

Coming to the Core Issues of His Heart

By R.T. Nusbaum

“Behold the two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs.” The part that I want to focus on in that verse, is that little phrase, *“which was from Jerusalem about three score furlongs.”* Now if you will turn with me to a similar scripture in John, chapter eleven, verse eighteen, *“Now Bethany was nigh unto Jerusalem about fifteen furlongs off.”* I want to center on that little phrase, *“about fifteen furlongs off.”*

I want you to notice that there were two cities mentioned. They were mentioned in relationship to how far they were from Jerusalem. They were not just mentioned with a story, like this one, things that we are real familiar with, like Lazarus dying. It does not just get into the story, it tells you where it happened and how far away from Jerusalem it happened. In the road to Emmaus story with the disciples talking after the death of Jesus, wondering about His resurrection and it mentions that they were going to Emmaus, but it does not just mention that they were going to that particular city, Emmaus; it mentions how far Emmaus is from Jerusalem.

The scriptures have a literal meaning and a spiritual meaning. There is a literal meaning and literally they were going to Emmaus or literally they were in Bethany. But there is a spiritual meaning whereby the Spirit of God does not just want us to understand place and names and events. He wants us to get reality and He wants us to get Christ. And if there wasn't a spiritual meaning, then pretty much a large part of the bible would simply be a book of history like any other book, except that it would be about God's people. But it is more than history. Jesus said, “The words I say unto you are Spirit and life.” That is the question. Are we getting Spirit? Are we getting life? Are we getting God's reality from these things as we search the scriptures?

So Bethany, no matter how precious it is in our mind, as scripture-searchers, as believers, some of us have actually grown to love Bethany. People name their children after Bethany because of Lazarus, or because that was where he was raised from the dead, or because of Martha or because of Mary who sat at the feet of Jesus. But Bethany, no matter how precious it was, was still a certain distance from Jerusalem. And the story of Emmaus and that wonderful walk that they had where they talked with Jesus, and they met with Jesus. The story ends with them turning around and no longer going to Emmaus, but returning to Jerusalem. And that is at the end of the story, but at the very beginning of the story God tells you that where they are headed is fifteen furlongs away from Jerusalem. It is not Jerusalem.

Now to fully understand what we are talking about, turn with me to Psalm one hundred, thirty-seven. And this is just one scripture example of a whole book, Psalms is full of things like this in relationship to God's heart and God's people's heart. People such as

David, who God said, “You are a man after my own heart.” You should hear David talk about Jerusalem. So much happened in Jerusalem. You would be shocked with so many stories that you are familiar with and that they happened in Jerusalem. But here we have Psalm one thirty-seven and let’s read verse five and six, “*If I forget thee oh, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. If I prefer not Jerusalem above my chief joy.*” We need to understand the things that are dear to the heart of the Lord. And if I had a title for this, I would call it “Coming to the Core Issues of God’s Heart.” I am going to be using phrases like “core issues” or “essence” which I am using inter-changeably to represent the very thing itself. Not being touched by the thing, or the effect of the thing, but the very thing of importance, the very core thing. Not the periphery of it, but the actual real thing that is important. When you talk about Jerusalem all through the scriptures, you should read the Lord’s heart for Jerusalem. Jerusalem is special.

The Three Mounts

I know that your mind automatically goes to the New Jerusalem and it represents the Bride. But I want to present a picture to you of Jerusalem in the natural with it’s spiritual implications. And that is: to God Jerusalem is comprehended in three mounts. That is; Mount Calvary; Mount Zion; and Mount Moriah. Many of you are familiar with the three mounts. They are all in Jerusalem. There are other mounts and they are important, such as Mount Hermon, but Mount Hermon is the result, the flow down of the other Mounts. Mount Hermon represents resurrection and all that flows down from that. Mount Hermon is not in Jerusalem. There are other Mounts that we could deal with, but the main three that have implications in the heart of the Lord, if you are going to understand why things would be said like, “*If I forget thee oh, Jerusalem, let her right hand forget her cunning.*” In words, “I can’t use my right hand anymore.” “*Let my tongue cleave to the roof of my mouth.*” How many of you love Jerusalem that much? Or even more importantly how many comprehend the heart of the Lord of what Jerusalem means as a core issue?

Mount Zion

Zion, of course is the pinnacle, the top picture for us of what a mountain is. It is the pinnacle, it is the peak and when it comes to the Bride, it comes to Mount Zion. Mount Zion more clearly reflecting the emphasis of the Bride. And what is that? That is where David’s Tabernacle was set up. Not Moses’ Tabernacle, but David’s Tabernacle was set up. And David who was not a priest that went into the Holy of Holies, because his tabernacle was the Holy of Holies. And it had nothing in there but the Ark of the Covenant, the presence of God. David set it up in His backyard and David went in and enjoyed the Lord. I know this has no meaning on a certain level, but I believe it is a huge part of the sacrifices and a huge part of the Tabernacle worship that we tend to miss, that David went in there and enjoyed the Lord. There is a whole aspect of the sweet savor offerings that were meant to be nothing more that to enjoy the Lord. I think a lot of people trust the Lord, I think a lot of people look to the Lord, I don’t know how many really, really enjoy the Lord. But David got in there and he danced and he sang and he wrote songs and he sang unto the Lord and all this kind of stuff. And there was just all of

this heart relationship that Mount Zion represents. And there you do find in that tabernacle sacrifices, even though you think of Moses' sacrifices, in there you find the sacrifice of praise. But it is a whole different thing than what the charismatic may presume is the sacrifice of praise. It is not just, "Well I don't feel like it, but I'm going to do it." If that is all that it is, than God help us. I know we have a hard time even doing that, but if that's it, then God help us. Because this is an incredible incense that rises and affects the heart of the Lord. It is the sweet savor of Christ.

Mount Calvary

There is that whole reality there and then Mount Calvary, and remember that these are all three peaks that make up one Jerusalem. And these are the peaks of Jerusalem, these are the heights, these are the hills of Jerusalem. These are the things that bring us to the core issue. The things that bring us up to heaven, bring us towards the Lord, the core issues, the ones that are important. So you have Mount Calvary and of course it means all that you know and all that you understand and probably more than what you know, and more than what I know or understand. Certainly it represents the forgiveness of sins; certainly it recognizes the defeating of the devil. Certainly there you see clearly the putting away of the old man. "Know ye not that our old man is crucified with Christ." Hallelujah! Crucified with Christ on the cross, you begin to understand aspects of the work of God and the benefits for us and for Him.

Mount Moriah

Finally there is Mount Moriah. Mount Moriah is where Abraham took Isaac to offer him up to God. And in reality there was no death, there was only a giving. But it was death, just not a physical death. He raised his dagger, and God said, "I know your heart. Now I know within you that you would give me your son, your only son. Your son whom you love." Those are the words that God was deeply moved by and it made dirt a peak. God can do a lot with dirt. You are looking at some right here! So Moriah represents the giving of the Son to the Father. Not just self-giving, not just you giving yourself to God. But you giving the Father His Son. And again it is not so much bound up with death in the sense of what we think, like sacrifice and killing something. Because on Moriah there was no actual death except for the ram, but the giving of the Son was a death within, the death to self as you give the Father His Son. But it is not an actual death in that sense, you could almost say because it is not an actual death, you are a living sacrifice. Or there is an on-going giving of the Son to the Father.

These three peaks, and certainly do not mistake them as mountain-top experiences for they are not. They are the actual things that have reached up to heaven and touched the heart of the Lord and affect Him. And these are the core issues of Jerusalem why He loves Jerusalem so, so much.

Separate the Holy from the Unholy

Let's look at Leviticus chapter ten, verse ten; this is talking about the high priest and the priests under him. These words are coming right on the tail end of two of the high priest's sons being killed and Aaron was the high priest and two of his sons were being killed because they offered strange fire. You know the story, but those two that were killed were priests. Wow! Verse ten, "*And that you may put difference between holy and unholy and between unclean and clean.*" The way most ministers would present this would be, "You need to make a difference between a rated R movie and a rated G." That is how far we can take that, and then we feel real spiritual. What we want to do is we want to be the people of God, we want to be the disciples on the road to Emmaus, but we don't want to live in Emmaus, we want to get back to Jerusalem. That is what we are talking about. We want to get to Jerusalem. We don't just want to be Mary, Martha and Lazarus, the family the Jesus loves and He resorts there from time to time, we want them to come into Jerusalem. To do that we are going to have to separate the holy from the unholy and the clean from the unclean, but not in the manner that you've possibly been taught before.

Giving, or Giving Yourself

Let's look in second Corinthians chapter eight. This scripture is going to be a bridge to the other side now. Hopefully we have laid some ground work. This scripture will begin to be the bridge, it is only this side of the bridge, it will not bring us all the way over, but it will begin to show us where we are heading. Verse four and five, "He teaching us with much entreaty that we would receive the gift..." and what they are talking about here is the Corinthians. There was a famine in Jerusalem and they were suffering in Jerusalem, and so the Corinthians sent a gift back with Paul to help them out. "*Beseeching with much entreaty that we would receive the gift and take upon us the fellowship of the ministering of the saints and this they did not as we hoped, but first gave themselves to the Lord and then to us by the will of God.*" And what he is basically saying is, "These guys in their giving, they did not just give us things, they gave themselves." Let me just say that there are a lot of Christians that give stuff to the Lord, but never really give themselves. And I'm not saying that they do not give their hearts to Jesus to get saved, because that is not giving yourself, that is getting. You give your heart to Jesus to get saved; you are the one that gets more than He does. But to give not only what you have, but to give yourself, there is that concept. That is the first half of the bridge but we are not across it, if we don't get the full bridge built here. Because it cannot just become comprehended in giving ourselves to become that Jerusalem that He wants. The very peaks themselves resist it; stand against such a concept up to this point.

What God Wants

Let's go to Judges Chapter seven. And here we will finish the bridge across and then we'll enter into the territory we are headed into. Beginning at verse one, "*Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.*
2 *And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying,*

Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

This is very clear, the Lord is saying, "Look, I'm going to point out what should go with me and I am going to point out what shall not go with me. I am going to point out what is acceptable, or you could even say, what an acceptable gift is, or an acceptable offering and I am going to point out what is not an acceptable offering to be received."

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place."

I know that there is a movie out about three hundred men that are Spartans, but there is a whole other story that is probably a lot more exciting, and that is three hundred men that God chose and we will probably never see a movie about it. They are the first three hundred. God says, "I have got to reduce the mixture." He is looking at you and He is saying, "I have to reduce the mixture, you are too far from Jerusalem. You have got good stuff mixed in, you have got bad stuff mixed in, and you are yet fifteen furlongs from Jerusalem. There is a way to go, you are closer, even in Bethany you are three furlongs away." Well I am sorry, you are still not Jerusalem yet and He looks at it and He says, "I have to reduce this mixture down, I have got to bring it closer to Jerusalem." Less of us, John said it best, "*He must increase, I must decrease*" (John 3:30). What is it the Father wants? What is the truest, purest picture of Jerusalem? Yes, it includes the Bride but only in oneness or there is no Bride. That is a fact. The purity, the essence, the core issue is Christ. It is and was and ever will be. The core issue will be Christ. And there will be no purity by Christ working on me. There will be purity by the Holy Spirit separating the clean from the unclean, bringing forth more Jesus instead of more of us for Jesus.

It's Not Good or Bad, but Christ Formed in You

I know I was a bad person. You might have been a good person and that makes you more deceived because you think that is alright. But I am telling you that there is a blessing to have been a bad person in the sense that you realize that, "I need Jesus." If you are a good person, you have a tendency to think that maybe you don't need Him so bad. You don't have that feeling of, "Oh, my God, I need Jesus!!!" But you don't have to do stuff wrong to have that feeling. Some of you when you were growing up you had a drug problem;

your parents drug you to church every Sunday! God can help you. You thought I was going to talk about them other bad people!

“There has to be a passion, not just for Jesus, but for less of us.”

God has incredible desire. “If I forget Jerusalem, may my right hand never function. May I never be able to speak again.” This whole reality of this incredible love for the Son and for the Bride, in union with the Son. And all that that means, the Son coming out of us, all of the essence, all of the peaks of what it is about, no longer dealing with the things in the valley. “I’m in the valley and I got a problem and we got a flood down here.” No, we are getting to the top issues and all of the top issues have to do with death, burial and resurrection. They have to do with Christ, Moriah, Calvary, Zion. That is when you start getting to the real deal now. Everything else flows down from that, but that’s not the real deal. So the scripture we read in Leviticus ten is pressing us, is showing us that there has to be a separation. Sometimes the greater is taken away because God is not looking for quantity, but quality. He is looking for more of Jesus, less of me. You could even say it like this, “He is looking for less of you.” Now His real desire is for more of Jesus, but we tend to hear that and pursue more of Jesus and not less of us. There has to be a passion, not just for Jesus, but for less of us. Paul put it this way, *“I am determined not to know anything among you other than Christ and Him crucified” (1 Corinthians 2:2)*. He did not say, “I am determined to know Christ and Him crucified”. He said, “I am also working on NOT knowing stuff.” We will say, “I am pursuing Jesus, but I’m also dabbling in this and that.” There was a determination on the negative side. There is a determination, “Less of me.” Do you have that heart? Are you ok to pursue Jesus but not worry too much about whatever is popping up in you? “I really want you Jesus, I really do. Yeah I see some stuff in there, oh well.” We don’t have the same passion we have for Jesus then we have a passion to get rid of us. He must increase, we must decrease.

Holiness

To see this, to really comprehend this we have to get into some Old Testament scriptures, in this area of Holiness. And when I talk about it, I am going to ask you to forget everything that you have heard from Holiness preachers and I am going to ask you to try and consider the scriptures as they are, not as they have been presented to us in the past. Because Holiness has primarily been presented as something that cleans up what God has rejected. What God has crucified on the cross, we try and make better. And we reject the Holy, which is Christ, and an increase of Christ because we are too busy working on us. When the scriptures tell us that Christ must be formed in us that is the increase of Christ. Let us look in Exodus chapter twenty-eight, just below the Urim and Thummim and the robe of the ephod for the priest, verse thirty-six. Before I start, let me tell you my goal. My goal is to present Holiness in two parts, or in two ways. In it’s essence, or like the peaks, the core issues, and then as it affects us, which is a secondary thing. Let me put it like this: any subject has an essence, or has a core reality and if it is eternal, it has eternal truth, or if it’s just temporal for the time, it is not worth anything. If you start to talk about absolutes and reality, you are talking about what has always been and what always will be. So you are talking about something beyond the realm of just fixing you up. We are

talking about something beyond the realm of you. It has got to have eternal value to it, qualities. The essence has to have eternal qualities outside of us. For most of us, even the thought of holiness was introduced way after we became Christians. I wasn't working on it before I came to the Lord. It is like the Forest Gump movie, Lieutenant Dan said, "Gump have you found Jesus?" And he said, "I didn't know I was supposed to be looking for him." That was me; I didn't know I was supposed to be looking for Him. But we all take it right here in our life where we are at and we are trying to work all this into "here", instead of finding it on the peaks, instead of finding it in its eternal essence, from eternity to eternity and then allowing it, or shall I say "applying" it into our lives.

The High Priest Knows What is Accepted and Rejected

Exodus chapter twenty-eight verse thirty-six, "*And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead.*." Now Aaron is the high priest. And he represents Jesus, our high priest. "*That Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.*" What an incredible scripture this is! This is God dressing up the high priest and the high priest is the only one who understands the altar and understands the laver and understands all of the workings of God right into the Holy of Holies. He is the only one who goes out and in. Nobody else goes into the Holy of Holies except the high priest once a year. This guy knows the altar and he knows what is accepted and rejected. Did you hear me? He knows what is unclean, he knows what is rejected. He knows it in his core and in his essence. He knows these things from eternal essence and he knows what can get into the Holy of Holies and he knows a whole lot of stuff doesn't get in there. We are talking about Old Testament reality right here. He knows that certain things, certain ways get in there and in reality, as far as a man, he is the only man that has ever been in there. Nobody else can tell him those realities, he knows them. And nobody else can know them except by him.

So here we are having a picture painted, we are having a reality where the Lord is dressing him up and he puts on this mitre, this hat, that he wears when he goes in and God puts this lace thing, this signet on it. He attaches it and it is made of gold, and puts it right up here on his forehead where you won't miss it. When you are talking to him and it says, "Holiness to the Lord." This is what we would read. We would stand there and read that "Holiness to the Lord" and say, "Oh my God, I haven't been being holy lately. Holy-moly, I'm in trouble!" We are thinking of how we can give some Holiness to God. But that gold, which represents deity, that gold takes it right out of our hands. That blue lace, blue represents heavenly, that which is above. Put on a blue lace, all of this has significance and meaning. Holiness unto the Lord in gold is the pure essence of Holiness because it represents Christ. You are looking at Him in our high priest Jesus Christ. Pure Holiness, the essence of Holiness, not trying to be Holy or working on Holiness, He is Holiness. That is great and that is wonderful, but the essence is still found in the substance of verse thirty-eight, "*And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the Holy things...*" What are the Holy things? We will read about

what those things are. The Holy things are all things that are made holy, and it says that right here because there is all this stuff that he works with, all these vessels. And if you'll read this all throughout Exodus and Leviticus and Numbers, it will talk about the table of showbread and "its vessels shall be made Holy". It will talk about the altar of incense and "its vessels shall be made Holy." And the golden candlestick and "its vessels shall be made Holy." And it goes on and on. There is a section in the scriptures that anytime it mentions anything, it always mentions "and it's vessels" and the things "are made Holy for His use." But they are made Holy and we will read the scriptures that say that, but this says that as clear as you can get it in my opinion. *"..The iniquity of the Holy things, which the children of Israel shall hallow in all of their Holy gifts and it shall be always upon His forehead. That they may be accepted before the Lord."* We read that it is about Israel but He is talking about the vessels.

"The essence of Holiness is Christ."

The essence of Holiness is Christ. The acceptance of you as anything Holy, because you are not, is that you are Holy because of Him as essence. He is essence of Holiness in two ways, in two forms throughout the tabernacle. One as the high priest, and two as the Holy anointing oil. Did you ever wonder about that Holy anointing oil? Probably not, because you have heard so much about "the anointing". You thought, "I understand the blood and the oil. The blood cleanses me from sin and the Holy anointing oil makes me go like this, or if I've got the anointing that makes me a better preacher, or a better singer, or a better bus driver." None of that has any thought about the Holy anointing oil and what we are going to see is that the Holy anointing oil is what hallowed all of the vessels. Are there any vessels in this room? The Holy anointing oil is what hallowed them or gave them the essence upon them and covered them and made them not rejected. It took something that normally would be unclean and made it clean. It took something that was unholy and made it Holy.

Exodus chapter thirty, verse twenty-two to thirty-two, this is telling us the ingredients to the Holy anointing oil, *"Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy."*

Does anybody see that the actual meaning of the Holy anointing oil is to take essence and put it upon us and make us Holy? This is not talking about jumping and shouting at all, not that I have anything against that, but that is not the real reason that God created the thing. We need to understand His real purpose behind it. Remember the name of this is "Coming to the Core Issues of God's Heart." And that is why we are not talking about

jumping and shouting, that is not the core issue of His heart that you would jump around and feel good on Sunday. I am sorry but there are more eternal things in His heart than just having a good Sunday morning service.

Verse twenty-nine, *“And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest’s office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations”*. Meaning, “I am going to last a long time, you are going to come and go. You are going to come, die and go and pass this teaching on to the next generation, and they are going to come and go and enjoy it or flow with it, and then they are going to die and pass it on.” So the two remaining things that God says, “I am going to be around here so pass it on to all generations, and it shall be a statute forever to whoever comes along.” Number two, the Holy anointing oil will stay the same and remain, the only thing that is coming and going is you. You are not going to last all that long.

Reduce the Mixture

“And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man’s flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.” Right there He says, “Don’t put Holy stuff on flesh.” In other words, “Don’t count “Holy” flesh.” What flesh does, it comes to the altar. The high priest takes it to the altar and there it is put to death. It will never get into the Holy of Holies. Now he is starting to divide the Holy from the unholy, the clean from the unclean. He is starting to separate this thing out, He is starting to reduce the mixture, He is starting to get this out of Emmaus and Bethany, regardless of how close, or how far they are, He is trying to bring us back to the core issue of His heart, the three Mounts so that we may live in accordance with the core issues of His heart and not just live as Christians in a Christian culture.

What Does It Mean to Be Set Apart

As I said, Holiness in its essence is represented in the high priest which is a picture of Christ as is the Holy anointing oil which is put upon vessels and they are set apart for use, Holy use. That is really what the word “Holy” means to us. Not on His part, it is His nature, His character, but to us it simply means that we are set apart for His use. Now here is where we mess up. We say that the something is made Holy when you set it apart for a Holy use, or a religious use or something like that. We say, “Ok, you are called to be a minister, or you’re going to be a Sunday school teacher, or fix the plumbing in the bible school to the Glory of God. You’ve been set apart for a Holy use.” This vessel is going to go do stuff, for God. Right there is exactly the picture when we acknowledge a certain meaning of Holiness and being set apart for a spiritual use, but that is not it. Those vessels carried something. That was their use. What did they carry? They carried substances of essence. What would that be? Blood is a substance of essence; the life is in

the blood. There were bowls, there were vessels and the blood was poured in and in that vessel was the blood which represented the life which is Christ which they carried. It was not just for any use.

“Be a Carrier of the Divine Essence”

We just think that if you do something for God that makes you a vessel. It is if you carry His substance. Another example is that there were snuffers and bowls that carried the ashes. The ashes is breaking it down that it takes something and it sacrifices it to the hilt until there is nothing left but the true essence of it. It is just the core elements that are left. All of the flesh is burned off, all of the beauty is burned off, all of the flesh – in the sense of human display – is removed and now it is just down to what the real deal is. They did that. Incense is when you put that on the incense altar and you set that on fire and everything and the incense burns down until it is no longer a solid form, it has come into being an essence, a fragrance. The thing is gone, the outward thing is gone, and the essence is left. Does not the scripture say that you are to be a sweet savor of Christ unto God? It does. This all has incredible meaning and the reality that I am trying to get across right now is simply that it is not that you had hands laid on you and said, “Go do something for God.” The important issue that was with God, is that you be a carrier of divine essence, the Lord in His reality and not just say stuff. To be a carrier of the Lord, the real Jesus and communicating Him through our vessel!!!

“The real issue is that you understand that you are not what is being offered or accepted by God.”

Paul said, “I am proud of you, you did not just give gifts, you gave yourself.” What we read in that is, “I’m going to give myself to God all the time, here take me.” But He doesn’t take you, that is why He killed Nadab and Abihu the priests because they were offering strange stuff. He says, “Look I want my Son, I want my true essence, that is why I poured Him on you and I put Him in you. Every vessel was anointed with Him as the essence of your Holiness so that you never think it’s you.” You’re never Holy, other than you are covered with Christ who is your Holiness and filled with the essence of life and core issues of blood, and incense and all the things that it had to do with. Think about those vessels. They did not just go around and do anything, we look at the priest, but He was anointing those individual vessels that were only given to the issues of the tabernacle, inside. Not just what they did out here, “we are going to do a carwash for God and He is going to bless it and we’ll be Holy vessels.” I believe you can do that but that is not the real issue, the real issue is that you understand that you are not what is being offered or accepted by God. Because if you don’t see the difference between the two you are going to offer unholy and unclean to God and you are not going to separate the clean from the unclean. And say, “Like on Moriah, you want your Son. Like on Calvary you want your Son, and on Zion we want your Son.” The peaks, the real issues, and the incredible issues that this is the way it is in God’s heart! We could ignore all this and just live the Christian culture, but do we really want to do that? Do we really want to just be in a Christian culture on the earth? I want to know how God wants it! Where are we going to get that from? The bible!

The Core Issues Are Honored in Heaven

Exodus forty, verse nine, “*And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it*” that is taking it and making it Holy. “*all the vessels thereof: and it shall be holy.*” The thing that makes the Tabernacle and the vessels and everything Holy is the essence of Holiness itself, the oil. For example, all the people sitting around the throne with the four living creatures, all the four living creatures are saying, “*Holy, Holy, Holy.*” And they are not looking at us! What they are saying is, “The essence of all of this is right there. He is the one, He is it!” And everyone is screaming, “Yes, Amen!” It is not everybody walking around and saying, “I did a pretty good deed, I had a pretty good ministry. I gave my life to God.” There is a difference, and the difference is between you and Jesus, me and Jesus. In heaven, the core issues are going to be honored. It is not going to all the fluff, the core issues are going to be honored and that is Christ Himself and us in union with Him. Mount Zion, Mount Moriah, we gave the Father the Son in our walk down here. That is in a vessel, offering up essence. Moriah – offering the Father His Son, taking a vessel and putting that Son in that vessel, that essence and offering Him up to the Father. So instead of saying, “I can do this.” I say, “I can do this, but I don’t want to do this. I want to do everything by Christ, let your life, let your strength, let your wisdom come into this. I’ve got a good way of doing it, but I don’t want to do it my way, I want to do it your way, I want to be one with you. Not my will, but thine be done. No to the unclean, yes to the clean.” It is an embrace of the essence then. It is an embrace of the core issues.

“Oil is the essence of Him who is Holy”

Let me read off some notes here: Oil is the essence of Him who is Holy. Vessels that are hallowed are reckoned Holy because of His essence on us and because of our use for His purposes. For the Father’s purposes, of giving back the Son. Holiness as essence or real Holiness is represented by the high priest in contrast to the priest and other people. That is in reference to the reality that the high priest was anointed by Moses. He was anointed by Moses and in Psalm one hundred, thirty-three, where the oil is poured on the head of the high priest and flows down to the rest of the body, he is talking about “source”. He is not just talking about getting the Law. “*How good and pleasant it is for brethren to dwell together in unity.*” And unity is Christ. That is why it says, “It is like...”, but once Aaron got anointed and those garments were anointed and everything, no other high priest got anointed ever again. They all represented the essence from then on, so when Aaron died and Eleazar stepped up, he put on the same garments already anointed by the high priest and he wore those. And when he died, the anointing of the essence of it just stayed and stayed and stayed. People come and go, what is not important is done away at the cross, and only what is in union with Him continues to bear that essence. What is in union with Him will continue to bear the essence of what He is and what He is about, and not just play at Christianity.

There is also the truth that Aaron anointed the priests, he anointed them, his sons. And then the sons offered up the essence of that oil and that is how all of that worked. And it is also represented by the oil compared to the other vessels. One is liquid, it is fluid. The

oil is liquid and fluid, while the vessels are hard and solid and unchanging. Do you see the difference between a vessel and an essence? This is a vessel and it is solid and it is hard, it is unchangeable, it is what it is. But when you put the liquid on the inside, and when you pour the liquid on the outside, that is the fluidity of the whole thing that lasts for eternity. It is what God honors. God honors the anointing oil. Everything that they did and had, it was just made. But that oil was just there in essence and they took all these different things and crushed it up, and through that we are covered by Christ. God accepts you, not because you are giving yourself, but because you are covered with Christ and give yourself in oneness with Him, honoring the core issue, the person of the essence, not because you are trying to live for God. It is a big difference.

Achan's Sin

Let me close with this, Joshua, chapter seven, verse eleven and twelve. We'll read it out of the NIV version. "*Israel has sinned...*" This is the story of Achan, I've been sharing a lot on Achan lately. Do you remember that they came into the land, they defeated Jericho and the next place they went against was Ai? They got defeated there and they asked why they got defeated and they found out that one of their own had taken a garment out of Jericho and some other stuff and hid it. We all have real strange understandings of what happened, but these scriptures pretty much explain it. "*Israel has sinned, they have violated my Covenant which I commanded them to keep. They have taken some of the devoted things and, they have stolen, they have lied. They have put them in their own possession. That is why the Israelites cannot stand against their enemies. They turn their backs and run because they have been made liable to destruction. I will not be with you anymore, unless you destroy whatever among you is devoted to destruction.*" "I will not be with you anymore, unless you destroy the thing that is devoted to destruction. You took something out of death and brought it into resurrection. You brought something out of Jericho, I said destroy it all. I said put it all away, I said kill it all, move it, take it away. And you said, "No, I'm going to save this, I want this. I am going to keep this." And you saved what was devoted to destruction, meant for the altar and you brought it into the Holy of Holies. You didn't reduce the mixture."

Conclusion

Where are you in relationship to Jerusalem? Are you far because you keep taking things that were meant for the cross, meant for death, meant for destruction, devoted to destruction? God said, "I meant that for the cross, that goes to the cross. What goes into the Holy of Holies is essence, it is Christ. And nothing of you gets past that, except as you are in oneness with my Son. So quit lifting up what has been devoted to death and trying to get me to accept it, and still loving it and hiding it and holding onto it. Acknowledge that I said, "Death. Take that into the cross." And He says that even to those that He loves, Martha, Mary and Lazarus. "Martha, whom He loved." "Mary, whom He loved." Even, "Lazarus, whom He loved." It says those things, but they still lived three furlongs from Jerusalem and God noted that.

The two disciples that were walking on the road to Emmaus, Jesus had to come get them, and come talk to them. He had to come open the Word and then open their eyes to see Him before He could even get them back to Jerusalem. He had to begin to show them His essence and He begins to open the scriptures and show how they all really did relate to Him and how everything that Israel did for God, apart from Christ, fell short and therefore it was all put away, ALL. “Why would we rebuild again the things which God destroyed?” It says that in Galatians and then it says, “For I am crucified with Christ, nevertheless I live. Yet not I, but Christ lives in me.” Why would we build again what God destroyed in Israel? Why would we build that again in Christianity? For don’t you know, I, you, we are crucified with Christ. We can’t rebuild that again if we understand death and resurrection. But you’ll never understand death and resurrection until you understand what is devoted to death and what is essence that gives value to all the vessels.

Closing

Praise God. I really believe that most of what I shared really is the truth and it doesn’t mean that we always live on egg-shells, or we always beat ourselves up because we have fallen short. That is not what I am talking about. I am simply talking about having that heart that wants to get back to Jerusalem, or wants to get to Jerusalem and has been living on the outskirts. And find those peaks and when I say get back to Jerusalem, I mean find those peaks and the core issues of those peaks: Moriah, Calvary and Zion. And live so that it glorifies the Father and it glorifies the Son.