

The Core Issues of His Heart R.T. Nusbaum

How far from Jerusalem

Luke 24:13

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

The part I want to focus on in that verse is this little phrase which was from Jerusalem about threescore furlongs. Now if you turn with me also a similar scripture in John chapter 11 excuse me, John chapter 11 Nice coffee, my kind of coffee, Root beer. John Chapter 11 and verse 18.

John 11:18 Now Bethany was nigh unto Jerusalem, or near unto Jerusalem, about fifteen furlongs off.

We want to center on that little phrase, about 15 furlongs off. I want you to notice that there were two cities mentioned. They were mentioned in relationship to how far they were from Jerusalem. There were not just mentioned, they were not just mentioned with a story like this one is dealing with things we are really familiar with like, Lazarus dying. It does not just get into the story. It tells you where it happened and it tells you how far away from Jerusalem it happened.

The road to Emmaus story, the disciples talking after the death of Jesus, wondering about His resurrection. And it mentions that they were in Emmaus, or going to Emmaus. But it does not just mention they are going to Emmaus, that particular city called Emmaus. It mentions how far Emmaus is from Jerusalem.

Now the scriptures have a literal meaning and they have a spiritual meaning. Do you agree with me? There is a literal meaning and literally they were going to Emmaus or literally they were in Bethany. But there is a spiritual meaning where by the Spirit of God does not just want us to understand place names and events. He wants us to get reality, He wants us to get Christ. And if there wasn't a spiritual meaning than pretty much a large part of the bible would simply be a book of History. Like any other book, just tell you history but it would be because it was about God's people instead of... But it is more than history.

Jesus said the words that I say unto you are spirit and they are life. And that is the question, are we getting spirit, are we getting life? Are we getting God's reality from these things as we search the scripture? And so Bethany, no matter how precious it is in our mind as scripture searchers, as believers. Some of us have actually grown to love Bethany. People name their children after Bethany, because of Lazarus or because then that is where he was raised from the dead or because of Martha or because of Mary who she sat at His feet of Jesus.

But Bethany, no matter how precious it was, was still a certain distance from Jerusalem. The story of Emmaus and that wonderful walk they had where they talked with Jesus and met with Jesus. The

4:38 story ends with them turning around and no longer going to Emmaus but returning to Jerusalem. And that is at the end of the story but at the very beginning of the story, God tells you that where they are headed is 15 furlongs away from Jerusalem, it is not Jerusalem.

Now to fully understand what we are talking about turn with me if you would to the Psalms, Psalm 137. Psalm 137, this is just one scripture example of a whole book. I mean Psalm's is full of things like this in relationship to God's heart, and God's peoples heart. People such as David, who God said, David, you are a man after my own heart. You should hear David talk about Jerusalem. So much happened in Jerusalem, so much. I mean You would be shocked at many of the stories that you are familiar with and how they happened in Jerusalem. But here we have Psalm 137, let us just read verses 5 and 6.

Psalm 137:5-6

If I forget thee, O Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Well, we need to understand the things that are dear to the heart of the Lord. And if I had a title for this I would call it 'Coming to the Core issues of God's heart.' Coming to the core issues. Now, I am going to be using phrases like 'Core Issues' or 'Essence' which I am using interchangeably to represent the very thing itself. Not being touched by the thing or the effect of the thing. But the very thing of importance the very core thing. Not, the periphery of it but the actual real thing, can I say it? That is important. The thing that is important.

When you talk about Jerusalem, all through the scriptures, you should read the Lord's heart for Jerusalem. Now, Jerusalem is special, I know that your mind automatically goes to New Jerusalem, and it represents the bride, but I want to present a picture to you of Jerusalem in the natural with its spiritual implications.

The Three Mounts

And that is that Jerusalem to God is comprehended in three mounts, three mounts. And that is Mount Calvary, which you are familiar with. Mount Zion and Mount Moriah. Many of you are familiar with the three Mounts. They are all in Jerusalem. There are other Mounts and they are important, such as Mount Hermon. But Mount Hermon is the result, the reflection, not the reflection but the result the flow down of the other Mounts. Mount Hermon represents resurrection and all that flows down from that. Mount Hermon is not in Jerusalem.

There are other Mounts that we could deal with. But the main three that have implication in the heart of the Lord. If you are going to understand why things would be said, if I forget thee oh Jerusalem let my right hand forget her coming. In other words I can't use my right hand any more. Let

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my tongue cleave to the roof of my mouth. How many of you love Jerusalem that much? Or even more importantly how many comprehend the heart of the Lord for what Jerusalem means as a core issue, as a core issue to His heart?

Well, Mount Zion of course I think is the pinnacle, it is the, you know, it is the top picture for us. And that is what a mountain is, it is the pinnacle, it is the peak, it is the peak. But when it comes to the bride you've peaked when it comes to Mount Zion. Mount Zion more clearly reflecting the emphasis of the bride. And what is that? Well that is where David's tabernacle was set up not Moses's

Tabernacle but David's Tabernacle was set up.

And David who was not a priest went into the Holy of Holies. Cause the Tabernacle was simply the Holy of Holies. And it had nothing in there but the Ark of the Covenant the Presence of God. And David set it up in his back yard. And David went in and I am just going to say it like this and I know that this can't possibly have much meaning on a certain level. But I believe it is a huge part of the sacrifices and a huge part of the Tabernacle worship that we tend to miss. But David went in there and enjoyed the Lord.

And that, that is, there is a whole aspect of the sweet savor offerings that were meant to be nothing more than to enjoy the Lord. I think a lot of people trust the Lord. I think a lot of the people look to the Lord. I don't know how many really really really enjoy the Lord, you know, but I mean enjoy the..

Well David got in there and he danced and he sang and he wrote songs and he sang them to the Lord and all this kind of stuff. And there was just all this heart relationship that Mount Zion represents. And there you do find in that Tabernacle, you do find sacrifice. Even though you think of Moses's, in there you find the sacrifice of praise. But it is a whole different thing than the Charismatic Churches present it as the sacrifice of praise. It is not just, well, I don't feel like it but I'm going to do it. God help, but if that is all it is, then God help. I mean I know we have a hard time even doing that. But if that is it (Laughs) then God help. Because this is an incredible incense as it were that rises and effects the heart of the Lord. It is a sweet savor of Christ, but anyway there is that whole reality there.

And then Mount Calvary, remember now these are all three peaks that make up one Jerusalem. And these are the peaks of Jerusalem. These are the pinnacle these are the heights, these are the hills of Jerusalem. These are the things that bring to the core issue, bring up to heaven, bring towards the Lord, the core issue of what are important.

And then so you have Mount Calvary, and of course Mount Calvary means all that you know and all that you understand and probably more than what you know and more than what I know and more than what I understand. But certainly it represents the forgiveness of sin. Certainly it recognizes the defeating of the devil. Certainly there you see clearly, the putting away of the old man, "no ye not that our old man is crucified with Christ?" Hallelujah! You know, crucified with Christ. And here at the cross you begin to understand aspects of the work of God and of benefits for us and for Him.

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And then finally there is Mount Moriah. And Mount Moriah remember, was where Abraham took Issac to offer him up to God. Do you remember that? And in reality, in reality, there was no death, there was only a giving. But it was death but it wasn't a physical death. Remember? Because he raised this thing and God said "Now I know your heart, now I know what is in you" That you would give me your son, your only son. Your son whom you love. That is the words that God was deeply moved by. And it made dirt a peak, you know, God can do a lot with dirt. You are looking at some right here. (Laughs).

So, Moriah represents the giving of the son to the Father. Not just self giving, not just you giving your self to God but you giving the Father His Son. And again, it is not so much bound up with death in the sense of what we think, you know, like sacrifice and killing something. Because on Moriah there was no actual death other then for the ram. But the giving of the Son was a death within. Was a death to self as you give the Father His Son. But it is not an actual death in that sense. You could almost say because it is not an actual death you are a living sacrifice. Or there is an on-going giving of

the Son to the Father.

These Three peaks, these three, and certainly do not mistake them as mountain top experiences for they are not. They are the actual things that have reached up to heaven, and touched the heart of the Lord, and that affect Him. And these are the core issues of Jerusalem. Why He loves Jerusalem so so much.

Ok, so before we go back to the New Testament let's look at one more scripture over in the Old Testament. It is over in Leviticus chapter 10. Leviticus Chapter 10. I guess I will always remember Chas, that baby you are holding there because I have this in my bible as a remember when I did the baby dedication. Leviticus 10 and let us look in verse 10. This is talking about the high priest, and the priest under him. And this, these words, are coming right on, they are following up coming right on the tail end of two of the high priest sons. Aaron was the first high priest, two of his sons being killed because they offered strange fire, OK, you know the story. But those two that were killed were priests. Wow, and verse 10 says:

Leviticus 10:10

And that ye may put difference between holy and unholy, and between unclean and clean.

Now, you know the way most people, most ministers would present this is well you need to make a difference between you know, a rated "R" movie and a rated "G." I mean that is how far we would take that. You know stuff like that. And then we feel real spiritual. I've got a story to tell but I better not on tape. And they will surely come for me and hang me.

Alright, so what we want to do is, we want to, we want to be the people of God. We want to be the disciples on the Road to Emmaus. But we don't want to live in Emmaus. We want to get back to Jerusalem. That is what we are talking about. We want to get to Jerusalem. We don't want to just be Mary, and Martha, and Lazarus, the family that Jesus loves and he resorts there from time to time. We want them to come in to Jerusalem. To do that we are going to have to separate the holy from the

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unholy and the clean from the unclean but not in the manner you have been taught here before possibly.

The Bride

We want to see, let's just get in to some scriptures to help to begin to divide this up a little bit. Let's go into the New Testament to 11 Corinthians chapter 8. This scripture is going to be a bridge to the other side now. Hopefully we have laid some ground work here but this scripture will begin to be the bridge. It is only this side of the bridge. It will not bring us all the way over but it will begin to show us where we are heading, 2 Corinthians 8 verse 4 and 5.

2 Cor 8:4-5

Beseeching us with much entreaty that we would receive the gift

And what they are talking about here is that these Corinthians, there was a famine in Jerusalem and they were suffering in Jerusalem. And so they sent a gift with Paul back to them to help them out.

2 Cor 8:4-5

Beseeching us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5 And this they did, not as we hoped, but first gave themselves to the Lord, and unto us by the will of God.

And what he is basically saying is these guys in their giving, it was something else, they didn't just give us things they gave themselves. Now let me just say that there are a lot of Christians that give stuff to the Lord but never really give themselves. And I'm not talking about that they don't give their hearts to Jesus to get saved, cause that is not really giving yourself that is getting. You give your heart to Jesus to get saved you are the one that gets more than He does. But to give not only what you have but to give yourself. Ok, there is that concept.

That is the first half of the bridge but we are not across if we don't get the full bridge built here. Because it can not just be comprehended in giving ourselves to become that Jerusalem that He wants. The very peaks themselves resisted, stand against such a concept up to this point.

So let's go to another scripture, let us go to Judges chapter 7, the Book of Judges. And here we will finish the bridge across and then we will enter in to the territory we are headed in to.

Judges chapter 7, beginning with verse 1. While you are turning I will start reading because we have several scriptures here. We are going to go from 1 to 7.

Judges 7:1-7

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched

22:33beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the LORD said unto Gideon, The people who are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the hearing of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned to the people twenty and two thousand; and there remained ten thousand. And the LORD said unto Gideon, The people are yet too many;(the people are yet to many; the people are yet to many) bring them down unto the water, and I will test them for there it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I will say unto thee, This shall not go with thee, the same shall not go with thee.

Reduce the Mixture

This is very clear the Lord is saying look I am going to say I am going to point out what shall go with me and I am going to point out what shall not go with me. I am going to point out what is acceptable, or you could even say what is an acceptable gift or an acceptable offering. And I am going to point out what is not an acceptable offering, OK? Or to be received, and verse 5.

So he brought down the people unto the water: and the LORD said unto Gideon, Every one who lappeth of the water with his tongue, as a dog lappeth, him shall thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them who lapped, *putting* their hand to

their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men who lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

Now I know there is a movie out right now and it is really popular about 300 men and there are 300 Spartans. But there is a whole other story that is probably a lot more exciting and that is the 300 men that God choose and we will probably never see a movie about it. They are the first 300. Alright, that has nothing to do with what I came to share. I just thought I would throw that in because I do stuff like that.

Alright, so here we go, God says I got to reduce the mixture. He is looking at you and saying I got to reduce the mixture. You are too far from Jerusalem. You got good stuff mixed in you got bad stuff mixed in you are yet fifteen furlongs from Jerusalem. There is a way to go, you are closer. "I am in Bethany". "You are three furlongs away". Well, I am sorry you are still not Jerusalem yet. He looks at it and goes, I have to reduce this mixture down I got to bring in closer to Jerusalem. Less of us. John said it best, "He must increase and I must decrease". What is it the Father wants? What is it the truest, purest picture of Jerusalem? Yes, it includes the Bride but only in oneness or there is no bride. And that is a fact. The purity, the essence, the core issue is Christ. And is and was and ever will be. The Core issue will be Christ. And there will be no purity by Christ working on me. There will be purity by the Holy Spirit separating the clean from the unclean. Bringing forth more of Jesus instead of

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more of us for Jesus.

And I know man I was a bad person. You might have been a good person and that makes you more deceived, because you think that is alright but I am telling you, you know there is a blessing to have been being a bad person in the sense that you realize man I just need Jesus . If you are a good person you have a tendency to think that maybe you don't need Him so bad. You don't have the "OH MY GOD I GOT TO HAVE JESUS"!! I mean you know, some of you know that feeling. The fact is I look upon this crew I realize a lot of you know that feeling.

And you know what? You don't have to do stuff wrong to have that feeling though. You don't! Some of you have actually, I have said this before, but some of you when you were growing up you had a drug problem. Your parents drug you to church every Sunday. God can help you. See you thought I was going to talk about those other bad people, didn't you?

Alright so, God, you see, how do you say this? God has incredible desire. "If I don't remember", you know, "if I forget Jerusalem may my right hand no longer function may I never be able to speak again". This whole reality of this incredible love for the Son and the bride in union with the Son and all that that means, the Son coming out of us, all of that. All of the essence, all of the peaks of what it is about. No longer dealing with the things in the valley. "I'm in the valley, and I got a problem, you know we have a flood down here."

No we are getting to the top issues. And all of the top issues folks have to do with Death, Burial and Resurrection. Have to do with Christ. Moriah, Calvary, Zion, they do. That is when you start getting to the real deal now. You know, everything else flows down from that . And like I said that is not the real deal.

So the scripture we read in Leviticus 10:10 is pressing us. It's showing us that there has to be a separation. Sometimes the greater is taken away because God is not looking for quantity but quality. He is looking for more of Jesus, less of me. You could even say it like this, He is looking for less of you. Now, His real desire is for more of Jesus. But we tend to hear that and so we pursue more of Jesus and not less of us. There has to be a passion. Not just for Jesus but for less of us.

Paul put it this way: "I am determined not to know anything among you but Christ and Him Crucified. He didn't say I am determined to know Christ and Him crucified. He said I am also working on not knowing stuff. You see we go, "I am pursuing Jesus but I'm dabbling in this and messing with that". You know, I mean You know. I mean there was a determination on the, if you could, the negative side. There is a determination, less of me! Do you have that heart? Are you ok to pursue Jesus but not really worry too much about what ever is popping up in you? I mean a little bit., you know. "Oh I really want you Jesus, oh I really do. Yeah I see some stuff in me, whimper whimper you know just sorta give it a little whimper. We don't have the same passion we have for Jesus that we have a passion to get rid of us. He must increase and I must decrease. HE MUST INCREASE and I

31:43 must decrease. Sorta in there.

Holiness

Well to see this, to really comprehend this we have to get into some Old Testament Scriptures. We have to get in to this area of holiness. And when I talk about it, again, I am going to ask you to forget everything you have heard from Holiness Preachers and everything else. And I am going to ask you to try, let's consider this scriptures as they are, not as they have been presented to us in the past. Because holiness primarily has been presented as something that cleans up what God has rejected. What God has crucified on the cross we try to make better. And we reject the Holy which is Christ and an increase of Christ because we are too busy working on us. When the scriptures tell us Christ must be formed in us. That is the increase of Christ.

So, let us look at a few scriptures in Exodus, turn with me there if you would to Exodus chapter 28. Just below Urim and Thummim and the robe of the ephod for the priests. Verse 36, Exodus 28, alright, and here is my goal. My goal is to present holiness in two parts or in two ways, in it's essence, or like the peaks, the core issues, and then as it affects us, which is a secondary thing. Let me put it like this, any subject, we are talking about holiness, but any subject, any subject, has an essence or has a core reality and if it is eternal, if it has eternal truth, or if it is just temporal for the time then it is not worth anything. We want to talk about absolutes and reality but you start talking about absolutes and reality, you are talking about what has always been and always will be. So you are talking about something beyond the realm of just fixing you up. We are talking about something beyond the realm of you.

Ok, so it has got to have eternal value to it, qualities, the essence of it. The essence has to have eternal qualities outside of us. For most of us even the thought of holiness was introduced way after we became Christians. I wasn't working on it before I came to the Lord. You know, I sure wasn't working on it, you know. It is like that Forest Gump movie, you know, Lieutenant Ban says, Gump have you found Jesus? He said I didn't know I was suppose to be looking for him. That was me, you know, I didn't know I was suppose to be looking for Him.

And there are all sorts of realities, but we all take it right here in our life were we are at, we are all

trying to work all this into here instead of finding it on the peaks, instead of finding it in His eternal essence from eternity to eternity, and then allowing it, or shall I say, applying it into our lives. See the difference? Two different things. Ok, here we go, Exodus 28:36 and we are just going to read a couple of verse, 2 verses or 3.

Exodus 28:36-38

And thou shalt make a plate of pure gold and engrave upon it, like the engraving of a signet, Holiness to the Lord. And thou shalt put it on a blue lace that it might be upon the mitre, which is a head dress for the high priest. Upon the fore front of the mitre it shall be. And it shall be upon Aaron's forehead.

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Now, Aaron is the high priest and he represents Jesus, our High Priest, can I get an amen?

And it should be upon Aaron's forehead that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts and it shall be always upon his forehead that they may be accepted before the Lord.

What an incredible scripture this is folks. My God, this is God, dressing up the high priest. And the high priest is the only one who understands the altar and understands the labor and understands all of the workings of God right in to the Holy of Holies. The only One, the only One, who goes out and in. Nobody else goes into the Holy of Holies but the High Priest, once a year. Amen?

This guy knows the altar and knows what's rejected. Did you hear me? He knows the unclean, He knows what is not holy. He knows what is rejected, He knows it in His core and in His essence and that is why urim and thummim is here, and a bunch of other things and I won't get into that right now. But he knows these things from eternal essence, and He knows what can get in the Holy of Holies and He knows a whole lot of stuff doesn't get in there. We are talking about old testament reality right here. He knows that only certain things, certain ways, gets in there. And in reality as far as a man, he's the only man who has ever been in there. Nobody else can tell him those realities, he knows them. And nobody else can know them except by him.

So, here, we are having a picture painted. We are having a reality where the Lord is dressing him up and everything and he puts on this mitre this hat that he wears when he goes in and God puts this lace thing and puts this signet on it, attaches it, made of gold. Puts it right up here on his forehead where you won't miss it, you know when you are talking to him, and it says holiness to the Lord. Now here is what we would read. We would stand there and we would read, holiness to the Lord, oh my God. I haven't been being holy lately. Holy Moly, I am in trouble. And we are thinking of how can I get some holiness to God.

But that gold, gold represents deity, doesn't it? That gold takes it right out of our hands. And that blue lace, blue represents heavenly, that which is above. It is put on a blue lace, all of this has significance and meaning. Holiness to the Lord on gold is pure essence of holiness. You are looking at Him our high priest, Jesus Christ. Pure holiness, the essence of holiness. Not trying to be holy or working on holiness, He is. But listen to this, that is great and that is wonderful, but the sound stuff, I think, is still found in the essence or in the substance of verse 38.

Exodus 28:38

And it shall be upon Aaron's forehead that Aaron may bear the iniquity of the holy things,

Now listen to this, the holy things, the holy things. What are the Holy things? Well, we will read about what those things are. The Holy things are all the things that are made holy, and it says that right

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here. Cause there is all this stuff he works with, all these vessels. And if you will read this in and throughout Exodus and Leviticus and Numbers it will talk about the Table of Show bread, and it's vessels shall be made holy. The Altar of Incense and it's vessels. That is what is made holy, the Golden Candlestick and it's vessels. And it goes on and on and on.

There is a section in the Scripture that every time it mentions anything it always mentions, and it's vessels, and the things are made holy for His use, but they are made holy. We will read the scriptures that show that. But this says it as clear as you can get it in my opinion. Iniquity of the holy things. Which the Children of Israel shall hallow in all their holy gifts then it shall be always upon His forehead. That they may be accepted before the Lord. That they may what? That they may what? We read Israel, but he is talking about the holy vessels. The essence of holiness is Christ. The acceptance of you as anything holy, cause your not, surprise surprise? You are not really as holy as you think you are. You are holy because of Him as essence, we will see this because He is essence of holiness in two ways, two forms throughout the Tabernacle.

One, as the High Priest and two as the Holy Anointing Oil. Did you ever wonder about that Holy Anointing Oil? Well, probably not because you have heard so much about the anointing. So you thought I understand the blood and the Oil. The blood cleanses me from sin and the Holy Anointing oil makes me go like this ____ (?) You know, but I'm sorry....If I got the anointing, see that is the way we would say it, if I got the anointing well you know that makes me a better preacher. And if I got the anointing, if I am a singer then I have the anointing, it makes me a better singer. And if I am a bus driver and have the anointing I am a better bus driver.

Well, none of that has any thought at all about the holy anointing oil and what we are going to see is, the holy anointing oil is what hallowed all of the vessels. Are there any vessels in this room? The holy anointing oil is what hallowed them or gave them the essence upon them and covered them and made them not rejected. It took something that normally that would be unclean and made it clean. It took something that was unholy and made it holy. Hum, alright, well I hope you brought two tapes back there.

Chapter 30, Exodus 30, I hope you all brought a sack lunch, cause I see now. Truly if I get going to long you got to go just get up and walk out of here and slam the door as you go that is fine. You are not going to hurt my feelings I will be just fine. Well, OK, we are in Exodus 30 and let us start in verse 22. OK, this is a lot of reading here we are going to go down to 32, ten verses.

Exodus 30:22-32

Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh fire hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty

shekels, and of sweet calamus two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive and hin:

44:25

Ok, so basically what we just read was not the Hebrew language, this was English that is telling you the different ingredients that go into making the holy anointing oil, alright. Then verse 25

And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels,

Here it is, here is the scripture I was talking about

and the lampstand and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy.

Does anybody see that the actual meaning of the Holy Anointing oil is to take essence and put it upon us and make us holy. Does anybody see at least from this? This isn't talking about jumping and shouting at all. Not that I have anything against it. But, that's not the real reason why God created the thing. We need to understand His purpose behind these things. Remember, the name of this is called "Coming to the Core Issues of God's heart." So that is why we are not talking about jumping and shouting. That is not the core issue of His heart that you jump around and feel good on Sunday. I'm sorry there are more eternal things in His heart, than just having a good Sunday morning service. Alright and so, verse 29, is that where we were?

And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

Meaning I am going to last a long time. You are going to come and go you are going to come, die, and go, and pass this teaching on to the next generation. And they are going to come and go and enjoy it or flow with it. And then they are going to die and pass it on. The one remaining thing that stays throughout the whole thing is, well the two remaining things is: God says I am going to be around here so pass it on to all generations. And it shall be a statute forever whoever comes along. And number two: The holy anointing oil is going to remain the same and will be throughout. The only thing coming and going is you. You are not going to last all that long. Alright, so.

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

Alright, right there He says, "Don't put this on, don't put holy stuff on flesh." In other words don't count holy, flesh. What flesh does is it comes to the altar. The high priest takes it to the altar and there it is put to death. It will never get in the holy of holies. Ok? Now He is starting to divide the holy from the unholy, the clean from the unclean. He is starting to separate this thing out. He is starting to reduce the mixture. He is starting to get us out of Emmaus and Bethany and all these places regardless of how close or how far they are. He is trying to bring us back to the core issues of His heart, the three mounts so that we may live in accordance with the core issues of His heart and not just live as Christians in a Christian culture. Can I get an Amen other than Jim. He always amens good, because

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he believes this stuff.

Alright, so as I said, holiness in it's essence is represented by the high priest, which is a picture of Christ. And which is the holy anointing oil which is put upon vessels and they are set apart for use, for a holy use. That is really what the word holy means to us. Not, His part, it is His nature, his character, His being. But to us it simply means that we are set apart for His use. Now, here is where we mess up. We say, something is made holy when you set it apart for a holy use or a religious use or whatever like that. So we say OK, you are called to be a minister. You are going to be a Sunday School Teacher. And you are going to clean the toilets or at least fix the plumbing in the Bible School, to the glory of God. So, you are being set apart for a holy use. By the way if anyone feels led to do that come up now and I will lay hands on you, just kidding.

And so here is the deal, so this vessel is going to go do stuff for God. That is what we think. Right there is exactly the picture when we will acknowledge the true meaning of holiness is being set apart for a spiritual use, but that is not it. Those vessels carried something. That was their use. What did they carry? They carried substances of essence. What is that? What would that be? Blood is a substance of essence. Blood, the life is in the blood. Am I right or wrong? So they were bowls, they were vessels. And the blood was poured in, and in that vessel was the blood which represented the life which is Christ, which they carried. It wasn't just any use or just some sort of a, well if I'mam I communicating here? We just think if you just do something for God that that makes you a...that's not what it is....it is...if you carry.

Another example, there were snuffers, and there were bowls and stuff that carried the ashes. Well, the ashes is breaking it down, man it takes something and it sacrifices it to the hilt where there is nothing left but the true essence of it. It is just the core elements are left. All of the flesh is burned off. All of the beauty is burnt off. All of the flesh in the sense of human display is removed and now it is down to what the real deal is. Isn't that what ashes are? Well, they did that.

Incense, incense, is when you put that on the incense thing and you set it on fire and everything. The incense burns down until it is come not from any longer a solid form it has come in to being an essence, a fragrance. Can you kind of see that, now your just....the thing is gone. The out ward thing is gone. The essence is left.

Well does not the scripture say you are to be a sweet savor of Christ unto God? Well, it does. All of this has incredible meaning, and the reality that I am trying to get across right now is simply that it is not that you had hands laid on you and said go do something for God. The important issue that was with God is that you be a carrier of divine essence. The LORD in His reality, not just saved stuff. The LORD the real Jesus, communicating Him through our vessel. Hallelujah!

So, Paul said, I'm proud of you, you didn't just give gifts, you gave yourself. So, what we read in that is, ok I am going to give myself to God all the time. Here, here take me. Well God doesn't take you that is why He killed Nadab and Abihu the priest, because they are offering strange stuff. He goes Look, I want my Son, I want my true essence. That is why I have poured Him on you and I put Him in you. Every vessel was anointed with Him as the essence of your holiness so that you would never

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think it is you.

You are never holy other than you are covered with Christ who is your holiness and filled with the essence of Life and core issues of blood and incense and all the things that it had to do with. Whatever you...I mean, because think about those vessels they didn't just go around.... we look at the priest, but

he was anointing those individual vessels that were only given to the issues of the Tabernacle. Inside, you know, not just what they did out here. We are going to do a car wash for God and He is going to bless it and we are going to be holy vessels. Well, I believe that you can do that, but I believe that is not the real issue. The real issue is that you understand that you are not what is being offered or accepted by God. Because if you don't see the difference between the two, you are going to offer unholy and unclean to God and you are not going to separate the clean from the unclean. And say you know, like on Moriah, you want your Son. Like, on calvary, you want your son. Like on Zion, we want your son. The peaks, the real issues The incredible issues that this is the way that it is In God's heart. You know, we could ignore all this and just live the Christian culture . Do we really want to do that. Do we just want to be in a Christian Culture on the earth, well, here is the way that Billy Graham did it, and here is the way so and so... I want to know how God wants it! You know, you know and where are we going to get that from? The bible, Amen?

Alright, I got a few notes here so let me make sure. I know we are going to go long here, this is just sad, isn't it? Ok, Exodus 40 and verse 9. OK , this just basically says what we read here, this is Exodus 40 verse 9.

Exodus 40:9

And thou shalt take the holy anointing oil and anoint the tabernacle and all that is therein and thou shalt hallow it.

That is you are making it holy.

You shall hallow it and all the vessel there of, and it shall be holy.

Now one more time before I move on from this. The thing that makes the tabernacle and the vessels and everything holy is the essence of holiness itself the oil, the thing that a, you know I can, you know, I can refer you to, well, for example, sitting around the Throne. Here is all the people sitting around the Throne. Here is the four living creature and everything. And the four living creatures are saying, "Holy, Holy Holy" and they are not looking at us. What they are saying is the essence of all of this here. When they are saying they are pointing to, the essence of all of this, right there. He is the one, He is it. And every body is going, Yes, Amen!

It is not every body walking going around, I did a pretty good too, I had a pretty nice ministry. Yeah man, I gave my life to God. You know, there is a difference, you see the difference, the difference is the difference between you and Him. The difference between me and Jesus. I am not going to be on that throne. If I can put it this way, in heaven the core issues are going to be honored. It is not going to be all the fluff. The core issues are going to be honored and that is Christ Himself, and us in union with Him, Zion.

57:43

Moriah, we gave the Father His Son in our walk down here. That is being a vessel offering up essence. Do I need to say that one again? Moriah, offering the Father His Son. Taking a vessel and putting that Son in that vessel that essence, and offering up to the Father. So, instead of me saying I can do this, I say I can do this but I don't want to do it, I want to do everything I do by Christ. Let Your Life, let Your Strength, Let Your wisdom come into this. I got a good way of doing it, but I don't want to do it my way. I want to do it Your way. I want to be one with You. Not, my will but Thine be done. NO to the unclean, YES to the clean! It is an embrace of the essence now. It is an embrace of the core issues of what this whole thing is about.

So, let me just read off some notes here, that way I might expedite us a little bit. Umm, oil is the essence of Him who is holy. Vessels are hallowed are reckoned holy because of His essence on us and because of our use for His purposes, for the Father's purposes, giving back the Son.

Holiness is essence, or real holiness is represented by the High Priest in contrast to the Priest and other people. And that, that is just a reference, I wrote that in reference to the reality that the High Priest was anointed by Moses. He was anointed by Moses. And, you remember in a, what is it, Psalm 138 or whatever it is, oh 133 where the oil is poured on the head of the High Priest, and it flows down to the rest of the body. Do you remember that verse? It is talking about source. It is not just talking about getting along. How good it and pleasant it is brethren when growing together in unity. Folks, the unity of it is Christ. And that is why it says, It is like. You know, it is like the anointing...but you know what? Once Aaron got anointed and those garments and everything were anointed, he never, no other high priest, got anointed again. They all represented the essence from then on.

So, every, when Aaron died and the next guy stepped up, Eliaser stepped up, He put on the same garments, already anointed by the High Priest, He wore those, and when he died, the anointing, the essence of it just stayed and stayed and stayed and stayed. People come and go. What is not important is done away at the cross. And only what is in union with Him continues to bear. What is in union with Him, will continue to bear the essence of what He is and what He is about. And not just play at Christianity.

Alright, there is also the truth that then Aaron anointed the priests. He anointed them. His sons, and then the sons offer up the essence back up. And that is how all of that works. So, and it is also represented by the oil as opposed to the other vessels, one is liquid, it is fluid, the oil. The oil is liquid, and it is fluid. While the vessels are hard, and solid, and unchangeable. You see the difference between a vessel and a essence? You know, this, this is a vessel and it is solid and it is hard and it is unchangeable. It is what it is. But when you put the liquid on the inside and when you pour the liquid on the outside, that is the fluidity of the whole thing that lasts for eternity. It is what God honors. God honors the anointing oil. Folks, everything that they did and had, they just you know, it was just made. But that oil was there in essence and they took all these different things and crushed it up did all these things. Through that we are covered by Christ and God accepts you, not because you are giving yourself. But because you are covered with Christ and give yourself in oneness to Him. Honoring the core issue, the person, of the essence. Not, because you are trying to live for God. It is a big difference.

So, and let me close with this, Joshua chapter 7. Does anybody in this room have a NIV Bible? Do

1:03:02

you? Is that a NIV? I'm proud of you for having that but, could, well I was going to say, could you bring that up to me? I am sure that was exciting for the video camera there as I walked away and got this, this here bible. When Joshua, chapter 7, and I want to read verse 11 and 12 out of the NIV.

Joshua 7:11

Israel,has sinned.

This is the, let me, before I read this this is the story of Ackon. I've been sharing a lot on Ackon in Arizona and New Mexico and everything. This is the story of Ackon and the whole deal that happened with Ackon. You remember that they went, they came into the land, they defeated Jericho and then the next place the went against was a city called Ai. The way that I know that that is what it is is because it is spelled, Ai. Anyway, it a, but they got defeated there and so they said, why do we get defeated? And they found out that one of their own had taken a garment out of Jericho, and some other stuff and hid it.

Remember that? Well we all, we all have a real strange understanding of what happened but these scriptures pretty much explain it, a, verse 11.

Joshua 7:11-12

Israel has sinned they have violated my covenant which I commanded them to keep. They have taken some of the devoted things. They have stolen, they have lied. They have put them in their own possessions. That is why the Israelites cannot stand against their enemies. They turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction.

I will not be with you anymore unless you destroy the things the thing that is devoted to destruction.

You took something out of death, and brought it into resurrection. You took something out of Jericho, I said destroy it all, I said put it all away, I said kill it all, remove it, take it away, and you said "No, I want to save this, I want this, I want to keep this." And you saved what was devoted for destruction, meant for the altar and you brought it into the holy of holies. You didn't, a what were the words I used? You didn't reduce the mixture.

Where are you in relationship to Jerusalem? Are you far because you keep taking things that were meant for the cross, meant for death, meant for destruction, devoted, God said I devote that to the cross. That goes to the cross. What goes into the holy of holies is essence, it is my Son, it is Christ. And nothing of you gets past that. Except for as you are in oneness with my Son. So, quit lifting up what has been devoted to death and trying to get me to accept it. And still loving it, and hiding it, and holding on to it. Acknowledge that I said Death, take that into the cross and He says that as we, He says that to even those that He loved. Martha and Mary and Lazarus. Martha whom he loved, Mary, whom He loved, Lazarus, it even says, whom He loved. It says those things. But you know what they lived three furlongs from Jerusalem, and God noted that.

The two disciples, that were walking on the road to Emmaus. Jesus had to come and get them, come talk to them, come open the word and then open their eyes to see Him before He could even get them back to Jerusalem. He had to, He had to begin to show them the essence and He begins to open the scriptures and show how they all really did relate to Him. And how everything that Israel did for

1:07:34

God apart from Christ, fell short and therefore it was all put away, all. Am I right or wrong?

Why would we rebuild again the things that God destroyed? Doesn't it say that in Galatians? And then it says, for I am crucified with Christ, nevertheless I live, but not I, Christ lives in me. Why would we build again what God destroyed in Israel? Why would we build that again in Christianity? For don't you know, I, you, we, are crucified with Christ. We can't rebuild that again if we understand death and resurrection. But you will never understand death and resurrection until you understand what is devoted to death and what is essence that gives value to all the vessels. Does that make sense to anybody? Well, praise the Lord.

Are you saying amen cause you are hoping I will quit? Are you thinking, are you thinking that if you make me happy. If we say amen I bet he will go OK. Alright, I am closing my bible. Thinking of a scripture between, never mind. I don't know what is wrong with me. (Laughter) Oh that is great, that was great, that truly was great. That was a great moment.

Well, praise God. You know, everything that I just shared is true, do you believe that? It really, I mean, not everything, but I mean I believe most of it really is the truth. And, and it doesn't mean we live on eggshells or we always beat ourselves because we are falling short. That is not what I am

talking about. I am simply talking about having that heart that wants to get back to Jerusalem or wants to get to Jerusalem more clearly. Quit living on the outskirts and find those peaks. And when I say get back to Jerusalem, when I say , I mean find those peaks. Find the core issues of those peaks. Moriah, Calvary and Zion. And live so that it glorifies the Father and it glorifies the Son. Hallelujah.