

Exodus 27. There will be two messages tonight. Actually, there will be seven. One plus another, but I just, in considering where we've got to go by Tuesday night, I found out I was six messages behind, and that's just the way it is. We have so much to cover this weekend, and all I know to do is drop it on you and just hope one or two words of it the Holy Spirit bears witness to, and in the days to come, the Lord will show you. Brothers, I trust you to the Lord.

Exodus 27:10. I'm going to read only one verse. *...and the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.* Oh, I'll read the next one. *And likewise for the north side in length there shall be hangings of a hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.* Alright, quickly, what is God's eternal purpose? Alright, very good. What is God's eternal purpose? Alright, that's good enough. God's eternal purpose is that man might have God's life, and that out of this will come man with God's life, bearing the image of God and having the authority of God. Now then, for this to happen, God had to build up who? The man. The man. He has to be built up together. We are a corporate man to be built up. Now, brethren, we have seen a little of it. We have just been going so quickly, and praise the Lord, we move from place to place.

I want to suggest that in the morning, let's skip breakfast and let's have a fast, and let's, for the church, for what we have decided to do and for what should be done, and I would also say this, that I believe we all know that the big problem is not tonight and tomorrow. The big problem is about three or four days from now, and a week from now, and about a week and a half from now, and two weeks from now, but let's just have tomorrow. Let's skip our breakfast and give that time to the Lord for prayer.

We move, and we will come into the garden. What are some of the things we see in the garden? What's in the garden? What's the very first thing you see in the garden? Before you even see the tree of life. **Audience:** You see a man. Alright. Praise the Lord, brother. Then what do you say? The Tree of Life. Then, after the Tree of Life, what? The River. What comes out of the River? Praise the Lord. Onyx, bdellium, and gold. Now, brother, what does all of that mean? Gold typifies the purity of God; bdellium is the pearl which stands for the suffering and the Life of God inwrought in a little grain of sand. By this, the oyster is extended. He's wounded, and he's extended. Now, does this have anything to do with our sinfulness? No, not at all. It's still God imparting life to man through the crucifixion of Christ by the wounding of Christ. It really has the imparting of life by God's own death that he might be resurrected into us. Okay, brother, and the stone, the precious throne. What is it? It is the clay being transformed into stone. This is the work of the Holy Spirit transforming us.

Now, this is the building material. What is God building? A city. But what is the city? Alright, it's more than that, but what else? That's not enough. In the Old Testament, they saw this little, but it's more than that. Praise the Lord. This is God being built up with man, and the two are one. Now then, brother, we see the lumberyard in the beginning, and we see the finished house at the end. And what's in the middle? The building process. Now then, we are in the building process. Tell

me what we've got to come out of. One at a time. What have we got to come out of? Babylon, Sodom, and Egypt. Praise the Lord. Either way, the picture of Sodom is not really very clear; in a way, it is the compilation of all the others, but it was destroyed before it was fully grown. Babylon is still there, but we are not within.

Now then, what next? We come into the presence of the Lord, and the Lord gives us His pattern. I believe that when we come out of all this, if we come into the presence of the Lord, the Lord shows His pattern. I really mean that. I kid you not. I mean that. Babylon is organized religion, even if it is Christianity. You remember that Babylon eventually had in its own temple the very vessels of God's tabernacle. When they came and captured Jerusalem, they took her vessels with them and put them in a pagan temple. In one of the last pictures in Revelation, there is the gold, the silver, and the stone around the neck of Babylon the harlot. She dangles them out there so that no one will forget that she has something of the Lord. There's a little of the Lord in Babylon. So many of the Jews wouldn't leave Babylon because the vessels of the temple were there. They said, "Our temple, God's temple, is in Babylon, and we have to stay where these precious things are." Ezra and Nehemiah said, "We are going back to the city. We're going back to the building."

Egypt, then, is the world that just is ground into us from almost the day we're able to walk and talk and think, and we have to leave that. Then we come to the Lord and say, "Lord, what is your pattern? What do you want? The Lord tells us...brothers and sisters, what did He show you? Praise the Lord. You come into the Lord's presence, and there's a sense that what God wants is the church. They came into the Lord's presence, and the Lord showed them the picture, the pattern, of the tabernacle, and He gave it to them. And then what did they do? They made an offering to the Lord, and the offering was a good thing. What is a good thing? Here is a rule of thumb that I will pass on to you. Something you want, not something you don't. So, they made the offering of the good things, and then the Lord began to give them those things that are necessary to get into the building.

What is the first one? What altar is this, sister? The altar of bronze. This is something of the picture of going through the cross, not in the matter of salvation, but in the matter of judgment upon us. We get into the church by a funeral. Then what do we come to? The laver. The laver was made out of mirrors of the women. The laver was used to expose. And there was one other outward thing. The white linen wall that is built around the tabernacle. If you try to get in, you go all the way around, and all you can see is white. The only place you can get in, and there's an altar there, and you have to stop at it before you can get in. Then what is this white fence? What is this boundary line? What is it? It's our separation from everything outside and what the outside sees. The outside may not make much sense, but at least when they look at us, they see nothing dirty. They see nothing dirty.

What is the first thing you do when you pass bronze, and you pass all the outward things, to come into the very tabernacle itself? You eat the bread on the table, light the candles, and offer incense. Now then, what does all that mean? We take the bread, and the bread works the gold into us. This

is more than the righteousness of God; it is God Himself expanding into you. The righteousness is something white; the gold is His very essence; His very life itself.

The table comes before the eating of the showbread. The bread sits on the table to show what the table is for them, and the way for the symbol of the table to become you. You eat the bread. Then, when you have eaten the bread, what happens? Let's go back to the bread. You eat the bread, and you trim the light, and the light is brightened. Out of the eating of the bread comes the lighting of the light, the brightening of the light. Now then, you eat bread, and you get enlightened when you eat the bread. Not when you study it. When you study it...I used to when I was a young Christian, I had question marks all through my Bible, you know, on the side. I wanted someone to explain that to me someday. I still don't know the answers to those, but it's not important anymore. You get the enlightenment, and then what do you do? You offer up incense. So, brother, you come, and you eat the bread, you get the enlightenment, and whatever that enlightenment is, you offer to the Lord, and the Lord takes it. Hallelujah.

Take the scripture, but don't study it; don't even read it. Just kind of eat it...chew on it. *In the beginning was the Word.* I don't have the vaguest idea what that means, Lord. *And the Word was with God.* I don't know what that means. *And the Word was God.* I don't know what that means. I don't have any idea what the Word pertains to. Lord, I praise you that you came as the Word. You were God. You were way up there, and I was way down here, but God became flesh; praise you, Lord, that you became a human just like me. That's where light begins. Then you read a little bit further. *And life was the light of man.* And you say, "Oh, praise the Lord. The light I just got inside me is Jesus. Praise the Lord." Father, I just got light, and the light is Jesus. Praise the Lord.

See, take the word and just kind of go down it, and whatever impression you get, don't just say, "Oh, that's great," then go a little further. Don't sit there and grab a notebook and say, "Boy, that'll preach." But just think, oh Lord, hallelujah, then tell Him what He has just shown you, and this is a sweet incense to the Father. The Father smells the incense rise and rejoices, because what you're offering up there is something of the light of Christ Himself.

Now then, after the enlightenment and the offering of incense, what do you do then? What happens then? There is the enlargement of the Lord within us. More gold, more of His nature, and more of that, then the veil just rips. Then what happens? The light pours out from there. Praise the Lord. The light pours out of there. Okay, you go in. The self, the flesh, is dealt with. It's ripped. Now, this is something deeper than the outer altar, but you go in, and brother, what do you receive? What do you have there? The fullness of the Lord Jesus Christ; the fullness of God. We get the testimony of the Lord...His name, His very name. You get the law of the Spirit not only given to you but something you daily live by.

Do you remember the first time I was ever here? We talked about three lives, the three highest life forms. What's the highest life? God. What's the second-highest life? Angelic. And what was the third-highest life? Man. And when the first life comes into the third life, what does that first life give us? Alright, and what is the outworking of that?

Remember that we found this in Romans 8. When we come to receive the highest life form, God puts something in us. What does the highest life have? The highest life has the ten commandments. The second to the highest life, fallen, has the law of sin. You remember that? And the third to the highest life has what law? The law of good and evil. But when the highest life comes and impregnates itself into the third highest life, which lifts that life above the second highest life, what does the third highest life receive? There is a whole new something added. You get the law of Life, the law of the Spirit of Life. And when we are in the Holy of Holies, we are living by the law of Life...the law of the Spirit of Life. And how do we sense that life and know that life? By the sense of life and peace.

We live not by ten old, cold, dead, stony commandments, but by a constant regulation, by truth and life. In the ark is Life, the law of Life, the testimony, the very name of God. There is also the hidden living, living by Christ, the hidden manna, and then, there is the authority, the resurrection life, with its authority. Now, if we come from the cities, if we come to the altar, if we drive through the laver, if we go into the holy place, we eat the bread, we light the light, we offer the incense, and the self is rent. We go deep into something of the Lord. Then tell me, out of all this, what comes forth? Out of it comes: the tabernacle. The very last thing. All of these experiences bring us to the building. It brings us to the building.

Brothers and sisters, this afternoon, as someone put it, we came to the nitty-gritty. Now that was all of you. We have some new people here, and we needed it. Praise the Lord. There was one other thing I wanted to touch on before we go any further. Now, what did we look at in the building? What was the first thing we saw this morning? The top. And what is the top? Christ. And what does that mean? He's the head. And what does that mean? Headship. Who are we? The body, and make that practical. But much more than that. In the corporate meeting together of the church, He is the Head. When we are together, being built up, we're being built up by Him as our Head.

Now then, what was the second thing that comes in the building? All that's the head, brother; let's go down below the head now. What's below? What are they called? The boards. They are the boards in the tabernacle; what are they in the temple? And what does Peter tell us the boards and the stones are? The priests. And what are the priests? The living stones. And what happens to the living stones? Praise the Lord. They're built together. Now, what are you going to be? Living stones. What? A stone over here and a stone over there? No. An eyeball over here and a toenail over there? No. Built how? Together. There are boards on this side, there are boards on this side, and there are boards on that side, and they are all built together under headship. But that's three sides; what's on the fourth? Exodus 27:10. In the front, there are some boards...but also pillars.

The church also has to have pillars, and I don't want to start a class distinction here; there's not any, but God would love to have a tabernacle, a temple, made out of us all, but the church has got to have pillars, and the pillars also come out of the building. I want to impress upon the church here that you are now beginning to be built up together, and the way you are built up together, as the twig is bent, you know the old saying: so grows the tree. The way you build now will determine

the future—the character of the church, not its disposition. Praise God for the disposition here. May it just keep on being your own personality and disposition, but the quality is the key.

Brothers and sisters, do you realize you have such a wonderful, unique opportunity? You are in the foundation building process. I don't know if you have ever stopped to think about this, but we will be so selfish if you are thinking in terms of, hallelujah, praise God for 25 or 30 collegiates. God is far more interested in what's going on here than that. If you have come so far, and I believe, I truly believe, that you've got a heart for the Lord to build. You have come so far. Then, brothers and sisters...go on, all the way. Don't stop with boards; you've got to have some pillars. You need to see the vision of what God wants right here in this city. He doesn't just want some college students, some young people. God doesn't look at you as a bunch of young people. God looks at you as stones to build a house for Him to dwell in, but He wants to bring in more stones. And brothers and sisters, if there are no pillars, the building will just collapse. Those front pillars hold the whole thing here together, along with the golden rods.

Let me ask you a question. Have you ever considered the awesome responsibility God has put on you? "Oh, praise the Lord, hallelujah, we've got the Life, Life, Life down in our hearts." If you're living by the Life, say amen. Now that is great, but there is responsibility. Real deep responsibility. There will come a time, there will be a time when there will be children to be cared for. Children to be cared for. What if a family comes in now with a four or five-year-old? Are you ready? Are you willing to take on the responsibility of a little child? What if there are three or four babies? Will you say, "Oh, praise the Lord. God will take care of it." Oh, haven't you noticed what they do? That is sloppy.

No, the church has got to have pillars that bear the weight; pillars that bear the weight. They're going to be older adults. If the church is going to be the church, they're going to be adults. I'm not picking on you, but I'm telling you something: older adults don't like to sit on the floor. Well, we've got a few chairs, let's go get some more. What if some unexpected guests come in? Well, we all move over. That's sloppy. Where's the provision? Where's the provision? There has to be responsibility, and there must be pillars to bear that weight. It has to be 10 to the wall. Does anybody want to get up and leave? Does anybody want to hand back their membership card? Praise the Lord.

Listen, there's so much more. Let me just fellowship with you. I'm going to change the subject a little bit and finish what we didn't finish this morning. We were talking about how we can be built together practically. What are two or three things we could do practically? When you come before the Lord, ask the Lord to show you someone, sister. Two somebodies. What else? You are kind of a stone here, and a stone here, idealistically, somebody above you, somebody beneath you, and two boards helping to hold you up. Find two people in the church with whom you can be totally, fully, practically linked. You bear one another's burden, you experience the Lord together, and you try to find someone you don't like all that much. Alright, in other words, don't keep...we got a

brother over here who always agrees with me, so I go to him. That's cheating. That's not being built; that's friendship, and we're through friendship. Okay. Praise the Lord.

Now what was the other thing? That was the first thing. What's the second one? Find something to do. Bear a responsibility in the church and work at it as though you were the king of a kingdom, and you do it so diligently, and no matter how simple it is, brothers and sisters, it must be done so thoroughly and so completely as unto the Lord. We mentioned something about somebody taking care of the hymn books, thoroughly, fully taking care of the hymn books so that there'll never be a hymnbook shortage. The hymnbooks are always cared for. The cleaning up of where we meet, so it will always be neat and adequate, not just adequate, but if five or six other people show up that we're not expecting, there'll be room and provision for them.

I will just give you a picture in the matter of hospitality. Let's say some out-of-town guests come in. The moment they arrive, if we know they are coming, we should tell them exactly where to come to. If we have time for a letter, get a letter off to them with a map. Thorough. They arrive. Let the brother who has this responsibility be able to walk up to them and greet them in love and Christ, and say immediately, "Brother, you will be staying at such and such a place, you will be staying with brother so and so or sister so and so. This is their address, and here is their phone number," and you introduce the visitor to the people they are staying with.

Now, why do you say that? Why do you do that? Because of human needs, I am an outsider. I have never seen you before, but I'm coming, and I'm anxious, and I don't know if I'm welcome or not. Have you ever come as an outsider to be a guest...anywhere? And a brother comes up, and you are warmly received. And then, brother, transportation is provided. If he has no car, then brother so and so will take you there, and brother so and so takes you there, and when he takes you there, he helps you get settled.

Now then, let's say you are the host; you're the one receiving, you're the one giving the hospitality. I would say to you, I just give you some idea of how to receive a child of God...one of God's own children. How would you receive the Lord Jesus? "Hey, come on in, Lord. Just throw your stuff right there on the floor. You want some water? Right over there, third cabinet, on the left-hand side. The faucet drips a little bit. You have to push hard to turn it off." (That is American, and that has to go to the cross.)

And this is your room. If the situation is too crowded, you make some room. Here's your bed. And you explain the situation, and the bed is made up. You come and what do you say? Let's see now, here, let me just pull this drawer open. And I think if you got a little of this stuff here, you could put it right there. Is that enough? And over here. Let me see now. Oh, yeah. I believe we can make a little room right here. No, brother. He comes in. The door is already open. Brother, these will be your drawers. Here is a little table for your suitcase. And laying out on the bed, brother, a big towel, a small washcloth, and a new bar of soap.

“Gene, you are putting us under the law.” If you have no burning to do that, fine, but I believe you have a sense of how you need to receive a child of God. They will say, “This isn’t American. This is from another world. This man must be a citizen of some other country.” Even before they come to a meeting, there is a sense of “behold how they love.” Hospitality, brothers and sisters, work at it. Well, listen. I wouldn't take care of anything else as much as I care about the gift of hospitality in the church. Receiving people can be such a gift and a blessing to them, but more to you.

I speak of this simply because I have had a little experience in it when we first had guests. At one time, our home was a gathering point for Christians. You just better believe it. Everybody stayed at our house. Oh, listen, we are not the type. I want you to know that, very frankly, I am not the type. Some people love to have guests. I don't like to have people in my home. I know I have spoken as clearly as I can. I don't like people in the house. The Lord brought the gift! Eventually, we looked forward to the next guest's arrival. Something of the caring together of the hospitality of the Lord Jesus Himself. When you got saved, did the Lord say, “Oh, yeah, who are you now? Let's see if I can make a little room for you.” How did you feel when the Lord saved you? You felt received. The Lord wasn't doing any last-minute preparation to receive you. This was the hospitality of Christ. Hospitality.