get out of this word business. Let's be real.

For whatever we are, let's be real. Or God exterminate us. Let's be real.

Let somebody have a real chance of knowing God. Let him get us out of the way. If we're not going to be real.

Amen. Abounding in thanksgiving it says. Now, but after it says, now you ought to beware.

You ought to beware that no man spoils you through philosophy, whatever that is, and vain deceit. After the tradition of men. After the elements or rudiments of the world.

And not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And you are filled up in him, that's your word complete, which is the head of all principality and authority in whom also you are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh.

The body of it. The lot. Putting it off.

Not little bits of it. The lot. Putting it off to God.

Unless God strengthened your will, he hasn't really reached you yet. Strengthened your will to put it off. He's not really reached you.

You're going to be playing about in your emotions. Reach your will. Glory.

Put it off. Glory. So I will, Lord.

Praise God. This is an honest thing. Putting off the body.

This is resurrection all right, isn't it? He's going to put off this body. That's what he's talking about. The body of the sins of the flesh.

Put it off. Circumcised with the circumcision of Christ. Amen.

Buried with him in baptism. This all tied up with the baptism. Born of baptism doesn't do this to you.

It's only a picture. That's all. Buried with him in baptism.

Wherein also ye are risen with him through the faith of the operation of God. It's an operation of God that circumcises you. Sure.

That's right. He does it. It's an operation of God.

It's only a minor operation. Circumcision. You read the Old Testament.

Hallelujah. They used to get holy in three days. So we're told.

Blessed be the name of the Lord. That's all it took the Lord to rise. Three days.

Resurrection clear on the third day. Now, I've really risen with the Lord. And it's a marvelous and precious thing.

That you are to see how deeply and really you're in this great covenant with the Lord Jesus. That you can go in and dwell in that eternal city. Are you living in the eternal city? Without a dog, it says there.

Not any dogs in it. God won't have the beastly thing scratching about. And God is moving to bring us into the fullness and the reality of all that he has for us.

Amen. Now, once we're brought here, we're right in this great covenant that God has for us. That we see that we're in the Melchizedekian priesthood.

And this is what it means when it says that we're a kingdom of priests unto God. Unto him. That's how he starts in the book of Revelation.

Let's have a look at it. In the first chapter of the book of the Revelation. We read.

It says. Verse five. Jesus Christ, chapter one.

Who's the faithful witness. And the first begotten from the dead. And the prince of the kings of the earth.

Unto him that loved us. And washed us from our sins with his own blood. And hath made us a kingdom of priests.

Actually, that is. Unto God and his father. To him be glory and dominion forever and ever.

Amen. Now the whole purpose of Jesus Christ. Our great high priest.

Coming down on this earth. And making the one sacrifice. Is to let us see.

That all the priests now. Go into the holiest of all. Not two divisions.

A lot of private place where the high priest might go. And all the other priests stop outside. But they all go.

Into this glorious and wonderful position. They enter in. With the Lord Jesus.

Amen. That's why. When you go back to the Hebrews letter.

You find. In the second chapter. Verse ten.

That it became Jesus. For whom are all things. And by whom are all things.

In bringing many sons. Unto glory. To make the captain of their salvation.

Perfect through sufferings. For both he that sanctifies. And they who are sanctified.

Are all of one. For which cause. He is not ashamed to call them brethren.

Saying I will declare. Thy name unto my brethren. In the midst of the church.

I sing praise unto him now. We're his brethren. He's one son.

Among many sons. And we're his brethren. Now this is what you must understand.

When you read your Bible. Which says this. In chapter three.

Wherefore holy brethren. Verse one. Partakers of the heavenly calling.

There you are. Now that's right. He's not ashamed to call you brethren.

You've got to partake of the heavenly calling. Will you? Yeah. He's not ashamed to call you a brother.

Will you take part of it? I'll partake of this heavenly calling Lord. Go away. I'll get right there.

Where I feel my kinship. And I'll know he calls me his brother. My.

That God my father will say come on son. Come in. And Jesus my brother will say come on brother.  
Come in. We're all. In this.  
Now you see where we've got to. The heavenly things. This is the heavenly calling.  
You might think we've come a long way around. But it's necessary to come in this way. And see.  
We are in this great heavenly calling. Amen. Now whatever you do.  
Cut yourself a drift from this earth. As much as you're able. You only need to live down on this earth.  
To live Jesus Christ here. To minister Jesus Christ here. That's all you're here for.  
And whilst you're on this earth. You are to. Your heart must be there.  
That you live in this great. Holiest of all. And what an exclusive place it is.  
Don't let's get tied up with patterns. Of things in the heavens. Don't let's get into shadowy.  
Legalistic. Harsh things. Let's move into love.  
And glory. And fullness of God. Let the blood do all the talking for us.  
Let the Holy Ghost. Minister this tremendous thing. Now you will see.  
The thing that I referred to. I called your attention to it last night. That when Jesus Christ came.  
The messenger of the covenant. He was going to purify the sons of Levi. Because all the priests were Levites.  
All the priests were Levites. That right? Yeah they were all Levites. And we're all in this great.  
Priestly family. Glory be to God. And I tell you something else too.  
You hear a lot in these days. You hear a lot of talk of this marvelous word. It's called the anointing.  
People nearly go mad over the anointing. They tell you some sort of. Fragile expression.  
The anointing. And they tell you about David. He was anointed three times.  
And he had brush oil. And he had all this mouthy. And if you're in good Pentecostal circles.  
This is what you hear all about. And I want to tell you that a lot of it is nonsense. The anointing oil that David was anointed with.  
Was common old olive oil. The real anointing was what the priests were anointed with. Nobody else had that.  
Only the priests. David had dared to touch that anointing oil. He'd been smitten dead.  
There's only one anointing. Like there's one baptism. And one God.  
And one Father. And one body. And one spirit.

There's only one anointing. Don't you young people go reaching out. After this fabulous anointing. That comes out of people's mouths. That ought to know better. That are your teachers and leaders. Do you understand this? You being anointed. Understand it. Let that sink in whatever else you do. So you're not chasing these myths. And you know where you are in this. The real anointing was five glorious spices suspended in olive oil. And that only came for those who were typically born again. By being baptized in the labor. The priests. Understand that. And then they could go into the holy. Yes. This is a holy place. But now. From our baptism in the real labor of regeneration. We go into the holiest of all. Straight in. Yeah. Go on. Ponder it as it goes deep down inside. And may God plant it deep and root it in you. So that you never go reaching after these things that people shout about. They're trying to drag you back into Old Testament conceptions of the real anointing. It's only common olive oil that they were anointed. With all these other things. Like prophets and kings were only anointed. They were inferior. All a lot of them to the priests. All a lot of them. And if they dared touch that anointing oil. They were dead. Dead men. Glory. And it was never poured on man's flesh. Never. Glad I've said that. Because I can see that's a new idea for you. You keep that in your heart. You see. And we're the sons of God. And we've got the anointing. It's in us. It was born in us. Hallelujah. And the Lord wants you to understand this. And we move on in this tremendous wonderful thing that the Lord is revealing to us. And we're all born priests. We're all born priests when we're born of God. And Jesus Christ as it says in Hebrews 3 is a son over his own house. And we're the house of the Melchizedekian priesthood. And we've been brought into these great glorious realms of heavenly ministry. In 1 John chapter 1. I suppose I'm going to stop sometime before midnight. But I'm going on a little while at the moment. I shall see you again till August. In the first epistle of John. Now you my beloved brother. You my dear son of God. I'm sorry. In the Old Testament they talked about sons and daughters. Because God was dealing on a physical level. But in the New Covenant there aren't any daughters. You're all sons. Alright.

You must really read your Bible properly. People are always trying to railroad us back into the Old Testament. They won't live in the New Testament people.

But they won't do it. They were only dim shadows in the Old Testament. Dim, dim shadows and outlines and suggestions.

We have exactitude in the New Testament. Exactitude. That's why people can't face it.

You see. I found this out in India. You go to India you see.

And you buy a shirt out in a shop in India. And you hold the shirt up or you take it home. And when you sort of take it out of its fold.

You find it's got great big mistakes in it. So if you're silly enough you take it back. You see.

It's a shirt. Well it's a shirt isn't it. What else do you have.

You've got a shirt. In England. Of course you have.

Everything's perfect in England. It's a shirt isn't it. What do you mind.

So if you take your shirt off to preach you see. You've got a lot of sort of twists and twirls in the back. But it doesn't matter.

It's a shirt. That's the Old Testament you see. It's not exact.

It's not perfect. People will keep putting on the Old Testament shirts. That we're supposed to put on Christ.

We're in the New Covenant. I have been born a king. In the kingdom of priests.

There's only one king in this kingdom. And we've been born a kingdom of priests. It's inexact to say kings and priests.

Look into the Greek. It's a kingdom of priests. That's right.

That's what he said in making the Old Covenant with Exodus chapter 19. He said if you do this. He said you'll be a kingdom of priests to me.

This is what he said. And here we are. We're in this sacred and glorious anointing.

And we're living in this glorious place. And Jesus is a son over his own house. And we've gone into the holiest place of all.

And here we have it. It says verse 1 of the first epistle of John. That which was from the beginning.

Which we have heard. Which we have seen with our eyes. Which we have looked upon.

And our hands have handled of the word of life. For the life was manifested. We've seen it.

We bear witness. And show unto you that eternal life. Which was with the Father.

And was manifested unto us. That which we have seen and heard. Declare we unto you.

That you also may have fellowship with us. By seeing, hearing and handling that life as we do. In the holiest of all.

That's your priesthood. That's your sonship. That's what it is.

Breathtaking isn't it? That's right. Glory. Glory.

Glory. Glory. I'm in the holiest of all.

Amen. In the holiest of all. Everybody's within reaching distance of the Father and the Son.

The Lord God Almighty and the Lamb. That's right. And we handle Him.

We see it. We see that life. We hear that life.

We're in the priesthood. Glory be to God. Now then.

We've touched a little. Last night on the mediation and on the. Now we've touched the Melchizedekian priesthood.

Now I think we'll finish. Tonight's. Thoughts together.

In the second book of the Corinthians. And in the second of Corinthians. It says this.

In verse 4. Of 2 Corinthians 3. The last word. Of 2 Corinthians 3. Verse 4. Sorry the last word of verse 5. I beg your pardon. God who also hath made us.

Able ministers of the new covenant. Not of the letter. But of the spirit.

For the letter killeth. But the spirit giveth life. Now if the ministration of death.

The old covenant. In letters engraven in stones. Came in glory.

So that the sons of Israel. Could not steadfastly behold the face of Moses. Because of the glory of his countenance.

Which was to be done away. Praise God Moses face has been done away. It's the face of Jesus Christ we have to see now.

As we're told in the next chapter. And that's being done away. How shall not the ministration of the spirit.

Be rather in glory. Amen. Oh it's so wonderful.

When you're in the holiest place of all. That's where. Not the Shekinah glory.

That people keep talking about. Of the old covenant. But the glory.

Not the glory modified. To be manifest in a tent. Lest it burned it all up.

But in this glory. The great effulgence. The shining forth of God.

This ministration of the new covenant. Is in this glory. Nobody's ministering the new covenant.

Who is administering it in glory. If they're ministering in mounds and grounds. And condemnations. If they're ministering it with thumpings on the head. With a big black Bible. Or something like that. And not ministering it in glory. In glory. It can only come forth from glory. This ministration. Jesus is glorified. Says Wesley. Only Wesley can write like this. Jesus is glorified. And gives the comforter. His spirit. To abide in all his membership. This is what we shout about. He wouldn't come forth. Until Jesus was in the glory. Amen. And the spirit of glory has come. Grace and glory. You touch grace and you're in glory. You've not really touched grace yet. If you're not in glory. If you're still in misery. If you're still downcast. Depressed. Distressed. Devil conscious. Seeing demons in everybody. Everywhere. Lifting the curtains to see if there's one behind them. You're not in glory. You're in hell almost. It's in glory this ministration. It's in glory. It's in glory. This is it. It's the ministration of the third person of the trinity. Through you. Continuation from the mediation of Jesus' ministration. Through you. In glory. And when he's in you, boy, you're in glory. You don't look a thing. You're in glory. May I speak from experience just a little? You're in glory, beloved. It's transporting. You see, it's transforming. It's marvelous. It really is. You see, if you just go right down through this tremendous truth, it says, even, you see, if the ministration of condemnation, verse 9, be glory, much more that the ministration of righteousness exceeding glory, for even that which was made glorious hath no glory in disrespect, by reason of the glory that excelleth. For if that which is done away through glory was through glory actually, much more that which remaineth is in glory. What remains, remains in glory. Praise God. That doesn't mean in heaven. Don't use glory as another name for him, you know. Oh, where's our brother? Oh, he's gone to glory, meaning he's died. Don't mean that. It means it's remained down here on the earth in glory. The spirit of glory has come. The glorious spirit has come. The holy, holy spirit has come to bring the holiest of all down here that you should know it and feel it and believe it and live in it, minister in it. That's right. That's what it's all about. Glory be to God. It's in glory.

It's in glory. Amen. Amen.

Oh, it's so precious. And it says, seeing that we have this hope, we use great plainness of speech. We don't start going around calling us about this, and then he goes on in verse 17.

The Lord is that spirit. If you want to know who the Lord is, he's that spirit. And where the spirit of Jehovah the Lord is, there is liberty.

For we all, with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord. Amen. Let's go back under the old covenant just for a moment.

Good night, sister, if you've got to go. Don't let me detain you. Take your umbrella.

It's not raining in here. If it's glorious, you'll need a sunshade. Praise God.

In the old covenant, when they came out of Egypt, the Israelites spoiled the Egyptians. They gave them their treasures. And one of the things that all the ladies grabbed when they came out of Egypt were the looking glasses, the mirrors.

I don't know what they thought they were going to make up in the desert, but there you are. Thank God all that poison wasn't invented then. But they came out and they brought the mirrors with them.

And do you know what God did? He said, I want to make you a mirror now. And he said, Moses, make it into a labor that you'll speak of regeneration. Ah, beholding as in a mirror.

In that labor of regeneration, you begin to see it. I'd like to talk to you a lot about this, but I can't. You see, it's all in the pattern laid down in the tabernacle.

It's all there. It's all there. God hasn't missed a bit.

You start by letting yourself be utterly regenerate, a total baptism in the great labor of regeneration by the blessed spirit. And it's in the mirror that it starts. I see the mirror.

I can be regenerate like Jesus. I see you there in the spirit. Lord, glory.

It's in the glory of the Lord. The veils have gone. The veils have all gone.

Oh, and I've changed. I stay here. I stay here.

It was in direct line from the altar to the labor to the altar of incense and to the prayer. Direct line. Amen.

I see it. Stand on the labor of regeneration. I see the throne, brother.

I see the throne. I see the throne, because there's no more veil now. I see the throne.

Glory. I'm in the covenant. I'm in the covenant.

Glory be to God. I'm in the covenant. I'm regenerate.

See, the labor was made of base metal brass. I'm regenerate out of my base nature, though I'm still down here in the flesh. But I'm not fleshy flesh.

I'm regenerate. I'm regenerate because of the flesh and the blood and the glory of the manhood of that spirit-made man, Jesus. All right.

I see it. I behold as in a mirror the glory of the Lord unchanged from glory to glory as by the spirit of the Lord. Amen, amen, amen.

This is all in glory. It's all in glory. Administration of the spirit, beloved.

This is the big thing. And where there's administration of the spirit, I want to tell you this. There's life as it is in heaven on this earth.

Exact in its spiritual content and in the character and in the personality that is developed. Exact. So that we are living in this great realm of truth.

And in the moment when God takes the heavens away and he takes the earth away and there's the throne out there preparatory to making the new heavens and the new earth, we'll see it all so plainly. We'll understand. And we're in this great covenant, beloved.

So that you start to read in your Hebrews letter and you read about a better covenant. You know the chapter that's in? Then it gets in the same chapter to a new covenant. You see? Then you get into the ninth chapter and it's the covenant.

And when you get to the 13th chapter, it's the everlasting covenant. All right? He was brought again from the dead through the blood of the everlasting covenant. He's going to make you perfect in every good work to do his will.

Working in you that which is well pleasing in his sight. That's sonship. Thou are my beloved son in whom I am well pleased.

Amen. Amen. That's Jesus.

That's perfection. That's the seed brought out to fullness on the earth. That is maturing for eternity.

This is the covenant. It's had to be scrappy and sketchy. I mean five nights is far too small a conference.

Because really the Bible's only saying one thing. That's all it's saying. The Bible is saying one thing so that we don't get bored.

It says it in about a thousand ways or ten thousand ways or a million ways. Many angles, facets, emphases. But beloved, it's only really saying one thing.

And that is that God in his love has covenanted with you and within his heart from all eternity to make you exactly like Jesus whilst you're on the earth as far as spirit and character and ministry and everything is concerned. And then God you with God for eternity. That's what it's all about.

And that's why the devil caught our first parents on the hop. He said, you'll be as gods. See? See? You'll be as gods.

Little g. G-O-D-S. But we've been invited into God. Capital G, capital O, capital D. See how near the truth Satan comes every time? That's why he catches human beings.

But he's eternally away. God came. God lived.

God died. The Son of God. God rose.

God went to heaven. God came down. The Holy Ghost.

Amen. And he's going to take me right out there and be regarded with God. Now we started on something that ought to take us another five nights.

But we'll have to leave it here. Now where are you in all this? Where are you? Are you in it? You're in or out. Glory.

I'm in. Are you? Amen. Is the covenant in you? Are you in the covenant? Glory.

Glory. Come on, let's talk to the Lord for a few minutes, then we'll have to go back.

---

Audio: <https://sermonindex1.b-cdn.net/29/SID29166.mp3>

Source: <https://sermonindex.net/speakers/gw-north/the-covenant-5-the-holiest-of-all/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**