

WHAT HAS THE CHURCH COME TO? Nov. 25th 2001 Sun. Am.

We have been talking a lot about Zion and its true meaning. And of course Zion was that place where Jesus (or David, as it were) established a habitation of God on that mount. It was a place where God blessed Israel; but He dwelt in Zion. In Zion, David set up a tabernacle, and it wasn't Moses' tabernacle. It was called David's tabernacle. In that tabernacle there was no altar; there was no laver; there was no seven branch candlestick; there were none of the articles of Moses' tabernacle except the Ark of the Covenant. In other words, all there was, was the presence of God. There wasn't even a veil, and when you went in, you went into where God dwelled. You got to know Him and spend time with Him. Even Obed-edom and some of the people who weren't even Israelites were going in there into the presence of God.

Zion is not some far off future thing. It is something that we have entered into right now. This is what Ephesians 1:17 is talking about; and this is what the Apostle Paul wants us to understand. He is praying a prayer for the Church—not for unbelievers, not for the unsaved, but for the Church-- in fact, the church at Ephesus, one of the most powerful churches in the Bible. He is praying for them, that they will understand this. You will find it in verse 17—"that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." He is talking to church people. Do you think church people need to know the Lord? Well, yes, they need to know Him more and more and more and more! And the more we know Him, the more He increases, and the more we decrease, the better off the church is going to be—more of Jesus, less of us, better church. That shouldn't offend anybody. Praise God!

He goes on to say, "the eyes of your understanding being enlightened that you may know what is the hope of His calling," not what is the hope of **your** calling, not what **you** are hoping to get. He's not talking about your hope right here. He's talking about God's hope. God has a hope and it's for saved people. We need to know what is His hope in calling us, what is His hope in saving us. Paul begins to describe that a little more, but he wants our eyes enlightened to know this, Christian eyes enlightened that you may know "what is the hope of His calling and what is the riches of the glory of His inheritance in the saints." That word "in" is a big word--**in** the saints. He wants something in the saints.

He goes on to say in verse 19, "what is the exceeding greatness"—(He does not lack for adjectives here does he?)—"of His power toward us who believe according to the working of His mighty power which He wrought in Christ."--- Where? **In Christ**, "when He raised Him from the dead and set Him at His own right hand in heavenly places, far above all principalities, power and might and dominion and every name that is named, not only in this age, but also in that which is to come. And hath put all things under His feet and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all."

These last few of verses describe a couple of things and put all things under His feet. You say, “Yea, all things are und Jesus’ feet, and we’re the ones with the problem.” But we don’t notice that it goes on to say, “and made Him head over the church, which is His body.” His body has feet. And those “feet” are us! We’re the body of Christ and we have the fullness of Him that filleth all the body. It’s the fullness of *Him*. We’re trying to get the fullness of this and the fullness of that, and have ignored the fullness of *Him*. Ephesians 2:5 says, “even when we were dead in sins, hath He made us alive together with Christ (by grace were ye saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus”. You are not simply saved by grace. You are raised up into the mount of God, and made to sit together in heavenly places in Christ Jesus. He hath raised us up, hath made us sit together in heavenly places in Christ Jesus. “Hath” is past tense.

We’re not going to understand Zion unless we understand what the Cross and the Resurrection has wrought. It wasn’t simply Jesus dying, putting Him in a tomb, and Him getting up. It was the fact that He joined to us. He made us one with Him and raised us up; and we are seated together in heavenly places. Zion is now where He inhabits, and that is His body. But the fullness of that is found in Christ, which is also termed “above”. We need to understand what it means to be raised up “above”. We need to see what the Scripture has to say about that. If we don’t, we’ll only read the first half of verse 5, and we’ll be walking around “saved by grace”. We’ll be praying for the power. We’ll be praying for His mighty working. We’ll be praying to get hold of something. We’ll be praying that God will do something and we’ll never see the fullness of what God has already done and wants us to tap into as branches. “I am the Vine. You are the branches. All the resources come from Me.” Instead of being a branch to a vine, He becomes the great Present-Giver, and we’re just little people down here on earth; and He is supposed to throw us those resources. Like we’re asking Santa Clause we say, “I want this; I want that.” We want Him to throw us little packages of this stuff, instead of being a branch plugged into Him, as one with Him, letting that which is Him and of Him flow in and through His body. The body is not just the object of his blessing. It is the channel of His life!

Jesus said, “It is finished”. There are very few Christians who understand what He said, because they don’t understand David’s tabernacle. They’ve been taught a few little things about praise and worship, but that’s a very small part of David’s tabernacle. Do you know why those people were praising and worshiping? Because of the reality of what David’s tabernacle had brought. They were not coming in there all stained and full of sin. There was no thought of that. They were coming in there looking into the face of the Lord and being changed from glory to glory into that same image. That will cause anybody to praise and worship! That will release your tongue! If you’re not free, your tongue is not going to be free. Isn’t that true? They took us from Zion. They took us into Babylon, and they said, “sing the songs of Zion in a foreign land”, and we said, “We can’t do it,” and we hung our harps on the tree. I guarantee, if you’re not dwelling there (in Zion), then you are having a hard time. You may sing—anyone can sing. It even helps to sing. If you just sang all day (not even songs about the Lord) you would feel

better. But this isn't about feeling better. This is about Christ. This is about the fullness of the Lord. This is about dwelling in the place that He has brought us to.

Hebrews 1:1 says, "God, Who at sundry times and diverse manners spoke in time past unto the fathers by the prophets, hath in theses last days spoken unto us by *His* Son". The truth here is the italic word, *His*, is not in there. It is "by Son". In reality, it is not even "by". The truth is that He has spoken to us "*in Son*"—in Christ. Check it out. You will find that He is not just speaking to us by Jesus on the inside (Go here. Do this. Turn left. Turn right.). He is speaking to us *in Son*. This was the culmination; this was the promised land; this was the land He wanted to bring us into; this was the land that flows with milk and honey; this is the land that God hath ordained forever and ever and ever and ever. When heaven and earth pass away, the Son will remain forever, and we in Him, as one with Him, if that's our understanding. We've been joined. "He that is joined to the Lord is one spirit."

So it says that He has been appointed heir of all things. All things come to Him, and you are joined to Him. You are one with Him. You are raised up and made to sit together in heavenly places in Christ. And as you are in the Vine—as you abide in Him—fruit, and all that you need, all the resources begin to come. But if you are not abiding in Him, if you are like a stranger to this land—this Zion, this promised land—if you stand on the other side in the wilderness looking into that land, getting a little glimpse, and then wandering off again, then no wonder there is no joy, no freedom, no release. If you read the Bible, it speaks of this place, of Zion, of this place of rest. Then we compare that to our lives in this world and we get confused. "Why isn't it working? What's wrong with me? What's wrong with my church?" In fact, that's what I want to title this—"What Has the Church Come To?" Well, let's find out.

Turn to Hebrews 12:18. Let's find out what we *haven't* come to first.

"For you are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest," (That sounds like some Christians' lives) "and the sound of a trumpet and the voice of words, which voice they that heard entreated that the word should not be spoken to the anymore (for they could not endure that which was commanded, 'and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a spear: And so terrible was the sight that Moses said, I exceedingly fear and quake:) but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

We read in the book of Revelation, when John is taken up, that the angel said, "Would you like to see the bride of the Lamb? Would you like to see the bride of Christ?" He said, "Yes", and he is taken and shown a city called the New Jerusalem. And that's the bride. That is us. We will be (we actually are), and we will comprehend that we are the New Jerusalem, the city which is from above—not the earthly Jerusalem. We will begin to comprehend that that is Zion, the habitation of God, the place where God wants to dwell. It is not just us doing the best we can for God, but the place He dwells. In everything else, He does stuff for people. But there He dwells. That's us. That's the

bride of Christ. That's the thing that's joined to Christ. That's the thing that He married and joins Himself to, because it isn't there just for the blessings. It is there for Him—the New Jerusalem—Zion.

The Scripture says, “For you are come to mount Zion”. It doesn't say you are going to come. It doesn't say you are working hard to get there. It says that this is something that we **have** come to. What we read in Hebrews 1:1 is that there is finality in the Son. “In times past”, in olden times, God dealt with us through prophets, and God dealt with us through Old Testament Scriptures and commandments; but now He deals with us **in Son**. He deals with us through the death and resurrection of Christ, not the historical event, but the actual reality of God taking us out of something and placing us in something and declaring us to be something as **He** sees it. That is how **He** sees it. Paul sees that, and he spends almost all his ministry preaching to the people he led to the Lord, that their eyes would be open to see what we have come to.

Most of the epistles have a prayer at the beginning, and that prayer is, “I pray that you will know. I pray that you will have understanding. I pray that your eyes will be opened to what God did in Christ”. The great prayer for the church, Jesus' last in John 17 is, “I pray that they will be one as we are one, Father, I in You and You in Me”. It's the great prayer. But do you know that oneness **has** come about? We **have** come to Zion. We **have** been raised up. We have been joined to the Lord. All that He is is ours; and all His fullness is in us; but we're living like we are separated from Him. We are living like we are divorced or like we never got married in the first place. We are living like He is just a creator up there, and we are just a bunch of created beings scraping around trying to get the crumbs that fall to the ground. “If I could just get the crumbs that fall from Your table.” He doesn't want you scraping around under the table. He wants you sitting up there communing with Him, eating what He is, in fullness, instead of looking at the earth all the time and looking at your situation. When you evaluate by the earth it is no wonder you are confused. But when you evaluate by the Word of the Living God, and God's Word gets inside of you, changes you, and renews your mind, then you are not just believing doctrines; you are walking in eternal life now.

Are you waiting for eternal life? I hope not. I hope you are not waiting to stand before God and then somehow get it. It would be a little late. “Now you are the sons of God. It does not yet appear”, but if you keep your eyes on Him, if you keep looking at Him, “everyone who has this hope purifieth himself even as He is pure”. “As He is, so are we in this earth.” Word of God, Word of God, Word. We are supposed to go with the Word. When is He going to become Word, instead of teachings and doctrines? But that is what Paul saw—church, believers, saved—but they didn't know the fullness of Christ. They didn't know what is the hope of His calling. They didn't know what God did in Christ. They didn't understand Zion. They were still going through the motions of going to the altar, of going to the laver, and going through every part trying to get to God every time. But Jesus came to do away with that. The veil was rent (and I don't mean somebody paid monthly for it). I mean it opened up and direct access, apart from all of those articles, is given to you freely--- Zion.

You have not only entered into Zion, but you have become Zion. You have become the habitation of God. God dwells in His church. God dwells in His body. And that reality is, just like the Father was from above and Jesus walked the earth, Jesus said, “The works that I do are not My own; they are the Father’s. The words that I speak, I am not just mimicking. They are His words. He lives in Me. Philip, have you been so long with Me and you haven’t seen the Father?” He lived the example of what we’re supposed to live. Jesus rose from the dead. Then Paul came along and said, “I am crucified with Christ, nevertheless I live, yet not I, but Christ live in me.” Jesus prayed that they would understand oneness—I in you. I’m up here and you are in Me.

Paul began to understand that and began to preach it. Everywhere he went he said this is the culmination. It never was about wandering around in the wilderness. An example of this is in Numbers 21:10-13. “Then the children of Israel set forward and encamped at Oboth.” Verse 11—“And they journeyed from Oboth and camped at Ije Abarim”. Verse 12—“they removed and encamped in the Valley of Zered.” Verse 13—“and from there they removed and encamped...” They journeyed, and they journeyed, and they journeyed, always trying to get somewhere, always trying to get to something, always trying to come—to what?—to Zion, to what God had. Zion represents all the fullness of what God had in mind from the very beginning, the culmination of it.

There is a scripture in Exodus while they were in the wilderness where God says, “I’m taking you to a place of My sanctuary, in the mount of My sanctuary”. That was Zion. All they were doing in this journey was trying to get somewhere, trying to get somewhere. This is what most Christians are doing. They are in the wilderness. They are going. They are journeying—and they journey, and they journey, and they journey. Then they stop and they encamp. Then they journey; then they encamp, and then they journey, and then they encamp. They are ever learning, but never quite able to get it—never getting the victory, never getting the reality, never getting the peace, never getting the joy, never getting the fullness, never living according to that which is settled, that which is finished, never entering into rest, even to this day. But they are always journeying, looking over the next hill, around the next curve, hoping that this place in the wilderness will be it. But Zion is not in the wilderness and you are never going to find it there. You are going to find it above. You are going to find it by the eyes of your understanding being opened so that you begin to see.

In old times they listened to a prophet and they did this and they did that. But now God is speaking in Christ. God is saying, “This is what I have done in Christ and this is what is settled. Now you are come to Zion. You have come there. I have brought you there. I have brought you in. I have settled this thing.” Zion was the goal. Zion was the end. Not even the great man, Joshua, brought them to Zion. Joshua brought them in, but David brought them to Zion. Joshua may have brought you in. Moses may have brought you out of something—sin, Satan and the world. That was a type of Christ, but that is not the only type there is. There is a progression. Joshua brings you into something; but David brings you into Zion. You need a relationship with Christ who is the son of David. The New Testament is full of scriptures talking about Jesus as the Son of David. I wonder what that is about? Is it just a cute little phrase all the Jews used? No, it is trying

to bring you in to a finished work, a settled work—REST. Rest for what? For your SOUL! That is where your problems are!

So basically, we have to come to what we have come to. We have come to Zion. So we need to come to that. The prodigal son had it the whole time and he did not realize what he had until he got out there and got away from it. Then he realized, “My Father’s house is full of bread. I’ve got my Father. I’ve got peace. I’ve got all the resources I’ll ever need. I grabbed a few THINGS from Him and I went out and did my own thing FOR him.” You say, “Well it was riotous living.” Let me tell you something, if you are living separate from where He has placed you in Christ and you are just grabbing things from God, you are living riotous living. You need to return to the Father’s house, not just to the concept of having a Father far away.

“I’ve got a Father.”

“Well, where are you living?”

“Well, I’m living in the hog pen—but I’ve got a Father.”

“Well, what are you eating?”

“Well, I’m eating pig food.”

“That’s unclean.”

“Yea, it’s unclean—but I’ve got a Father.”

“Well, that’s all that’s important, then, that you are a son.”

Is that all that is important? No! But he came to himself. He came to the reality of “Oh, my God, what am I doing? There’s a place that’s made for me. It’s mine. I’m coming back. I’m not worthy of it, but I’m coming to it.” So when the heart turns to the Lord, the veil is rent. Then all of a sudden, you’re in. You are in Zion-- when the heart turns to the Lord and His reality, His view, not just our view. You know, God never set up Christianity. Jesus never set up Christianity. He set up “in Christ”. Paul said, “In Him I live and move and have my being.” Jesus said, “Abide in Me, and I in you, and you will bring forth fruit down here.” So we ignore all of that, and we live the “best we can for God” and we think that is bringing glory and honor to Him. Zion is the place of His glory, the place of His rest. He told the Israelites. He’s got a place. Do you know what a sanctuary is? It’s a place to get away and have refuge. He’s not talking about your sanctuary. He is talking about His—where you don’t have to listen to all the carnal talk, the carnal ways and don’t have to ask Him to bless all the carnal means in the earth. But it’s a place where you can finally gather around people who just love Him and give back, and flow back and forth. It’s just a flow of Life. It’s a place to be no matter what—no matter what circumstance. There is a place no matter where we are. And frankly, I don’t care what, knowing I dwell there. And that’s what David did, didn’t he-- “That I may dwell in the house of the Lord forever.” If he meant that, he would have burned his house down and gone to live there (in the house of the Lord). That was not what he meant. He meant that no matter where I am, I am in Christ. I dwell there and that is not a doctrine. It is my reality and it is how I live. It is how I move and it’s how I have my being.

In the Son, in Him, in Zion, there is finality. There is finally something finished. Is that good—finally something finished? But you have to believe it. II Samuel 5: 6,7 is talking about Zion. You have come there. You shouldn't be trying to get there. Listen carefully. You need to quit laboring to get there and enter in by faith. "They that have believed have entered into rest." So the enemy has to be defeated before you are going to enter into rest. David had all these wars, but Solomon (the completed man) had peace all around. David represents all that which was won by David. But Solomon is the completed man, the fullness, the one that has entered into rest—entered into all that was established, all that was ever intended. And so the enemies have to be defeated. They have to be subdued. They have to be taken down. And the strongholds have to belong to the Lord. They have to belong to David.

II Sam. 5: 6,7 "Now the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, who spoke unto David saying, 'Except thou take away the blind and the lame, thou shalt not come in hither:' thinking David cannot come in hither. Nevertheless, David took the stronghold of Zion; the same is the city of David."

Before Zion was Zion, before Zion was the city of the great king, before it was a habitation of God, before David dwelt there, it was a **STRONGHOLD**. Anybody have strongholds? Anybody? Israel had been in the land years and years, and yet the Jebusites held the center of Jerusalem. They still held Jerusalem. They had it as a stronghold. I don't care how much land the Israelites had taken, the heart of it was still held by the enemy. Not Joshua, not Moses, not any of the great men that came afterwards, Gideon, or any of them took this area. But David, representing King, David representing Him who has won the victory, comes there and says, "This is where I want the city of David to be." And they said, "You're an idiot. Everybody has come to try to take this." Remember their words, "the blind and the lame could defend this place. You can't come up here. This place is so strong and so fortified that you can't get in here. The blind and the lame can protect this place." Yet the Scripture goes on to say, "Nevertheless David took the stronghold of Zion". Would anybody like it to be that easy?

In Hebrews 12, where it says we have come to Zion, it also says, "Let us refuse not Him that speaketh". Refuse what? Zion. I hear us refusing Him that speaketh. I hear us listening, not to the voice of the Lord, but to the voice of the Jebusites. This voice says, "These strongholds will never be given up. Not Joshua or any of the great men of God have been able to take the stronghold." You listen to the Jebusites inside of you. You listen to voices inside of you that say, "These strongholds will never be taken". That's not you. That's them. "These things will never be pulled down. This is a never ending battle that will never ever be won. These strongholds are too powerful." We listen to the Jebusites and think our strongholds are impregnable. And we believe them! We believe the Jebusites! Shame on us! You shouldn't be listening to Jebusites. You should be listening to God. You should listen to David. Some of you need to repent and say, "God give me the vision and the wisdom to listen to the word of the Lord, and to say "NO" to the Jebusites when they speak to me. Come on. Did it seem all that tough for David? It sure didn't. And this is talking about Jesus, the King! We listen to the Jebusites and think our strongholds are impregnable, that they will never come down, no matter how

many years, no matter how much, no matter how many great men of God have prayed for us or counseled with us. They're still there. How can I get the victory? I'll never get the victory. Basically, I've given up.

BUT DAVID HAS TAKEN IT!

And it is His habitation and the place from which he rules. That's YOU! You say, "Well, I have no proof of that." You have the Word of God! Your first responsibility is to listen to the Word of God. If you don't believe it, how is He going to do it? You have to believe-- then you'll see the glory of God. "I told you, if you believed, you would see the glory of God." "Well I can't. He's dead. He's been dead for three days. The worms are eating on him..." I'm talking about us, but if Lazarus could speak, he'd say, "I'm dead. I've been dead too long. I stink! I've been dead so long I stink!" I've got news for you. Jesus' words are simply, "I told you, if you will believe, you'll see the glory of God. Lazarus come forth!" And that is what you are going to have to do is BELIEVE. And you are not going to do that by being fed unbelief. You are not going to believe that by sitting there while the Word of God is going all around you, and listening to Jebusites. You let the Word of God go all around you, and you never let the arrows of the Almighty get in you. You're dodging and ducking and the Jebusites are saying, "Don't, don't let that get in you! You know that can't be true. You've tried this stuff before. Give it up! Fall in a heap! QUIT! You're no good and you know it!" Well, amen, you are (no good). But there is more news than that—Christ is your life. And change is being changed into that image—which is good. But you will never get any credit because it is still Him. It's Christ in you, the hope, not Christ in heaven. Christ in you is the hope. If you are waiting for Him to come back in the sky, He won't change you one bit. Yes, you will be changed then, but like many other generations come and go, come and go, come and go with no change. They didn't see any change.

The main change that the Bible talks about is looking into His face and being changed into His image from glory to glory by the Spirit of the Lord. That is not an instantaneous thing. That is from glory to glory as we get our eyes off of us and get our eyes on Him. As the heart turns to the Lord, as he understands it, the veil is rent, and then you're down into David's tabernacle. But there will continually be a wall of separation between you as long as you are trying to get there through Moses' tabernacle. At some point, you are going to have to quit listening to the Jebusites and say, "This isn't just Jebusite country." Quit calling yourself Jebusite country. Quit agreeing with them. You say, "I am part of Zion. I've been added. I'm in. I'm part of the city of the great King. He dwells in me!" You have got to stand up against the enemy someday! Gird yourself with the Word of God and the shield of faith!

"Blessed is the man who sitteth not in the seat of the scornful." If you are not sitting in the seat of the scornful, then your delight is in the law of the Lord. In other words, what are you listening to? But the scorner will come to your mind. You hear him in your head. He is scorning you. He is scorning the work that God has done. He is scorning the church. He is scorning everything around you, and your delight isn't in the law of the Lord. And you don't say, "Oh I love Your Word. I run to the Word. I just want to be in

the Word. I want to see Jesus. I want to see the truth.” But David said, “I won’t sit in that seat. I won’t walk with those guys. I don’t stand in their way. I don’t hang out with those guys. And because of that, I’m pure. My heart delights in the law of the Lord, and I meditate in it day and night. Because at night, when darkness comes, it is good that all day long when the light was there, I was meditating. So that when all the darkness comes around, it’s easier to flow.” And he shall be like a tree, planted by the rivers of water, his leaf does not wither—that doesn’t sound like much of the Christianity I’m aware of.

You are going to have to leave the scorner. You are going to have to deny the Jebusites. The thing that they are saying they hold is the habitation of God and always was. Long before the Jebusites knew Israel was coming, God told the Israelites, “Zion is yours”. God said, “that is going to be My sanctuary.” In God’s heart it was already settled. When God says it is settled, it is settled—not when you say it is settled. When God says it’s settled, it’s settled. It’s settled. “God said it; I believe it; and that settles it.” It’s a great little saying. But when are we going to start believing it? If God said Zion is Mine, when are we going to start believing it? If God said Zion is Mine, then we need to be like David—“What are you talking about Jebusites? You’re coming down! This place belongs to God. Do you know what we’re going to call this place, Jebusites? ZION! CITY OF THE GREAT KING!

You have to see with eyes of faith. You have to see according to the Word of God. You have to quit looking at and listening to Jebusites. You have to listen to the Word of God. You have to feed on the Word of God. You have to be renewed in the spirit of your mind. You may have things in your mind that are Bible stuff, but the spirit of your mind still goes back to listening to Jebusites. You get down, and feel depressed. You physically don’t feel well. You get hungry. You get tired. The Jebusites step up and say, “Well, it’s my time now. You’re no good and this stronghold isn’t coming down.” And you are crying. Then the Spirit of God comes and says, “Why is that true?” And you say, “Because I’m hungry, and all that God said has failed...” You are going by your feelings. Who is your God—your belly?”

Go back to Hebrews 12:18. I told you where we have to come. We have come to Zion. There is a place where we are not supposed to go: “for you are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them anymore (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a spear: and so terrible was the sight, that Moses said, I exceedingly fear and quake).”

There is a place we are not supposed to go—Mount Sinai. Mount Sinai represents the earth, the Law. It represents God judging you outside of Zion. That place is so terrible—that place of being judged outside of Christ—that the man who talked with God face to face, the man who knew God, when he was at that place (Mount Sinai) said, “I exceedingly fear and quake.” Man of God, somebody strong, somebody stronger than you, said, “when I get to this mount I exceedingly fear and quake”—blackness and

darkness and the voice of words. This place of approaching God (Mount Sinai) is so terrible, the people cried out, “Stop! We cannot bear this.” To touch this system of judgment apart from Zion is terrible, dark, horrible.

Exodus 12:3,5,6—“speak ye unto all the congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”

This was an examination. Eventually the priest did this examination for the day of Atonement and for all of the sacrifices. The priests became blot examiners, blot inspectors. They had all these sheep, and they would go through each one. They would turn up every hair and they would look and inspect for any little problem, any little contradiction, any little thing that was out of whack and out of line, looking and examining. By the time it got to the Pharisees, they “strained out a gnat and swallowed a camel”. They split hairs. They examined everything so closely. They had a trained eye to turn over every hair to see if there was one inconsistency. You will not hold up under intense scrutiny. You cannot endure the “voice of words”—“What about this? What about that?” And it just keeps coming and keeps coming, and it pounds, and keeps coming. And then it starts tying it all together—“Well, this with that means that this is wrong...” But it doesn’t just go for a day. It goes for two day, for three, for five days (from the 10th to the 14th in the OT) of intense scrutiny—not just looking for big things, but for any little thing, picking and going after it. Let me tell you something—YOU BREAK DOWN! You break down, until the conclusion is YOU ARE NOT THE LAMB OF GOD. The “voice of words” cuts you so deep until the lamb has been so pushed and pulled and ripped on and pointed at, until it is hardly even worth a lamb anymore. And the only hope it has is the Mercy Seat, hidden in Christ, covered by the Lord. By one sacrifice He hath perfected forever all them that come to God. You cannot ignore the voice of words. It is so hard and so horrible that you would say, “Please just take it away; I cannot listen anymore”.

Mount Sinai is a horrible place, and you should never open the door to it—not once. You should not touch it. There is only One without blot and One without blemish. There is only One, and you have been made one with the One. But you are not the One. God reached His end with this One. He reached His goal with this One. “He hath” (hath is past tense) “perfected FOREVER”. Do you believe the Word of God? That is the question. Do you believe the Word of God? He has entered into rest.

You may let His nature come out of you many times. And you may fail to let His nature come out of you many times, but only the Lamb passes the inspection of the judges. Do you understand that? You let Him come out of you many times; and there are many times you fail to let Him come out of you. But that is not the ultimate lamb that is judged. It is the One that hath already “perfected forever”. He did that. He settled

that. You cannot settle that. You cannot get more of the Lamb and settle that. You must receive the Lamb that God has received.

The word, repent, means to turn. Here we are down here on the earth. We are constantly touching Mount Sinai. And when He says repent, He means to turn and come to Zion. The Scripture in Hebrews 12 says, "See that you refuse not Him that speaketh". It is not talking about refusing to hear judgment, but that you refuse to come to Zion. It is saying, "Don't touch Sinai". It is saying, "Don't refuse when I'm speaking to you. Quit touching Sinai and come to Zion". We make it say everything but what it is saying. Come to Zion, David's tabernacle, where you enter in without thought of judgment. That past system was to judge men outside of Zion, but now being made one, we are free from ourselves—not just the sins we commit, but from ourselves. That scripture in Revelation 22 says, "Without are the sinners...and everything that maketh a lie." And outside of Zion everything is a lie, because it has not come to the truth. It has not received the truth. Whether it is sin or self righteousness, it has refused to enter into Zion. When you entered into Moses' tabernacle, you worked your way through. But in David's tabernacle you just come in and fall on your face and worship. You don't *do* praise and worship. You worship and you praise. Outside Zion is everything that makes a lie, that is false, that is out and not in. It has its own righteousness. It has factual things, but it has gone outside the truth. Babylon is in the earth. Zion is above. If you start looking on the earth, you are confused. What does the word "Babylon" mean? It means "confusion". You look in the earth—you are confused. This city of Babylon thinks it is free and believes those who embrace the Cross are foolish.

One final scripture in Galatians 4:22-27. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai," (that's the one we haven't come to), "bearing children for bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that beareth not; break forth and cry thou that travailest not, for the desolate hath many more children than she which hath a husband."

When was Jerusalem in bondage? When it was carried away captive to Babylon. If you are carried away to the earth, you are in bondage. When you are living in the earth, in Babylon, you are living in confusion. You think you know something, but you don't know anything until you have seen from above. Verse 25 says this Jerusalem is in bondage. I don't care what it looks like. It is in bondage. It is not going to be in bondage some day. However, they claim that the Jerusalem which is above is in bondage. The Jerusalem which is above *is* our mother. It is not *going* to be. Zion is our mother. You were not just born again, but Zion is your birthplace. You were born there. You may be ignorant of it, but you were born there. You were born to live in Zion. You were born to dwell there. You were born for that place. You are not going there; you are there. You need the eyes of your understanding enlightened so that you understand what that means. Nothing in Christianity just happens, but comes out of Jesus' desire for a

bride. He did not just give you new birth. He birthed you to be one with Him. He made the way. I know it's tough. I know what you're going through. I know the horror of this stuff. But the stronghold has been taken. You must believe the Word of the Lord. It comes from above first. "Every good and perfect gift comes from above." It is not going to just happen. It comes from that Jerusalem which is above, wherein you have been liberated. And you are free. It does not say you are **going** to be the children of promise. You are now. And the more we truly, truly understand this, the Year of Jubilee will hit this place, and we will want to tell everybody. And we will be in the Word; we won't dwell as scoffers. We will delight so much in the Word that we won't have time for listening to junk. We will be in Jubilee. And God knows the whole church needs Jubilee. They need to enter into Zion. They need to realize that Zion fulfilled it all. All sacrifices were fulfilled in there and then done away. No more sacrifice but the sacrifice of praise. This fulfilled the city of refuge, where you run in there and are safe. You don't run in there and sit somebody in the Mount Sinai chair and start working them over. That's old times. You are hid. They are hid. The same Jesus that died for you and covers you, covers them. Cover one another with the Word of God. Liberate the captive. Jesus in you came to set the captives free. But the doing of that is not really taking Zion—it's declaring the victory of the Lord.