

Alright, brothers and sisters, we have finally come to approach the tabernacle. I'd like to go back for a moment and review. When God created man, He created man to contain Him and to express Him. Now, you've heard that before. So, the next time, I'm going to let you tell me what God created man for. But he created him to express God corporately. There is no one in here who can express all of God. There is no way for the richness and the fullness of God to be expressed by his creation unless it is expressed corporately. So God has a corporate man to express him, but brothers, I don't really feel that we have seen this until we have fully understood that God also wanted man to subdue the earth. The corporate man, wherever he is, is to subdue the earth.

Now, the best way I can explain this is that there is a battle raging on this earth right now between not God and Satan but man and Satan. You don't realize how much higher God considers man than man considers himself. We have really been tricked by Satan because we think individually. And we see the great limitation of the individual man, but we don't see the great power of the corporate man. There is a battle of the corporate man versus Satan for this earth, and the satanic force has, under the control of the old man, the earth. But God wants the corporate man, the new man, to subdue the earth by expressing Christ and by having the power and the authority of God on this earth. Now, don't think that this is a small thing. This is the very thing that Jesus Christ said when he gave what has been called the Great Commission. He said, Go ye and preach the gospel, and I will do what? And you shall receive what? You shall receive authority. You shall receive authority. He said, I will be with you. You shall receive power, you shall receive authority, and I will be with you. I will be there with you in your midst, and you will have my authority.

Now, brothers and sisters, when Jesus Christ began the age of the church, he began the real, not the pictorial, but the real expression and the authority. But this has been a battle that has been fought back and forth to the ages by the man, the old man, and the new man, and we will better say, by Satan and God's man, the new man, but be at peace. The new man cannot be defeated. In order to really understand this, you have to have the mountaintop beauty, and one of these days, you are going to see the mountaintop view in all its fullness, and that's going to be the end of our ups and downs. We've got to one day come in full experience to the mountaintop view. Right now, God's new man, when he takes a stand, and he is built together as a corporate expression on this earth, Satan cannot have authority or power over him. The new man has the image and the representation of God upon the earth.

The best illustration of this that I know of is, right now, Biafra. You know the situation in Nigeria. The Nigerian government cannot claim full authority over that land because others claim we are the rightful owners. Another situation is this: in Vietnam, do you realize there is no capital city held by North Vietnam? Not one. They would try it over and over and over to gain just any one capital city. If they ever gain a capital city, they will gain control of the South Vietnamese government. You cannot claim authority over everything. Brothers and sisters, as long as there is a group of people in a city that claims that territory, that piece of real estate for Jesus Christ, no matter what Satan claims, he knows he has lost the clear title to that town. And when he has lost clear title to it, we have taken that land, and God has

begun his building, and we shall not be just a building, but we shall be a temple in this city, and before this week is out, we shall see that God will have us be much, much more. We are a corporate man claiming the earth for God. There is in the scripture something so clear that we have not been able to see it.

I want to give you just two or three secrets. Can you remember that? Two or three little secrets. The Psalms are the richest expression in the word of God of this. If you think this is just something somebody thought up and got a few passages together, you just haven't really seen the word of God open up. The word earth, if I'm not mistaken, appears in the Psalms one hundred and ninety times, and in each time, the psalmist is either saying, Lord, get it back, or Lord, you're getting it, but usually, the psalmist has the mountain view. Brothers and sisters, we really need to see the Psalms. They've got the mountain view. They say, "Oh earth, rejoice in the Lord thy Lord." Over and over and over, we see the psalmist singing praises for man having the earth, taking it back, and having it for the Lord's habitation. You go back and lead the psalms again. That's one tip.

Here's tip number two. Zion. Are you ready for this? I'm going to tell you a secret, and if you go to the Word of God, it will open up so much for you. Zion is the church. Zion is the church when it has its city; when the city is the Lord's, it's Zion. Zion is the church in the city, having fully taken it, and the city is the church. You go back now and reread, see how many times the city and Zion are mentioned, and relate that to the tabernacle and the temple, and all of a sudden, the Psalms will just open to you. The Psalms are a New Testament book. They belong in the New Testament. For they have really seen, especially the Psalms toward the end; they have really seen what God is doing.

Now, brothers and sisters, there is no question in my mind that right now, at this moment, God is coming...I'm not going to predict that this is the end of the age...that's not proper for men to do. But I will tell you this: it's been 1,900 years since the Jews had Jerusalem, and it's only been about 13 months that they've had the temple area. That's something to look at, at least, but that's not the main thing to look at. Do you know the main thing to look at?

What is God doing in the church? Praise the Lord. All over this country, the reports keep coming in. Everything is good. I find more and more that people are getting discouraged. Whenever I hear that, I say hallelujah, because when you get hungry, you start looking for something. And when you get thirsty, you start looking for something to drink. You might even go outside your little camp to do it if you get hungry. And the Lord Jesus Christ has put his hunger in the heart of his people, and right now in denominations, there is what they are calling renewal. Brother, you're not going to renew a dead animal. You can do anything you want to. I have said this before. You take that little car out there, that little Volkswagen, it's got a 60-horsepower engine, and there is one thing about it. If it has square wheels, you can put a 300-horsepower motor in the back, a 600-horsepower motor in the back, and you can even tie a rocket to it. And you can polish it. You can shine it and do whatever you want. You can light the rocket. You can run the motor. That thing's not going to roll. Square wheels will not roll. I challenge the very basic concept of revival. There ain't no such animal. You cannot revive a situation. All you can do is temporarily reciprocate it,

and it will just die again. That's all you can do. You cannot take something that is basically just not fit, and make it something it isn't. You cannot have the Lord's headship where man's headship is. You cannot make the old man act like the new man. The whole is not the children of God; it is the structure of the concept therein, and God today is building once more his church upon this earth, but it is going to take the full cooperation of his children.

The Lord is appealing to young people. He always has, always will, but brothers and sisters, I want you to know that what God has called you to is no light thing. And if you think this is going to be all hip hip hooray in a day or a week or a month or a year, you have really not seen that we are inheritors of all of the past recovery, and that we are to be children, or I should say, students of all the past mistakes, and that we have got to walk humbly before the Lord and give ourselves to Him that He might in this day work fully in us. Brothers and sisters, this is a serious matter, but I say to you that God is constantly recovering, and I cannot deny the sense within me. I have seen the work in this country, and we have known it's got the death knell on it; it even has the smell of death to it. I do not know a single place in America where people are optimistic about present-day Christianity. Nobody. These are the most precious brothers and sisters, but now here you are, and God has sovereignly got you in the mess you're in. You are sovereignly in this situation in Isla Vista, but now... now comes the cost. Now comes the serious matter. Now we can no longer be young college students. Now God has called us to restore. He has called us to restore.

I read something so sweet the other night, it just blessed me. You know, David got run out of town by Saul. Do you remember that? Saul just couldn't stand him. Saul had killed his thousands; David had killed tens of thousands. And Saul couldn't take it. This friction came between them, and David got kicked out of town, and you know who joined themselves to him? It says the people who were in trouble with the law, the people who were in debt, and those who were dissatisfied joined themselves to David, and I just said, "Praise God. Praise the Lord." These are the same kind of people who joined themselves to the Lord Jesus. You know, they were just ordinary folks. They didn't look like much. We don't look like much. Who in here is impressed? We are not, and we never will be anything, but do you know what happened to David's debtors, grippers, complainers, and all this that they were? Do you know what came of them as God built them together? Yes, but just more than an army. Yes, but even more than that. They became David's mighty men of valor for the taking of the rest of the land that Saul had not taken.

Praise the Lord for that. That the Lord takes the dropout, just like he took Peter, James, and John. Don't you think those guys weren't so dissatisfied with Judaism? I can see them scoffing at the temple. I think it was their love for the Lord; they were disgusted with the system and didn't want anything to do with it; they were just typical misfits. Alright, God turned them into His children, for a job. I don't know who the people are going to be in our land; I cannot say what God will do, but I sense his work, and I believe that you, too, sense his call to the church. And now we have come to the business of the building of the church. Tonight, we have to look at the scene of the tabernacle. Now I don't know what you did this afternoon, but I want to plant my feet firmly here and say to you: what I said to you this

morning, I did not say lightly. We cannot go on not seeing the Lord. We just can't. We have got to wholly, completely, offer ourselves on the outer altar of brass. We have got to come and be utterly exposed at the laver. There has got to be a boundary line around this precious temple of God that utterly separates it from the world.

Now then, we come. We come to this building. Brothers and sisters, here it is. We're going to be here two or three days. This is precious. By the way, please be here in the morning if you possibly can. I really feel that tomorrow morning is so important, in what we're looking at tonight. These two agree with one another. Alright. We are now getting inside. What is the first thing that happens when you come inside the court, and you approach, and you begin to move inside the tabernacle? For the tabernacle, what's right there on the outside to get in? To come into the tabernacle itself. We passed the altar, the outer altar of brass. Okay, listen. As you come into the tabernacle, there is a table. It is made of acacia wood and overlaid with gold.

Now then, the table is within the holy place, and you come into the holy place, and there, to one side of the holy place, is a table. The table is 2 by 1 by 1.5, and that's, I think, the measurements I gave you this afternoon, which I was not correct about. Alright, it has a beautiful...it is of gold, overlaying acacia wood. Acacia wood is a fine, hard, strong, sturdy wood. Throughout the Scripture, almost without exception, you can be sure that wood always speaks of humanity. But it has been overlaid with gold, which always speaks of the divine nature of God. You see, gold is pure. It is an element. It is not only an element, but it is one of the unique elements in that no matter whether it's cold or hot, whether it's sliced, no matter what you do to it, its appearance never changes. You cannot change the character of gold. It is always a picture of God's nature.

Now, Brothers and sisters, up until we got to the tabernacle, we have seen no gold. We have only seen brass. I said to you this morning that the tabernacle comes out of brass; it's not brass, but it comes out of brass, and you have got to go through brass before the tabernacle can be built up. Yes, sister, you've got to go through the judgment of God in order to get into the building of God. You have got to be judged. Praise the Lord, sister.

We began in Genesis 1 and 2 with three ingredients. Quickly, what are they? What's the first one? Gold. What's the second one? Bdellium. What's the third one? Onyx stone. Did someone look up bdellium? Bdellium is one of two things. It is either pearl or it is resin. That's what it's called out here - resin on the West Coast. Now, there is no question: it is a pearl, but if there's any doubt, I would say the principle is basically the same. For the pearl, there has to be the oyster wounded, and then the oyster secretes something of its life around the wound, the sand, and gradually, a pearl is built up. Now, this is the work of Christ in crucifixion that has nothing to do with redemption. This is Christ taking something out of the wound of Himself and having His life build up something new that comes from His own existence through the wounding.

Now then, you have the same thing in resin. There is the tree that is wounded, and out of it pours the life, and it is something very sweet and tasty. There is something that pours out of

the wound. Now then, brothers and sisters, I'm just wondering if you know: when we come into the temple and when we come into the tabernacle, is pearl ever mentioned? There is no pearl. Now there's a pearl in Genesis 1 and Genesis 2, and there's a pearl in Revelation 21 and 22, but in all the other places it is gold, silver, and stone. Now then, somebody in here by now has figured out why. That's just so clear. Why, brother? Why? After the fall, it's silver. It's not pearl after the fall. After the fall, silver is always redemption. That which was the pearl must now redeem.

We see the Father in the gold. We see the Son in the pearl. We see the Holy Spirit in the stone. The New Testament tells us who works on the stone: it's the Holy Spirit. But the work of the Son was to transmit life to man. That was the work of the Son, and he was crucified before the foundation of the ages that he might impart to you His life, that you might express His image, and have His authority. But who not only had to be the life-giver, but also had to condemn sin to be the redeemer. So, He gave up the position of pearl to give life, and He became the silver to redeem us.

From Genesis 3 to Revelation 19, you have the gold, the silver, and the stone, but when Satan is cast into the pit, there is no more silver. Redemption is something in time. It has a beginning, and it has an end, but God's work of allowing men to have the life of God was His eternal purpose. When he has put an end to Satan, Jesus Christ is once again *the pearl of great price*. That is what Jesus Christ has produced out of His life. Do you know what the pearl of great price is? It's the corporate man. It's the universal church, and when you see it, you'll sell everything that you might have the pearl.

We come now to the gold inside the holy place. Here is gold overlaying acacia wood; solid, good, firm wood. There is God's desire to make humanity a greater humanity, the humanity of Christ. And then there is the overlaying of the gold on the table, and around the table, there is a border. We come into the tabernacle. All of this is a picture. Will you please remember that this is not the tabernacle I'm talking about? Be very clear. I am not talking about the tabernacle. I am talking about something that is in the way of gaining...I mean... when I say the way, I don't mean it's an obstacle. I mean, it's part of the going into. It's the process of going into. It's in the way of entering into the tabernacle.

The first thing that you come to is a table of wood overlaid with gold, and upon the table it is the showbread. It is lying there on the golden table. It's the bread. This is so significant. God has something to impart to you, and the first picture, the first illustration that He gives to tie this into the tabernacle, the first touch of the building of God is a golden table, and on it is the bread, and brethren and sisters, it's showbread. It's bread on show, and when the priests of God, or the people of God...let us just say the priests of God...come into the tabernacle, the first thing they do is they go over...the first thing you do is you go over, and you eat bread. You have to partake of the bread, and the bread is a picture to us of how we might be as that table is.

Right now, we are like Adam, formed into clay, but God wants to put gold into you. He wants to overlay your humanity with gold, and brothers and sisters, in order to have the

tabernacle...but more than the tabernacle...in order to be built in the building, you have got to eat the bread. I believe it's in 2 Peter. 2 Peter 1. There are so many verses in here that we think only apply in a New Testament way, but they don't at all. 2 Peter 1.3. A Jew would read this and know immediately what it meant. According as his divine power has given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to the glory and virtue, whereby are given unto us exceeding great and precious promises, that by thee you may learn...doctrine? By thee you may...speak in tongues? By thee, you may...get a master's degree in theology? Is that what he says? By these precious promises, you may become what? Partaker. *Partaker*.

While you were sitting there eating tonight, what were you doing? You were partaking of food, and it came into you, and tomorrow you'll come out a half a pound more than you were today. You will have partaken of it, and it will have worked itself into you, and you will have had that food come in and become a part of you. *We are partakers of the divine nature*. God wants to work gold into you. He wants to put gold in the clay. How do you get the gold into the clay, brother? How do you mingle humanity with divinity? You come to the table, and you eat the bread. You eat it. You have to come to the bread and just take it. Exceeding great and precious promises of divine life.

Brothers and sisters, this is so significant. I am not talking to you about Bible study. I am talking to you about partaking of the Lord Jesus Christ deep within you. Do you realize that you have only one mouth that can eat Christ and feed on Christ? Do you know that? Sister Laura, do you know that you have a mouth to partake of Christ? To feed on Christ? Well, I'll tell you what. You come to the brothers in the church here, and you say, " Brothers, I got in here late, and I don't know how to partake of Christ. I want to learn, and you brothers have to teach me. Will you do that? Alright. Now you do that. You promise me you'll do that? Alright. The brothers have got to show you how to partake of Christ.

Sister, you cannot partake of Him with your eye. You cannot partake of Him with your mind. You can't partake of Him with your ear, and I'm sorry, but it would be so easy. You cannot even partake of Him by eating something with your mouth. Nonetheless, the Lord has given you something of a spiritual mouth to feed on the Lord Jesus Christ. Sister, buried up deep within you, there's something to feed on Christ. Do you know what that is? Alright, sister, you get the brothers to tell you. There is food of the spirit. It is inside you. You just turn to your spirit.

How do you turn to your spirit? Sister, you come, and you eat the bread. You come to the bread, and you eat it. You don't think about it. You don't study about it. You just eat it. Sister, you come to the word of God, and you eat it. You don't even think about it. If you want to think a little bit, alright, but you're not going to get very far very quickly. You just come to the Word and feed on it. Just take it and savor it. Eat it, and you will sense something within you. Brothers and sisters, you have got to exercise your spiritual mouth. You have got to learn to feed on Christ as though He were bread. He is!

I am not talking to you about knowing Christ as Life. I am talking to you about a corporate building where the brothers and sisters together must come and feed on the Word. They must come and just eat it and eat it and eat it, and the more you eat it, the more there's a sense of satisfaction, and the more there's satisfaction, the more God is inwrought in you as gold. He is building a building of gold. You must eat the bread to be overlaid with the gold of God, and soon, there is a building that really shows forth God's nature.

It is the bread of life that He is, but the distinction I'm making here is that it is not an individual matter for you to live by Christ. I am speaking of the material now. That God has got to turn this hunk of clay into a piece of gold, that he might put it into a building, and He's got to take this piece of clay and turn it into and deposit something of the gold of God in it. But God cannot, God cannot turn clay into gold, unless you feed upon His nature, upon His Life. His Life is gold.