

## The Sweet Savor of the Lamb Life

*“Now thanks be unto God who always causes us to triumph in Christ and make it manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things” (II Corinthians 2:14-16)?*

Let us look at II Corinthians 2:15. *“For we are unto God a sweet savor of Christ. . . .”* I want to talk about this and comprehend exactly what the Spirit of God wants to communicate to us. There are ways to read the bible with our own understanding. There is a way to read the bible with a modern view point of things, but this is talking about a sweet savor and the sweet savor that descends from us is not perfume. It is not saying we are like a perfume to God. That is not the point; that is not where it is coming from.

Its meaning would be in line with the Old Covenant. Why do I say that? We are a sweet savor of Christ and Christ came as the fulfillment of the Old Covenant. Christ did not just come to start something new. Now this is really important. We think Jesus just came to start something, to begin a new religion with no thought of the old with no boundaries no roots; with no place to find stability. Just figure out all this new teaching. But it is all based on Christ – yes, and we all agree with that – but it is also all based on Christ being the fulfillment of the all of these things so that we comprehend Him in something. Not just that we know Him.

What advantage did the Jews have? They had the Oracles of God. They have the

Word of God. They have the statutes and all these things in which Christ is shown or demonstrated whether we see it or not and then we can know Him in those things. These wordings are all in line with the New Covenant. The New Covenant being the fulfillment of the Old. Now think of this again, fulfilling the Old and putting it away. It could have said just doing away with the Old which is the mentality that most of us have. Jesus said the Law and prophets will not be done away until all is fulfilled. I think that is over in Matthew 5. The Law and prophets will not be done away in your life until all is fulfilled. It was not done with Him coming and saying I am coming with a New Covenant so the Old is done away. The Old in one sense is not done away. It is fulfilled. And in being fulfilled the shadows flee. When the light shines the shadows flee. Not because they are done away but because the Fulfillment of what they mean has come.

Well you might think I have been laboring the point somewhat but the truth is we will never ever really understand the New Testament Scriptures like our brothers and sisters did who wrote it, unless we begin to find some of the realities from the Old Covenant that they found. The Christ Paul preached had nothing to do with the Jesus in the Gospels. He never mentions the Jesus in the Gospels. He never mentioned a miracle. He never mentioned a story. He never mentioned a parable. He never mentioned any of those things yet he became the main writer of what we call the New Covenant. Well, he saw Jesus in Abraham and he saw Jesus in the Psalms and he saw Jesus in Isaiah. And the writer of Hebrews saw Jesus in the Tabernacle and in the Priesthood, in the temple and in all the furniture and all of those things. So to them it had full meaning. You did not just throw something out – you fulfilled something. You just did not say we do not need anything, we do not need anybody; we will just follow the New Covenant. The very fact that it says it is

new, relates that it came from somewhere. It was connected to something. And so I make this point because for me when I read the New Testament and run across things like this I want to ask the Holy Spirit, “Open my eyes to see Jesus”. If I do not, if I do not see it in light of the Fulfillment, then there is a good chance I will twist it to my modern day thinking.

The meaning is in line with the Old Testament and this is speaking of incense. You can see it in two ways. I have heard people mention it in one way. I will mention it in the light of the Old Covenant and that is the altar of incense. Actually, if you read the book of Hebrews it places the altar of incense inside the Holy of Holies. Maybe you never noticed that. It places it inside of there. In the Old Covenant it was on the outside, in front of the veil. But Hebrews places it on the inside. That has a full representation in our lives. We are connected to the seven branch candlestick. For are ye the light of the world. For ye are the sweet savor of Christ. I am the bread of life, ye are priests. We might think we are a priest like a catholic priest. No. You have to see the priesthood in light of the High Priest in Christ.

In II Corinthians 2:14, “*make it manifest the savor of his knowledge by us in every place.*” We do not manifest His Knowledge. We do not manifest knowledge. It is not saying we manifest his knowledge. It is saying we are the savor of the reality of what it is speaking. And it is so important to understand what it is speaking because how can you be a manifest savor of a certain reality when you do not what it is talking about? Here is how the modern day Christian sees it. We say, “Well the bible says it, so it must be true. God says it, I believe it, and so that settles it.” But folks, there is a fulfilling yet going on. Christ is fulfilling and Christ is the fulfillment of that in His Body. As we are being pulled in to the realities of

God's Heart that He set up in the Old Testament, in the Old Covenant and in the Tabernacle as in this case. What He is aiming for is that we do not manifest the knowledge of Him in every place. It does not say that. It says we are the savor of that. We make manifest the savor of this reality, of this knowledge.

When we say knowledge, we immediately look to our heads. We immediately think heads and the information that is in there. But to God, God does not have a big brain. In other words, God's brain controls God. So God's brain is actually God. I mean, if God's brain is where it is all happening, then God's brain is God and God is only a puppet to God's brain. But no, these are things that are Him. They are realities not facts. It is reality not knowledge. In the Gospel of John when he says that Moses brought the Law but Grace and Truth came by Jesus Christ, the word 'Truth' there is the word 'Reality' – Grace and Reality.

Jesus did not come as a guru. Jesus did not come as a man to impart knowledge alone. He came to make us partakers of Him. And He did not come to start a religion. He came to bring us into oneness with Him; into an intimate union that we can call bride. But it is so close that it is more than being followers of His teachings. I will tell you this; there is no victory in being a follower of His teaching. The victory is found in oneness with Him. We are not just preaching; we are manifesting. We are not just imparting or spewing forth knowledge. We are unto God a savor of the reality. We will get into that reality in just a minute. To God, He is not just seeing a bunch of people who have sought Him in a religious way and have become elders and deacons and all that. While that may be a reality, that is not the savor of this thing. The savor of this thing lies in the impartation of who He

is: we are a savor of Christ. And that is what He says here because He goes onto say in verse 15, “*We are the savor of the knowledge but we are the sweet savor of Christ.*” So it is specific. It is not just knowledge.

It is the savor that it is Christ coming out of us. What savor? Well, I say this, a while back I shared on two forms of incense. I do not want to get into that but if you really want the full impact of what these scriptures are saying, you will not get it unless you comprehend that incense first comes in some solid form. And then that incense has a whole process that goes into it and I am not going to mention all of that. My point at this stage is not to fully divulge all of that. Part of it is mentioned in that lesson on two forms of incense. But there is this whole other reality that I did not get into completely of all the different elements. You did not just go out and find little pieces of incense on the ground. They had to put certain things together. That incense was beaten and certain things took place to get it in form; into a certain form, into a useable form.

Now it is interesting that we are to be formed into the image of Christ. Paul said, “I travail in birth until Christ be formed in you.” It is interesting that there is a beating process that happens to all of these elements that eventually form incense. And this beating brings it into a physical form or into a material form that represents Christ also. All of these elements did not just gel together. They just did not happen. God did not just say, “I will put Jesus in you and it will happen.” This was, and I am going to say it like this, this was a violent action to form Christ in you.

Paul said this to the church who had the elements in them but had not had Christ formed. They had all the elements. They had all the pieces but had it not formed in them yet. And he said, “I travail for the Church that Christ be formed in you” (Galatians 4:19). This form is solid. And what we talked about in that other class is this reality. For this incense to be effective, for this formed incense to be truly pleasing to God, it was not to be in solid form. The form that pleased God was the fire. Beating is one thing. You can be in the ark and have the wind and the waves and people on the outside beating against the outside of the ark. Can you not? But you put that same ark in a fire, and there is not a lot of beating going on. This fire is applied only to formed incense. There is a work to form it up and then and God just takes it out of that form.

Is that not an amazing thing? He works hard to get in this form with the purpose of lighting a fire so that another form begins to ascend to God. And that is the sweet savor of Christ. That is the form of Him: no longer in a material form but in an essence form. In a nature form; the core of what it is with the solid part given away. You will not get the full impact of these scriptures unless you see that the full work of this whole process is a self-giving in this form to bring about this form. In other words, there is an ongoing loss for a greater gain. There is a loss to us so the Father may gain Christ; the purest form of Christ – the essence of Christ. It ascends up, it does not ascend out. Do others in there smell it? Yes. Are they as pleased as God? No. They do not know fully what they are giving to God. They know the principle; they know that it pleases.

Have you ever had a husband, wife, spouse, boyfriend, girlfriend or something? And you gave them something that just really pleased them? And you thought, “If they gave me

that, I would be insulted.” You did not fully comprehend it but you knew if that was what pleased them, then that was what they were going to get. Well, the Father wants the Son in this form; not just in us. Not just formed in us, but coming out of us. Us being not the incense, but the incense holder. The sweet savor of it coming out of us, manifesting the savor of that to the Father. What a privilege. What a wonderful thing. If Christ was formed in us in this form, then there is an ongoing reality of loss to us.

There is a loss, and Paul said, *“I have begun to comprehend God in terms of Death, Burial (putting away of us) and Resurrection.”* That is how he wanted us to know Him. He did not say, “I want to know the riches of heaven. I want to know the power of the gifts of the spirit.” He did not go there. He said, *“I want to know Him in the power of His Resurrection: The fellowship of His sufferings: me being made conformable to His death” (Phil\*)*. We are His body. This speaks of us. It speaks of Christ, but it speaks of us. You see what I mean? In union they are no longer two; they are one. And that is just the way it is.

So what is automatic to God? It is not just that there is a lovely smell to God. And, it is not just that there is some pleasing knowledge. No, that is not what it is talking about either. This is referring to the constant accession of Christ out of us with us being willing to go through loss, to go through deaths if you will, to bear about in our body the death of our Lord Jesus, to reckon ourselves dead that Christ may live unto God through us. Both of them are reckoning. Reckoning ourselves dead; reckoning Him alive unto God. Reckoning I am alive unto God through Jesus Christ right here – in accession, in resurrection.

Therefore, these scriptures cannot talk to us. We have not been talked to yet. We have not started with what is on the Heart of the Lord yet. Because we cannot start unless we begin to really comprehend this savor, this dying, this death and resurrection. Death and Resurrection – the incense was constantly lit and burning; constantly burning. Always incense coming up to please the Father. Then the high priest says, “I am fixing to go into the Holy of Holies where it is not a shadow but really God. Everything else is shadow, but once I cross into that curtain, it is God. How am I going to do it and survive? How will I do it?” You go and take some of the incense off the altar and you put it into a container and before you go in there you start swinging. You start swinging and you swing, and swing until that whole place is full of the fog of the sweet savor of Christ and then you come in under the cover of the sweet savor of Christ; under cover of death and resurrection.

Not under the event of death and resurrection but a life of death and resurrection. Fully knowing if this clouds lifts and God sees flesh, I am dead. I am not blessed. I am not good. I am not acceptable. I am an abomination in here with God unless I am covered. Not just by Christ-yes covered with Christ; yes, so covered so that God does not see me but Christ; yes all of that-but more than that. I must be covered by the true understanding of Christ – the sweet savor of Lamb Life. Covered by that and walking in accord with that to bring glory to the Father; to bring Christ forth. To be clothed upon with Christ. Not that we would be found naked, but clothed upon with Christ. Put ye on the Lord Jesus Christ and do not make provision for the flesh because if it shows up, I will not see the cloud; I will not see the incense; I will not see the Son; I will see you. And I will deal with you in you. You do not want to be dealt with in you.

Thank God for those who know this. And I do not mean the knowledge of it, but the sweet savor of this Reality. It is more than precious – it is our only hope. It is more than precious. God help us. While on earth – a constant burning, a constant giving. But not like handing God gifts. It not giving God gifts, it is giving God what He wants. More of Jesus; less of me. Outward Man perishing; inward Man being renewed day by day. It is giving him death and resurrection. It is giving Him the sweet savor of the Lamb – the sweet savor of Lamb Life. And there is a constant burning up, a constant giving up. Death worketh (‘eth’ meaning a continual process) in me. Death worketh in me. Yes, Christ is being made manifest in my mortal flesh. But at the same time, death worketh constantly in me. Here is the process of incense. Here is what he is talking about. It is that self giving nature of the Lamb that pleases the Father. It does more than please him. It gives glory to the Father by Christ Jesus. The Father is glorified in the Son. Here in a million ways.

This is very practical. I get lots of opportunities to see if this is just a teaching by Randy Nusbaum or something that is real. It is just this ability; instead of standing up for your rights, you open not your mouth – there is the Lamb. There is glory ascending up to the Father. Not standing up, not saying, “I am right” or “I did not do that” or “I did good things but you thought I did bad.” You are running out to justify yourself. How about instead of our reputation being the most important thing to God-having a clean witness-how about Christ, THE Lamb Life being the thing that glorifies God? “It pleased the Father to bruise Him”. God is not a sadist who likes slapping Jesus around. He knows that life cannot not die; self life, flesh life. Self justifying flesh life is already dead and will manifest itself. Lamb Life is already alive and can never die. You cannot keep it down. It will not see corruption because it is incorruptible Seed.

If it is not union and if it is not in union with something, “I am in Christ” ... what are you in union with? Christ? What is that? Well, I am in Christ in union with the incorruptible Seed and Lamb Life that gives itself for the ungodly. Not justifying itself so the ungodly get due punishment, but it suffers. We are always talking about the sufferings with Christ. Suffering the just for the unjust. It suffers being just and right and everything else for those who aren’t. That is union. That is where we are heading.

*“Thanks be unto God who always causeth us to triumph” (II Corinthians 2:14).* Ok, I am getting into what I wanted to share now. In your bible you might have a marginal reference to the word “causes” because “causes us to triumph” is not the direct translation of this. The correct translation is *“leadeth us in triumph”*. This is a picture-and commentaries will tell you-of a Roman procession where they have come back into Rome and the great General is leading his troops. They are coming into Rome leading their captives and selling off all their plunder that they have won in their battle. They are showing off the guys who thought they were strong, and thought they were something; showing that they are captives. It is a triumphal procession pertaining to Roman victory. That is to what it refers. There is one problem here. We have always read this that we are the General, or that he is leading us, his soldiers of battle, in triumph. However, this is a reference to Jesus being the Roman General and we are the captives. He leadeth us his captives in triumph. I will show you this, but it is based on this right here – the cross.

*“Who is sufficient for these things” (II Corinthians 2:16)?* Well, none of us. And so it begins to explain that that Jesus has conquered these who had become One, these who have

come under his rule, these who have come from their country and been taken back into his country. He has conquered our selfish ways. He has made us where we are led as lambs to the slaughter. Look at that in verse 16, *“To the one we are the savor of death unto death and to the other the savor life unto life. And who is sufficient for these things?”* Philips translation. Discernable alike to those who are being saved and to those who are heading for death. To the latter it seems like the deathly smell of doom; to the former it has the refreshing fragrance of life itself. People are watching this procession. They are watching it. To the latter it seems like the deathly smell of doom; to the other it has the refreshing fragrance of life itself. What an incredible translation on that part right there. It is to the self-centered that have not become captives, who are watching Christ’s victory not 2000 years ago on the cross, but Christ’s victory over you and me as a captive. Christ’s victory over us. This fragrance is the deathly smell of doom. Can you see that? Someone watching incense and saying, “It is not fair that the solid incense looses and he gets to come forth. What about us? What about me?” The saved comprehend this incense. The saved being the ones who are saved from themselves. We say, “Save me from this world because if I stay much longer, I am going to really sin. Save me from this city and put me somewhere else.” “No, save you from you and I can put you anywhere I want to” the Lord would say. “Save you from you and I can send my Son in the darkness of this thing and if they kill him it will be a savor of life unto life.” For we that are saved, it is the sweet smell of Lamb Life as we see them walking by, heads bowed. As Paul said, “I am the prisoner of the Lord Jesus Christ.” He leaves this scent everywhere we go. Hallelujah.

See the problem is that people are not impressed with our knowledge of deep things. Not really. But we are supposed to be the sweet savor of the reality of the Lamb. A sweet

savor means we are giving off that scent. That scent people get from us. That is what they see and sense and are moved, at least to those that are saved. I wonder if the manner in which we carry ourselves is pleasant to God by Jesus Christ in this way. If the way we carry ourselves is pleasant to God. Is He drinking in the aroma of your captivity to the General? Or are we resisting? Are we trying to pick the lock? Are we trying to break loose? Are we going, “Why has God got me bound up? God is stronger than the devil.” Of course we would say this, “Why does the devil have me bound up?” and “God, let me go.” Not knowing that there is a peace when you let go and say, “I am yours Lord. Do you need these hands? They are yours.”

These captives really do not have hand chains on them. The chains are in their heart. They do not need chains on their hands. Their hands are still as if they had chains on them, until the Lord says to move those hands for him. It is not all wrapped up in the boundaries that are external to us. Though at first it is, this incense is not going to be formed by itself; it has to be beaten. It is just like the golden candlestick. It is a beaten work. Just like the altar of incense itself; a beaten work. Just like the table of showbread; a beaten work. But that is to bring you to a place, to bring forth life, to bring forth life fragrance, to bring forth bread. There is a restricting. There is a beating, a binding, a withholding back. There is a forming that takes us out of our original form and forms us into the image of Christ.

That is not the end of it. Yes, restrictions by God, but we do not see these restrictions by God. We see them as the restrictions by the pastor or restrictions of the organization, restrictions of religion, restrictions of the devil, or restrictions of this person

that is holding me back. I am going to tell you, the sweet fragrance of Lamb Life in the greatest of restrictions in Joseph being down in the prison can bring greater glory to God. The bible says the chains hurt his feet and tested him. "If God is God, why can he not stop the devil from doing this?" Because it is not the devil. It is God allowing those chains to be put on you to see where you are, to test you. Can you sit there and say to the guard, "You know what? I do not need these chains on my feet. If you want me to sit here, I will sit here. If you want me to stand, I will stand. And just so you will know, if you ever do take these chains off my feet, I will not try to escape. I will not try to get free for my soul or my personal happiness. I will serve the other prisoners here and use what energy I do have for others. I will make your job easier Mr. Jailer." That is freedom. That is being a captive to Jesus. That is free because it truly recognizes-and this is the key-what it is that brings glory to God.

We believe in the deepest part of our being that we have yet to bring glory to God like he is going to get out of us and that day will come when I am totally free to do what I want to do. Now, do not tell me you do not believe that because I know better. I used to think that way. And I will tell you these things were new to me when I was in Bible school, when I was been restricted, when I was fighting the chains, when I graduated and was sent to the mission field, and I was restricted again and everything else. God was trying to teach me to stop fighting the chains and start learning the Son. Start giving him Jesus. They can take your air conditioning away, they can take your freedom away, they can take your car away, but they cannot take the Lamb away from you if you want to give it to The Father. You can be slapped and give the Father the Son by turning the other cheek and give great glory to God.

To those who want you to go one way contrary to yours, give God the sweet savor of Lamb Life. Say to them, “No, I would be glad to go take this a whole other mile. I will do that for you.” They have seen time and time again, one person after another when they have conscripted them and told them to go one mile; they have seen them at the end of one mile throw the burden down, throw the load off and say, “I have done my duty, the heck with you. You are on your own now. The law does not force me to do anything beyond this.” And walk off. And they see them storm off in a hail of dust and curse words. All of a sudden this guy gets there and says,

“We have just passed the one mile marker.”

“Yeah I know. How far do you need this? I would be glad to help you.”

“Well I was going to pull this guy to help.”

“Oh, no I’ll take it. Do not be putting extra burden on him.”

“Do you not have anything more important to do?”

“There is nothing more important to do than giving the Father his Son.”

There is nothing more important than I be one; that I would be in union with this Lamb Life. That I manifest not just declare, not just believe, not just preach, and not just write about – that I manifest this. Not just embrace the teaching but my reactions are always the opposite. Who knows if anyone will be affected? Jesus didn’t say, “Take it the second mile so you see the effects and have great effects.” He was not after effects. We are after effects. He wants us to do this so that it gives him the Son. We are always looking for the effect. We are pragmatists. We ask, “Why do it if it is not going to have any effect? Why do it if it is not going to accomplish something? What if we go the extra mile and this guy says,

“You are a jerk”? That would hurt our feelings and that would hurt our witness. After all, we are trying to convert this guy; that is what we were looking for. That is what we must have, because if we do not have it, that means it was fruitless. But the fruit is Christ. The fruit is for the Husbandman. That is the Father. You can read it in John 15. So that he gets the Son in the fruit form. Jesus said I am The Vine you are my manifesters – branches. We are just working so hard to make a difference, to have an effect, to prove something. However, regardless of your circumstance, regardless of where you are, regardless of where you work, regardless of what you do, God in His graciousness has spun this world and allowed the devil and everything else into it in such a manner that you will have many opportunities in the day to be incense that releases sweet savor to the Father. Where the Father goes, ‘that is it’.

The scriptures say, *“The eyes of the Lord run to and fro over all the earth looking.”* I have a feeling that the nose of the Lord runs to and fro smelling; trying to find that sweet savor of Christ. This guy is happy because this guy has an effect. Well, you have your reward. Do you understand? You did it for that reward. This man feels better about Jesus. This man feels better about godly things because of your witness of going the second mile and so you even get to hear a story. He told somebody, “I think highly of so and so, because they went an extra mile.” Now maybe they received Jesus and maybe they did not, but that is our reward.

Anybody remember Jesus talking about those things? If that is it, then this is not going to be your reward over here, pleasing the Father. You will get your reward here. Instead you should leave the results to God and you say what Paul said, “Is there anything

we have received that we gave to God that we did not first receive?” Is there anything we gave to God that we did not receive by Christ? So any results, you leave to God. No, your heart becomes fixed. And that is, all I want to do is please the Father by the sweet savor of lamb life and leave any results to him. You better believe that Jeremiah did that and Jeremiah would not have much of a testimony. You know what I mean? “Well I ruined my testimony among Israel. I spent a good amount of time in a slop pit. I was called a heretic by all of my people. I was looked down upon. I was hated. I was called a traitor. So I better leave the results to God.” Even at one juncture he said I am just trouble, I am nothing but trouble. Every time I do something for God in ends in trouble. I am tired of this. I do not want to do it anymore but his word was like fire shut up in my bones. Well, you start looking around for results and say, “I am sick of this. I am sick of people hating me. I am sick of people misreading stuff.” You look at results and you can get into a habit of looking at results and find good results. But what are you going to do when you begin to be beat and there are no results? You are going to either commit suicide or hate yourself or end up bitter towards everyone else because the results you are seeing are all against you. Do you understand what I am saying? I am telling you that looking for results all the time will eventually be the news that will hang you. I am sorry, but I am telling you the truth. It is something that will probably be valuable to you later on. I will tell you this, when your relationship is with the Father through the Son and all you really care about is that the Father be pleased with His Son regardless what you look like to people or how they treat you or what they say about you, then you are unto God a sweet savor of the reality of Christ. Jesus said, “All men shall hate you for my Name’s sake.” We believe that, but you know you have not faced anything like that. I do not think I have experienced anything like the fullness of what that means. We would be freaked out over that. But if I live for the Father; if I do not

live for results of pleasing people or convincing people; if I live that the Father may get the Son, then I am unto God a sweet savor of the reality of Christ.

Well, I am just getting into this. Praise God. I want to talk more about Leadeth us in triumph. Leadeth us captives in his Triumph.