

# The Tabernacle (1 of 2)

by G.W. North

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*G.W. North's sermon explores the profound significance of the tabernacle as a representation of God's presence and the believer's relationship with Him through Christ.*

**Duration:** 1:29:45

**Scripture:** Exodus 26:31, 2 Corinthians 5:14

**Topics:** "Tabernacle"

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## Description

In this sermon, the speaker begins by expressing his excitement for the weekend, as it allows for a deeper focus on spiritual matters. After some initial announcements, the speaker delves into the fifth chapter of the Bible. He emphasizes the power of the cross and how through Christ's death, all believers have also died. The speaker then discusses the concept of God furnishing a table in the wilderness, highlighting that there is a better table available through God's grace. The sermon concludes with the profound truth that God made Jesus Christ sin, emphasizing the depth of God's sacrifice for humanity.

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## Transcript

We'll move into scripture, beloved Joey, and we'll close this session with singing the hymn Beloved Let Us Love, that has been requested. At least that's some way off yet, so, if you have your Bibles, now, we'll go in together into the greatness of God's truth. I was thinking, sitting there, that these get-togethers that we have, they're never geared to anything, like, they're never specially for deliverance, they're never specially for this or that or the other, they have no theme but Jesus, that is all, and I'm very glad about that.

I'm glad they haven't got any adjectives tied on behind or prefixes fixed in front. And as long as you come with a nice Bible, and all that you want God to do, you know, your heart geared for it, that's fine. Hallelujah.

Primarily as far as I am concerned, we've got to get down to know what the book says, and then you'll be solidly grounded for all that you do. And then you won't do some things that are thought to be right, and you won't leave out some things that ought to be in your life. And that's why we've got the book.

And so for this next hour or so, we'll have our books in our hands, and we'll look into primarily the second letter of Paul to the Corinthians. And it's a glorious truth, you know, that all that God has ever done is based on himself. It's just like all the wickedness, all the sin, all the things that the devil has ever done, they're based on himself.

All that is has come from being and personality. All that is. That's why some people can find a lifetime investigating bats' wings and leaves of flowers and all that, because in nature this sort of thing came from God, it's always marvelous.

And some people can find their life investigating human people's insides, they're called doctors, and they can sort of find out all the rest, that came from God originally, you see. And some people are called psychologists, and they investigate human minds, that came from God. Of course, most of them are wildly astray on causes.

They're investigating in effects. So that's why they can't really get down to the answer. But nevertheless, the human mind came from God, and so you can go anywhere and in everything.

But especially, beloved, are we to take notice of the things that God has put in the Word for us, because these are the things that he wants his people to know. It is what God has specially done, and I mean very specifically done for his people, in any age, that are really the great things for us to know about. Therefore, this morning, I want you and me to look at the great setup of God in the tabernacle.

I want that to be the background to our thinking. And investigate in this second Corinthian letter. In fact, in the second Corinthian letter, God not only goes back to Exodus, but to Genesis, and right back to the very beginning, only I just can't touch on that this morning.

What I want, and I feel that God has laid on our hearts for us to know, is to look into our present position in relationship to the tabernacle. The Old Testament is valuable to us, beloved, in that because God was dealing in outward things of old, he could take complex personality, he could take being and analytically set it forth in a masterly way in buildings, and in stones, and in metal, and in cloth, and in colours, and in oils, and in confections, and in all sorts of things. How marvellous God is, and that my soul knows very well.

And so then, for this brief hour or so, we'll do this in the Corinthian letter. I want you first of all to, and we'll get our connection in the fifth chapter, if you would turn with me, to chapter five, we're right on our purpose immediately. We know that if our earthly house of this tabernacle, there it is, we're right on the tabernacle.

If the earthly house of this tabernacle were dissolved, we have a building. You see, that passes from the impermanent tent, called the tabernacle, to the solid temple, the building. You see, here then is the great thing that is being brought to us.

These great apostles of God, especially this man Paul, in this particular line, they entered into the pattern that was shown to Moses on the mount. In this they were superior to Moses, in that Moses saw the pattern, complied with God's commands, and did what God said. But the secret of it was not revealed, as Paul himself says in Ephesians chapter three.

He said the mystery that was hid from ages and from generations. These men, by the Spirit of God, they saw more than the pattern, they entered into the being, as we were thinking last night, into God. They were godded with God, by His grace.

And it was a tremendous thing that these men of old knew. My beloved brothers and sisters, you owe it to God, you owe it to yourself, you owe it to the church, you owe it to your company, you owe it to all mankind, to saturate in your New Testament. These are the pure writings of men who lived in God.

And how in the world do you expect to go on, if you want to go on the titbits of little words and prophecies and what not that come forth? They have a ministry. God has ministered to us this morning by these means. Paul says we are not to despise prophesying.

Hallelujah. But oh, he wrote that inspired word of God, and that was the greater thing than the local prophesying. But don't despise them, he says.

Do you believe that? If not, God, enlighten your eyes. That we may know this grey area in which we are moving, beloved, and we dare not get loose from our anchorage. I don't speak in any degree or any sense of fear, but in a tremendous urge upon my spirit to exhort you, brothers and sisters, to know the book.

Saturate, saturate, saturate, until presently like the authors, in that I believe both the Holy Ghost and Paul or John, whoever it would be, combined. Uniquely starting in the Spirit, authorized by Him and put down plainly by the human author in words. Move in these things that have come jointly thus from God.

It seems that God is bent upon always giving us a double portion. Amen. Now then, we are going to start on this great truth of the tabernacle.

Because the tabernacle, beloved, was really the work of a genius. In fact, there were several men who were absolutely geniuses. God called them.

You can read about them if you go back into the book of Exodus. And they moved with Moses and everybody made their contribution. Do you see this? The tabernacle had to come utterly from mankind.

You got that? It was man. God, it was like saying, Oh Lord, I'll hand over every fiber of my being to you. Everything that I am and have.

And there are heaps of this and heaps of that. In fact, when the children of Israel began to give everything, somebody went to Moses and said, Oh Moses, they're giving too much. Stop them.

Hallelujah. And this is how it all started. Do you remember in Exodus 25, God said, People give willingly with their heart and this is what they did.

And so, men, they didn't know this. They didn't know the, I don't know how to use this word, perhaps I won't, wizardry of God. All right.

That he could take these threads, these colors, this oil, these gifts, these spices, this metal, anything. And he could look upon those as human. Threads of human personality.

Metal and substance and stone of things that are. You may wonder how I could use a term like that. Well, beloved, because you will remember this, that in one Corinthians 10, we are even told of a spiritual rock from which they all drank water.

Amen. All right. And this is the way God does it.

That these things originally, rock, metal, wood, plants, all came from spirit originally from God. Do you see this? I hope you do. So there they were all laid out.

And then God came in his marvelous way. Bless the name of the Lord. And they wrought and there at last stood the tabernacle.

You'll find it in the last chapter of the book of Exodus. It's all standing there. And it represented human being.

Of course, the human being. Jesus. Human being.

That's what it represented. It was a figure of the true. To use the scriptural term.

And Paul saw this. Hallelujah. Whether the Old Testament writers saw it is not our business at the moment to investigate.

But Paul saw it. And you were to see it. And he comes right on it in this Corinthian letter.

That you and I are tabernacles. All right. You're not lumps of wood and gold and metal.

These are only cheap ways of speaking of precious things. Did you think I reversed the statement? No, I didn't. They're only cheap ways.

Bits of yellow metal melted out of some substance in the earth. Or nothing in gold. Nothing in silver.

Nothing in a bit of thing that shines a bit when it's chipped and polished and called a diamond. Nothing in it. Only came out of the dirt.

Nothing in that. They're cheap things. Precious things are human beings.

They're the precious things, beloved. And you, beloved, are a tabernacle. All right.

Now then. In the tabernacle of God, you will know God lived. He lived in the holiest place of all, which was really a temple.

It got translated to temple later and they built a lot of other things around the inner sanctuary, the inner holy of holies, the real temple. And they called the whole complex of buildings the temple. But God lived there, right in the center.

And in that marvelous, marvelous, holiest place of all, he was worshipped. So near and yet so far. There but unreachable, untouchable, unapproachable.

There he lived, isolated in splendid glory. And yet among his people, that's where he was, dwelling on the mercy seat. Glory be to the name of the Lord.

Within the ark, the tables of righteousness, the foundation of his throne. Righteousness is the foundation of his throne. Every time.

Above him the glory, the cloud, and all so wonderful he was there. And the only people that ever came into that place were priests. Hallelujah.

There were articles of furniture attached to the tabernacle. There was the altar gates. There was the laver of regeneration inside because this outer veil of the tabernacle was always rolled up.

There was the table of incense, the altar of incense. There was the table of showbread, or the bread of faces, or the bread of presentation, or the bread of presence. Newberry will give it to you.

I would advise you to buy a Newberry Bible. They're almost invaluable to people like you and me that don't know much. And it's called the bread of faces.

There was the bread of faces. There was the golden candlestick. Inside, beyond the second veil, in exclusion and privacy, lived God, on earth, among men.

How wonderfully this was a set pattern, beloved. A set pattern for us to understand, all so gloriously in our day. Now when Paul wrote this second Corinthian letter, he moved on these things as related to human personality, not mere sticks covered over with gold or something like that.

He moved on them as being basic. Firstly, beloved, it was about Jesus, but then Jesus was a man, like we are men. And what was true of Jesus, that is, personality, heart, bowels, these are the words that are used in scripture, just the same in him as in us, both in their spiritual sense as well as in their physical sense.

And Jesus came, beloved, to bring us into the glory and the reality of his own inward state. He was man of my manhood, but he'd come to bring me into God of his Godhood. That's what he came for.

The blessed Christ. He came to bring me there. Now, I'm away to the Father, he said.

I'm away. It's as simple as that. Beloved, may I put in a plea for simplicity, even though you may be sitting there racking your brain saying, where's this man going to lead us this morning, all complicated.

I hope I've not done anything like that. I'm going to come on to the basic furnishings of the tabernacle as they are revealed in the second Corinthian letter. So that we may see just that into which God is leading us.

Praise God, it's all so glorious. Let's go back and sort some of these things out, shall we? To get into the tabernacle, the priests had always to start at the altar. The great altar.

Their business was between the altar and the throne. The chief priest, once a year, used to actually go into the throne. But their business was between the altar and the throne.

Always. And, oh, it's so glorious. You know that at the altar, sin was dealt with.

Men that were out of touch with God through sin. Women who had fallen into error. It doesn't matter what it was.

Beloved, as soon as it was recognized, it had to be brought to the altar. They lived permanently in a state of being tragically near falling into sin all the time. Alas, alas, people think that in this loaded sense, it's still the same in the New Testament.

But old John said, I'm speaking to you because you should sin not. And if you do, well, all right. But it's more regarded that in the New Covenant we should be more permanently in a state of not sinning than permanently regarded as being in a state of keeping on sinning.

That's the permanent position of the New Testament. Hallelujah. It's so wonderful.

But, you see, they had to come. And they had to come to the altar. And at the altar, something like this happened.

Let's have a look, shall we? I'm in the fifth chapter. We'd better start at the beginning. At the entrance.

And, you know, I always think, because you've heard me say this before, it must be on lots of tapes, on conference tapes, I always say, I'm never so glad when we get the weekend over. When we got the weekend over, I always think, now we can really get down to it. You know, we start on Saturday night and we get through Sunday and then we've got four or five whole days of really getting down to it.

We dispose of the sort of, you know, perimeter things. Malcolm gets about three quarters of an hour of announcements off his chest. We all wind up or wind down.

And God blesses us and we all lose our fear of one another. And it's all so good and we get integrated and nobody gets swallowed up by the great big dragon at the front. And we're all right.

We're moving in. And God, he does sorts of things. But we come to the fifth chapter and this is what we see.

Blessed be the name of the Lord Jesus. Hallelujah. Glory.

Let's start. Where shall we start? If I read too much scripture, I won't get through, but then we've got tonight and tomorrow and the next day. So here we are then.

The love of Christ, verse 14, constrains us because we thus judge. This is how we judge. Paul, see if you think these apostles had true grounds for judgment and forming their opinions.

This is how we judge that if one died for all, then all died. That's really the grammar of it. They all died in that death.

No wonder I talked about the power of the cross last night. Amen. God slew us all at Calvary.

Hallelujah. So that we could really live. Hallelujah.

That's right. He had to. He had no alternative.

Let's go on. And that he died for all. That they which live should not henceforth live unto themselves.

But unto him which died for them and rose again. Now you're on the priesthood. That's what the priest just existed for.

They never lived for themselves. They never lived for their farms. They never lived for their families.

They never lived for their villages. They never lived for anything. They lived unto him.

They started at the altar and it was unto him. Glory. Hallelujah.

The priesthood is the most important function in the whole scripture, whether Old Testament or New. Remember that when you hear lots of other things said. That's the most important thing.

They lived unto him. Glory. They turned their back at the altar on all that was outside and the whole wide world, blood relatives, distant relatives, in-laws, outlaws, anything.

I mean outlaws. Yeah. I mean that.

And there they went. They lived to God. Their faces were set in the Word.

Hallelujah. Oh, we're coming back on to this in a moment or two. Now let's move.

Therefore, wherefore henceforth know we no man after the flesh. Yea, though we've known Christ after the flesh, for you remember Paul was Jesus' contemporary and probably knew him. Yet now henceforth know we him no more.

Therefore, if any man be in Christ, now he's really knowing himself. He's a new creature. Glory to God.

A priest has got to know himself as a new creature. He's a new creation. And he's in a new creation.

Outside in Israel, let's get this set, there was the old creation. Buttercups and daisies, chickens, trees, cows, sheep, all the old creation. Potatoes, strawberries, all outside, everything.

But inside everything was different. There wasn't a seed growing inside except the seed of God. There was nothing there.

No cattle lowing. Nothing. Nothing.

Nothing. They were in a new creation entirely. A new one.

Amen. Isn't that right? Yeah. Plain as daylight, isn't it? And they were disengaged from everything.

They were loosed under God, in the type of course. And this is what you've got to see. And God enacted it all in type because we're so dull and so slow of understanding.

And they moved in. Old things they've passed away. Behold, all things are become new.

And everything's of God in here. Glory to God. Everything's of God.

I used to say, Aaron, he's your dad. No, no, he's of God. Look at him.

Clothed head to foot. Holiness under the Lord inscribed on his mitre. Gorgeous things.

Everything under God. Everything's of God. It's got to be.

Now this is a point that you and I have got to lay hold of. If you and I are not prepared to have everything of God, then we can't be a priest. I ventured to say this in a stronghold of conservatism, that is in Scotland, some time ago.

And I think some in the chair, people nearly shot out their seats. I said it is an erroneous doctrine. And sprung from some of our backgrounds, that every believer in the New Testament is a priest.

Isn't true? I hope it shocked you if you think so too. They have a birth qualification to become a priest. That's the difference.

You are not automatically a priest because you've been born again. You should be. And that makes all the difference.

You should be. And if you're not prepared to have everything new, and everything of God, verse 18, you're disqualified. And you're not fulfilling your function, and you cannot fulfill your function.

Let's go on. God, who hath reconciled us to himself by Jesus Christ. There's the altar.

There it is. But with this difference, the vast difference that makes the difference, an all world of difference between the Old and the New Testament, that the altar was the altar of atonement, but the cross was the cross of reconciliation. Amen.

Of old, they were never reconciled to God. It was imputed to them that they were reconciled. Atonement simply means to cover over.

It was there, but covered over. The hiatus between us, the gulf between us, God was saying, is reckoned as being covered. Amen.

The sin is being covered. But in the New Testament it's annihilated. Reconciliation.

The word atonement doesn't come in the New Testament except by a mistranslation, once. It doesn't belong there. To keep preaching atonement is wrong, and it's erroneous.

Unless our theologians are prepared to be right, beloved, we'll never be right. Atonement does not belong to the Old Testament, and I don't often quarrel with Charles Wesley, but I do when he uses the word atonement. Not that it wasn't the end of the atonement system, it was.

But God substituted another system, if you like. He substituted reconciliation, as we were last night, you know, oneness. Or was it yesterday morning? I've forgotten where we were.

Last night, wasn't it? Oneness. There was never any oneness in the Old Testament. That's why the veil hung there.

That's what the veil was symbolising. God got as near as he could to becoming one with them. But until Calvary, he couldn't become one with anybody.

He could impute blessings as from oneness. He was marvellous in the ways he devised. Oh God! It's almost an insult to call him a genius.

Marvellous. Marvellous. And we now, beloved, have come to the place of the real altar.

That's where we start. And God, mark you, has given us the ministry of this. Why? To bring people in.

The ministry of reconciliation is to bring people into this glorious ministry. This tremendous thing, where they are not just servants to God, but as you come to chapter 6, a worker together with him. Not just serving him or unto him, but working with him.

Praise God. Hallelujah. Why, this is tremendous.

The reason for this is just here, in the last verse of the 5th chapter. God has really, take this in, beloved, it's staggering beyond all concepts of the human mind, but whatever you do, open your spirit to it. And God will put it in your spirit.

Take your mind off from controlling your spirit and let your spirit direct your mind. Open those bowels of you unto God and he'll do something. All life starts in the bowels and comes from the bowels.

And unless you open yourself up down there in your spiritual bowels, you'll never get anywhere with God. And the whole truth is here. God made Jesus Christ sin.

And that's that. Hallelujah. God made Jesus Christ this thing called sin.

Made him. It's absolutely incomprehensible. But he could, because he was so perfect.

Amen. That we might be made the righteousness of God. But God sat on his righteousness underneath his throne.

In the old, it was underneath his throne. We made the righteousness of God. God guarded his righteousness.

Nobody could get at it. Hallelujah. He projected a law.

He projected written things. But oh, hallelujah. God and his righteousness were one.

And now I and God's righteousness are one. That's the revelation. Hallelujah.

Have a good drink of this truth, beloved. And it was so that I might be made the righteousness of God. This is what it's all about, beloved.

All right. There's the altar. That's where we start.

Now, the thing about the priests was this. They went to the altar. Oh, I know I'm not going to get through this morning.

I'm not even going to bother now. I'm going to really browse over the truth. Amen.

You'll have to come tomorrow morning unless I get on to it tonight. The priests went to the altar, turned their backs on it, and left it. But the New Testament priests don't.

We go to chapter four. And it says this. Oh, glory.

Verse ten of chapter four. Always bearing about in the body the dying of the Lord Jesus. Praise God.

That the life also of Jesus might be made manifest in our body. Hallelujah. Glory to God.

We don't leave it. We never turn our backs on the altar. We can never leave the cross.

Paul carried it with him everywhere. All this nonsense about we've got beyond the cross. We've got into that which lies beyond the cross, but we take the cross with us because the cross is always the key to everything that's beyond the cross.

Instantaneously. Now in my life, I can't have it without the cross. Can't have it.

What a tremendous and glorious thing this is. We take it with us. Oh, hallelujah.

Oh, praise God. Give me the cross. Grasp the cross, beloved.

Oh, it's not only the place of self-destruction. It's not only the place of taking away sin, but it's the place of offering constantly to God. It's the permanent altar.

We have an altar. That's what we are told in the Hebrews letter. And we take it with us.

The permanent altar. Hallelujah. Amen and amen and amen.

Now then, we can't really get into this place unless we're true priests. Okay? Here we go then. Chapter 1. And in the first chapter we're told in verse 20, All the promises of God in him are yea.

And in him, amen, unto the glory of God by us. Now, beloved, eyes up a moment. Don't steal a march on me.

The next verse will give my secret away. It's an open secret. It's on the pages of scripture.

All the promises of God were inside that tabernacle. People are reaching out for this promise and that promise and the other promise. They're all in.

They're all in him. They buy themselves promise boxes. I won't comment on that.

I've done it so frequently. But they're all in him. But men won't have that.

They'll have a text out of the Bible in preference to all the promises in him. That's what they'll have. Something to seek to hang their hopes on.

It's in him. All the promises of God are in him. And the promises come out on these great things of furniture, which we're going to look at.

They're basic in him. And I'm going in him. Now, the next verse gives it.

Now he which establish us with you in Christ and hath anointed us. That's your anointing for your priesthood. Amen.

We're right at the very beginning of everything. Anointed. Hallelujah.

Anointed us kings and priests to God. Now we are ready. You see, I think we'd better go back to the tabernacle at the moment.

Now let's go back into the book of Exodus. And when we get into the 30th chapter of Exodus, you better turn your book over to it. And I want you to see what's written in the book.

And when we get to this chapter, we have this precious revelation about. The the anointing. Verse 22.

This is the anointing oil. And Paul said, and God says to Moses. Now, keep your eye, please, close down on your book.

I don't want to go on comment on everything. I want to pick out certain words. Here it is.

What this holy anointing oil was about. Ready? Pure. Sweet.

Sweet. Verse 23. Pure.

Sweet. Sweet. Hallelujah.

Okay. Holy. Verse 25.

All right. Artistic. Verse 25.

God's always artistic in everything he does. Hallelujah. God's an artist.

Amen. And we go right down and we move completely to the bottom. And we've got this.

Verse 33. This word isn't in it, but it's there. All right.

Unique. Unique. Yes.

Unique. Nobody must make anything like it. Unique in Israel.

Bless the name of the Lord. Why this is so tremendous. This then is the anointing that the priests had to have.

But, of course, before they were anointed, you know, we are told in the opening part, or the earlier part, it says in verse 17. Make a lather, a foot of brass, to wash with oil. Put it between the tabernacle of the congregation and the altar.

Thou shalt put water therein, and Aaron and his son shall wash their hands and their feet therein. When they go into the tabernacle of the congregation, they shall wash with water that they die not. Life-giving water then.

In the figure. Amen. Wash with water that they die not.

Now you're tying up with John's gospel, I hope. I hope your mind's moving. You've got to be born of water and of the Spirit.

That's what happened to these priests. They had to be washed in the water and anointed with the oil. Amen.

They were born into their new glorious life. And it says, when they come near to the altar to minister, to burn offering made by fire unto the Lord, they shall wash their hands and their feet that they die not. And it shall be for a statute forever to them, even to him and to the seed.

I've put the word the in instead of his. His seed throughout their generations. Hallelujah.

Moreover, on top of this, over and on top of what I've told you comes the anointing. Now that's what the Lord is saying to these people. They had to be washed in the labor of regeneration.

This is a tremendous thing. Go with me to 2 Corinthians and keep your finger in Exodus 30. We're going back.

Into Corinthians chapter 3. Now. Hallelujah. Now, beloved, not just in the context of the epistle, but in the eternal now of God.

Verse 17 of chapter 3. The Lord is that Spirit. And where the Spirit of the Lord is, or where the Spirit is Lord, there is liberty. So I want you to see, connecting back with last night, beloved, that though the cross is the secret of liberty, unless the Spirit becomes Lord in your life, you'll not maintain your liberty.

The Spirit is the Lord of the secret of the cross. He uses the cross permanently to keep you in liberty. And he knows how to do it.

But let's move on. But we all, with open face, beholding as in a glass or a mirror, the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord. What's that got to do?

Well, that's the labor.

The labor was made of mirrors. Hallelujah. Yeah.

The labor was made of the mirrors, the brazen mirrors, that the women, vain creatures, women are vain, men are proud. That's worse. Women are vain creatures.

You look at them, they're all standing in front of the glass. A man is very proud. He's worse than that.

He says he can do without the mirror, he looks so good. But handsome is as handsome does, they say. And the world says I'm not always wrong.

But they're not spiritual or deeply enough penetrative, that's the worst of them. They always deal with the superficial things. Handsomeness is superficial, you see.

The great secret, beloved, is that's it. They had to bathe in the labor of regeneration that was made from the mirrors. Because being bathed in the type, they come out mirroring the glory of God.

That's right. That's what it should be. Mirroring.

Reflecting. Amen. This is the secret.

And then they were anointed. They were absolutely anointed. Let's go back to chapter 30 of Exodus, shall we? Let's remind ourselves of these marvelous things again.

I do. I read them again this morning to the delight of my own heart. Amen.

Not that I needed to, because God's given me the sort of memory that it seems to tie up in all these things. But I still go back and read them. Still go back and read them.

Let's read them again. Here it is. Pure.

But I started one too late. We're going one higher now. In the same verse.

Principle. Principle. Now you see where the principality lay then, don't you? Here's the kingdom of priests.

The principle spices were not for the king. They never had one anyway in those days. When there later came kings, any old oil would do for anointing them, just as long as it was olive oil, but not for priests.

Kings touched this, they would have died. Understand it? It was only for the priests. Here comes a king.

He's been anointed with oil. His name's Isaiah. He goes in and he's smitten with leprosy.

Get out, Isaiah. You're no place in here. I tell you.

I don't know what you mean when you talk about anointing. God open your eyes. God open everybody's eyes.

This ephemeral thing that's called anointing, you don't quite know what it is, but you're supposed to understand it's there. Principle. This was the principle thing in Israel.

It could only be carried out in the new principality of God. And all principalities and powers are for our Jesus. And glory to his name we've been brought up there.

To see the whole glorious truth. Is this right? Have you got your mind right now? Principle spices. You'd better get your mind right because it started here and flowed down over the whole of... From the head down.

Whole personality. Bathed, anointed, pure, principle, pure, sweet, sweet. Hallelujah.

You know, beloved, don't you? If you don't know where to find this, I'll tell you what the chapter to find, but you must look for it. I won't tell you the verse. In Ezekiel chapter 44.

Make a note of that. Where Ezekiel is speaking about the priests of the temple, of the temple city, he says that the priests were not to wear wool or anything that caused sweat. They weren't to wear a belt or a girdle, you know, so they could be as fat as they liked.

These long, loose garments. Everything was made of just cotton. There was no sweat, no hurry, no work, no hard work.

Outside there, in the sweat of your face, you'll eat bread. But when you become a priest, you mustn't have a bead of sweat on your forehead. Why? God didn't want us to smell flesh.

Do you ever smell people that are sweating? Or you're supposed to say perspiring. I'm allowed in people's homes. I mustn't let out too many secrets.

But behold the array of deodorants when I go into the bathroom. Everybody hates stinking sweat. In God's order, beloved, in God's order, no sweat.

The oil mustn't be mixed with the sweat of man, for oil and water don't mix. And God is showing us these things, beloved. Oh, this is something artistic, wonderful, glorious.

Oh, hallelujah. Everything's got to be holy. Everything.

I've come now from the altar. I've passed, perhaps all too swiftly, through the labour of generation. I might spend one whole session on the labour of generation, because this is the thing that's usually bypassed.

And people pass into states that are supposed to be in the spirit, and then they wonder why, what's all this awful mess they're still in inside, whilst they can still operate gifts or something. That's the tragedy. They don't get pure hearts and they don't get regenerate.

The priests of old weren't regenerate, only typically. The greatest thing the church has been robbed of is regeneration, in favour of talk like charismatic and anointings and I don't know what. God open everybody's eyes and heart to truth.

That old man. That's what God got at in regeneration. The old man.

The self. He could justify sinners, they could keep up, kept doing that by imputation. But regeneration deals with the old man.

It's a matter of birth. Nature. Personality.

Not things I've committed. It's a matter of self. Regeneration.

I'd ring it like the golden music into your ears until at last something trickled down inside. And you understood. And then you got the key to everything that's wrong in the churches.

Amen. Anointed. And he went in.

They went in under this glorious anointing. But you see, more than the anointing, God said this. Verse 34 of the 30th chapter of Exodus.

He says to Moses, take unto thee sweet spices. Sweet, pure. Here we are again.

Sweet, pure, equal. Of each there should be a like weight. Equality.

Balance. This is a perfume. Oh glory.

This is a perfume. A confection after the art of the apothecary. Tempered together.

Do you know many groups that are tempered together? Go on. Be honest. Really tempered together.

The word is salted. That's right. Salted.

There aren't a lot of people who have got the salt of God's covenant on them. Covenant of salt. Seems to be missed out.

Hallelujah. Blessed be the name of the Lord. Tempered together.

When the salt's there, beloved. Do you know many people like that? Their influence is never corrupting in one degree. Think of that.

Hallelujah. Of course this speaks primarily of Jesus. We're going to see it in relationship to the priests in a moment.

In the New Testament. Us. And it says, oh look at this.

Pure, holy. I love this. And how about verse 36? Beaten.

Small. Beaten small. That's why you keep getting beaten.

Oh I don't mean overcome in the sense of losing the victory. But beaten. This hits you.

That comes against you. That bangs you. See? You're not small enough, brother.

We've got an illustration in our blessed apostle. For he was first called Saul, which means big. And it was changed to Paul, which means little.

That's why he says, glory be to God. This Bible, it's such a, oh it's. If I didn't know the Lord, this would be my idol.

Yes it would. I'd worship this book if I didn't know better. We go into the Corinthian letter again.

And this is what he says. Glory. Look at verse 7. The treasure in earth and vessels, that the excellency of the power may be of God, not of me.

We were troubled on every side. Here comes the beating. Amen.

We're not distressed though. Hallelujah. We're perplexed.

Hallelujah. Did you ever have any problems? Oh more than I could share with you. Hallelujah.

But listen, we're not in despair about any of our problems. Hallelujah. Persecuted.

Here it comes now. Right bang on the head. You're being beaten up now.

But not forsaken. Cast down. That's the place to be.

We'll listen. Exodus 30. Thou shalt beat some of it very small.

Not just small. Very small. Very small.

Come on devil. It's important to talk like that. That's right.

This isn't the exorcist. That's what he does. That's how God uses him.

This came. That came. This happened.

Hallelujah. Listen to old Paul who took a tremendous beating. He says in all these things we are more than conquerors.

Hallelujah. Hallelujah. That's right.

Listen. We'll go back. Beat some of it very small.

Put it before the testimony in the tabernacle of the congregation where I will meet with thee. And it shall be unto you most holy. It had to be taken and cast down there before the testimony.

It was beaten small but it wasn't destroyed. In fact it was brought into the state where the true perfume could rise to God. The perfume of your life has never been released yet beloved.

Perhaps the perfume of it. Because you keep bleating when troubles come and persecutions come and God has to let up. He doesn't want to kill you.

So he lets up. It's right. He talks about this in the book of Isaiah.

Read tonight or tomorrow sometime from the 40th chapter of Isaiah through to the end. You'll discover it. I won't tell you where to find it.

But God said he had to let up because he didn't want to destroy the spirits of men with ancient Israel. I won't tell you the chapter. It's not quite in that colloquial English but it's there.

He had to let up. They never got the perfume. In fact they were corrupt.

Alright. Where in the world are we going to find this in 2 Corinthians? Oh chapter 2. Now verse 44. I like these nows don't you? Not then.

Not tomorrow. Now thanks be unto God which always causeth us to triumph in Christ and maketh manifest the savour of his knowledge by us in every place. For we are unto God a perfume, a sweet savour of

Christ.

Whether in them that are saved or them that perish. It doesn't matter what they think about us. If I've got into that person or under that person's skin, this other one, whatever they think of us doesn't matter.

Wherever I am, in him or in them, I'm still a sweet savour to God. Wherever I am in this person's estimation or that person's thoughts or that person's hate or that person's love, alleluia, I'm still a sweet savour to God. Alleluia.

That's triumph. That's triumph. When you smell sweet.

So you see the only thing in the temple was God must never smell man. He always had to smell Christ. Unto God we're a sweet savour of Christ.

Is that right? And I haven't fallen. I might have been cast down. Did you notice that? I haven't fallen.

I may be cast down. Glory. You get cast down at times.

You don't stay in permanent depression. That's not what I'm talking about. I'm not talking about depression at all.

I'm talking about, oh Lord, you know, you hear some news like this morning, a brother told us about somebody dying on his deathbed, sorry, getting saved on his deathbed. Amen, glory. Somebody died, they didn't know the Lord.

You haven't lost your salvation, but you're not depressed. And you're cast down. I got some news when I was in Africa, I was cast down about it.

Cast down. I must say I'm still cast down about it. Mind you, I've got so many things that put me up to the balance.

There is a thing called balance in it that doesn't count anymore. But the whole glorious thing, my beloved, is there. Amen.

Now the Lord wants us to move in this tremendous thing. Somebody sets whistling. I thought it was a cup of tea coming up.

Praise God. I hope you're enjoying this precious truth. Aren't you sorry you're not the preacher? You haven't had a drink.

So beloved, here then is the glorious truth. God won't smell men. He won't smell flesh.

He doesn't want to smell any effort or haste. No perspiration. And beyond just being anointed, the only thing that must be there, God's got to smell the perfume.

No priesthood without perfume. All these things are linked together. You can't say, ah no, that's the priesthood, I'm the priest.

But they don't go in without the perfume being there. People try and get themselves into one little corner and say, well I've got this. But it all inheres.

It's all one. You've either got the lot or you haven't got it. That's the truth.

The Lord didn't say, now we'll have a golden altar, stick it somewhere out in the wilderness. He put it in here. It's all part of the whole.

You can't say, oh I've got the golden. You see people say, I've heard this. These were great themes in sort of backgrounds where I used to go to conferences once upon a time.

Long time ago. Can God furnish a table in the wilderness? It used to be a sort of a great text that people used to preach on. Can God furnish a table in the wilderness? Amen.

Sure he can. See. I'm a poor little lost lamb in the wilderness.

Oh Lord, furnish me a table. Please find me a quiet stream which I can drink. Because you know sheep never drink running water.

You understand that don't you? They only drink still waters. Cows will drink running water but sheep don't. They're too afraid.

See. I don't know what they're afraid of. It's there.

That's right farmer isn't it? And they're wanting a quiet place to lie down. Can God furnish a table? Listen beloved. There's a better table than that.

It's called a table of showbread that he furnished. People are always bleating out there. They're always saying they're lost sheep.

God opened my eyes. Thou anointest my head with oil, my cup. It's true.

I'm not playing. It's real. But David was only a king.

He said I'd rather be a doorkeeper in your house Lord. That's what he said. If I could only be a priest.

David knew. He couldn't get in so he wrote Psalms for him to see. Yeah.

Yeah. Do you understand? When God enlightened you understand and you'll know your way about the Bible. You'll know the real truth.

You'll know the company within the company. You know all that sort of thing. You'll know it.

For the priests were a company within the company. And the Lord wants us to understand. The nation could have a national baptism in the Red Sea.

But the priest had to have a personal baptism in the labor. Rather different. They got wet.

That was the real thing. Israel went dry. Yeah.

That's right. I hope God is speaking the volumes of truth that I can't say to your heart that's well enough in mine. And they moved into this grey realm.

Not only anointing but there was the perfume. And the perfume had to be put there before the testimony. Before the testimony it had to be put.

Between the testimony and then perfume. Sweetness. Do you want the testimony? Do you want the testimony? When you're a testimony you're a witness.

When you've got the testimony. You're not a witness Acts 1.8 until you've got the testimony. All right.

Hallelujah. Glory. And there's the blessed perfume.

It all smells so sweet and lovely. And I doubt whether your testimony will ever be accepted if you don't smell sweet to God and to men. I doubt it.

Yeah. This is what is spelling the failure. Over so much beloved.

Doesn't smell sweet. That's what it's got to be. And this was something that was blended together after the art of the apothecary.

Nobody else knew how to do it. We're in the realm of unknown things. This blessed blending in equal quantity of sweet Onyca, Stacte and Galbanum.

This glorious mixture with pure frankincense and salt making five which is the number of grace. The grace of our Lord Jesus Christ be with you. This lovely two Corinthians.

We were here the other day. Jesus. Jesus.

Jesus. You know the grace. Verse nine of chapter eight.

You know the grace of our Lord Jesus Christ that though he was rich for your sakes he became poor. He threw his poverty might be rich. And herein I give my advice in this grace.

He was claiming the actual grace of Jesus Christ. He was in it. When I smell this precious revelation from Paul.

It's sweet to me. It's a holy blending of the art of the apothecary to you. It rises in me.

I smell it. For unless all the senses of your inman are quickened when you come to this book you'll miss these subtle fragrances. These gorgeous things.

You'll miss them. But in the tabernacle of gold of course there was nothing subtle about it. The perfume pervaded everything.

It clung to their clothing. It clung to the drapes at the side. Everywhere it went.

It moved through the whole atmosphere. And it's spelled J-E-S-U-S. Jesus.

That's how you tell a Jesus person. But by whether he can raise the dead. Jesus is sweet to me.

Not because he raised Lazarus from the dead. That's an extra sweetness. I feel he was sweeter to Martha and Mary than he was to Lazarus.

He was all powerful to Lazarus. But he was sweet to Mary. That's why she came and anointed him.

She poured out all the sweetness she had in you. See. But not that.

That's not the sweetness of Jesus to me. The sweetness of Jesus to me is that glorious strange perfume that rises from the place of blood and death. Tears and sweat and agony.

So that I smell not the flesh nor what he did just for me in the flesh. But what he accomplished for me in the spirit. I don't know Jesus Christ after the flesh.

Oh beloved. This great permeating all pervading fragrance. It had to be there.

They had to move into that all the time. They moved it. Their garments as they swished along just served to fan the glorious fragrance.

They left it behind them as they walked into it. And they spread it everywhere. With their flowing robes.

Unhurried. Unworryed. Unflurried.

They moved it. Are you like that? Always bearing a fight in your body. The dying of the Lord Jesus.

You won't complain then if you get beaten up pretty small. Very small you won't complain then. Jesus Christ was beating down till he was so small.

So small my beloved brothers and sisters. He was nothing. They set him at naught.

Now he says he's still alive. Listen he's still alive. He's walking.

He's talking with his disciples and he says I'm no more in this world. He didn't count. No.

Beaten. God help me. God help us all.

Why these constant complaints to God called prayer. The whining moaning old man and spirit that will not die. The new man has come.

Beat him up. Beat him up. I thought I'd got to reign as a king here.

That's the way all kings reign. Would you like to be Queen Elizabeth this morning? About the last person I should like. I don't mean her personality.

I think she's a sweet lady. I wouldn't wear a crown on my brow on this earth or its substitute. Nor take the accolades and weight of applause of men.

I wouldn't take it. Not for me. Do you want to be beaten up? Do you want the lords to have servants, people to tear you to pieces? Do you want all the race horse owners to tear you to pieces? Do you want all the vaudeville entertainers to tear you to pieces? Do you want all your ministers to tear you to pieces? Do you want to be invaded by complaints, letters, weights? Do you know what kingship is? Death of self.

Break him up. Smash him down. Hallelujah.

And what do you find then? Perfume. And you know, beloved Daniel, that the perfume didn't just lie as it was a perfume. After having been beaten, it had to be burnt.

Put in the fire. It had to be burnt until there was nothing but a smell. It gave its life until making everything smell sweet and pure and holy.

What a ministry. I don't hear people calling out for these kinds of ministries. They want the spectacular things.

So blinded are we. But even a blind person can smell a scent. Now may the Lord move us.

I think I'm going to stop talking on this tremendous lie. We've gone so far. We'll take it up possibly tomorrow morning.

Could be tonight. I don't know. Let's just love the Lord.

God's spoken to you about moving. Listen, there was no gate to keep you out of the out of court. And there's no veil to keep you out of the holy place.

Tomorrow we shall reach the place where there's no veil to keep you out of the holiest of all. But we can't get there yet. Come right in.

Who says they're not welcome here? Who says they can't come in? Do you know what prevents you from coming in? You're in a state. That's all. Devil has no power here.

Nature has no power here. Nothing. Everything inside that tabernacle was a risen resurrected thing.

The cloth, well it came from a plant that died. It gave its life to provide the cotton. The skins, animals died to provide their pelts.

Gold, oh it had to be dug up, crushed, put through the fire. It had lost its life. It had come forth.

Wherever you go, everything we thus judge you see. They live and die. This is our judgement.

Then all die. You say this is a place of death. That's right.

Absolutely. But it's the place of life. Glory.

It's the new creation. I must stop preaching. Let's worship God.

Come on. Understand. Move in.

Only self can keep you out. Nothing, nothing, nothing. Die to self and you've robbed the devil of the ground he works on.

Amen. And he has no power over you. Hallelujah.

Hallelujah. Hallelujah. Hallelujah.

In a human being is not a virtue. It is a weakness that has been brought about by the fall and special breeding. It is not a virtue.

Oversensitivity tends to beat people up into a sense of superiority that they are sensitive to things that other people are all dead to, the cloths. I've put it brutally. I wasn't directing at you, lovely.

I was just telling truth as God rose it in my spirit, raised it in my spirit. That's all. Amen.

If Jesus Christ had been oversensitive, he'd have gone back home. He'd have said, what, a manger? He would never have been born. I'm sensitive to all these animal spirits and things.

God save us. God is breeding a new race. Hallelujah.

God is perfecting his children. God is bringing us all up into the likeness of his Son. The labour is made from mirrors.

Hallelujah. Glory to God. Glory to God.

Can I give a word about oversensitivity? Seeing that the Lord has directed me to this. When I was a little boy, I can remember this incident as strictly as anything. I was blessed with having a voice that they always wanted to opt into the choir of the church, but we were nonconformist and that's that.

We never had anything to do with that. And I was the sort of kingpin at all the local festivals for singing with my unbroken boy's voice, you see. So they thought that I was so sensitive to atmosphere, so sensitive to this, that and the other that I would lose my voice at times.

Couldn't even sing. Sensitivity. I remember my dear music teacher, she was a lovely soul to me.

She'd been trained and she thought she'd discovered something and she gave me a lot of attention. And I remember her once getting hold of me and pulling me into her big womanly breast and I was only a kid and she said, I had no idea you were so sensitive. See.

No idea you were so sensitive. Oversensitivity. Now there is a development through childhood.

But when you become a man or a woman, you put away childish things. There is a development. There is a place in God where you're normalized by the standard man.

And that's Jesus. Amen. If you're not sensitive enough, you've got to be made as sensitive as he.

If you're oversensitive, you'll go through a big crucifixion. You've got to come down to normal. The devil takes advantage of oversensitive states.

Amen. He exploits them. But Jesus beautifies the whole of the personality.

Hallelujah. Lift your head up. Smile to Jesus.

Your face has got to mirror. It's got to reflect the glory of the Lord. Hallelujah.

Do you know why Jesus was glorious? Because he was normal. We think it's sort of a hyper-super-spirituality. He was normal.

It's glorious.

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