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“The Consecration of the Tribe of Levi”

Exodus thirty-two, verse twenty-five to twenty-nine, *“When Moses saw that the people were naked, for Aaron had made them naked to their shame among their enemies, then Moses stood in the gate of the camp and said, ‘Who is on the Lord’s side, let him come unto me.’ And all of the sons of Levi gathered themselves together unto him. And he said unto them, ‘Put every man his sword by his side and go in and out from the gate to gate throughout the camp and slay every man his brother and every man his companion and every man his neighbor.’ And the children of Levi did according to the word of Moses and there fell of the people that day about three-thousand men, for Moses had said, ‘Consecrate yourselves today to the Lord. Even every man upon his son, upon his brother. That He may bestow upon you a blessing this day.’”*

Now to Revelation chapter five, and here I am going to give you the New Testament antecedent to this, the corresponding scriptures here in the book of Revelation to the story that we just read. Verse nine and ten, *“And they sang a new song, saying, ‘Thou art worthy to take the scroll and to open it’s seals. For thou was slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. And hast made us unto our God a kingdom of priests and we shall reign on the earth.’”*

Let us go to John chapter twelve, I do want to say that the scriptures that we read in Exodus and the scriptures that we read in the book of Revelation are feeding us the same truth. The scriptures that we read in Revelation come out of Exodus thirty-two. John chapter twelve, verse thirty-eight, thru verse forty-one, this is Jesus speaking, *“That the saying of Isaiah the prophet which he spoke, ‘Lord, who hath believed our report and to whom hath the arm of the Lord been revealed. Therefore they could not believe because Isaiah hath said again, ‘He hath blinded their eyes, and hardened their hearts that they should not see with their eyes or understand with their hearts and they be*

converted and I should heal them.' These things said Isaiah when he saw His glory and spoke of Him."

We Need to See

One more scripture Mark chapter eight, verse eighteen, this is Jesus again speaking, *"Having eyes see ye not, and having ears hear ye not, and do ye not remember."* Back to Exodus thirty-two. The bible speaks of Christ, the bible declares the eternal counsels of God. The bible is a book of mystery and ever will be, unless we see Jesus. Then it is not a book of mystery, it is a book that declares the eternal Son, a book that declares the very heart of God from the beginning to the end. It declares the Alpha and Omega, it declares and makes plain, what it is that God has in His heart and what this whole thing is about. Until we see the Lord, we will see stories and from those stories we will draw conclusions based on humanity, fallen humanity, meaning humanity that has fallen from it's place above. Do you understand? Fallen humanity that has left it's place and we will see stories of faith, and stories of courage and stories of perseverance, and all of these things will relate to us in our earth life. All of these things in these stories will just speak of us and they will just be declaring us to us. We will look in this mirror and we will see ourselves, we will not see the Lord. And as we see ourselves we will take the very counsels of God and we will apply them to ourselves without the Lord, except for the Lord being our helper, or except the Lord being our guide. And yet there was a plan, there is a plan, there ever will be a plan, where God would do far more than just bless and help fallen mankind.

Let us go back to Exodus, chapter thirty-two, verse fifteen, Moses had been up in the mount with God. He had been looking face to face with God. He had been so with the Lord, if you remember that the scriptures declare later on the reality that his face glowed. The presence of God, the reality of God, the light of the knowledge of the glory of God, which is very different than the light of the knowledge of how to get along as a Christian in this life, the light of the knowledge of the Glory of God. And so God gives him the ten commandments in verse fifteen, *"And Moses turned and went down from the mountain, the two tables of the testimony were in his hand, that tables were written on both their sides, on the one side and the other they were written."* And that tables were the work of God and the writing was the writing of God." Engraved upon the tables,

when Joshua, because remember Joshua had followed Moses but only went half way up the mountain and waited and Moses said to him, “Wait here for me.” *“So he came down and when Joshua heard the noise of the people when they shouted he said unto Moses, ‘There is a noise of war in the camp.’* Because there was a big noise going on, they were on the side of the mountain and they could hear something was going on he said, *“There is the sound of war. Because it is a very great and noisy sound.’* And Moses said, *‘It is not the sound of those who shout for mastery, neither is it the voice of them who cry for being overcome, but the noise of them who sing do I hear.’* And it came to pass that as soon as he came near unto the camp, that he saw the calf and the dancing.” What is the golden calf? They took their golden earrings and gave them, and formed an image. *“And Moses anger burned and he cast the tables out of his hands and broke them beneath the mount.”* And this represents the tables of stone, the ten commandments, this represents the law, the whole law not just the ten on there, but it represents the law and the prophets as described in the New Testament. He had just received the law from God and turned to go down the mountain when he already heard that they had broke it. He did not get down, deliver it unto them, talk to them about it and a couple of months later they messed up. He did not even get down the mount and they messed up so he cast them down and broke them, to show that the law had been broken already.

How Do We Judge

Verse twenty, *“And he took the calf which they had made, and he burned it in the fire and scattered it upon the water and made the children of Israel drink of it.”* Now how do we judge this man? If you were in the camp two months down the road, or ten months down the road, or two years down the road and you are telling the story, how is the story going to be told? Somebody says to you, “Moses was a mighty man of God.” And you say, “Moses took us by the hair of our head and shoved our face in the water and made us drink the golden calf. Moses told men to go through the camp and kill thousands of us. I’ll tell you what kind of man he was, he was a blood-thirsty, mean-spirited man.” Do you believe somebody ever said that of Moses? You better believe they did. We have not even gotten to Korah’s rebellion yet. We have a lot of problems on the horizon where people judge Moses and Aaron differently than God judges and it is because “we have eyes and we see not”. It is because we “have ears and we hear not”.

Jesus says, *“My judgement is righteous, because I do not judge after the seeing of the eye.”* You learn to only say what you hear from God and to speak what you hear from God and do what you know is from God. I'm speaking of life now, not just “go turn left at the signal,” that is not what I am talking about. I am speaking of life, of actual reality that is God, or we are just religious? We are just following rules and laws and in that sense we are no different than Israel, they had ten commandments that ended up being three-hundred and fifteen, I forget the exact number, but there-about and that is how many we have worked up, where if you do this and this and this, then you are righteous and you are in. But God does not judge you that way, he used to judge you that way under the Old Covenant, but He does not judge you that way any longer. He judges after the order of something, and if we do not know the order and if I say we do not know the order, I do not mean have not been taught concerning these things, I mean know it, I mean can see when the others see, and Jesus is the one who says those words, both times when I quoted in John twelve and Mark eight, Jesus is the one who said, “Who seeing you see not, and hearing you hear not, you do not know what is being said.” “Yes I do.” “No you do not.” “Yes I do.” “No you do not.” Until we see Jesus, and when I say see Jesus, I am not talking about an experience that some people might call a revelation of Christ, where we have seen some things in the scriptures and therefore we know this. That is not what I am talking about, I am talking about the seeing of Jesus, not the seeing of Him as Moses did and his face shined and everybody said, “You have been with God because your face shines and you are different.” I am talking about seeing Jesus and His face shine and us being changed into that same image from glory to glory.

Kingdom of Priests

This story here in Exodus does relate to Revelation chapter five. When Moses looked and saw this mess, he said, *“Who is on the Lord’s side?”* Now from this story we would get, “Well I will be on the Lord’s side.” But that is not what is meant here, that is not what is seen here and apparently the tribe of Levi picked up on what was really meant here. Because after this point, after they really did this, from this point on they became the priests. There is a reference that says the reason why Levi was chosen out of the congregation to become priest, look in Exodus nineteen verse five and six, *“Now therefore,”* this is God speaking through Moses to the children of Israel, *“Now therefore*

if you will obey my voice indeed and keep my covenant, then you shall be a peculiar treasure unto me above all people, for all the earth is mine and you shall be unto me a kingdom of priests and a holy nation.” Originally God said to all of Israel, *“This is a going be a kingdom of Priests.”* Originally there was not going to be a tribe of priests. All of you are going to be priests. It was after this incident that Levi became the tribe of priests and no one else was. And it was because of this incident that that happened. What is the significance of these scriptures, what is the significance of what God is saying here? First of all I think that there are things that you can blatantly see here, verse twenty-six, Exodus chapter thirty-two, *“Then Moses stood in the gate at the camp and said, ‘Who is on the Lord’s side, let him come unto me. And all the sons of Levi gathered themselves together unto him.’”* He did not say, “Who is on the Lord’s side, go kill everybody.” That is not what this verse says that he said, he said, *“He that is on the Lord’s side let him come unto me.”* And think of this, out of all of the people, only one tribe gathered unto him, the tribe of Levi. And they went through the camp and they killed men of war, and they killed women and they killed children, little girls and little boys, and they killed and slaughtered thousands of people. Now how do you judge that? What do you see in that? “Well in the Old Testament it was rough, but in the New Testament it is different.” No, there is the revelation of Christ.

The Father Sees Death and Resurrection

They went through the crowd and they killed male and female, bond, free, anybody picking up on where I am going now? The cross takes all into death. The purpose of this is to bring about a New Creation that is pleasing to the Father. Not one is better than another, all must go into death. God honored Levi not just for standing up for God. The message of the bible is not just stand up for God, but the message of the bible is Christ and Him crucified. The scriptures tell us in Colossians and Ephesians that there is neither male nor female, there is neither Greek nor Jew, there is neither bond nor free, but Christ is all and in all. The purpose of the cross was to take all of the failure. All that we see in this story is dead people that suffered and that was kind of harsh. But what God sees was that there was a death and there was a resurrection, because that is what God always sees, because God always sees that where there is death, there is a resurrection. Because when God orders death, He is going to bring forth resurrection.

What is a Priest

Here he says, “You are going to be my people, you are going to be my priests, and I am going to have a whole kingdom of priests.” What is a priest? What are priests? They are those who serve God, they are those that please God. They are those who please God by what? Just serving Him? Just doing what they want for Him? Listen to what I just said! What is a priest? One who just does what he wants for God? He finds out what he thinks pleases God and does it? No. A priest is one who satisfies God with the Lamb constantly. What was their job? Their job was not just to go, “O.k., let us pray today and find out what the mind of the Lord is.” They knew the mind of the Lord. The mind of the Lord was sacrifice. They lived it, they breathed it, they got up doing it and they went to bed doing it. Their whole responsibility, their whole order, the order of the priesthood was ordered around constantly being living sacrifices, constantly offering up what pleased God, what satisfied God, what made God happy. How does that apply to you and me as priests? It is not going around doing what we think pleases Him. It is not, “Let us get together and find out what is going to make God happy.” I can tell you what is going to make God happy, just like the priest knew, I can tell you what is going to make God happy, Christ, Christ is in you, Christ offered through you. The Lamb, not you standing up for your rights, not you standing up for anything. You laying down your life, you laying down your rights. It is in the bible, I did not make this up. We changed the New Covenant priesthood into something different and here is what we say, “Well all of that is fulfilled and done away.” Yes all of that is done away with the altar, but the cross is the altar and the cross is not done away because Jesus said, “Take up your cross daily.” Now the altar is done away because it was a shadow. The substance is the real thing now where we deny ourselves, where we release Christ, where we release the Lamb, where our lives are constantly given to one thing. Offering it whether it be the Lamb as we understand it, or the red heifer as we understand it, or the goat as we understand it, all representing Christ, all a shadow, all supposed to be fulfilled in lives of Christians today, not by offering stuff on altars around here, but on the altar of the reality of Christ and Him crucified where our lives are given. Our lives are not standing up for God, we are losing our lives daily, but we are gaining his. The outward man is perishing,

but the inward man is being renewed day by day. That is what a priest is, he is set apart for that. That is why we are called a Kingdom of Priests. Is it not interesting?

Controversy in Heaven

Let us go back to Revelation and take a closer look at exactly what it is saying, so that we can comprehend the mind of the Lord here. Revelation chapter five, beginning with verse nine, now remember and I do not have time to preach that whole reality, but remember that heaven is upset, not earth, not Hell, heaven is upset in chapter five. Heaven! Heaven is looking around and saying, "Who can open the seals? And the twenty-four elders are looking around and going, 'Well we can not do it.'" And the angels are folding their wings saying, "We can not do it." And all the big shots standing there in the crowds are saying, "Well we can not do it. Who, where are we going to find one. Who is the one?" And he turned and he saw the Lamb. He saw the Lamb of God. And all of the sudden, weeping because of inadequacy, even in heaven, the bible says in Hebrews, not just our earth, but our heavens are going to be shook. Does it not say that? Not just the earth, but the heavens shall be shook. Our heavens are being shook. Moses gets two minutes off of the mountain and we have already messed up, we need that proof, we need that weeping, we need the shame, we need to have our nose rubbed in it so that we will appreciate Jesus. Cause if we do not, we will think that we are something, so there is this weeping and everything and all of the sudden a voice comes up, "Behold this Lamb is able to open the seals." And everything just falls to Him. Everything in heaven goes, "The Lamb is it, the Lamb is it." We thought heaven was it, we thought viles of gold was it, we thought angels were it, we thought the throne was I, we thought the worship in heaven", in verse nine, "And they sang a new song," thank God, thank God there is a new song to be sung. No offense to our worship today, but my point being that a lot of people think heaven is going to be a big worship service. No, it is Christ the Lamb of God that is everything, and this song is a new song, it comes out of an absolute understanding that I can not be a priest, that I failed God right out of the box, I think I see, but I do not see, I think I hear, but I do not hear. Do you understand? But the degree of this brings the new song, not just the knowledge of it. Not the sermon of it, the impact of it so affects you that there is weeping in heaven, weeping by the apostle John, but not just John, until the Lamb is perceived and then their eyes are opened. And then there is a

new song, probably tears still running down their cheeks because nobody is worthy. And then all of the sudden, with tears still coming down their faces, but now a tongue begins to sing, "*Thou, O Lord, art worthy,*" a new song saying, "*Thou art worthy.*" By the way this is good news. "*Thou art worthy to take the book and open it's seals, for thou wast slain and hast redeemed us,*" and this is what I want you to see right here, "*And hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation.*" Two things that are mentioned there, one is that we have been redeemed unto God, this speaks of being in Christ, this is the reality that Levi gathered themselves unto Moses. This is "*come unto me,*" when he said, "*Gather unto me.*" But I can assure you and I can show you with time in the scriptures, that this is the meaning, that God saw you outside of Christ as a failure and you are a failure, an immediate failure. And so there is one answer, "I must put you to death. Go through the camp. Do you believe this message?" "Yes." "Go through the camp and slay, do not bless. Do not lay hands on, do not encourage." "Well brother if we are going to be of God we want to encourage." Do you want to encourage the flesh? Do you want to tell the flesh that it is acceptable before God when Jesus came to put it away. No! Go through the camp and speak the word of God. Let your tongue be the sword of the Spirit and tell them the truth as it is in Jesus, for in Christ, there is neither Greek nor Jew, bond nor free. There is not male nor female, for Christ is all, Jews you are dead, Gentiles you are dead. Mexicans you are dead, Americans you are dead. "*And hath redeemed us unto and out of.*" He did not say, "He hast redeemed us, we are the redeemed from every nation and kindred and people." You better look a little closer at what that says. He says, "I have redeemed you out of every nation and kindred and tongue. I have redeemed you out of it, by putting every one of those to death and redeemed you unto God. Can you see that? It is saying that right there. Look at it, "*and hath redeemed us unto God out of.*" It could have said "from", but it is not saying "from", it is saying "out of". Because when Moses stood there with Levi, he said, "We need to show these people, there is none that is going to stand, everyone is scheduled for death. There is none righteous." But on the other hand, there is a resurrection, the priesthood is resurrected in Levi. All that God had planned is summed up in Levi, the resurrected man.

The Resurrected Man Summed Up in the High Priest

All of Levi, the resurrected man, is summed up in Christ, the High Priest. The resurrection man is summed up in the one who bore them into the Holy of Holies, because even being Priests they were not good enough, except out from Him, except by His Word, except by His headship, the miter upon His head, totally separated unto the Lord. They did not go into the Holy of Holies, except upon His chest, right there on His shoulders. I will not go through all the scriptures, but part of the high priest's garments, something that He put on Himself, something that was not Him, but was put on Him. But became Him and represented Him, something that He could not go into the Holy of Holies without. Jesus left, as it were, "but when you come back you have got to wear this stuff." Why? Will you be struck dead? Yes, because you have left the purpose of God. Because those twelve tribes were in His heart, those twelve tribes were also His responsibility, not their own responsibility, they were upon His shoulders. And the Father is saying, "I want Sons, you better not come in here without them." We always say, "Well that is speaking of you." And I understand that there is a type and a shadow of that too, but everything speaks of Jesus. And the Father is saying, "It is not because you will be unrighteous." Because the Son is not unrighteous. The High Priest is not unrighteous, but this plan was set up for a purpose, "For when you come in here the next time, you will be bearing them, they will come in with you as you and one with you, seen on you, declared to be you. In direct connection with your body." You will be considered 'in Christ'.

Redeemed Out of and Unto

He does not redeem every nation, He redeems you out of every nation. He does not redeem every tongue, He redeems you out of that and gives you a new tongue. He does not redeem all kindred, He redeems you out of every kindred and tongue and people and nation and He redeems you unto, out of all of that, out of your background, out of your understanding, out of your earth life, what is that? That is who you were, how you thought, what your background was. "Well you are Irish, so you are supposed to have a fiery attitude." "I am not Irish any more." Christ is all and in all. "I cannot overcome it, I am Irish." The Lord says, "Well let me overcome it for you, Levite, wack, ok you are over that." But now you are raised up in Him. He is not robbing you, He is blessing you.

That is what He said, "Go through the crowd and kill them all, because I have a blessing for you." We say, "What is my blessing? I killed thousands of people, what are you going to give me? A little gold, am I going to get to sit by you on one side of the throne or the other?" Jesus is saying, "You do not even understand." "Can I sit on your right hand?" "No you will sit in my throne with me. One with me, when I sit, you sit, because you are my body." "Can I sit in your lap?" "No you will be my lap, you will be hands, you will be my feet." But all we see in the story in Exodus thirty-two is the death. We look at the cross and we say, "It is going to kill me, it is going to take away the things that are important to me, it is going to hurt me." It is not going to hurt you, not in the sense that you think. It is going to redeem you out of, and it is going to redeem you unto a life that has liberty.

Kingdom of Priests

"Out of every kindred and tongue and people and nation," is this not interesting, *"and hath made us unto our God a kingdom of Priests and we shall reign on the earth."* Why was that scripture put there? I will tell you exactly why the scripture is there, because this does answer to Exodus thirty-two, it answers perfectly to it. The Lamb is the only one, when Moses is up there with God and God's heart, the Lamb is the only one worthy and God already knew it, and He said, "You will be priests, do your best." And they did not do so good and God said, "You, as a bunch of individual people, can never be a nation of priests, never. Do you see it?" I am not talking to you, I am talking as God talking to them, as Levi is going through the crowd, hacking away, do you not understand this? And can you see all of the sudden the reality comes, "Oh my God I did not last anytime. It did not take ten years, twenty years, fifty years, it took a few minutes dawning, it only took me a few minutes and I am totally off and messed up. I am supposed to be a priest of God and I am dancing around here naked worshiping a golden calf, what the heck is wrong with me? Swing Levi, swing." You go down into that death, but you come up summed up in Levi, who is summed up in the high priest.

This is the new song and this is what He is referring to right here, when you see that Lamb then what you see is not a gathering of thousands of people, gathered around from every tribe and every nation, you see many, but you see one, the one is Jesus Christ in this group as all and in all and if that is just theology, than you are no different than

anybody else. Jesus did not come down here to set loose a new theology that we all nodded our head yes to during a sermon, sitting in a pew, going to a church building, because I do not think He ordained church (flip tape)

"I will walk in them and I will live in them. And you shall be my people." See all we get out of those scriptures is *"You will be my people and I will be your God."* "Well praise God we are His people because we gather in this building, He is our God." That is not what He said, you check it out, in the New Testament, First Corinthians chapter six, He says that this is according to this truth, *"I will walk in them, I will dwell in them, and than you shall be.."* This is not a theological seminary, this is a body, a resurrected body.

I really do not believe that how hard I preach, or what I say, or how clear I make it, I do not believe that at all. I used to believe it, therefore I worked real hard, any working hard I do now is just out of, I am like a wineskin full of new wine that is about to burst, but that is about it. When the heart turns to the Lord, that veil is rent. I can not order that, that is you, not me. When the heart turns to the Lord, the veil is rent. All of the things that I have been telling you, relate to the fact that God knew as a nation of individuals we would never satisfy, be a priesthood, satisfy the heart of God. Do you understand my wording? I am tying some things together. We could never, the priesthood's lives were spent to satisfy God with the Lamb, with the red heifer, and all that is Christ and all of the ways that He is. We as individuals could never be that, never. And so God proved that to us and then He showed Himself just, in going through the crowd and putting us to death. He showed Himself just, that that is a just and right deed, but He did not leave us there, He gathered us up, He raised us up in Levi. And He summed us up in the high priest and particularly in the high priest which is Christ and Levi representing those that are in Christ. The resurrection body is those that are in Christ. They are the body of His resurrection and so He showed them the necessity of death. He showed them the extent of the horrendous lie to call themselves priests, when they are naked worshippers of yuck. That is just the beginning, no need showing us anything after that, until we come to that. Because you will not appreciate it as long as you are righteous, as long as you are half righteous, as long as you are three-quarters righteous, we will revert to whatever we consider our righteousness. We will, I will, you will. We will, we will hold that up to God. But God in His mercy, and this "Isaiah spoke

when he saw His glory. Having eyes we see not." It is like Moses in seeing the glory of God and coming down and the next thing seeing a bunch of naked worshipers hooping and hollering, going "We are following God, here he is, here is what he looks like." And he is just going, "You know, seeing you see not. And hearing you hear not. Who hath believed our report?" "What do you mean, come on and join in Moses, whoopee!" They are supposed to see the contrast, they are supposed to see the broken tables of stone, they are supposed to see the look upon Moses face, if they do, then when He says, "Gather unto me. Consecrate yourself," they will come. The way most people consecrate themselves stinks. They consecrate flesh, "consecrate yourself," rip, "this is our flesh, this is us, this is everything that is wrong, this is everything that will defile what is God." Let us go brothers and sisters, let us go Levi, let us put to death that which is us of the flesh and start going through wack, wack, and that was God and God's mercy showing our lack and then God's mercy putting us to death on the cross. *"I am crucified with Christ."* Mercy, not meanness, mercy. "What kind of mean God do we serve?" Having eyes we see not, but nonetheless, and then it was God's mercy to sum it all up, first of all in Levi, as the remnant.

My People Who Were Not My People

Romans nine, verse twenty-five, *"As he saith also in Hosea, I will call them my people that were not my people."* Have you heard that before somewhere? And how about, "You are not my people, now you are dead, now you are raised up in Christ, you are my people." *"And her beloved that was not beloved and it shall come to pass that in the place where it was said unto them, 'Ye are not my people', there shall they be called the sons of the Living God."* Isaiah also, You know this Isaiah guy really saw some stuff. We keep quoting him from Paul to Jesus to all over the place. This Isaiah guy saw the glory of God and He did not just have some big glory experience. He saw the glory of God. *"And Isaiah also cried out, thou the number of the children of Israel be as the sand of the sea, a remnant shall be saved."* Thou there be a whole nation of priests, only a small group shall actually be the priests, because in the place they were rejected, in this place, but it is the same place, it is in Christ, they are found. "For He will finish the work and cut it short in righteousness, because a short work," I like that word, "cut it short", anybody see Levi swinging swords? Cut it short in righteousness. "Because a short work

will the Lord make upon the earth." Because He is down here, He shows you are wrong, He brings about the cross and the rest He is doing in Christ, settled in Christ. Verse twenty-nine, *"And as Isaiah said before, 'Except the Lord of the Sabbath left us a seed, we had been as Sodom and made liken unto Gomorrah.'* " The word seed there is also translated a remnant. It is the seed which is Christ, the seed which is the high priest and the remnant which is in Him. He is the only one righteous, if He had not made Himself a seed, *"Unless a seed fall into the ground and die, but if it die it brings forth much fruit"*, if He had not been the pomegranate Son, one pomegranate with a bunch of seeds in it. Pomegranates are used all throughout the tabernacle, pictures of it and realities. He is the pomegranate Son and unless God had left us a pomegranate Son, we would have all been like Sodom and Gomorrah, we would have all been destroyed, Levi would have gone through there and destroyed everybody and in reality did, but Levi also would have been destroyed. They would not have gathered unto Him, they would have picked up their sword and gone out into the crowd without gathering unto Him and they would have been turned on and they all would have just killed one another. And if they did not kill one another, God would have just brought down fire from heaven and killed them all and then only Jesus, only the man, only the person of Jesus would have remained, because He was before and He was the only one worth it. But God did something different, He gathered up the slain into Himself, He gathered up those that do not deserve anything, the unworthy, the outcast, the liar, the sinner, He gathered them all up, He put them to death, and then He raised them up as His body so that His life could be in them, so that His nature could flow through them.

Priests or Ministers

So that they could be priests in the understanding of God, not ministers behind the pulpit. Not ministers who run a Sunday school program, not a priest like that. A priest, we are all priests, not just me because I stand up here. We are all priests, but are we all priests and that is the question that we have to ask ourselves. Are we offering up, are we pleasing the Father with the Lamb every day? Are we pleasing the Father with the ashes of the red heifer, are we bringing about the whole thing, or are we still living in the shadow? Are we being priests and ministers because we have this ministry and that ministry that has nothing to do with the ministry of a priest. This is the calling, this is the

nation, this is the remnant, and I do not care who you talk to, and who they tell you the remnant is, I am telling you there is not any remnant group out there, there is not any remnant group over there, the only remnant is that which is found in Christ. That which has been gathered out of every kingdom and nation and people and tongue, but more than that, that which has been redeemed unto, gathered up in Him.

So you say, "Come boldly into the Holy of Holies," the reality of that is not just you pushing your way in there and you say, "I am glad to be here and I am bold because God told me to do this." And they shoot you dead. We have a high priest that has brought us in, come boldly, enter in through the high priest. Israel never entered in, Israel never entered into there, except through the high priest, and you never enter in except through the high priest, who carries you as His body, as His garment, who says, "You are not just strangers that are sinners that I am going to redeem. You are redeemed out of that. You are bone of my bone, you are flesh of my flesh, you are my risen body. I loved you enough not just to save your raunchy skin, I loved you enough to marry you and make you one and make you my body. I loved you enough to impart Me into you and unto you, I have given you the life of liberty that is free from all of the petty, whiny, self-centered, self-focused lives that you live, to go and give freely, and love freely, and to love without being forced or because you like this person or do not like that person. Or this or that, but to bring peace, because you are filled with peace. You are a peacemaker, because you are filled with peace." And the scriptures says of the Lord, *"I am your peace."* I think the church looks very different than what it was supposed to look like, I think we were to bleed into the masses like Jesus did, I think we are to love them, we are not supposed to condemn everybody. Among us here, there are people that fail and fail, there is people that do stuff wrong in this church, there are people that are off, Jesus loves you, but He does not just love and accept you in that state, I have got some good news for you, He has made you one with Himself and you can be free from that, but more glorious and you can not know the more glorious until you enter into it. Somebody can tell you of a relationship with the Lord where the Father stands by you, the Father covers you, somebody can tell you or read the words where He says, "You will be a kingdom of priests, you will be a peculiar treasure unto me." And you are not going to understand that, you will just hear it and it will be doctrine to you. It will not move you and if it does

move you, it will temporarily move you. But there is this place where you see Him and you have entered into His heart. Jesus did not come down here and think, "I am going to straighten everybody out." Jesus came down here and said, "I am going to get me a bride. I am going to find me a foreign woman and that foreign woman when I get through with her is going to be me, after my kind." It is a love story really, but how many see it as a love story? It is a religious story. That is what most people see it as, it is incredible.

Be a Levi Against Your Own Flesh

Preaching about it is not going to do anybody any good, the only thing that is going to make any difference in anybody's life is when the heart turns to the Lord. And that is where you have to be Levi against your flesh, I should not have to explain every bit of it. I should be able to say certain things and the Spirit of God witness to your heart, and you be ready to move with the Spirit of God, but because there is a stony heart, there is a heart that does not see. There is a hearing that says, "I hear." Jesus said, *"Because you say you see, you are blind."* Maybe we are better off saying, "I do not see. I am deeply dealt with but I do not see it, but Lord I do not want to be deeply dealt with, I do not want another dealing in six months and then another. God please, so that when I read things like Exodus thirty-two, I see the Son. I do not condemn Moses, I do not judge after the seeing of the eye or the hearing of the ear, I get all my information from you and I do not go by any other information." That may make you a very small person with just a little bit, but if that little bit is from God you are whole, not just healed.

Prayer: Father you are not in the business of satisfying our earth life, you are in the business of satisfying, of being satisfied with your Son. If we have become that peculiar treasure the things that we wrestle with of the flesh have been crucified, but Lord it is interesting that the remnant, those that remain, were not just priests, and not just summed up in the high priest, but they all took swords to their own flesh. Lord, your priests have been allowing stuff, not condemning it. Lord we cannot condemn ourselves, and Lord we can not fix ourselves and you do not condemn us, but you do not condemn us who are in Christ. Jesus you came to this earth to swing the biggest sword of all, the cross. And we can identify and agree with the cross and we can swing that sword. Lord some have been strong against men of war, but we have not been faithful not to take all

down into death. We have had human compassion instead of seeing the plan and we have allowed things to live that should have been put to death. Lord there are some of us who have made a stand because we thought we saw something, but seeing we see not and hearing we hear not. We do not see you, we see truth and we see facts and we see right and wrong and we judge after the seeing of the eye and we judge after the fruit that we eat of the knowledge of good and evil, we have not judged with righteous judgement. Father for these things that we have talked about, yes of course we ask for forgiveness and let your blood be applied to every situation, thank God for your blood, but Lord we want more than that. Empower us to see as you see, empower us to pull the sword and run into the crowd of our own flesh, not based on trying to be right, based on what is settled at the cross, not based on just standing up for God, based on Christ and Him crucified and what is already been stood up for by Jesus. Father let these things not be lessons, sermons, but let there be a remnant that gathers in Christ, gathers up in Christ, summed up, and we see when we go into the Holy of Holies that we got in there by you, Jesus. And because we are you, not just that you bought us, that you bribed the door guard, but you made us one and took us in. Father move by your Spirit, and may our hearts turn not just in this prayer, may they turn not just in the past two sermons, but may we set our course, may we renounce the hidden things of dishonesty, mishandling the word of God, enlighten our eyes, keep us humble, keep us broken, keep us needy, that we may see you as our strength and our life, in Jesus name, Amen.