

The Reluctant God - Part 8

by G.W. North

G.W. North explores God's jealousy and love for His people, emphasizing the importance of faith, offerings, and transformation through divine presence.

Duration: 1:24:44

Scripture: Exodus 23:19, Exodus 25:8, Exodus 34:29, Exodus 40:2, Exodus 40:17, Exodus 40:27, Exodus 40:32

Topics: "Moses"

Description

In this sermon, the speaker focuses on Exodus 34:27, where God instructs Moses to write down the words of the covenant He has made with Israel. The speaker highlights the significance of God's command to not cook a kid in its mother's milk, emphasizing the sentimentality and love behind this instruction. Moses, after spending 40 days and nights with God, realizes the greatness of the God he is dealing with. The speaker emphasizes the importance of experiencing God's presence and having meetings that are a foretaste of heaven. Moses obediently writes down God's instructions and prepares to lead the people to worship God three times a year, even though they are far away and have to travel long distances. The speaker concludes by expressing gratitude for the series on the life of Moses and suggests the title 'Moses, the God-man.'

Transcript

I suppose it's in England too, but I don't know. I know it's here in Scotland. That a school teacher had told them that they've been circularised, and your children are listening to what's going to happen to them, that they are to teach four faiths now, they're not to teach the Christian faith, only as one among four.

They're to teach Buddhism, they're to teach Islam, they are to teach Humanism, and they are to teach Christianity. And they are not to say that Christianity is the only truth. Now that's going to happen here in Scotland.

It's about time you Scots got up and did some crusading, like the Crusaders did before. You Covenanters ought to be rising. You ought to invade all the powers that be.

You have a perfect right to. They are going to preach lies to your children. Listen to what God said, you're to break down everything, smash it.

That's what he said. You're not to have anything to do with it. Be a snare to you if you do.

Thou shalt worship, verse 14, no other god, for the Lord, whose name is Jealous, is a jealous God. Lest thou make a covenant with the inhabitants of the land, and they go whoring after their gods, and do sacrifice unto their gods, and one called thee, and thou eat of his sacrifice, and thou take of their daughters unto thy sons, and their daughters go whoring after their gods, and make thy sons go whoring after their gods. Thou shalt make thee no molten gods.

I'm jealous, he said. Now you're only jealous over people that you love, aren't you? This was one of the things that got into Moses. He realized how God loved these people.

Absolutely jealous for them. I'm a jealous God, he said. Yeah, I want you.

I want all of you. I want you all together. I love you.

Oh, if you spend time with God, this is the thing you will discover. His amazing love that wants everything. That is true love.

Wants everything. Doesn't it? Listen. Then he goes on and says this.

We're going to see it now, and we'll come back at the end of the chapter. The feast of unleavened bread. Now you know when that happened.

That was when at the Passover, when the blood of the lamb was shed. Thou shalt keep it. Seven days thou should eat unleavened bread as I commanded thee in the time of the month Abib.

For in the month Abib thou camest out of Egypt. What's he mean by that? Well, listen to what Paul says. That Jesus Christ has redeemed us from the corruption that is in the world through lust.

You've read that in Galatians chapter 1. That's right. Well that's what leaven in bread, in their bread, stood for. The corruption of Egypt or the world.

That's right. He said now you're to get the corruption of the world out of you. The second thing he says is this.

All that openeth the matrix is mine. And every firstling among thy cattle, whether ox or sheep that is male, but the firstling of an ass thou shalt redeem with a lamb. And if thou redeem him not, then shalt thou break his neck.

All the firstborn of thy son shalt thou redeem. And none shall appear before me empty. Six days thou shalt work, but on the seventh day thou shalt rest.

In e'ering time and in harvest thou shalt rest. And thou shalt observe the feast of weeks of the firstfruits of wheat harvest and the feast of ingaring at the year's end. What's all that about? We'll come back to it in a minute.

Thrice in the year shall all your men children appear before the Lord God, the God of Israel. That is the three times that he's spoken of in the preceding verse. Firstfruits, wheat harvest, the feast of weeks, firstfruit of the harvest and the feast of the ingaring.

They had three sort of harvest festival services. It was very wonderful. Three times in the year all your men children shall appear before the Lord God, the God of Israel.

I'll cast out the nations before thee, enlarge thy borders. Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year. And so he goes on.

Three times in the year. And did you see this in the end of verse 20? None of them were to go up before God these three times in the year empty. They were to go up full.

In other words God was going to bless them in the land and they would have got full to God. But he said listen you're only to work six days a week. I don't want you to break the Sabbath.

You could you still come up to me full. I'll increase you. I'll bless you.

I want you all to come to me. This is how he loved them. This is why he said now all that openeth the matrix is mine.

All the firstborn I want you to know that I love you. I want you to know that I've claimed you. This is why he was thinking how can I fasten onto this people the truth that I love them and that I want them.

He says well give me the first thing that's ever born. Cow or sheep or goats or whatever it is. Give it to me.

The firstborn male. Give it to me. You see I want you to know that you're mine.

Mine. Mine. All that you are all that you have let me have the first the best.

I'll increase. I'll see that nobody takes anything from you. You'll lose nothing but keep your soul in rest now.

Don't get this leaven of the world working in you. That's what he's saying. You're mine.

You're mine. Your children are redeemed. Everything's mine.

I love you. I want you to come up to me. Of course we know there's no central place now to go.

There's no nothing like that. We don't have to make pilgrimages to Mecca or go to Jerusalem or anything like that. We go up to the Lord.

Lord yes we're yours. Wonderful. Three times in the year.

Every four months. And then this. Verse 27.

The Lord says to Moses write thou these words for after the tenor of these words I've made a covenant with thee and with Israel. Marvellous isn't it? But look what he said just before that. The end of verse 26.

Thou shalt not see the kid in his mother's milk. Well bless the Lord. Could you can imagine it can't you? There's this little baby kid being born.

He loves them. You could say well that's a sentimental touch. Yeah that's right.

Yeah I like a little bit of sentiment don't you? No? You're a stranger to me. I like a little bit of sentiment. I don't like over-sentimentalization.

In the end you go no. But he said don't do that. And old Moses, and you'll see in a moment why I'm going this way because it's as it's written in scripture, Moses realized what a God he was dealing with.

Yeah. He realized it. And he was up there with God 40 days and 40 nights.

And this is what God said. Now listen. Do you get what I'm saying? Can you hear me? It isn't just the words I'm saying.

It's the tenor of the words. You know what we mean by tenor. So I have a tenor voice.

And I could just sing to you and sing to you and you might not understand a word I was singing. Especially if I was singing in Hebrew which I can't by the way. I can just about manage to sing in English.

You could hear the voice. What is it that's coming through to me by all these commandments Lord? What is it? It's this. I love you.

I love you. I love you. I want you.

I want you to see that your national life is run on these lines. Oh I want a nation that's mine. Mine.

That's what he's saying. Say what's in your heart? Can you hear the tenor of it all? Oh how harsh mere words can be. Can bash people over the head with the words, words, words.

But do you get the sound of it? Do you get the lint? He says don't go after these other gods. Don't make covenants with these other things. Don't do this.

Don't do that. Keep in rest. Come to me at least three times a year because you will know that's what will happen.

When they got in the Promised Land they had a small holding or a large farm. Tens and tens and tens of miles away and there weren't, there wasn't any LLF plane and there were no cars and there was nothing like that. They couldn't pop into church every Sunday morning like that.

Three times a year he said and when they came and then had to come empty they would bring, they would bring their offerings and their sacrifices and their gifts to the Lord. He said now look I don't like to sort of part with you for four months but but will you come three times in the year to me? Oh Moses was thinking his heart oh Lord I've had 40, 40 days with you. I've had 40 days before this.

Hallelujah. And his heart was rejoicing. He'd heard God's heart.

Some people only hear words. What do you hear? Glory. Now I don't know whether he came dancing down that mountain.

I think he thought I got to be a bit careful I broke the last two. I guess he came down that mountain clutching these tables of God's requirements for his nation to his heart. And when he got down there and he called them they stared at him and ran away.

His face was glowing. That's what made him glow. That's what made him shine.

He'd come heart to heart with God. He'd seen the glory. He knew the truth.

Do you? Who's this? It's Moses but his face was glowing with him with glory. Everything in him had been naturalized in God. Everything in him had responded out of the Lord.

He'd been in his presence. Perhaps when we look upon one another's faces we see where we've been. With whom do you keep company? Oh when the glory has come to you.

It transmutes you. May not be to the same degree in which Moses was there because he literally spent 40 days up there with God. And certainly not to the degree in which Jesus was transfigured.

But I do say this to you. You can have a transforming, transfiguring relationship with the Lord Jesus Christ if you will. Present yourself.

I hear old Paul saying the same thing. I don't know whether you do. For example, you will remember that he says this.

You are to present your bodies. That's what he said. And he said in that same 12th chapter of Romans, please read it tonight sometime.

And he said, present your bodies a living sacrifice unto the Lord. And he said this too. You will be transformed by the renewing of your mind.

So if there's no transformation, you know people haven't presented themselves. If they're still really the same old thing, just gone religious a bit, you know they've never ever presented themselves to God. And Moses wished not that the skin of his face shone.

He didn't know it. Isn't it wonderful? That it's good to be transformed and not know it. But other people know it.

And it's so wonderful. Now he'd gotten used to it. And that's what happens.

You can get really used to it. Glory be to God. Oh Moses got used to it.

And every time he went into God, he went in with a bare face. When he went out to people, he had to put it on again. He got used to it now.

Hallelujah. Veil off. Face to face with Christ my Savior.

Glory. Amen. Now listen, whenever you go into God, don't you start putting a veil on.

You know the prayers, all the nice prayers you repeat, don't you try that. The nice bedside poem book you read, don't you try that with God. When you go into God, you go naked, bare faced, to prove you're not a bare faced liar.

That you're in absolute reality with the Lord. We all need to practice this a bit, you know. Not literally.

I mean we don't all want to come in with veils all over our faces. When we talk to one another. But sometimes, is everybody listening to me, you have to veil the inner glory for the sake of others.

Oh Paul said that. He said we're beside ourselves. To God, if we're sober, it's just because of you.

Paul knew what it was, to keep the glory in. So he wasn't always bawling, amen, hallelujah, praise God. And all the people outside that didn't understand a bit what he's talking about, saying oh man's gone cranky.

You know, like that you see. He veiled it. He veiled it.

He wasn't afraid of anybody, except this. He was afraid of stumbling them, because of their ignorance. And they didn't know, couldn't be expected to know.

And he'd come with a big heart like Moses. He wanted everybody to come in, come into the glory of God. I'm going to stop.

Not because I've finished. Tomorrow night's our last night. How in the world we're going to sort of wind up on Moses, I don't really know.

Perhaps we'll in any successive Wednesday nights when I'm home, I took note of what was said on Sunday night, about letting the Tuesday night meeting be a prayer meeting, all right. And on successive Wednesday nights, perhaps we'll continue. Might take us the rest of the year.

I'm only home a few Wednesdays, I believe. Somewhere between here and the year end, something like that. But I hope that you have entered in, into this tremendous thing that God wants to do.

Now, if you're not there, and your heart really pines to be there, listen. Make sure, before you get to bed tonight, that you know your names in the book. That's your entitlement to all that I've said.

Amen. And more than I've been able to say. All right? Let's pray then.

Glorious Lord, O Lord, we are so grateful to Thee for this marvellous thing that Thou hast revealed in the book. And Lord, more and more, O win people's hearts, Lord. Win them, we pray Thee.

The world is so strong, has so many attractions. If necessary, Lord, carry us away from our Egypt into some psionic place and talk to us, Lord. Better get us to Thy Calvary, blessed Lord Jesus, until we can see the glory of God in Thy face.

Dear Lord Jesus, who died to be our Saviour, lives now to be our sanctifier unto God. Move upon us, Lord, every one, every one, Lord, that we should get the truth and the tenor of Thy words, and get the meaning and longing of Thy heart. For we're not saved by words, but by Thy loving heart, Thy grace, through the redeeming blood of Jesus.

Thank you, Father. Thank you for loving us. Amen, Lord.

Amen, Lord. Jesus Christ, good God, glory of the Father, praise Him, praise Him here with the heart, praise Him, praise Him holy. Now see Him marching in His dress, His shining face, praise the Lord, Jesus Christ.

You know there's something more wonderful than knowing that God loves you, and that's knowing how He loves you. Perhaps you might like to sing the second verse next time. It's wonderful to know that He does, but when you know how He does, that's marvelous.

Perhaps you might add why, too, as a third verse. Do you know why He loves you? That's glorious, isn't it? Well, I'm sorry that we've come to the end of our series, for my own heart has been blessed as we've been going through the life of Moses. Dodd asked me for a title for the series.

She thought it was a bit sort of banal, saying the life of Moses, and so we sort of knocked our heads together without too many hollow noises coming out, and I think we've come up with the idea, Moses the God-man, and I told her she'd better put the reference for it, and his people will think it's rankest heresy. That's only because they don't read their Bibles. Mind you, that's how all heresies do come, because God plainly said to Moses, I will make you a God to Pharaoh, and that was a very, very marvelous thing.

All right, it's a tremendous thing to realize that this man, Moses, was the mediator of a very, very wonderful covenant, known to us, of course, now as the old covenant, but when it was made, it was the new covenant that God made with people then, and it was very, very wonderful indeed. And how that Moses was given the opportunity, indeed he was raised up, to be the leader in the bringing forth of the greatest overall type to the Lord Jesus that there is in the whole Bible, and that is the tabernacle. Now our study is not the tabernacle.

That might take us another 12 months on top of what we've already been doing, and shall not reach the end of it tonight, but the tabernacle itself, as you know, was the great reason ultimately why God called Moses up the mountain. We always think he was called up the mountain to receive the ten commandments, and perhaps that's about as far as our knowledge and our thinking goes, but far and away beyond that, he was called up the mountain to see a pattern. God showed him on the mountain, in the fire and in the glory, the pattern of the tabernacle that he must have built for him.

And the ten commandments were given not just to be the kingdom law of the children of Israel, but to be placed in the heart of the king, that is the ark which represented more specifically the person of the Lord Jesus. And the two tablets of stone were ultimately put there in the heart of the ark. That was wonderful.

And the ark as it is, the tabernacle as it is revealed unto us in its completeness, piece by piece. And then it's raising up, and all the glorious system of worship, and of teaching, and of the blood offerings, and the bodily sacrifices, and the great atonement, and redemption, and everything that was brought into being based on that tabernacle speaks to us in the completest way possible of the Lord Jesus Christ. I hope that you know this.

For instance, let's just look at it this way. Turn back with me in Exodus chapter 19, and you will discover the chapter opens like this. In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai, and in verse 3, Moses went up unto God.

Okay, that's the third month. In chapter 40, it says this, verse 17. It came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reeled up.

And there you have the normal gestation period of a baby, all right, that the tabernacle was, as it were, born. And so you get this marvelous revelation of God that it was produced. I know that they were lunar months, but here is the great and glorious truth.

You know that all babies don't keep the timetable properly. Some come under, some go over time. Well, at least I'm told.

And so, here we have it, the production, the bringing into the world of the tabernacle. It was a marvelous thing that God did. And you know, Moses was charged with this.

He was charged with it to go back into the 19th chapter, or if you like, on through chapter 20, 21, 22, and 23, and 24. And when you get to chapter 25, the Lord speaks unto Moses, and he says, Speak unto the

children of Israel, that they bring me an offering of every man that giveth it willingly with his heart, you shall take my offering. Then he goes down to the verses, specifying what he wants.

And it says in verse 8, And let them make me a sanctuary, that I may dwell among them. You know, he's a dear God, isn't he? He wanted to come down and live among his people. That was it.

And Moses, you may remember, was up in the mount forty days and forty nights. He sent at last down the mountain by the Lord, carrying the two tables of stone, that is, the ten commandments, and charged with all the details of the building of the tabernacle. When he was up in the mountain, it wasn't only God who was busy writing ten commandments, Moses was busy too.

And he was writing down the commandments that God gave him, and writing down the details of the tabernacle. And this is why you will read that it was all done under the commandment of the Lord by the hand of Moses. You'll read that again, and again, and again.

And you know how often we talk about somebody writes in long hand, or they've got a nice hand. In fact, when I was born in London, they used to call it fist sometimes, but they weren't all that respectful. I suppose they had in mind that I was going to be an awful writer at one period.

But here is the wonderful truth that he wrote it down. He wrote down lots of the other ordinances and laws. He had a great time up there.

He was so in God that he didn't think about eating or drinking, and I suppose too he had no sense of the passage of time. And I don't know this, is another thing I'm going to ask when I get to heaven. I don't know this.

I don't know whether you've got the answer. I can see Jim sitting there like the philosopher, staring at me. And I don't know, but I don't think that Moses ever went to sleep.

I don't think he did. I don't think he ever, he anymore needed sleep to restore his strength, and he needed food or drink to keep it up, because he had passed into God. And there he was, and I suppose everybody else would have said, well Moses, you were up 40 days and 40 nights without sleep.

That's impossible. And I suppose he might have heard a whisper. Though again, I don't know that it was ever said with God.

Nothing, you see. And he was with God, and he never noticed the passage of time. Like sometimes you don't, when I've been speaking to you for an hour, and you don't even know you've been sitting there for a quarter of an hour.

Because we pass into God, and we lose all sense of everything else. Amen. You know our meetings together should be a poor taste of heaven.

They should be mountaintop experiences. We should forget about all other things. God should so grip hold of us, that everything begins to burn inside us, all in his presence.

And he catches up everything, and just fills us. And because we're filled with him, we lose sense of everything else. These should be the little foretastes of what it's going to be, when we get to be with the Lord forever.

Well, then Moses wrote these things down. And ostensibly, he was coming down the mountain to do what God said. But you know what he did? He smashed the two tablets of stone.

He turned on the people with anger that they had turned against God. Smashed the golden calf. Chided with the people.

Went up again next morning into the mountain, as we read last night in verse 31 of chapter 32, to make an atonement for sin if he could. He would have made the ultimate sacrifice, if he could have done, to atone for the people's sin. But he was a mere man.

That is all he was. Great man that he became by God's grace. And then you know what happened.

We went through this last night. I'm only recapping slight bits of it. And then God said to him in chapter 34, you're to come up to me again in the morning.

And so he toiled away, hewed him out two tables of stone. And before the day was really awake, he toiled up the mountain to God. And there he stayed with God another 40 days.

So you will see that the tabernacle never got built when Moses came down first time. All right, now we'll catch up in the end of chapter 34, where we spent so much wonderful time. At least it was wonderful to me last evening.

And the children of Israel, verse 35 of chapter 34, saw the face of Moses, that the skin of Moses' face shone. And Moses put the veil upon his face again, until he went in to speak with God. Wonderful.

And Moses gathered all the congregation of the children of Israel together and said unto them, these are the words which the Lord hath commanded that you should do them. Six days shall work be done. Now he's thinking of the building of the tabernacle at this moment.

The commandment goes beyond that. It didn't just cover the tabernacle time, the building of the tabernacle. But he's now thinking of this tremendous condition.

As we saw a little earlier, Moses wasn't all that concerned about the promised land. He'd been raised up to lead the people to the promised land. But he wasn't concerned about the promised land, as we saw in that earlier chapter in verse 15 of 33, where he said to God, if thy presence go not with me, I don't want to go to Canaan, Lord.

Don't you carry me up here. I'd rather just stay here talking to you. I don't want to.

What a glorious thing. Take not things of the Lord, whosoever is of a willing heart. God doesn't want anything from anybody who hasn't got a willing heart.

If you've got a willing heart, God will have all you want to give him. And he thinks that all you have to give should be all that you want to give. This is what he says.

Let him bring it, an offering unto the Lord. Gold, he starts with, and so on. All right.

And then he goes into verse 10, and every wise-hearted man among you shall come and make all that the Lord hath commanded. God didn't only want their gifts. He wanted their labor too.

He didn't want you to give money in lieu of working. There are too many people like that. Sometimes, you know, I feel that our missionary societies, the Lord bless them, I'm not being critical of them.

Rather, you know, we'll go. You support us. If you give us the money, we'll go on the field.

I suppose it's necessary. But lest it should sow in anybody's heart, I want to stay at home in comfort. I'll give two twenty pence in the pound, or something like that, and think you're giving a lot because you're giving a fifth instead of a tenth.

What a tremendous truth it is to know that God wanted all they had. I showed you in the earlier chapter, at least I hope I showed you, in chapter 34, where he said this. I want your sons, in verse 23, to come to me three times a year.

I want everything that's born, every male firstborn. You're mine. You're mine.

I want you. I want you. I want what you have.

I want your labors. And I want your heart, for that's what he's talking about. And everything that he had to say was based on this.

Notice. It had to be the heart. That's right.

The heart. And you and I have to see this. It is our hearts that God wants.

But he doesn't want this pious stuff. Lord, you have my heart. I'll keep my bank balance.

You don't deceive God. You have my heart. God reckons that means you're all.

If you interpret it otherwise, then don't say you're reaching after the fullest and the best. Don't. Don't deceive yourself.

And don't damage other people's ears by pouring it into them. What a glorious truth it is. What God does not want is humbug.

Now, beloved, it's a marvelous and glorious thing. And we go right down. And it says in verse 20, when all the children of Israel heard this, I'm going to read it advisedly, all the congregation of Israel departed from the presence of Moses.

Oh, if that's what he wants. See? Oh, no, no. They went away and they came, in verse 21.

They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, and jewels. How about if you all did that? What do you want all these jewels on your floor, when there's a need? What do you want your gold for? And sobbing because the net and veil's not being built.

It's a lot of nonsense. The children of Israel will teach you, if you'll look. And we say we're in a better covenant.

We say we are. I suppose it's everybody wants to be like Prince Charles or Lady Diana, with gold rings, and diamonds, and I don't know what bless her heart. But here is the tremendous thing.

Hallelujah. It might be a good thing for God to get us in the wilderness and strip us down. Mightn't it? We might make progress then.

What a marvelous thing. Do you know half the time God doesn't believe us? Because you can believe God 100% of the time. But I doubt whether he believes us 50% of the time.

If you come to really think it out. Oh, what a marvelous thing. Oh, it's so great.

Look, look at this. Verse 26. All the women whose hearts stirred them up.

Good you women, let your hearts stir you up. Stir your husbands up too. If you've got one, stir him up.

Because he thinks he shouldn't be stirred too much in this direction. I mean, he's got responsibilities, he says. You probably thinks the one of them.

But you see, the whole tremendous thing lies here. Willing, hearted, wise hearted, whole hearted, a heart that will work, stirring up. Hallelujah.

When your heart gets stirred up, your emotions will get reached. You know that, don't you? Glory be to God. My heart is boiling up, indicting a good matter, says old David.

Glory. I think this is right. I said to the Lord, Lord, fancy this chapter for tonight.

I'm having a good time. And it says this. And there we go, verse 29.

The children of Israel brought a willing offering unto the Lord. Every man and woman whose heart made them willing to bring for all manner of work which the Lord had commanded to be made by the hand of most. Now, it's wonderful to have a great leader.

We've been thinking a lot about this in these days. But great leaders can't really accomplish anything in the end, in the world, except they've got a great people. They can't do it.

One man couldn't do it on his own. Moses realized this. One of the most wonderful things about Moses was his complete humility.

You remember, he started off like that. It became a bit of a nuisance to him. He had such a poor idea of himself.

There's one thing you may be sure about this man, Moses, than any other man who becomes a great man of God. He knows it isn't a personality racket. When he got before God, he said, well, I can't do this, Lord.

I just can't do it. God likes to get hold of people who know they can't do it. Amen.

Moses comes down this mountain. He's all aglow, 80 days in the presence of the Lord. First time after the 40 days when he came down in the presence of the people, he was horror stricken, came out of the blazing light into the dark, dark gloom of idolatry amongst the people of God.

He goes back up into the glory again, and he comes down this time. And I guess he's saying, again, I'll have to ask him when I see him. I guess he's saying, Oh Lord, make thy people willing.

Make thy people willing. David saw this. He wrote a psalm about it, 110.

Thy people shall be willing offerings in the day of thy power. Come on. I want your heart.

I want your gold. I want your silver. I want everything.

I want all these colors, these spices, these things you've been storing up. Ransack your tents. We're a poverty stricken people.

We have no homes of our own. Where are we going? We're going to get established in a promised land. And God said, Oh, be quiet.

When you get there, there'll be more gold and silver and precious stones and houses than you've ever seen or known in your life. You see, everybody's saving up for the rainy day. That's why God doesn't rain down blessing from heaven.

That's why he doesn't do it. Although we use the appropriate terms in prayer, we know what to say. We're very clever.

We're evangelically taught. We read the right books. But have you got the right spirit? Have you got the right heart? Have you? Blessed be every man or woman that's got this right heart in them.

God will be able to do something. You know, beloved, I believe this. God could do something wonderful with us if we really got into this position.

I do. I believe it with all my heart. Glory, glory be to the name of the Lord.

Give me the people. Give me the people. Now, if ever there was anybody who realized this, and all leaders, however exalted they may be, that is in office being elevated by God, I don't mean in their own estimation of themselves, they know that they must have help.

I suppose, first of all, we've got to say, Lord God, raise us up a real leader. I think that's the cry. Lord, raise us up real leaders.

And then, here's the next thing, and every man who's called of God to leadership has got to know this. As we finish verse 29, let's read it again. Chapter 35.

The children of Israel, forever be their name honored at this juncture of their experience, brought a willing offering unto the Lord every man and woman whose heart made them willing to bring for all manner of work which the Lord had commanded to be made by the hand of Moses. And Moses said unto the children of Israel, See, the Lord hath called by name Bezalel, the son of Uri, the son of Her, of the tribe of Judah. And he hath filled him with the Spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship, to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahizamak, of the tribe of Dan. Then hath he filled with wisdom of heart to work all manner of work of the engraver, and of the

cunning workman, and of the embroiderer in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. Then wrought Bezalel, and Aholiab, and every wise-hearted man in whom the Lord put wisdom, and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

And Moses called Bezalel, and Aholiab, and every wise-hearted man in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work, to do it. Glory be to God. I don't know about you, that puts fire in my bones when I read it.

Hallelujah. Every man that's a leader of God, he knows he's got to have some good men under him. God raised up two, Bezalel and Aholiab.

I know that. That's great. A man can't carry on alone.

He just can't do that. Every man needs a supporter. Didn't Jesus? He called twelve.

I want you to be with me. They became his supporters. Call them what you will.

He didn't need propping up, of course. He wasn't a Moses. He was a greater than Moses.

But nevertheless, we see the whole glorious thing. He called these twelve, supporting him. They had to do the baptizing, for instance.

He didn't. So you can read in the scriptures. Now, this must be, beloved, however great your leader is, however great that man is, he's no greater in the end.

He can't be as great as he ought to be unless he's got support. Can't be done. He can go off on his own and blaze his own trail and say, well, all right, farewell to you.

But if he's going to be there as God put them there for nine months at the base of Horeb, and he's going to do a work in that place, then he's got to have men. We saw earlier, of course, women, as we read. But we saw earlier how that that's where he sat one day at the base of that mountain with a lot of sheep that couldn't help him.

And he had to feed them. And he learned to be a shepherd. And he saw a bush catch fire there.

We said, I don't know how many weeks ago it was now or how many hours of preaching it was ago now, though we saw that God was showing him what he was going to be. One man, he was going to burn and burn and burn and burn and burn for God. And he never burned out.

Abraham burned out. David burned out. David, all these did those glorious things.

They were wonderful men. But they came to old age and they burned out. And the metabolic rate, you know, the fire ceased to burn and they died.

You see, but not Moses. God took him. He died straight away at God's hands without ever burning out.

God buried him, took him, took him, buried his body. Wonderful thing, dear. Marvelous truth.

Well, this is what God did with this man. Well, it's all right. Sitting there in the desert, viewing his flock, just being led anywhere and God was exercising him about his future ministry.

But now he wants more than sheep. He wants workmen. He just doesn't want the people to lead now.

They're static. They're fixed. The leadership is here.

I've been up into the mountain. He wouldn't have said this. He was a humble man.

I've been up in the mountains. I've been with God. I've seen the glory.

And they said, yes, yes, yes. There's your face. We can see it shining in you.

There was no deceiving these people. He said, no, come on. And as I said last night, and I think we all agreed that Moses was a man who's virtually come back from the dead, 80 days without eating or drinking.

And he'd gone through the dark black cloud layer that God laid upon Sinai into the beyond. And he came back as it were from the dead. But he came back as a man from heaven and a man from God.

A man renewed in every way, a man invigorated by the Lord. And he says, now we're going to produce Jesus. No, we're going to produce the tabernacle.

I want to keep your thought on the right line. Oh, oh, Lord, what a privilege, what a privilege. And at last, at last, they were willing to give.

Give gold to make a false God. No, we'll give gold to bring forth Jesus or the type of him. Now that's what's needed in this world.

Will you give your gold? Will you give your silver? Will you give your goat's hair and skins? Will you give everything? To bring forth the blessed Lord and the only hope of salvation for you. No, it was in the repeatedly shed blood, in the constantly sacrificed lamb and goat and ox that they lived their life, consisted in it. Hallelujah.

It was wonderful. And Jesus was thinking, Lord, Lord, I must have some real lieutenants. I must have some, oh, some men.

I want some strong men. I can't do it, Lord. I can't do it on my own.

Now then, you leaders, it's time you prayed into being. What you say you'll need, 40 days in the mount might produce it. I don't know.

God, I have your men. God's called them by name. I know who they are.

Praise God. It's great, isn't it? God put it in their heart. Hallelujah.

This is the proof of a true prophet of the Lord and a man of God. What he puts in your knowledge, he puts in somebody else's heart. And you know it's right.

No guesswork. Somebody doesn't say, oh, I've never thought about it. I, I, I, put it in their heart.

I've heard people in this room say, it's in my heart. God put it in my heart to do this. Have you let your heart go cold? Have you let the voice die in you? Glory be to God.

I want to see truth as plain as it's possible to see it. I don't want to deceive myself. And he found that they were there, willing hearted, willing spirited.

They were on the go. Hallelujah. I'll tell you why.

They got a leader, they could see it in them. They could see it in them. Now that's when it all works right.

Let any one of these factors be missing and you'll never do a work of God. Never. When you see a man, a glow, they knew then when he came down the mountain, they believed it before when he says, I've seen God burning in a bush.

But when he came down that mountain and they could see God burning in him and his face was glowing and shiny. They knew it was right. The God you see outside you has got to be the God that comes and lifts and burns in you.

Unless you've got no call or no power to fulfill it, it's God called you. What a tremendous thing it is to have this great working of the Lord hearts, making them, making them. You know what that means don't you? You've got to do it.

Their spirits made them, their hearts made them. You couldn't hold back. This I believe is a definition of zeal.

That's what I believe zeal is. I believe the rest is a mental affectation. It won't last long.

It'll come, it'll go. But when the spirit, oh it's burning inside. Hallelujah.

When the fire's there. Lord, I want to see this thing through to the end. Nobody moved on.

They were there. Unless I've never understood the scriptures of God or in the little thing that I do understand of experience, I've never known anything. Now may the Lord write this right in our hearts.

Amen. Well look, let's read this shall we? Verse 3. These people, chapter 36, they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary to make it with all. And they brought yet unto him free offerings every morning.

They'd gone home at night and they'd had a little talk together, husband and wife, and they'd bring, yeah we can give this. Shall we give them this? We'll give this too shall we? We don't want this do we? Let's give it. That's it.

Every morning they were turning up. Well you'd have thought, you'd have thought, it's unending this supply. Get bringing it.

I love this, don't you? Praise God. It says, and all the wise men that wrought all the work of the sanctuary came, every man from his work which they made. And they spoke unto Moses saying, the people bring much more than enough for the service of the work which the Lord commanded to make.

And Moses gave commandment and they caused it to be proclaimed throughout the camp saying, let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. He had to stop them saying, no, no, no.

Hallelujah. Target reached. Amen.

Well away they go. They make all the things. Hallelujah.

Let's go on shall we? We're traveling quickly. All right. And they go right down through 37, 38, 39.

And they've got to the very end. And at the very end, they make the clothes for the high priest. They've been starting with the sockets and the curtains and the ark and the candlestick and the showbread table and the altar.

They brought the oil. They brought the spices. They brought everything that God required.

And right at the end, it says 30 of chapter 39, they made the plate of the holy crown of pure gold and wrote upon it in a writing, like to the engravings of a signet, holiness to the Lord. And they tied it unto it a lace of blue to fasten it on high above the mitre. As the Lord commanded Moses, thus was all the work of the tabernacle of the tent of the congregation finished.

And the children of Israel did according to all that the Lord commanded Moses. So did they. And they brought the tabernacle.

All the luck. All right? Verse 43. And Moses did look upon all the work.

And behold, they had done it as the Lord had commanded. Even so had they done it. And Moses blessed them.

One ought to receive a real blessing from a man of God. But you see what it was? God crowned it with this great crown. It's all God's.

The root of the word holiness, as you know, is separation. It's all God's. Not ours.

We've given it freely, willingly, from our hearts, our spirits. We're not craving after it. We don't want it.

We want it all to be the Lord's. God crowned it. That's the crown.

Wonderful to have your work crowned, isn't it? To have your heart crowned. Hallelujah. They realized that they were indeed a royal priest.

That whole people. Well, that was marvelous. I think I am going to ask Moses how he felt about a lot of this, you know, when I see him.

He just blessed them. Blessed them, blessed them. He had the veil on his face.

So, from without the veil, from within the veil, on his face, it was like the voice of God speaking from within the veil. It was speaking. Blessing them, blessing them, blessing.

Blessed is the man that can bring the blessings of God upon people. Blessed are the people who are blessed with such blessings. It's like the voice of God speaking.

Amen. That was wonderful. And so to pass into the 40th chapter, God spoke to Moses saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

I hope that you're reading some of these chapters in between because we can't stay on the whole of the details, wonderful as they are. He tells him the way to set it up. He'd seen it there, copied out the details,

got all the instructions.

Now he's being told erect it. This is the way it's to be done, Moses. All right? Verse 17.

It came to pass in the first month in the second year on the first day of the month that the tabernacle was reared up. And Moses did it. Verse 19.

As the Lord commanded Moses. At the end of the verse. At the end of verse 21.

As the Lord commanded Moses. 23. As the Lord commanded Moses.

25. As the Lord commanded Moses. 27.

As the Lord commanded Moses. 29. As the Lord commanded Moses.

32. As the Lord commanded Moses. Seven times.

He obeyed the commandments to perfection, to detail. He did it. This was his greatness, of course, detail.

He paid attention to detail. I don't know about you, but I get very concerned about people who don't bother about details. You know, you send them to do a job and after they've done it, you've got to clear up after them.

You know they haven't got their hearts right with God yet. Attention to details. There was nothing, oh I don't think I'll do it, you know.

God Almighty understands, of course. He's not petty fogging and all this business. Do you think that Jesus the carpenter did that? Do you think he won his position because he did it right to the detail? Do you think he did? Do you think that that's what made Father said, this is my son in whom I'm well pleased.

He'd done everything as unto the Lord. So did the Israelites. You've got to do it as unto the Lord.

A little personal anecdote here. I can remember a time, a long time ago now, when I went to work on a farm. You'd never think so, would you? But if you know sometimes, think sometimes, I know a little bit about sort of agriculture.

I worked on a farm once. I also worked milking cows. You'd never believe that, would you? I don't know about goats, but I've worked with horses, I've worked with cows, and I've even worked with human beings.

I wonder which are the worst. But I can remember my governor coming down one morning and told me that I hadn't got to be so perfect. Told me that straight out.

I hadn't got to do this. I hadn't got to do that. Let it go.

I don't know whether your governor's ever told you anything like that. I didn't say that personally. It just flashed back into my mind while I was speaking.

I've got that kind of mind. It hops all over the places you're aware. But isn't this a marvellous truth? They did it down to the detail.

See, they'll make it after the pattern. Did you know that the way you work tells God and everybody else what you'd be like if you were in full-time service preaching for him? Do you know that? Did you know

that? Well, did you? He trained his own son for 30 years. It had to be right.

Well, they put up the tabernacle. They did the work as unto the Lord. And it says this.

So, verse 33, Moses finished the work. Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon and the glory of the Lord filled the tabernacle.

And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journeys. If the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout all their journeys.

And the Lord called unto Moses, I'm in Leviticus. It's a pity really that there's a... That's right, you weren't reading, Mickey, were you? And the Lord called unto Moses and spoke unto him out of the tabernacle of the congregation. Oh, oh.

So here then is the glorious truth. When it was all done, amen, the great and mighty God who'd been there came right down and said, this is my home. I'm right in the center.

And in as much as God said, I don't want anything from you unless it's your heart, he was showing them that he was right in the heart of the nation. That's where he came. Moses tried to go into the tabernacle and God said, not yet, Moses.

I'm first. I'm first. Moses couldn't go in.

And the glory of the Lord flooded this marvelous building because it was all as God commanded. Let's get it as God commands, shall we? Then we can expect the glory to fill. Let's stop sort of banging our chairs around and bashing the walls trying to get God to do things when we're not prepared to have it as God wants.

I know we're in a different covenant, but are we, because we're under grace and much more privileged, to be worse than those that were under law and not so privileged? Do we think that because we're not under law but under grace, we can do as we like? Oh, you should read Paul. He says, God forbid when he starts, when you get on this line, God forbid, he said. I know that there's a translation of the Greek which really says, by no means.

Can't see how it's going to be done. Nowhere to be right, beloved. Oh, glory.

We can get it right, you know. It's a marvelous thing. God's so wonderful.

And then Moses discovers something else. I expect by now he sort of got used a bit to God, you know. Now the voice starts to speak to him from within the tabernacle.

God's in there now. Now he's speaking from within the tabernacle. Glory.

That's what God had wanted. First thing he said was this. Speak to the children of Israel.

Say unto them, if any man of you bring an offering unto the Lord.

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