

Go Up Into God

G. W. North, Rora 1987

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It is suggested that you read Exodus Chapter 24 before you listen to the audio message or read this transcript.

0 min:

I want to come with you into the book of Exodus again. You will remember that last night we finished up where we did because we'd been reading in that sixth chapter. I want to come in through to chapter twenty-four this morning. And in the fourth verse you will notice, that Moses wrote all the words of the Lord, and so far as we know, that was the first writing of Scripture ever put down. When you open your Bible you start at Genesis, but Genesis was written, I am persuaded, much later, of course, during Moses's lifetime. He started not with the record of creation but with the record of the covenant which starts in chapter twenty, "God spoke all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Alleluia. Praise the Name of the Lord. They were the first words of inspired writ, God, Moses, wrote them down. Afterwards, the revelation continues and of course Genesis was put in the place that it should hold, speaking of creation, bearing in mind an age of sceptics that would be born in the twentieth century, and of course, earlier. And it's a wonderful thing to read the revelation in sequence. But when it started God didn't tell them about creation. I sometimes get a little bit worried when I hear so many choruses on about God being the Great Creator, and so on, and so on, and so on, of course He is, of course He is! But the greatest thing is, beloved, that He is a God who has entered into covenant with mankind. And that's the thing that Moses had to write. Amen. He wrote down the twentieth chapter of Exodus, the twenty-first chapter of Exodus, the twenty-second chapter of Exodus, the twenty-third chapter of Exodus, Amen. That's a tremendous thing, but let's start at the beginning of chapter twenty-four, verse one. God says to Moses, "Come up unto the Lord," Oh! Hallelujah! What an invitation! What an invitation! How about it, are you coming up to the Lord this morning? No? Come up! Unto the Lord, glory be to His Wonderful Name. Amen, it's alright to come out. I've brought thee out of the land of Egypt. I have brought thee out from under the burdens. I have brought thee out of the house of bondage. Glory be to the Name of the Lord, they're all connected, burdens, the house of bondage, and the land of Egypt. If you're in Egypt, that is, in the world, you will be bound by the god of the world. It doesn't matter, or how you may think you are not, as surely as you are worldly, to the degree to which you are worldly, to the degree to which you accept worldliness into your life and into your home.

5 min:

To the degree that you copy the fans, the stars, the great ones of this world, in dress, in language, in decoration, if you do that, I call it distortion, then to that degree, you are worldly. You and I are to be in this world, we can't be anywhere else and thank God we are, this is where we had to come to hear the gospel. Amen, and remember, when the blood was shed it was shed in the world. In Egypt, when redemption was brought into being, wrought in the world to bring them out of the world. That's fundamentally what it was all about. You say, "It was to bring them out of sin." Strangely enough, you never find the word "sin" in Exodus twelve. In Exodus twelve there's no talk about sin, did you know that? Seems you didn't, seems you didn't. That is because we follow the line of popular preaching and with a New Testament content in our thinking. But when you read through Scripture you will not find God mention sin at all. So it seems that God says, I have come into the world to purchase you and bring you out of it. For as soon as you stay in the world you are going to be in sin to whatever degree you're in it. Now keep that clear. You are to be in it but not of it. To any degree. That's a tremendous thing. That's what the Lord Jesus said, that's

not my idea, at least it has become my idea, I have adopted it, since Jesus said it. And it's a tremendous thing for us to understand it. And it's a wonderful thing to be out, in this degree, but beloved, you and I are to see that there are greater things even than that. How long we stopped, falteringly taking our little steps, inwardly groaning, think we're doing something wonderful, an elder comes along, of course we all need encouragement, and they stroke you nicely and say, "You're doing very well lovey, you're doing very well," and of course, well-meaning. But beloved, to be turned wholeheartedly on to the Scripture, Ah! I fear this is where the lack lies. To be turned scripts in the Scriptures loose or to turn the Scriptures loose on you is the function of every true man of God. It is not to temporise with your foibles or ideas, it is to declare plainly what the truth is, wonderful. The truth is here. This is the written truth of God and God wants us to enter into it. And God is not satisfied just to get people out of the world. And just not satisfied to do miracles for them. Wonderful isn't it. God did miracles upon miracles and still He hadn't talked to them about sin. You'll find it if you read through Exodus. This is because they were so embedded in sin and sin was so much their nature and this is why they groaned and moaned and told lies about God, the redeemed people, told lies about God. And they did all sorts of things, they didn't sort of wilfully set out on a line of defamation of His character, it was simply because they lived in their circumstances, and everything got the bung, of course, they were born in sin, like the rest of us, and the revelation was coming very, very, gradually unto them, step by step, and God did a miracle. But, Oh! How deep they still were in sin. You know it's like that today, God does miracles for people and they can sing and dance and shout and they're all encouraged to, and why shouldn't they, and still they find they've got this deadly thing inside.

10 min:

Sin! Sin! A miracle on your body doesn't get rid of your sin. You do understand that don't you? A miracle of deliverance, say, setting you free from, let's say, the evil of nicotine, because it is an evil and you'll destroy your body with it! It doesn't get rid of your sin, it's just broken a habit, that's all it has done. The Lord wants us to see, and of course, by these things, if you like to think of it this way, we are guided in the nature of signposts to a greater glory. A more wonderful demonstration of power, and, God says, "Oh no, it's got to be more than this, more than this, more than this." Amen. And so God says, "You come up to me, Moses." Hallelujah! Now Moses had had a wonderful revelation of the burning bush, where the glory of the Lord came down to earth, you know the story, he saw the bush flaming with the presence of God. Fire then, how he had to come near and God spoke to him and all the rest that we referred to last night. But now God says, "Look, I've come down to you, Moses, now I want you to come up to me. Alright. I've come down to you, now I want you to come up to me, for there's something more wonderful that I have in mind for my people." You will excuse me putting words into the mouth of God, I'm but a poor human being. I'll gather you up into my thinking if you will come. And here then, is the glory and the wonder of the Lord. He says, "Come up unto the Lord, thou, and Aaron and Nadab, and Abihu, and seventy of the elders of Israel, and worship ye afar off. And Moses alone shall come near the Lord, but they, that is, Nadab, Abihu and the seventy elders, they shall not come nigh, neither shall the people go up with him." God's very clear, Moses came and told the people all the words of Lord, and all the judgments, and all the people answered with one voice, and said, all the words which the Lord has said, we believe, does it say that, NO!, WE WILL DO! Amen. Just to distinguish the great gap there lies between believing and doing. That's the tragedy.

Couldn't help thinking this morning when the requests were brought for prayer about dear old brother Lowe, you know what I mean by old, that's an affectionate term. I believe he's younger than some people in the room, but, there he is, I thought of him and we're well, well away from him. And now don't immediately think that I'm going to say that God's power can't work from afar, of course it can. We can pray for people here and a miracle happens in Australia, something like that, that's the great glory of God, because His Spirit encircles the earth in a flash. What a marvellous truth it all is. And my mind went to this, that that great incident in the New Testament, you will know of those four men who brought their friend in a bed to the Lord, and it says, that when He saw their faith, I'm jumping about in the story a bit, which, by the way, please don't only apply to the four that brought him.

15 min:

There was a fifth there, he had faith too. It's great for a man who's poorly and really unable to do something for himself, that he has some friends who believe with him, and aren't poorly, and can do things. Hallelujah. The impotent that can believe, and yet can't do anything, its grand that they have friends who are potent and full of power and can do something. Amen. That all saints should combine and things should be done, for this is what you read. That the moment when the bed came down through the roof to the feet of Jesus, listen, you may say, well, how in the world could they break through a roof and drop the bed right down at the feet of Jesus. Saints will always come to Jesus, in homes like that. True faith will reach Jesus, wherever he is, even if you're breaking through in the dark. Even if you've got veils over your eyes, if you've got a roof between, or the world between, or the devil between, faith, death, always on the spot. Amen. Right down to the feet of Jesus. The next word is this. When He saw their faith, well it was all action, it's what they'd done! They did this, they did that, they did the other. He wasn't looking for their belief, belief and faith aren't the same, we may think they are. I know that they are very closely joined in the Scripture, I know that. But this is where we get, (audio unclear,... *get, see we take a thing*),... and we believe, and they are theories and they're all theories until they are put into action. When He saw their faith. It was all work, work, work, work. They got hold of him, brought him, carried him, got up on the roof with him, tore the roof open, dropped him into the midst and that's what Jesus called faith. His eyes weren't searching their hearts to see whether their motives were right or this, there's this and that and the other of course (audio unclear,... *His eyes do see in your heart*). He saw what they had done. That's right. And He did something then. And I thought about that this morning with dear Bert Lowe, you know just to send him to Jesus, get hold of him, I wonder whether you did, whether you got hold of his bed or what it was and you just brought him to Jesus, I wonder whether you did, Jesus does the rest though. You're not struggling to hang on, I wonder, I wonder if it'll happen, I wonder if I'll have to take him back home again in his bed, I'm often wondering about that, I wondered this and I wondered that, but there was no alternative but healing. Now. When they did the work. Hallelujah. You know you can read Paul's faith, "The work of Faith." The work of faith, not works, but the work of faith. Faith that makes you do something and not sit there or stand there saying, I believe, I believe. That's the whole thing. And it's a great and glorious thing to do. When, you see. I know that we can vary this whole talk about faith and there's many aspects of it, but this is what got hold of my heart this morning. To bring dear Bert Lowe, (audio unclear,... ...), Amen. Wonderful isn't it. Alright, you see, Moses was called up into the presence of God. He said, "And bring all these others with you Moses," you can do that, but you.

20 min:

Because God wanted to give another revelation to His people. It's always like this. I want to speak to you preachers, teachers, leaders, elders. You that stand up and give words, you have tremendous responsibilities. The people will never get revelation if you don't get it first. You understand that. The grinding repetition of the old, old things. Now I know that nothing gets old in eternity and that the longest stored wine is the sweetest. Or at least it has a greater bouquet I believe. I'm not an expert in that realm. I've never been wined and dined and will never be. And I'll never take men out and wine and dine them in order to coerce them into my group you know, in quotes. Here is the greatest glory of God, beloved, that we move without bribery. And we move on a line of set truth and we don't hold saints hostage to worldliness. We move on the realms of God and in the end you go alone. Perhaps I ought to be speaking to the brethren's' conference, it's going to follow this. I don't know. But here then is the truth. Moses had to go up and get a fuller revelation of God's heart. I say, Oh! God! Give us men of this calibre. Oh! God! Give us men that would give up everything. Moses had longed for the children of Israel, given up their worldliness, and the world had to give them up. He had long ago forsaken the land of Egypt. Long ago. He may not have forsaken it in honour, he may not have forsaken it in a way that we should have liked, but he did it! And he chose, rather than riches, and money and prosperity, I hope you've all got your ears wide open. He chose to suffer affliction with the people of God. And he wanted none of the treasures of this world. He didn't want it's gold, he didn't want it's silver, he didn't want its accolades, he didn't want its positions. He didn't want anything that this world could confer upon him. For he knows that everything that comes along this line, comes tainted by satan. All the lot of it, and it will destroy. It cannot help but destroy. Even inanimate things that are amoral and have no power, we think. There is a power that directs them. There is a hand that gives them to you. There is an authority under which all these things function. The powers that be are ordained of God, but the wrong people are occupying the power, that's the thing that's wrong, the very power that satan uses was originally ordained and gifted by God but he has prostituted his power, he has gone wrong, and he has not so much usurped the position, as carried on in that thing, and is using it to the destruction of himself and everybody else. That's what he's doing. Now I didn't intend to say all that. (audio unclear,... *you see what I mean by people trying to get more from this side*). Let's go on. Here in this great and glorious way that God had elected to lead His people. Moses, as you see in verse two, as we've read, he had to go alone, in the end. Brave soul that he was, I'll point it out to you presently, and it says that Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice and probably, if you had been standing among them you would have said, Oh! Hallelujah! We're all at one! Isn't it marvellous. Thank you, thank you Lord, they said.

25 min:

That's what you would have said, Ah, tremendous emotional release. Glory to God, most people I know need emotional release. It's where it goes to when it's released, that's the thing. And it says this. They answered with one voice, All the words which the Lord has said we will do, and Moses wrote all the words of the Lord. May I put in something that is not in the text but is manifestly true. That is that the words which the Lord had spoken to him so far, for you will know that the Lord spoke many, many, many more words to him. There's much more in the law than is contained in

the twentieth and twenty-first, twenty-second and twenty-third chapters of Exodus, as you will very well know. But he wrote it down, Glory! And he did it with a purpose. I don't suppose, I don't know, I'll ask him myself when I see him. I'm going to see him you know, one day, or, one eternity, I'm not quite sure what. But here is the great thing, I'll be able to ask him a lot of things that I still want to know, I want to know more things than I know, but, you know, beloved, some of the things I know but let's go right on. And it says this. He rose up when he'd done that, when he'd done that. It says he got up early in the morning, fancy staying up all night writing that down and then being up early in the morning. What a man he was. You're done in aren't you? About Wednesday you were saying, Oh, dear...yes. There, that's what you'll be saying, won't you? Are you a man or half a man? That's what I want to know. Praise the name of the Lord. You can train your body which way you want to train it, did you know that. I won't give illustrations, that wouldn't be fair. And he rose up early in the morning and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrifices and peace offerings of oxen unto the Lord. And Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar. What's he going to do with the other half? He put half of the blood on the altar, not all of it! Keep that clear. Not all of it. The other portion was reserved for another purpose just as important. And we forget the importance of the other side, which, in the end, is the only things that makes the blood on the altar useful to us. Leave out this part and the other part is no good to you, will be your condemnation. Here then is the great and glorious truth. He took the book of the covenant, he'd stayed up writing it. He took it fresh, before, may I say, the ink was dry, you will understand what I mean, almost. And he presented it to the people and he read it. First he told them, in their ears, then he read it to them and confirmed what he said. Glorious! And I want you to know this, that the written word was confirmation of the spoken word.

30 min:

You keep that clear. Since the word has been written, the spoken word has got to be a confirmation of the written word. Amen. That it works and it is true. In the mouth of two witnesses, the written word and the mouth that speaks it. Coming through from God. Here then is the truth. He read it in the audience of the people, and they said, "All that the Lord hath said we will do, and be obedient." And be obedient. Obedience is something that is absolutely hated in these days, we've even had it deleted from the marriage book. That's right, (audio unclear,... *I'm glad to say that one here isn't done like that*), I won't conduct a marriage service if you want that deleted so don't ask me. Amen. Here then is the great and glorious truth. For it isn't only women who should be obedient. What a tremendous truth it is. This word obedience is obnoxious in the ears of so many, so called, Spirit filled Christians. You see, the word, "obedience" implies that you're doing as you are told. That's right. It implies that you have responded to a commandment, please take this into your heart, and not to a 'call', this magic word, 'call'. People say, "Oh, I don't feel 'called'", but, ah, see last night, did you feel 'called' to wash up? It sounds funny doesn't it, but I mean it. I mean it. Every, do you see, you, elevate a person, you exalt them if you give them a call. Please will you come. Would you like to come. And so, in your majesty you rise up and say, Oh! Yes!, I'll respond to the "call". You love it don't you! You're a King. You're a Queen. Oh! How you love it! Then you've never been reached yet. You're to do as you're told. It's a magic word. Do you feel 'called' to the mission field. Do you feel 'called' to this? Do you feel 'called' to do that?. That's why I liked that first

hymn. I like that hymn. You know. Stand up for Jesus ye soldiers. Now there's one thing that soldiers do not get. "Calls!" They get commandments! Where duty calls. I'm not going to wait for a call. Do you think I should go there? Oh Lord, do you...., Oh, I'm going to pray about it. Fiddlesticks! You don't know what prayer is. And you don't know the grounds upon which it exists. That's the tragedy. It might be the tragedy in every fellowship represented here. You don't feel 'called' to clean stairs. You don't feel 'called' to do this. You don't feel 'called' to work with the baby. You don't feel 'called'. Now, if you're not able, you're not able, that's understood. But don't hide behind this word 'call'. Everybody that knows, including me, sees right through that. The art of success, I'll ask Norman, I'll ask every real man of God in this room. The art of success in the ministry, is getting up and doing things you don't feel called to do. Am I right or wrong? That's right. Oh, I'm 'called' to wait on a God says a man, when there's so much work to be done, I'm 'called' to get off into a quiet place. Yes, listen, let me tell you a story. Recently, I don't know whether I'll get down to this, recently, I was in Zimbabwe, lovely place, I can't understand why everybody doesn't want to go and work in Zimbabwe, marvellous place.

35 min:

Alright. I was called to go out to lunch one day away from Ameva Farm [laughter]. This, sir, was a call, an invitation. Nobody commanded me to go to the lunch. I went, with one purpose in mind. To have lunch, no, not particularly. To talk about the Lord, I went. Godly people that asked me to go, they were Christians. The only Christians in Zimbabwe do not live on Ameva Farm, you understand that. They're dear ones, and we had a nice lunch. And at lunch, the hostess said, "I've got something I want to say to you." So I said, "Well, what is it?" She said, "I'm ashamed really to say it." I said, "Never mind," seeing that things are quite public and there were about six or seven of us round the table. I didn't think it was anything that shouldn't be said, at least, in semi-publicity. And she began to say, "Well, it's about the farm." And away she went. And again she repeated, "I'm almost afraid to tell you about it, but I see I must." So I listened politely. And she said, "You see, when your people," I don't know why they call them 'my people', but I suppose I am a sort of a reference point. She said, "When your people came out here, they said that God had sent them and they felt the call of God upon them." And she said, "When we heard it, we said to one another, hmmm, well we'll wait and see." She said, "I'm ashamed to say this, but it's true. Didn't we?" To her husband. He said, "Yes." "You see," she said, "We had so many people have come out here, been sent by God, to do a work in Zimbabwe. From this place, to some other place. And they've got started, and then when the things got hard, and when the droughts came, and when the difficulties came, they got a 'call' somewhere else! We admire your people." she said. Unsolicited testimonial. Someone who doesn't come to the farm much. And they said if they could they'd send all the children on their estate to be educated there. That's what they told me. She said, "We admire them, they'd gone through, they'd stuck it." They this, that, and the other. It's ever so easy to imagine and conjure up a 'call' to somewhere. And these are people saying they were baptised in the Spirit and filled with the Holy Ghost. So they are, 'till the difficulties come. That's the tragedy. You see. What a tremendous thing it is. Alright. We will be obedient. We will do what the Lord says. We will, every word, we will. That's right. They were spelling out their own failure from a heart that was built up on miracle upon miracle without their spirits being changed in them. This is the tragedy. Not that the miracles shouldn't have taken place. Allelujah. God did them. But what's the result when something wonderful happens in your life. Is it an explosion into a great

shout of “Hallelujah! Praise the Lord!” And we’re all lifted up and excited by it and joining in with this, that and the other. Or is it a heart, beloved, that’s saying, Oh! God!

40 min:

I sometimes think that the mouth that says nothing is greater than the mouth that says a lot of things that they don’t really mean. Or, seems that they just speak out of momentary excitement. Bless the name of the Lord, Amen. Even God had to do something greater than speaking. He had to make the Word He spoke become flesh. He had to do it. That’s God. The Word had to be worked out in flesh. Glory be to God. Salvation came from that, it won’t come from anything else. Nothing. Now what a glorious thing it is, let’s go on. Here, we’re reading the truth. Moses, verse eight, took the blood and sprinkled it on the people, and said, behold, the blood of the covenant, which God hath made with you, not just out of the goodness of His heart, though, it was that, but concerning all these words. That’s the covenant. God only made a covenant with you concerning all the things that He has said, that’s all. Even the new covenant, God never changes on the basis of covenant making to whatever people He makes them, or in whatever form He makes them. Glory be to the Name of the Lord. We can be sure of him. When this great word ‘trust’ came up this morning. Oh! Trust! What a word is trust beloved. Trust means that you’re not struggling to believe any more. Trust means that you’re not always invading God’s mind with this, that and the other. That you trust and you’ll know, alleluia! Knowledge is beyond belief, did you know that! It’s beyond belief. Trust is beyond faith. Trust is that into which faith should bring you. Amen. Trust is rest. Trust leaves me so that I don’t fret any more. Trust instates me in the security of God, Father, Son and Holy Ghost. Trust, trust means me asking God for none of these things, like Jesus said when He rose from the dead, or just before He went to the cross He said, in the day that you see me, apart from the resurrection, you won’t ask anything. How about that. Have you ever read John’s gospel? You will not ask me a thing. How about that. Well, how about it? In relationship to what to call your prayer life? What a wonderful and glorious thing it is to meet a trustful person, not just someone who can be trusted in, but are full of trust in their own faith. They don’t worry, though, don’t get alarmed. They don’t keep badgering on any of these lines. They’re supposed to be a testimony of faith. They trust. Amen. Trust is something that somehow holds all the promises and commandments of God in its hand. It’s wonderful. I can’t explain it. If you can, stand up, please, and tell me, and my heart will know whether you’re saying the truth or not. Trust has no worry. Trust doesn’t fret. Oh! We expect a bright tomorrow, don’t we? Amen. Glory be to God.

45 min:

What it is. Substance. Reality. It’s an impartation from God, it’s of His Being, of His inspiration, of His thinking, of His attitude, who and what He is, trust. This is how Father and Son and Holy Ghost exist together. Where, where is it, in the churches? Now may the Lord lead us on. It says this. This is the blood of the covenant. Behold it, He said, behold it, where? On the altar. Some of it, on me, look, it’s sprinkled on me, it’s all over me. I’ve got the blood. See it! See it! Amen. Personal contact. The application of the blood to me. Amen. Conscious of it. How can you not be? So that you don’t have to plead it anymore. It’s on your clothes man, it’s on you, woman, how can you need to plead it? Plead it? There’s one who’s pleading. His name is Jesus. That isn’t to say you shouldn’t learn to intercede. That’s another point we may

come to before the end of the week, I don't know. Here is the glory of the realisation. Here is the confidence of prayer. Here is the confidence of intercession. Here is the knowing. Yes. It's sprinkled on you man, on you, woman. This will take panic out of your soul. This will take fretfulness out of your being. This will bring you to rest. It will shut your mouth and open your heart. That's what it will do until you can open your mouth in streams of living glory. Moving out to men and women. Bringing them the reality of God, not imposing a new idea on them. Not just merely to give them a new insight into Scripture. So the Lord wants us see the wonder of these things. I know it was only in an old covenant, if I may say that. But I want you to keep the basis of the old covenant, of every covenant, is the same, because both the old covenant and the new covenant are developments, adaptations and applications of the eternal covenant. In the end there's only one covenant. It may sound strange to you when you've got a book in your hand which says old covenant and new covenant. What a marvellous thing it is. Only then it was outward. I said last night. It was impossible for God to show some things under the old covenant. Amen. Can you look inside and see your inner man that never wears trousers, or dresses? Can you look inside and see yourself, sprinkled with that blood. Can you? Amen. Oh! It's a marvellous thing to know the purpose of God. And when he'd done that, (audio unclear,... *Old Moses, Verse 8.*) It says he went with Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, as it were the body of heaven in its clearness. You may have an emendation in the margin which gives you, "The very heaven." And upon the nobles of the children of Israel He laid not His hand.

50 min:

Who now wonders? Because you have read that no man has seen God at any time, haven't you, haven't you? Yes, that's right. Well, you know, Moses did, only he saw His back parts. Did you know that? Especially when you have to meet Jehovah's witnesses on these kinds of things, they're all genned up along their line and want to disprove that Jesus Christ is God, because then you could sin. It's as simple as that you see. And as banal and ignorant as that. Here is the truth. They went up and they saw God. Now you see this is marvellous. I don't know where you are. To which point you've come. Thank God, (audio unclear,... *at last.*), according to last night, you're out of Egypt, and your bonds have been broken, and you're not bearing the burden, bless God if you're out, Allelujah! That's wonderful! But I want to say, so where are you? You see, at the bottom of the mountain, (audio unclear,... *you know what was happening*), and there are lots of people, they get as far as this, they build an altar. The word is written, they read the written word, there it is, or somebody reads it for them. Part of them couldn't read anyway, perhaps seventy-five per cent, perhaps ninety-nine per cent of them, couldn't read. They hadn't had the education that Moses had had. How wonderfully God prepares a man for it. And then he saw through it all and he thought it was all a load of rubbish and, thank God, I mean, all the things in Egypt, he left those all behind. And he could write. He could read. Bless the Lord. And he had done that. It was when they'd got the written word. They could have that, you see, wonderful! You could stand around the altar and say, "The Sacrifice!" Thank God for the book. Thank you Lord for childhood, you've got it. It's all there. Bless the Lord. You've come as far as that. But God says, I want you to come higher. Upon the basis of the blood shed. Upon the basis of the sacrifice, that was all around the bottom. Upon the basis of all your knowledge of the altar and everything that connected with it. Will anybody come up higher than that? Will they? You're

expecting the elders of every group to go there. Those who would be considered the nobles. And as for me, I wouldn't have anybody for an elder unless they did. Not me, you may, it's surprising to what a low standard we are prepared to move for God in these days. Seventy of the elders. In other words there were more than seventy. Seventy of them. Bless God. Only, as you will know, I don't know how (audio unclear,... *many million or so people there were there*). Out of that lot, and He chose the seventy. Nadab, Abihu and the great High Priest Himself. And they went up. Come on, come up. Bless God for the blood. Bless God for the blood. Now, I don't want you to see, "The blood of God", I want you to see, "The God of the blood". See, on the basis of the blood of God, excuse me using that term, it has upset lots of people, especially when it's been written, but here it is. He says, now upon the basis of the blood. I want you to see Me. I touched it last night, remember? I've heard of thee, with the hearing of my ears. Thou shalt have no other gods before me! And the next thing, you are not to imagine me to be like this, beloved either, you are not to make a God out of your own heart. (audio unclear,... *An effigy of God, many people are doing this in these days, it would disdain them ...*) to have one little thing in their home that spoke of accepted idolatry. Now, this is what God it is suffering from. Wrong projections of him.

55 min:

Excuse me, Lord, I know you're not suffering in this sense. But this is the whole thing. People's imaginations of Him. What they think He's like. From their experience of Him. Trying to size up their experience with what the Bible says. And they don't tally. So we make a God of our own. It fits into some snug corner inside, a thing we'd never have in the corner of our room, in stone, or silver or wood. I am unique, says God, you cannot imagine Me. You can't. Blessed be the Name of Lord. "I'm greater than you know". Here is the Lord and this is the very place that the gospel comes from, beloved, greater than we know, greater than I know. That's right. There isn't a person in this room, that you think you know, turn round and have a look at them. And I want to tell you, he or she is greater than you know. Well, she's only my wife, she's..., well, no, we won't say that. He's only my husband, we'll allow that. Here is the truth. She's greater than you know, man. He's greater than you know, woman. Don't you think you know them. Too many people come to me, they've lived with a man or a woman for ten years, "... And I thought this, and I thought that, and he was this, and he was that, she was this and she's..., and now....." Well. That's the story of the divorce courts. He's greater than you know. On the basis of this blood shed say, "Thank you, thank you, Jesus, thank you, thank you, Jesus!" And you thought, Oh! It's so wonderful. We've never been able to thank Him enough and we don't thank Him just by saying we thank Him. That's the point. Though it's good to teach us to be thankful. I taught my children, "Say thank you to mummy." that's right. My children, when asking for something, couldn't say, "I want the jam please. I said please, didn't I?" I'd say no, but you must say, "Please, may I have the jam." that's the way to train your child, to understand that they put "please", first. If it comes at the end, it almost comes as a demand. You've got to get the spirit of your children into your hands, you've got to mould the ways of the flesh. It's great to be thankful. Wonderful, and wonderful to say that you're thankful. But Aaron's seen God. These men. I don't know where I'm going to place them. Let's place them half way up the mountain shall we? They're there. Seventy of them. They saw the God of Israel. Listen to this. I told myself I'd be through by the time some of you mums had to go up for your children. I'm not so sure. But anyway. There's another day. Here is the

thing. This book's so full of truth, how can you leave it? How can you leave it? Do you know there was a time, I don't want to keep living in nostalgia, that I can remember a conference we had in the early days, Norman will remember. When every time I tried to stop, they said, "Go on, go on, go on", and I finished up preaching for nearly six hours. I had to stop at one period so people could use the necessary places, and then we just started again. What a people. Yes. Amen. The appetite has gone. We want to have praise sessions now. We don't want to know what God says, we want God to hear what we say. That's what praise is, didn't you know that?

60 min:

Should be! Here then is the truth. It says they saw this, the things that were under His feet. As it was clear, as clear, as clear! They saw, knew what they saw. Yes. And it says, and upon these people, that word "Nobles" is a great word, means "corners", you know, there are lots of cornerstones. All elders should be noble, and be a cornerstone, I can't stop on that at the moment. He didn't lay His hand on them. He didn't lay His hand. And they saw God, and then, and then, they sat down and ate. And that's as far as they got. Stomach won, stomach won. The flesh won. God knew what He was dealing with. He knows what's going to win in you. They saw God. You'd have thought they'd have been prostrate wouldn't you? I mean, I imagine, I really do, that when I see the Lord, I won't be skipping and dancing. I don't know might be wrong, perhaps you can correct me, perhaps you've got better ideas, when I see God. I might spend the first half of eternity on my face. I don't know. To see God. There's some of these old Church of England men knew better than we do today, really. Father of Jesus, (audio unclear,... *loves reward* ...), for what rapture it would be, prostrate before Thy Throne to lie and gaze, and gaze, and gaze and gaze on Thee. And your eyes will be where your spirit fed. You'll drink in and drink in and you'll learn more from that than a thousand praise sessions. Let me tell you. That's what they used to write. Hallelujah. Well, they say, God inhabits the praises of Israel, well, of course He does, but you think that's the only place He lived. That's the tragedy, short-sightedness. Harping on one thing. Until the (audio unclear,... *note*) comes, and I get tired of it. They say, "I thought you liked praising the Lord, well, I hope, you see I do". May the Lord open all our hearts and eyes beloved. You see, they got there, they saw God and sat down and ate. And we might read that and say, how wonderful. Do you know they even sat down, eating, looking at the Lord, now wasn't that marvellous. Absolutely marvellous. And so it is. And the Lord said to Moses, "Come up Moses, you come up out of this. You come up. You come to me Moses." Do you have to be a Moses, do you have to be a mighty man? To get something like this. No, listen, listen to me. Do you remember what Jesus said about John Baptist, and this includes Moses, now listen. He said, "A greater than John Baptist has not been born of women." And Moses was born of a woman, so was David, so was Solomon, so were Isaiah, and all of them, they were all born of women. And He says, "There's not been a greater than John Baptist." It was all focused into that one purpose, one person. And He says, "He that is least in the kingdom of heaven is greater than he." You think of that. Now if Moses could have this, and this is why it's in the Bible, how much more we, how much more?

65 min:

Come up Moses, He says, come up. Moses, when you get up the mount, I'll give thee tables of stone, and a law, and commandments that I have written; that thou mayest teach them. I'm not quite sure whether He's referring to the people, or the things that

he's written, I'm not quite sure, both, I guess. The only one really qualified to be a teacher, beloved, is the one who's gone up to God. Did you know that. That's what it says about elders. Acts 15. And there are people down at the bottom of the Mount and they say, "Oh! The blood, the sacrifice, thank you Lord!", and I'm not mocking. So we should. And there are some people there saying, "Oh, we've seen God, we've seen God, and God says, it's all good as far as it goes, Moses, you come up. This is the trouble. So many people are good as far as they go. But, Oh! The goal beyond. Into the beyond. Oh! The goal is of the highest, than which you can go no higher. Here it is. Moses rose up and his minister, Jesus. You will know Joshua is the Old Testament noun for Jesus. Jesus, in His minority, was under the law of Moses, you keep this very clear. Amen. Until He fulfilled it in His own wonderful way. I just give you preachers a lead for further thought. He went up with Moses. Yes. They went up into the mount of God. They started at the bottom of the Mount, which, if I may use the word, was awash with blood, and the smoke of the sacrifice was drifting around, and the 12 pillars stood, immovable as stone. There they were, yes. That's where it all started. Up, up, up. The seventy said, we've seen the Lord, I'm hungry, let's have a meal. All right. Wonderful isn't it. In verse fifteen, Moses went up into the mount, and a cloud covered the Mount. There's a place my precious brother, my sister, that's blotted out from your view into which you cannot see, unless you will go, and no preacher can tell you about it. Not properly. The place where you go up, into the mount. It is a brave man, for it says this in seventeen, "The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of God." It was as though God was reaching down, saying, come up, Moses. I'm wanting you too. I want to eat you. I want to devour you Moses. I want to fill you with my glory.

70 min:

I want you to be my food. Don't think I'm taking it too far will you? Here is the great and glorious thing. And he goes up there. Where Joshua was at this point, I don't know, we lose sight of him. But God is telling you that Jesus, in His minority was under Moses' law. He was circumcised the eighth day of the month, He went to the synagogue. He read from the prophecy. He went into all this, Hallelujah! It was His wont to go. He heard the reading from the veemar judgments' feet every Saturday. He fulfilled it. Glory be to the name of Lord. And then, as you know, latterly, He comes out in all His glory. Amen. But we're concentrating on Moses at the moment. He's a man just like us and up he went. Come up, Moses. Six days, the cloud covering the mount and the glory abiding there. I'm reading verse sixteen. The seventh day he called unto Moses out of the midst of the cloud. Do you see when God called Moses at this juncture, **WHEN HE HAD FULFILLED HIS COMMANDMENTS!** When he had obeyed, that's when the call reached him. That's when the glory was available. And he went up into it, and he was there forty days and forty nights. And he didn't call out to the elders, please bring me up some food, I'm hungry, I'm a natural man like you, he left them with their food. He left them with it. So many people are content to be with the things and feed upon the things of their own making and production. Albeit starting from God's original provision, such as corn, making bread from it. See, such as wine, making drinks, water, making wine from it. They're all content to do that. It's wonderful. They see, but not beyond the cloud. They see, but not the glory. They think they do. Isn't it glorious, that we see, we see, and they could come down, as they did. They all descended the mount. The elders forsook it. You say what, yes, of course they did, Moses was so long, and you can find them saying at the end. Listen, they were all there, Aaron was down there, he'd forsaken his post up the

mountain. He couldn't wait, so had Hur, Nadab and Abihu and all the nobles, they'd all forsaken their post, and went down, and this was their cry, up, Aaron, make us a god, but as for this Moses, we wot not what's become of him. His hare-brained scheme, his talk about this, his going up into the mount. What's happened to him and poor Joshua who was carried away with his dreaming. But he wasn't. You go up, stay with God. And when he came down he found an idol. As for this Moses we wot not what's become of him, where's he gone? He's gone away beyond us, beyond our sight. He's passed into God. He's passed into God.

75 min:

He reached the top. He didn't only forsake the pleasures of Egypt, he didn't just run away from all the worldly things. He wasn't content just to be a saviour, if I may put it that way, you know what I mean, more or less. He'd got something inside, I must have it, I must go. I don't know what his wife thought, I don't know what his children thought. I don't know anything about that. There comes a time when a man doesn't know what his own flesh-and-blood think. And in a sense he doesn't care, or think. They may misinterpret, they may misunderstand. But there's a place I must reach. There's a goal I must attain unto. There's a top that's in the glory. I must go, I hear the call. But you'll never hear it 'till you keep the commandments you say, we are not under the Old Testament, I know you're not. But Jesus gave a lot of commandments, didn't He? Oh! Lord! It's a one man's gift, it's a one woman's gift, that beyond the wish of the moment, knows, (audio unclear,...[many breaks and beeps in the audio between 76-78 minutes, the gist of which, when patched together, is:-] "*I can't stay down here at the bottom saying 'Come to the altar, come to the blood, come to the sacrifice, Oh, I can't just stay on that.'*" *Hallelujah! For every evangelist that there is in the world, I mean a true one.*) A man, he says, I can't stay there Lord, my feet are in it, I'm haunted in it. Bless God! I know inside, come on, what it's all about. And last night, we sang, which you be free from the power of, or, your burden of sin, there's power in the blood, there's power in the blood. And what I want to say, beloved, is that the power in the blood wants to bring you into the power of the glory and the knowledge of the Lord, and it's the same power, that's right, it was the same mountain. They were down at the bottom of the mountain and here seventy or so are staying halfway up. They say, we've got visions of God, we've see this, we've seen the other, and God's says, "Come up Moses, it's beyond all that." based on it, but beyond it! And so few there are who go there. And you've been bought for it. It's not finished.

80 min:

You've been bought for it, don't you see. Don't make yourself content with this, you can if you want. But if I know a true child of God, he can't make himself content for long. God has to make you content, with His glory. Changed from glory unto glory. We know all the phrases, beloved, but who among us has gone up into God, who has been gathered up there. I don't know, not for me to judge. I wondered if I may tell you a personal incident. Excuse the "I". But if I don't say it there are some in here that will be thinking of it. I can remember a time, many years ago now, for as my daughter once remarked to some girlies with whom she was playing, when I left off working with my hands in the business that God allowed me to sell and by His grace. Many, many years ago, she told all the neighbours' children that, "My dad don't do any work now". That's what she said, that was her concept of work. I think I've worked a lot harder since, but, nevertheless, I can remember a time even beyond that, and was for

me, seems that it all had sprung. I worked in the paper mills, where the noise was dreadful. If you know anything about paper-making, I was in the paper-making trade. I worked there when the noise rolled like thunder in your ears as they dragged out the fibres of the rag to make the best paper such as best bank notes are made of, that sort of thing. And I was passing by this particular place, it was my duty to go and stand at a certain spot to watch the delivery of the drawn out fibre, you see. And I remember stepping down, as clear, as clear as some of you can remember the day you were born again. I stepped down and started to walk across and stopped, and everything faded, and I passed in, I passed in. I know that everything (audio unclear,... ..). For I heard the tinkle of the golden bell in the pomegranate, must have been the robes of our High Priest in heaven, don't tell me he's not wearing golden bells and pomegranates, don't tell me that, I know, and I passed in. There wasn't any noise. There was a quietness, and a hush, and my spirit, how long it lasted I cannot tell, a moment, two moments, three moments and I was in the glory of the Lord and wrapped up in it. And then I came to. I wasn't even kneeling, I wasn't fasting and praying. I wasn't doing anything, I was walking about my ordinary business and I was through. I don't say that too often. But so far as I know it's the source of all the ministry that God gave me. And is to this day. And a man sitting in this room was bold enough once to say to me, he said, "I sit and talk to you, then all of a sudden you're gone. You go somewhere, don't you?" He was the first man that had ever said it, and I said, "Yes, I do."

85 min:

It's my spirit going out of my body? No! Maybe the Lord didn't want me to hear the mans' chatter. He used to shut up. And I'd come out with the knowledge of the glory of God. Now, perhaps I oughtn't to have said that, but I know there's a place, beyond. You say, "Are you psychic?" I'm as thick as two planks. No! Nothing of that. God. God. If I'm not careful I'll go there now. I love the place of God's abode. I love the joy of His presence. I love the wonder of the Fellowship of the Father and the Holy Spirit with Christ, my King. Come on, beloved, where are you? Don't strive to have what I have, I don't know how God will deal with you. I've never lusted after Moses experience. I wasn't thinking of it. Wonderful Lord. Do you believe that you've been Godded with God? Do you believe you've been Christed with Christ? Do you know what the Baptism of the Spirit is all about? Do you know? Do you know, beloved? The mountain's open, there's always room at the top. Downstairs, down below there are pillars, all stone of course. Down there, there's an altar, stone, of course. Down there, there's fire, there's smoke, there's sacrifice. There's the written word, glory to God for it, don't let anybody think I despise them. It's because of these things of Calvary and the blood of God. It's because of them. But Oh! What a tragedy, when men and women come thus far saying, my burdens have been lifted, my bondage has been broken, I've come out, I'm following on. But it's all to know the Lord. Father. You'll have to go higher. I heard a man say once about the Ark, and I really must stop, don't want to, I heard a man say once about the Ark that it was built in three storeys, and he said, there's still plenty of room at the top. Elephants in the bottom, they're in, they're saved. They're in on the bottom floor though. And when Moses let out the Ark, the dove, or the Holy Ghost, he let him out the window at the top. Didn't open the door for the gigantic animals to come through. They were saved, safe? No. Saved for a different purpose. Saved to go through on another level, Oh! God! Let's go on.

90 min: