

God and Man

by G.W. North

G.W. North's sermon emphasizes the necessity of passionate worship and the importance of communion with God through Jesus Christ.

Duration: 1:32:25

Scripture: Genesis 3:19, Matthew 6:33, Hebrews 2:3, Hebrews 4:11-12, Revelation 2:7

Topics: "God"

Description

In this sermon, the preacher explores the concept of man and his various components, such as soul, spirit, joints, marrow, mind, thoughts, intents, purpose, will, heart, and senses. The preacher also discusses the story of Adam and Eve being expelled from the garden and becoming laborers, emphasizing the importance of entering into God's rest. The sermon highlights the graciousness of God in forgiving sins and the power of experiencing the Bible's words. The preacher concludes by mentioning the significance of light, separation, and the taste of power in the Christian journey.

Transcript

Whenever I start to love and praise the Lord, I get hot. Always. I've never discovered that you can praise God by remaining quite passive and cool and calm and withdrawn.

It requires everything. Hallelujah. God himself is a flaming, burning fire.

So you've got to get warmed up a bit. Haven't you? Sure, that's logic. And this is the way God does it.

To really, to really love him. Well, are we through praising and loving? I suppose you all worked the vision out. That was quite simple.

You didn't need an interpretation of that one, did you? I was waiting for him to talk about the trees. Were there any trees in New York? Yeah, I was waiting for that. But, uh, hallelujah.

Of course, you mustn't think the Garden of Eden was nice, like, nicely mown edges. They never had any mowers in those days, or anything like that. And they never had any of those long-arm clippers that you can walk around clipping the edges without getting a backache.

But nevertheless, it was wonderful. Yeah. Mm.

Amen. And all Adam and Eve had to do was to, to tend it. To keep it.

And when God gave Eve to Adam, that's what she was to help him do. She was to help him keep the garden. And she helped him lose it.

That was a tragedy. But you know, if you and I are like the bride that loves Jesus, whatever we do, we won't help him lose any garden. You understand that? He knows the joys and the delights of God.

He did in the past eternity. He does now. He did while he was on the earth.

Nobody tempted him out of it. And that's a glorious thing, isn't it? And if you won't join him in the garden, he, he won't leave it for you. I and Father are one.

And if I may so say, I know you can think of the indestructibility and the eternity of the Godhead. But if I may put it this way, just for our minds to understand, he won't break his union in with the Father in order to be united with you. You've got to come into that union that he has with the Father.

If you and I prefer the muck and the grime and the filth and everything else, the pretty little flowers of this world, the tragedy with flowers is that they bloom for a moment and then they're gone. But we stoop to pluck them and think they're nice. But you must understand that you, if you prefer these other things, you cannot know union with God in Christ.

He won't leave one for the other. Just one brief break that I don't understand, but it's written into the scripture on the cross. My God, why hast thou forsaken me alone? The shock at last to his heart.

He knew it would have to come, of course. And that's what made him sweat in the garden. He knew that would have to come.

How God managed it, I don't know, but he did. And that's where he found me, and you, in death. Can you see him there on the cross? Dirty, filthy, sweaty, stinking.

That's where he found you. That's where he found you. And if you won't let him find you on the cross, you'll never be found.

Though you hear his voice calling across the gulf, that's where he'll find you. Glory be to the name of the Lord. And it's always decision, the parting of the ways.

The end of one for the taking up of the other. You say it's death, the angels say hallelujah. And Jesus said, I am he that liveth.

I was dead. Behold, I am alive forevermore. And that's where you and I have to join him.

By the power of the spirit, only the Holy Ghost knows the secret. We go blind. We think we have our eyes open, but we go blind.

And then when we're through, we understand a little, just a little. But then the testimony comes to our lips too. I am he that liveth.

I was dead. I see I was dead. In Ephesians 2, 1 and 2 is no more a text to you.

You understand it completely. I am, or if I want to quote it as it's written by Paul, ye hath he quickened who were dead. You see, we're dead.

We've got to have this testimony. I was dead. You have been quickened.

You were dead. I'm alive forevermore. Amen.

And we're in this glorious life of the communion. We're in the communion. And you know, of course, why Adam and Eve stayed in the garden, don't you? They said, well, yes, you just told us it's because they had to keep it.

Well, that really wasn't the prime reason. He was under command. And this was why he was created.

So he was created for it. He was commanded to do it. But you see, he stayed there because that's where Jesus used to come and meet him every day.

That's why he stopped there. So it was not only creation and commandment, it was communion. And he just stayed there.

Hallelujah. That's right. You've seen that, haven't you? Creation, chapter 1 of Genesis.

Rest in chapter 2. Creation. Rest. Communion.

He used to come and walk with them. You can't commune outside of rest. If you're out of rest, you're out of your communion.

Though you may take it next Sunday morning. Take it, you know what I mean. But communion isn't something you take, it's something you do.

Something that is your life. And that's how it's got to stay. And Jesus will not leave his communion with his father for you.

You must come into that. You must enter into. He is your head.

And you're under his entire control. And you must submit to use this overworked word. And you must go in with him.

Into that communion. With father. Hallelujah.

You see, this is what the scriptures make so plain to us really. We're going to turn to the Hebrews, I think. I don't know about you, I was nearly loathe to stand up and preach.

I was so enjoying the presence and blessing of the Lord. If you're getting a bit too warm, we can open some windows. As you approach the Hebrews book, of course.

You come to the profoundest opening of any book in the Bible. Genesis opens with, in the beginning, God. But you see, Genesis is just an introduction.

Then, when you come to John, you read that which in the beginning was the word. The word was with God. So we're told how we come to God.

In the beginning, God. And then, in John's gospel, in the beginning was the word. Word was with God, that's how we come to God.

And when you get to the Hebrews letter, you're there. God. That's the profoundest opening to any book in the Bible.

God. And you may know the immensity of the thing that's going to be revealed by this great writer. God.

Hallelujah. And I hope that you've discovered, in your reading, this great verse. I'm sure you have.

In chapter 7. I'd like you to take note of verse 24. And if you have a good Bible, you will find that the word man is italicized. In other words, it's not there.

And this is part of the science of the writing of the epistle. This, because he continueth ever. Always, when you talk about Jesus, you'll run into a mystery.

There will be times when you won't know what to say or put down on paper to describe the revelation that's coming through. Is it this? Is it him? Is it God? Is it man? What are you going to say about him? Of course. He combines into himself the perfections of all.

But the writer is safe. He's moving under the power of God. He's got a revelation burning in his soul.

He understands. But how am I going to make everybody else understand what's in my heart? That's it. But this, because he continueth ever.

Blessed Lord, keep on. He's going to continue. He continues ever.

I suppose it's really somewhat of an understanding of this that Matheson wrote. Oh, love, thou wilt not let me go. Men get glimpses of it.

Understandings come across their minds. Oh, this immensity. Beloved, if every one of us was to realize this great immensity of God.

I'm going to comment on every word if I'm not careful. That's the mood I'm in this morning. Let's move on.

Because he continueth ever hath an unchangeable priesthood. That is a priesthood that doesn't pass from one to another because of death. Priesthood used to pass from one to another because of death.

In the old covenant, in the Aaronic priesthood. It doesn't do so in the Melchizedekian order. It continues forever.

It doesn't pass from one man to another. A man keeps his priesthood for eternity when he's brought into this great priesthood. Wherefore, verse 25, he is able to save them to the uttermost that come under God by him.

That is God. We began with it. And Jesus, the great priest now, listen.

Not Jesus the great sacrifice. This is a past experience though it ever lives. This is the amazing part about it.

Talking about his priesthood. Because of him functioning as the great priest, we come unto God. Without his priesthood, sacrifice would have been quite useless.

Not only devotion to a cross, but devotion to a calling. He continues ever. And by continuing ever, he continues as the sacrifice, continues as the priest.

But listen, it's to bring us to God. You see, some just come to Jesus. That's all they do.

I know he blesses them and he forgives them and he heals them and he does marvellous things. He can't help it, it's his nature. He'll only cast you off if you are a perverted and implacable hypocrite.

Then he will shove you off. He will cast you off. We've all acted hypocritically at some time in our lives.

Every one of us. That doesn't mean to say that we are hardened hypocrites. The great and tremendous thing about it is that he brings us to God.

And I'm so sorry when people never really get through to God. Have you come to God? You say, well Jesus Christ is God, manifest in the flesh. Yes, but he isn't manifest in the flesh now.

Do you see that? He's now manifest in the Spirit. And this is the purpose of the manifestation of the Spirit that we read about in 1 Corinthians 12. It's the manifestation of Christ in his body.

And you and I are to come to God through him. Let's have a look. Look at chapter 5 and verse 10.

Or if you like, we'll look a little higher than verse 10. Verse 8. Though Jesus was a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him.

Did you notice that? Not just all those that come to him, get blessed by him. All those that obey him. Now listen.

Called of God. Called of God. Amen.

Amen. It's all God. And in the end, beloved, you and I have got to know that the Lord Jesus Christ is a through person.

We come through him to God. God. And if you like to think that you're in Christ, the scriptures tell you this.

Your life is hid with Christ in God. It's Christ in God that you've got to be hidden in. The Christ that has been absorbed back into God.

Oh, he hasn't lost his personality. He's gone back to his eternal, natural abode. And your life is hid with the Christ that is in God.

There was a time when the Bible was very careful to tell us that God was in Christ. You know where I'm quoting from? The famous chapter 2 Corinthians 5. That God was in Christ. Reconciling the world to himself.

God. Using Christ. I don't mean merely using him.

To bring everybody back into God. This is God's great thought. This is his great move.

Everything came from God in the beginning. Everything except sin. And everything has got to go back to him.

So far as Jesus Christ's mind is concerned. I know that the creation is going to be dissolved. I know that the universe is going to pass away.

I know there's going to be a lake of fire. I know all that. We all know these things.

But in the purposes, in the heart of God, and in the determination. And remember this is the word that's used of God. It was the determiner for knowledge.

And counsel of God. In God's determination, you and I are to go back into God. For us, it's on into God.

But for God, it's bringing back into himself. Hallelujah. This then beloved, is the great, great desire of the Lord.

In God, in God. Keep telling yourself. If you say in Christ, there's a further, there's a something further back than that.

Something more. Oh, it's not different. It's more.

In God. And so, when you read through this Hebrews letter. That's what you must expect to find.

God, God, God, God, God, God. And Jesus came forth as the servant of Jehovah. The slave of God.

To bring us back there. And what a glorious thing it is. So, when you read through this Hebrews letter.

You not only find about God. Perhaps we better take at least one more reference. Because it places it just where we need it.

In Hebrews 12. We're finding that verse 18. You're not come.

Of chapter 12, verse 18. You will 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 they that heard. Voice is not there. Which they that heard entreated.

That the word should not be spoken to them anymore. Then the parenthesis. Which ends with Moses saying.

I exceedingly fear and quake. Verse 22. You are come unto mount Zion.

And unto the city of the living God. Now you notice there. Not unto the city of the father expressly.

Or the city of the son. But the city of God. That's right.

We come to the city of God. And you know of course that cities are the places. Where men always produce their highest forms of culture.

And buildings. And that's right. Rome for instance was marvelous buildings.

Built them up on the mountains somewhere. In their cities. All their finest works of art.
All their finest monuments. All their most marvelous tube systems. Sewage systems on earth I'm afraid.
All their finest buildings. Concentrations of power. Everything are in their cities.
Is that right? So we come to the city of God. Oh hallelujah. And I know.
That we are told. That there we find God. The judge of all.
Verse 23. And Jesus. Verse 24.
The mediator of the new covenant. And the blood that's speaking. And everything else along that line.
But firstly it's the city of God. Where God lives. It's a marvelous thing.
That we've come to this. I hope you have. You've come to God.
You've come to the city of God. It's wonderful to come to the Jesus of God. When he was born.
God said call his name Jesus. It's wonderful to come to the blood of Jesus. It's wonderful to come to the covenant of Jesus.
It's wonderful to come to all these things. But ultimately. We come to God.
The blood of God. The Jesus of God. The city of God.
God. God. God.
Of God. Of God. Of God.
God the originator. Hallelujah. You say well they were all three in council.
That's right. Amen. They were all involved.
But ultimately. God wants man. To come to God.
All the. All the things that God has done. Are means to an end.
Each person of the Godhead. Fulfills a wondrous function. To bring us to God.
Entire. And whole. And as we say.
The God. The love of God. Is only to bring you to the God of love.
The grace of God. Is only to bring you to the God of grace. The forgiveness of God.
Is only to bring you to the God of forgiveness. The peace of God. Is only to bring you to the God of peace.
Always it's God. People lodge in the things he does. This is the tragedy of the church.
They lodge in. Characteristics. Of God.
This is why we get this lopsidedness. This is why we get over emphasis. This is why.

The church. Has not been in true balance. Through the ages.
Come God. Amen. I'm not suggesting we're balanced in 1976.
What I am suggesting. What I believe to be true. Is that we've got to know God.
Even Jesus when speaking to his father said. That they may know thee. The only true God.
And Jesus Christ. Whom thou hast sent. And this is the purpose of our union.
That he prays for. In that 17th chapter of John. I know the union declares.
If we live in that union. In the glory of the union. That God has sent the father.
He said that the world may know that thou has sent me. And do you know that chorus we sing. I sing it.
You can't be pernickety about everything you sing can you. Although you do need to use your mind. Which says go in my name.
And because you believe. Others will. That's not what Jesus said.
Because you are one. That's what he said. You read John again.
Read it. Now I know you can't get to union. Unity.
And oneness unless you believe. But it's a result. Not just believing.
Because you are one. Others will know. That I live.
That's right. The proof of Jesus living. Is that we are one.
In the communion. In the union. And.
It's a glorious. Glorious experience. Now this is why.
When you read about creation. In this Hebrews letter. In chapter two.
Perhaps we'll start at verse five. Unto the angels. God has not put in subjection.
The world to come. Whereof we speak. When did you speak of the world to come.
To someone else. When did you speak of the world to come. All right.
But one in a certain place. Testified saying. What is man.
That thou art mindful of him. Or the son of man. That thou visitest him.
Thou madest him. A little lower than the angels. So we're back then.
At the great creation of man. But you see. When you read about man.
In this section. There's no talk about. A handful of dust.
And presumably. Some of God's spittle. Because I don't see how.

You've got all these delicate shapes. Of nose and eyes. And crinkles in ears.
Unless he'd wet the dust. Somehow. And it had never rained.
I don't. Well anyway. I'll leave it to you.
You remember. Jesus took dust and spittle. To create sight.
You remember. You just bear that in mind. He created sight.
From dust and spittle. Remember that. And this is what we're going to discover.
In our talk. Thinking about man. This morning.
In relationship to God. Oh dear. Still we've got another hour.
We're going to discover. That man doesn't think of God. As dust.
In a form. Most beautiful. That Jack was.
Nearly beggared. To describe. This morning.
Thinking about the bride. I thought his superlatives. Mounted up.
And mounted up. Until I couldn't bear them anymore. Most lovely.
Most exquisite. Most wonderful. It must have been.
A glorious vision. Yeah. But.
When God talks about man. He's. He doesn't talk.
In terms. Of. Physique.
He doesn't talk. In terms. Of natural.
The bodily. Although. Of course.
We have bodies. He starts. He tells us.
What man. Is. You see.
The description. Here. Borrowed.
Of course. From the psalm. Or taken.
If you will. In that. Nobody counted.
That anything. Had to be returned. Because nobody.
Counted anything. To be his own. In the new covenant.
And. Thou art. Mindful.

Of him. Or. The son of man.
That thou visitest him. Thou madest him. A little.
Or. You perhaps. Will know.
That the Greek. Permits. For.
A little. A little time. That is.
Lower than the angels. Thou. Crown.
It's to him. With glory. And honor.
And it's. Set him. Over the works.
Of thy hands. Thou has. Put all.
Things. In subjection. Under his feet.
Isn't it. A marvelous thing. I want you.
To see. That it's not. Referred to.
In the past tense. Thou didst. Put all.
Under his feet. Thou. Hast.
In other words. What. God.
Does. Is forever. That man.
Is not. In that position. Is a sad thing.
So this is why. At the end. We take our eyes.
Off man. And we look at. Jesus.
In verse nine. Because. In Christ.
Jesus. Everything. Is under his feet.
And is under yours. This is. The great.
And marvelous. Thing. That God.
Wants us. To understand. And.
But. In all this. This is the point.
I want to make. Chiefly. There's no.
Talk of dust. And there's no. Talk of.

This great. Breathing. Breath.
Into. Nostrils. Because.
He's not. Going to describe. That how.
God. Made a man. And perhaps.
He was about. Six feet. Nothing.
Or was it. Five feet. Five and a half.
And he was. He was about. A yard.
Broad. Or. And he had marvelous.
Biceps. And all this sort of thing. That's not how.
He's being described. We're. Out of the flesh.
We're. In the spirit. And so.
God. Starts. To talk.
About. Man. In an entirely.
Different. Way. Let's turn.
Into chapter. Four. When we get to chapter.
Four. We read. Words.
Like. This. Remembering.
That. When. Adam.
Sinned. He was thrust. Out of the garden.
Now. I. You know. You wouldn't know this.
But I was sitting in my room. This morning. And God.
Led my thoughts. In this direction. Jack didn't know this.
When he prophesied. About Eden. Or.
Something. That equates it. He didn't know that.
But. We're. On the theme.
It's marvelous. When the spirit of God. Is really in control.
And when he moves. Everything. To one end.

You know that Adam. And Eve. Were turned out of the garden.
With these words. In the sweat of thy face. Shalt thou eat bread.
Chapter four. Verse eleven. Let.
Us. Labour. Adam became a labourer.
Let. Labour. Therefore.
To enter. Into. That rest.
You know. What the rest is. I hope you do.
Lest. Any man. Fall.
After the same. Example. Of.
Unbelief. Now. I know.
The particular reference. Here. Is not.
To Adam. And Eve. Adam and Eve.
Fell. Through. Unbelief.
Do. You know. That.
They fell. Through. Unbelief.
The children. Of Israel. Repeated.
The same. Sin. They fell.
Through. Unbelief. The children.
Of the kingdom. Fall. Through.
The same. Sin. It's.
A repetition. Of the same. Old.
Thing. Now. We're.
To. Labor. To.
Enter. Into. Rest.
And. I do. Beg.
Of. You. Beloved.
To. Come. Into.

This. Rest. Because.

It's. Only. In.

This. Rest. Where.

The. Communion. Can.

Be. Now. I. That.

There. Can. Be.

Temporary. Flutters. Flutterings.

And. Rest. Seems.

To. Get. Disturbed.

A. Little. But. It.

Must. Be. Permanently.

Broken. Unless. Your.

Communion's. Got. Well.

David. David. David.

It. A. Until. Permanently.

Your. Weight. And.

Weights. Namely, Belly. You.

You. You. Always behind the outwards, or within the outwards, God is moving to the inward, always.

Always uses the outward as an analogy. There's a parable in everything, a point of spiritual truth, a principle of operation. This is God.

And so, you see, he's talking about man in terms of soul and spirit, joints, marrow, mind, thoughts and intents, purpose, will, there it is, of the heart. And we're in this grey background. Oh, he talks of man more than that too.

If you're making notes, you just make little notes of this, if not, if you've got a supreme memory that's fine. And into chapter 5, when we get into chapter 5, we read words like this. Well, where shall we start? Verse 13, everyone that useth milk is unskillful in the word of righteousness, for he's a slave, but strongly belongeth to them that are of full age, those who by reason of use have their senses, our man has senses, spirit, soul, heart, mind, will, senses, what a build up here.

What is man? I've got him, says God, I've got your picture here. It's all in the book. And the senses, well, you know what the senses are, how many senses have we got? Perhaps you think we haven't got any, you've got six, have you? How many senses have you got? Oh, you thought you had six, I mean, there's one called common sense, as well as, that's very, very necessary.

And if a man with all his sensibilities hasn't got common sense, his senses aren't much use to him. Well, it's, what are these senses? Name them. Pardon? Sight.

We all start with sight first, don't we, that's the most precious one of the lot, I think. Sight, smell, hearing, yeah, that's right, we've got them. Okay.

God starts with hearing first, because that's how you come into spiritual life. You have to hear, let's read it, Hebrews 2. Therefore, we ought to give the more earnest heed to the things which we've heard. That's it.

Of old, you will remember that we read in Hebrews 12 that they couldn't stand the voice, the words that were being spoken, couldn't take it. And this is one of the deadliest tricks of the devil. We say, oh, we can't listen to any more, that's what the devil says.

Can't hear any more, you keep listening. Faith comes by hearing, that's how it comes. That's what Paul says, Romans 10 and, what, 17.

Faith comes by hearing, hearing by the word of God. It's God that brings faith, you've got to hear. Be sure, what you listen to will either make you or break you.

It either will bring you up into God or damn your soul. You've got to get this very clearly in your heart, you be careful what you listen to. And of course, that means who you listen to as well.

We must have this sense of hearing directed aright. I can hear the Lord Jesus saying, He that hath ears to hear, let him hear. Or what we were talking about last night.

He that hath ears to hear, let him hear what the Spirit says to the churches. Blessed be the name of the Lord. Sometimes the Spirit is saying things to the churches that men aren't saying.

Blessed is the church that has a man and the Spirit saying the same thing. You and I have got to hear the things that are spoken to us. For it all boils down to this, if the word boil is correct here.

Verse 3, how shall we escape if we neglect so great salvation. In other words, salvation is spoken to. This is what it says here, which at the first began to be spoken.

Salvation is a spoken thing first. And you'll never be saved my dear brother or sister or young person. Whoever you are or old person, you'll never know this salvation if you don't listen to the thing that's spoken.

It first began to be spoken by the Lord. And the Lord himself in the beginning of the great gospel era was a spoken person. God spoken to us by his Son.

A man in the end has to become God's speech. Praise him. I think this is wonderful.

Open your ears then and listen to God. That's hearing, of course we could enlarge on that in the epistle but time won't permit. The next thing of course we've already referred to in the same second chapter, sight.

We see Jesus. There's your sight. Blessed be the name of the Lord.

I hope that we've all arrived at the same conclusion. That what we must not do, although we're inquiring now, what is man? The thing we must not do is keep looking at man. We don't see all things in subjection under his feet.

It doesn't matter which man you look at. Whether his name be one of the stars in our charismatic firmament in these days. Or whether he be somebody who's not quite so exalted.

He's not got everything in subjection under his feet. He may have a marvelous gift of prophecy. He may have the gift of healing powers.

You know the word miracles is powers. He may have all these but he hasn't got everything in subjection under his feet. Come out of the charismatic era at the moment.

I'm using the word charismatic in a limited sense here. Come out of that era. Use, look at the man.

Not the things he can do. It's man we're inquiring after. We see Jesus.

That's right. And we see Jesus. And we've been allowed to see him.

Beloved, we've been given sight of Jesus. Because in him, in this city, God gave him for one purpose. We see Jesus.

Missing over the words in between. Not that they're not relevant. In fact they're very vital.

We see Jesus. Listen. Verse 10 in the middle.

Bringing many sons to glory. Now that's the Jesus you've got to see. You've got to see Jesus.

I know he was made for a little time. Lower than the angels. Amen.

I know that he's been given glory and honour. Crowned with it. But the whole purpose of it, if I understand the writer, is to bring many sons like himself into the church.

Now that's why you're to see Jesus. Have you got this kind of sight? Can you see this kind of Jesus? Or can you see, we've had of course to refer to it this morning already, a corpse on a cross. Blooded and disjointed and near disemboweled.

Hanging on a cross. Dirty, filthy, dishevelled, fly blown. Do you see that? Or do you see Jesus? Not losing everybody at the cross because he did.

They all forsook him and fled. They couldn't take the cross because they weren't born of God. They were men struggling along in a noble calling.

Believing much. Failing at the cross. Always.

But here then is the great and glorious truth. We see that point where the breaking came. Where everybody fled.

That's where we come into this glorious union. And you see Jesus bringing many sons into the glory. Hallelujah.

Do you see that, Jesus? Right, now keep your eye on him. Or, this writer to the Hebrews, he's not going to let us get away with much really. Although, I mean much of our own idea is that he's loading us with great truth.

And in the twelfth chapter he says, in verse two, Looking unto Jesus. That's right, that's what we're to do. The other chapter, oh it's full of tremendous things.

You know, if you're a scientist you can have a wonderful start in the eleventh chapter. By faith we understand that the worlds were framed by the word of God. Glory be to God.

There, there's a scientific concept for it, isn't it? What's in the word? That's why you've got to listen. The word he speaks is creative. Keep your ears open.

He makes what isn't there by his word. He calls things that are not. This is enough to make every atom in your brain spin.

That is right. You can have a marvelous time in the eleventh chapter. Look, you can look at all the great worthies.

Abel, Noah, Abraham, Isaac, Jacob, Moses, Marvelous. Now don't look at those. Take your eyes off that.

Take your eyes off them. We're not here to preach Abraham, Moses, Isaac. There are service illustrations now and again.

We're here to preach Jesus. Look off all these others. That's the commandment.

And look under Jesus. No man in the Bible worthy of faith that he may be. I mean a worthy of faith.

It's worth looking at as compared with Jesus. In fact, you can't really compare them. In the end, you have to contrast.

When it comes to the most vital things. Yes, they exercise faith. But none of them were the author of it.

And we look to Jesus. So see him now. Do you see him? Who for the joy that was set before him endured the cross.

The joy of bringing those many sons to glory. Some of that joy anyway. And we see him.

And you're to keep your eyes on him. So we've done hearing and we've done sight. Which one should we take next? Taste.

Pardon? Taste. Taste. That's a lovely one, isn't it? All right.

Chapter six. It's here. Oh, you know it as well as I do.

Well, you're nearly as old as I am. I've been reading the Bible as long as I have. I expect.

In chapter six. We're told this. I know it's in the middle of a portion.

That's a solemn warning. But it says this. We've been made partakers of the Holy Ghost.

At the end of verse four. And have tasted the good word of God. And the powers of the world have come.

Have you? And listen. You cannot taste. Please believe the good word of God.

As you should taste it. And the powers of the world have come. Until you've been made a partaker of the Holy Ghost.

That's right. And that's being done at your new birth. As newborn babes.

Desire the sincere milk of the word. If so be that you've tasted it. The Lord is gracious.

So, that's the way you start. Babies must taste. You've become a partaker of the Holy Ghost.

From your new birth. And you are to taste. This marvelous word of God.

And remember. That God does not only speak one word. You know.

Come unto me. And you that labour and are heavy laden. And I will give you rest.

Or so on and so on. For instance. I was at a conference not so long ago.

And someone sat in the front row. Used to do a lot of sleeping in between. Insult for a person to go to sleep on a preacher.

They are very long suffering. The preachers still. Perhaps the people are too.

But. But. When she sort of jerked into reality again.

Mind you. She's elderly. Very elderly.

And I. This isn't a cruel comment at all. But I'm just telling you. That when she came to and wanted to partake in the meeting.

She always came out with the same verses. Announcing them out loud. Always.

But. You see. God.

And you've got to watch this. There are lots of people think they're speaking in tongues. And if you sit beside them.

They always come out with the same twelve words. You can learn them. Not a nonsense.

God's not like that. You receive a word in the beginning. But.

That's only the entree. The precinct of the building. The good word of God.

Amen. And what the writer of the Hebrews. Wants us to do.

In this fifth chapter. We read in the fifth. Remember.

We just read in the sixth. He says. I want you to taste meat.

Not just milk. You keep tasting milk. He says.

You're a baby. Well. I get treated as a baby.

Every night. Before I go to bed. I can either have it hot or cold.

Or Horlicks in it. Or something like that. It's very nice.

But I couldn't live on it now. You know. I could when I was a baby.

I've got to eat that meat. You can't stay babies. And I know some people.

Who are 40 or 50. And they're still babies. And I know some young people.

And they're only about 20. And they're eating meat. Some people are still taking milk at 50.

This is the tragedy. Now. If they've only just been born of God.

That's right. But I mean. Some people say.

I've been in Pentecost 25 years. Well. What difference does that make? The tremendousness about it.

Beloved. Is that you get on. And eat the meat.

Not just think you can go to meetings. And just keep saying your tongue over and over again. And think this is worship.

God cries if he can cry. Over that sort of treatment. This manifestation.

Meat. Let's. Let's get to the other piece of it.

He that sits in the heaven. Blows out a laugh too. And we can move with him.

For the joy that was set before him. And you are. Now listen.

Let's get this very right. You are to taste. The good word of God.

And listen. Everything that God says to you is good. And it will create good.

God spoke the word. In the beginning. Genesis.

We won't get far away from it. We're talking about God and man. God spoke the word.

In Genesis. And at the end of every day. He says it's good.

And when he looked over the whole of it. At the end. When he created man.

He says. Very good. Now we'll rest.

Hallelujah. Amen. That's the way.

All creation. It wasn't just man who was very good. It was all creation.

Crowned with glory and honor. And man in the midst of it. Of course he lost it all.

But here then. Is the wonder of it. You are to taste the good word of God.

Once you've been made a partaker of the Holy Ghost. And the powers of the world to come. Amen.

Are you partaking of the powers of. I know it's the great word age. The great age to come.

Are you? All right. Tell me what they are. Now.

I had breakfast this morning. I. I know. I had tea.

Now I know you can be deceived about tea. But I did taste it. I can tell you it was tea.

I had toast. I could tell you the taste of toast. I didn't have any marmalade.

Because they never brought it up to me. But I had honey. I know the difference you see.

They offered me prunes. But I said no. Perhaps I'd not.

There's a tummy bug going about. And I'd had some sort of warnings. So I didn't taste prunes.

I know the taste of them all. And. I'm not as good at tasting.

My wife's a lot better at tasting. I mean her sense of taste is more developed than mine. And my olfactory sense is nearly gone.

But never mind. That saves me from a lot of disappointments. I know it.

But I also get a cut off from a lot of pleasures. But here then. I mean the sense, the smell.

We're coming to that later I hope. But. You say.

Do you? That you've tasted. The powers of the world to come. Alright.

Now tell me what they are. Or do you read your bible and you haven't got a clue. What it's all about.

Now. I know. If you're young.

Please don't feel rebuked about this. Because you've got to. Well you're only young.

But think of this marvellous life ahead of you. Into which you can move. If you say.

You've been a Christian. Baptised in the spirit. Say you've been in Pentecost for ten years.

Whatever that term may mean. Now you ought to be able to tell me what the powers of the world to come are. You should be tasting them.

If not. You're just a baby. You just know the taste of milk.

Got to be honest here. What are these powers? Well I'm not a bible teacher. But the holy ghost is.

You say you've got him. What are these powers? Oh well. I've got the gift of tongues you know.

I received power. I was baptised. And so on and so on.

Listen. There aren't going to be any tongues in the age to come. You've been deceived.

Nobody's going to talk in tongues in heaven. Well I've got the gift of interpreting. Nothing will need interpreting in heaven.

He's gone. Now I've got the gift of speech. Nobody's going to be able to hear that.

That's not the power. That is a gift of the age that's here. What are the powers of the world to come? I'll tell you.

They're all in the city of God. Blood. That's going to stay there forever.

The word of the blood. Redemption. That's going to be there forever.

The power of redemption. You know if you've read Oswald Chambers. You know that this is his great theme.

The total redemption of the human personality. Which denies me my right to myself. God bless Oswald Chambers.

He's dead but he's still speaking. He does to my heart anyway. Years since I read him.

But somehow God made me like that. Must have made my heart very soft. Things get carved into it deep.

And they sort of stay there. These are the things. I hope you're reading people like Oswald Chambers.

And not buying just these sort of paperback things. That get you flipping up. Into things that sort of fizzle out.

I hope you're getting down to reality. I hope you're hungry for God. I hope you are.

You and I. Moving right on to God. What are these powers of the world to come? Regeneration. It's called the regeneration.

Jesus speaks of the age to come. In the regeneration. These are the powers.

You say well of course I see that now. All these sort of tongues. They're all going to pass away.

No they're not. And if you've been thinking say. That all the gifts you see.

You can get into this kind of old fashioned idea. That attempt. What we'll call the gifts.

Especially the tongues position. If you got that into your bones. You're utterly wrong.

I'm going to tell you the word of wisdom will never pass away. The word of knowledge will never pass away. That's why they're the higher gifts.

That's why we've got to get them. They don't pass away. Tongues will.

Interpretation will. Prophecy won't pass away. We'll all use the prophetic medium when we get to heaven.

That's the way God speaks. Everything he says is an utterance in the prophetic vein. That's how we'll talk.

That won't go. You see that's why you've got to get these higher gifts. Not just so that we can have it on the earth.

Because we're going to have those for eternity. Healing. Well there's going to be a tree that's going to produce healing.

Leaves of healing. For the nations. Apparently.

Marvelous isn't it. You say now what's he going to say about that. Well same as you're saying I don't quite understand it all.

But there are nations of saved on the new earth apparently. We're talking about the city of God. And leaves can float down the river to the new earth.

But we're going to be at the source of it. I don't know that I understand all that I'm saying. But I see things.

A little. I see things. They're in a glass dark place.

So I can't explain them all. It's rather like Jack. You know his vision seemed to become clearer as he went on.

But I know that there's sense in all that God does. So there's some relationship there. Amen.

You've got a taste of these powers. You've got to come into them my precious. Young people or older ones.

You've nearly left it too late. If you're as old as I am. You've got to get into them.

If you're half as old as I am. You've wasted enough time. You've got to taste.

These things. Amen. That's why you've received the Holy Ghost.

Oh blessed spirit. He's not a gift done up in a brown paper parcel. And tied with nice blue strings.

A present for my birthday. For I received the Holy Ghost when I was born of God. And in all his fullness too.

It's been a progressive experience since then. Yes. Sundry other comings and movings of the spirit on me.

But that's my testimony to you. And you. You go on.

In the great things of God. And he's coming directly from God now. He wasn't done up in a parcel saying now you've got the Holy Ghost.

We're in the living truth. We're in the living God. We have the living word.

Hearing is something of life. Tasting is something of life. Sight is living sight or else it's not sight.

And God moves us on in this great thing. And we're tasting. And you know when you taste something and it's good.

So you taste the good word of God. And you taste the good gift of God first. That's the Holy Ghost.

Then you taste the good word of God. And then you taste the good power of God. Oh that's good.

Can I have some more? Would you like an ice cream? I say two please. I like ice cream. Let's have some more.

We've had ice cream today. That'll be the end of it. No.

You take me one tomorrow too. Yes. No please don't do it.

But you know what I mean. You taste. And you say Lord that's good.

You tasted first when you were a baby. And you said. No of course you couldn't talk.

But never mind. I'm telling you. Well God's put your language into the Bible.

And it's right. If you don't have the sense to recognize it. It's because you're not really quickened.

And you read and you say. Oh that's gracious. Hasn't he been gracious to me.

He's forgiven me. He blotted out all my sins. Hallelujah.

It's the theme of your dancing. Your singing. Your shouting.

It's everything. But then as you go on. You say.

Oh that's good Lord. It's good. You taste and it's good.

Hallelujah. You were good. He's been gracious to me.

Father. You see. And you're passing on now.

You're in the creation word. It's good. Good.

Every day. Good. Good.

And these were displays of the power of God in the old creation. Let's have light. Now let's have.

Let's have the firmament. Let's be a division in the waters. Let's get things separated out of it.

Now we've got light. You read Genesis 1 and see. Let's get the things separated.

This is now. Come on. Up out of this dark deep here.

Earth. Come on. You see.

It's so wonderful. And he says. It's good.

It's good. It's good to have light. It's good to have things separated.

Between the earthly and the heavenly. Between the spiritual and the natural. And the earthly.

And the fleshy. It's good. Good.

Keep going on. And the power. As I was saying this morning.

And I do so mean this too. Have you ever noticed I said. How that even the words of the Bible become banal and empty.

If you aren't in the experience of it. The power has got to be there. You've got to taste the power of it.

Hallelujah. Listen to one who tasted the power of it. You listen to him.

He says. According to the power. The work is in me.

Mightily. That's one who tasted the power. And from the taste of the power.

Flowed the words. The gospel he preached. The letters he wrote.

From the power came the churches. The ministry. Everything.

Well we'll leave that one. I'm going to have a drink. Which one next.

Sight. We've had hearing. Sight.

And we'll have touch. Amen. Well.

We're coming into the 12th chapter again for that one. We in verse 18. Have not come unto the mount that might be touched.

Now God has not given us anything. That we must not touch. In fact we've got to touch.

Everything. This sense of us. Has got to be absolutely.

Wakened and in full operation. You see. That mountain of Ode.

It could have been touched. Some could have touched it accidentally. Some could have touched it in rebellion.

But you know. This was the thing. That God said.

Go down his head and put bands around this mountain. Don't let anybody touch it. It's the mountain of my holiness.

Can't touch my mountain of holiness. They couldn't have touched God. But we've come to him.

Now mark this. We've come to him. We're not coming.

We've come. All right. They couldn't have touched God.

But even to have touched the mountain. Would have been death. You also remember.

That this was the thing. That Eve said. To the devil.

Satan. She said. When he said yeah.

God said. He said. God said.

You're not to partake of this tree of goodness. Neither should he touch it. Now God hadn't said touch it Mark.

This is one of the things. Why you've got to get into the word of God. God hadn't said.

You should not touch it. But you see. It came through.

Touch. The sense of touch. Who's touched me? Said Jesus.

You see the multitude. What's wrong? You question. You say.

Who touched me? They must have thought. The Lord had surely. Gone wrong on that one.

That's what they thought. Can't you say anything like that? When you're thronged with people. Who's touched me? What was the difference? Now listen.

He knows your touch. He knows and he interprets. The need of your touch.

He interprets your state. He interprets your need. He interprets the condition of your heart.

When you touch. He said. Your faith saved you.

She got faith in her heart. Through the touch. That's all.

We have not a high priest. That cannot be touched. And listen.

Not here beloved. Not here the touch of faith. But the touch of your infirmity.

It's a compassion of high priest. When perhaps your faith may have sunk low. As Christina Rossetti has us.

My hope burns low. My faith burns low. Only my heart's desire cries out in me.

Do you know it? You must get acquainted with Christina Rossetti. By the deep thunder. Of it's want and woe.

Cries out too. That's it. He's touched.

With the way you're feeling now. You don't even have. To struggle to come to faith.

In order to touch Jesus. If you're his child. How about that? But you must come to faith.

Of course that's why he put the eleventh chapter in. You've got to come to faith. But.

What I want to say is. That though you feel you're out of touch. And have been.

You're not. You're not. He's touched.

With the feeling of your weakness. Isn't that a marvelous thing? But let's do more. Than rely on his sensitivity.

And his love and grace and compassion. You know he had a heart of compassion. There's another way.

You've got to get up and say. Lord. I touch.

And you know that that Greek word. Translated touch. When the woman.

Came to his garments. Is really the word clutch. Clutch.

That's why it was so different. She clutched him. It was the clutching hand.

Of faith. In desperation. Ah.

Got you Lord. Got you. She only got the hem of his robe.

For a passing moment. And it was done. Glory.

And it was so done. That she knew in herself. It was done.

That's the way to touch him. So as you know it's done. Then you're not.

Don't have to rely on all the expectations. So that if. If it doesn't work.

You're to blame. So you didn't keep believing. Oh it's a coward's way.

Though the truth. Of it. Is necessary.

We need to learn. She touched. She knew in herself.

She was alone. And away she went. You and I. All have.

Freedom of access. To Jesus. The mediator of the new covenant.

In the midst of new Jerusalem. God's city. And we can get what we want.

By the touch. We can all touch. We haven't come to a mountain.

You mustn't even touch. What belongs. To this great holiness.

Of God. None of the children of Israel could. Except.

The chosen. Family. That's all.

Only those could touch. They could touch the altar. They could touch the labor.

They could touch the veil. They could touch. The candlestick.

These priests. But no one else could. But God does want you to touch his holiness.

Does want you to embrace his holiness. Want you to come right in. You're not fenced off.
Not if you're a child of God. So in the tenth chapter. You're sure this is the way.
Let us come boldly. You see. We.
I'm sorry. In the fourth chapter. That's it.
We come boldly right to the throne. Of grace. Where he sits.
And in the tenth chapter. With our hearts. Sprinkled from an evil conscience.
Our bodies washed in pure water. We move right in. To the holiest of all.
Glory. We can touch. We can handle.
These things. They're real. They're real.
That's man. So far. And then.
We go from touch to. Smell. All right.
Where are we going for smell? Well. I think you'll find it with me. A reference there too anyway.
Or in. In the ninth chapter. Verily.
The first covenant. Had also ordinances of divine service. And a worldly sanctuary.
For there was a tabernacle made. The first. Wherein was the candlestick.
And the table. And the showbread. Which is called the sanctuary.
And after the second veil. The tabernacle. Which is called the holiest of all.
Which had the golden censer. And that's a reference. To the sense of smell.
I already told you that my. Sense of smell. Isn't too good.
It preserves me from a lot. Bars me from a lot also. But.
Smell as you know. And taste. They go together.
Don't they. In fact. They're all sort of channeled into one here.
The sight and hearing. Smelling. And tasting.
Touch. Only. Belongs to the other parts of the body.
The more exotic things. Such as the sense of smell. And the sense of taste.
They're much more exotic. They bring us into the realm of. Sense.
Hallelujah. God. Has a sense of smell.

You have a sense of smell. It's one of your great. Senses.

And you know what a sense of smell will do. If it's working properly. It will either cause you to steer clear of something.

Or draw you to it. Yeah. Oh.

My wife did it. We were walking in Cyprus. Not so long ago.

Sunny Cyprus. And. Been there for.

The church there. And. I'm walking on in complete oblivion.

Talking to someone. Oh. What.

Oh. She says. Oh there it is.

I know what. You see. I've been walking along for.

Five minutes. And. Of course.

Immediately. We were all attracted. We all went over to see it.

There it was. Seringa. Wafting on the breeze.

Glorious. And even I. Sitting. Outside of an opened window.

In Kalimpong. Four thousand feet above sea level. But really down in a valley off the Himalayas.

Sitting there. On the Scottish compound. Writing a letter to my beloved.

Oh. And it came in. It was so powerful.

That even I could smell it. A great. Border of freesia.

Growing wild. Growing. Not wild.

Sorry. In the garden. Just.

You know. Just like you'd like to grow. I do like freesia.

That's one of the things. I can smell really. Great penetrating scent.

And. Open the window in the morning. Get a water.

And open the window wide. It attracted men. Oh.

All my garments. Smell. All the garments of the high priest.

Had to smell. They had to be. Stained and saturated with the oil.

But you could smell. When the blessed high priest. Is in the midst.

You could smell his garments. Cassia. Allos.

You see. Oh. How good it is.

There it is. How good. We're on the goodness of God again.

He's here. By the spade. Or.

Take the other. Extreme. You see.

Driving along in a car one day. Again. Me.

I'm pretty well oblivious. And suddenly. My wife says.

Oh horrible smell. Shut the car window. So we wind up the car.

What is it? Oh it must have been a pig farm. She could smell it. Why would I? I didn't.

But there it is. And you see. We didn't all say.

Well now let's all go to the pig farm. Marvellous. But some people of the sun.

Sit and eat the husks out of the swine's trots. Where's your sense of smell gone? That's where sin will bring you. That's where sin will take you.

Swine trots. Glory. God says.

I must have a sense. There must be something there. That will take away the smell.

Of badger skins. Seal skins. Oh they all have a meaning.

But that's not what I want to smell. I don't want to smell blood. He only had a few drops scattered on his throat.

Gallons of it outside. I want to smell my living Jesus. I want to smell.

The glory of his life. Smell the delicacy. The beauty.

The admixture of man with God. I want to smell. His ways.

I want to. Smell his life. Oh.

Lord. And even Aaron dare not go in with blood. Unless he took the smell with him.

The living smell. From the smouldering. Inward fires.

Of God kindled in manhood. Ah. Can you smell.

Can you smell. And you can smell people. It's this sort of sense.

You know. You know. My normal sense of smell.

Has suffered. Over the years. I don't quite know where it's gone.

Like the color of my hair goes. And that sort of thing. But.

But I can smell in the spirit. No I don't go around sniffing. But.
I have. That same sense. That is equated in the physical.
Mixed up with this soul of mine. It's the soul that appreciates the smell. I haven't got time to go into that.
Might do that tonight. Or tomorrow morning. Soul.
Spirit. Heart and so on. Ah.
This soul of mine. Smells it. Alright.
That's as far as we can go. I don't mean with the truth. But with time this morning.
And we'll move on. By God's grace. And this is man.
In his senses. The man that is. Spirit.
Soul. And body. And God wants you.
To develop them. And not lose them. Over the years.
For you have entered. Into an everlasting life. And listen.
An ever growing life. And an ever improving life. So then.
If I go. Seventy years. By man's time of course.
On in the things of God. My hair won't turn white. I shan't lose these things.
I shall be alive. And more alive. And more alive.
Amen. Unto God. I've come to God.
The author of my senses. And he has. Put them.
There in me. To answer that which is in him. And he gives forth.
That which can be appreciated. From himself. To me.
If I may live by him. Taste him. As I eat him.
Drink him. Adore him. As I see him.
With my eyes. Rejoice when I hear his voice. Amen.
Touch him. Touch him. Even when I'm low.
Amen. Touch him. Smell him.
Lord you're here. Lord you're here. Sometimes I go to meetings.
And somebody stands up and says. Lord. We know you're here.

I've got no sort of. Extra special sense. This presence.

But there it is. Somebody will stand up and say. They're quoting scripture.

You say so. In your words you see. That's right.

Of course it's true. But you've got to come alive. To be able to know him.

Let's pray shall we. Amen.

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