
DEDICATION OF BUILDING, TO THE LORD



Thank you. Thank you very much, Brother Littlefield.

² As I was coming in just a few moments ago, Billy, my son, told me, I believe, that Sam Jones was the Evangelist. Is that right? [A brother says, “Sam Jones Coleweather. That stuck with Sam Jones.”—Ed.] Lived here. So this spot must be kind of in a sacred spot, at a spot dedicated to the Lord. And we have built a building on top of this holy place. And this morning we are here for dedication of this building to the God Who has protected it and brought all these things to pass.

³ And it’s always a great pleasure to me to, and a privilege, to speak a few words concerning, in a dedication of a church to the service of the Lord. Now, the church is just a building, but it was said once that, by Stephen, he said, “Solomon built Him a house. But howbeit the Most High dwelleth not in the houses made with hands. But a body has Thou prepared Me.” See?

⁴ And we know that the Church is . . . the Spirit of God in the people, makes the Church. But we also have places of gathering places dedicated where the, this church body gathers together to worship God. And God has given to our precious brother, and to this congregation, this most beautiful structure. Therefore we are here this morning for that purpose: to dedicate it to be a place of worship to the Lord our God.

⁵ I’m going to ask that this pastor, to have a part in this dedication, to read out of the Bible, Second Chronicles the 5th chapter, before we have the dedicational service, Second Chronicles 5. Brother Littlefield, thank you.

[Brother Littlefield reads the Scripture—Ed.]

[Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and the instruments, put he among the treasures of the house of God.]

[Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.]

[Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.]

[And all the elders of Israel came; and the Levites took up the ark.]

[And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.]

[Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.]

[And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:]

[For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof and above.]

[And they drew out of the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.]

[There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.]

[And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:)]

[Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)]

[And it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;]

[So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.]

Then said Solomon, The LORD hath said . . . he would dwell in the thickness of the darkness.

But I have built . . . Him a house . . .

6 As we solemnly look to the Word of the Living God, and speaking on this subject of *Dedication Of Building, To The Lord*, I would like to make this statement: That it is known among most of us, and especially among scholars, that God is omnipresent.

7 Well, I believe in a measure that God is omnipresent. God is omnipresent, Him being omniscient makes Him omnipresent. If God is omnipresent just like the atmosphere, then He is a myth, but God is a Person, therefore He has to have a certain place that He dwells. And He is omnipresent by being omniscient, therefore if He is everywhere, because being omniscient, He knows everything, therefore if He knows everything, He knows what's going on at every place. But God Himself dwells in a certain place.

8 Therefore Him being infinite . . . Now, the word *infinite* cannot be broken down into any word by any language. The word *infinite* is like "infinities," it's from there, on. And God is infinite. And if I would try to make one quotation what infinite means, that would be, that a hundred million years before the world was ever formed, the infinite God knew every flea that would ever be on the earth, and knowed every time that he would bat his eyes, each of them. That doesn't even start half of what it means to be infinite.

9 Therefore God being infinite and omniscient, He knows all things, and He knows everything that's going on at all places at all times. But He Himself is a Person, dwelling in one place. Therefore He could . . . we could call Him omniscient.

10 Now, God dwells among His people. And as He called them out of Egypt, they were the people of God. He chose them as a nation, a peculiar people, a royal priesthood. And He chose this certain people. But as long as they were dwelling in Egypt and scattered, they were the people of God, but when He called them out, they were then the Church of God. Because the word *church* means, "separated, called out." They become the Church of God.

11 Then being the Church of God, God ordained a certain place for these people to meet in where there would be fellowship, because God longs to fellowship with His people, and among His people.

12 Then God took Moses up into the mountain of Fire where the lightnings was flashing and the thunders roaring. And He showed him what kind of a dwelling place He desired to dwell in on earth, for Moses patterned the earthly tabernacle after what he had seen in Heaven, a sanctuary of the Lord.

13 Oh, I think that's so beautiful, to think that God before He would let a church building be built, that that building had to be a pattern

of His Heavenly Abode. Moses made all things after the pattern of the Heavenly.

¹⁴ And now, let us take just a little look at this, what Moses must have saw. And he made it first out of earthly material, which was made of skins, sheepskins. We would call it a *tabernacle* or a *tent*, means, “a dwelling place.” And in this tabernacle, or tent, there was three separate compartments, that surely is the way it is in Glory.

¹⁵ And we notice one was called the courts, or the congregational place; the next was called the holy place; and the next was called the Holy of holies, all these pointed to Christ. And even the furniture that was in the . . . inside its walls, everything spoke of Christ.

¹⁶ That’s the reason that in Christ dwells the fulness of God, ’cause all things led to Him. And Christ was God made flesh, God tabernacling on earth. Therefore, it was said by Stephen that “Solomon built Him a temple. But the most High dwelleth not in temples made with hands, but a body has Thou made Me.”

¹⁷ All the furniture in the building typed Christ. Such as the laver, where the sacrifice was washed, the brass altar, where it was slain and burned. And the brass even in the altar speaks of judgment, Divine judgment. Brass, like the brass serpent was made in the wilderness, speaking of the Divine judgment of God upon the serpent made of brass, passed judgment.

¹⁸ When Elijah went up to look, and said, “The skies was like brass,” Divine judgment upon a sinful nation. Brass speaks of judgment. The serpent itself and the pole spoke of judgment passed, God’s Divine judgment on the serpent, and spoke of the coming of Christ, where He would be made sin, and God’s Divine judgment would be poured out on Him. That He being Man and God would have to come down, made lower than the Angels so that He might die for the sins of us all.

¹⁹ His Soul could not die because He was God, but His body had to be made a body of flesh so that it could die to be a Sacrifice, virgin-born body die for a Sacrifice, that we sinful people might be brought nigh unto God by believing on this.

²⁰ Then we notice, also, that God is dwelling in a three-room house, and that’s the house that you dwell in. No person can dwell in any more than three rooms.

²¹ Sometimes I’m amazed at going and seeing houses with twenty-one rooms in it, fifteen rooms. But you only live in three, that is the kitchen, the parlor, and the bedroom. You may have three bedrooms, you may have sunporches, but there is really only three (You may have a dining room, but that’s just an off-breed from the kitchen.): kitchen, where

you eat; the parlor, where you fellowship; and the bedroom, where you rest.

²² And it speaks of God's order of His Church. We come into the kitchen by hearing the Word and eating the good things of God, that's justification. Then we come into sanctification where we have fellowship one with the other while the Blood of Jesus Christ, God's Son, cleanses us from all sin. And then we have the place of rest and security when we're baptized with the Holy Ghost. Justification by faith, sanctification by the Blood, the Baptism of the Holy Spirit.

²³ First John 5:7 said, "There are three that bear record in Heaven, the Father, the Word," which is the Son, "and the Holy Ghost: these three *are* One. There are three that bear record in earth, the water, the Blood, and the Spirit: and these three *agree* in one."

²⁴ You cannot have the Father without the Son, you cannot have the Holy Ghost without having both Father and Son, but you can be justified without being sanctified, and you can be sanctified without having the Holy Ghost. They agree in one, but Father, Son, Holy Ghost are One. You can be in one court justified by faith believing, you can be in another cleaned up from a life of sin and sanctified.

²⁵ Now, as it is in the natural, so is it in the spiritual. When a woman brings forth a baby, the first thing comes is water, the second thing come is blood, the third thing come is life. And when Jesus died at the cross, the elements came from His body to cleanse His Church and to bring It into Himself. When they speared His side there was water, Blood, and "Into Thy hands I commend My Spirit."

²⁶ That's how by one Spirit we are all baptized into one Body and are at rest. Oh, what can the world do? I'm so glad God got a hold of me before the church did with all of its doctrines. I found a resting place. Oh, that sweet abiding place where "There is therefore now no condemnation to them that are in Christ Jesus," that's found that Eternal rest.

²⁷ Paul said in Hebrews, explaining the Sabbath that there was a time that God entered into rest on the Sabbath day, and he said, "Again, He limited a certain day, saying in David, 'Today, after so long a time, when you hear My Voice, harden not your heart.'"

²⁸ In Isaiah in the 28th chapter, he said, "For precept must be upon precept; and line upon line; here a little, and there a little. Hold fast to that which is good. For with stammering lips and other tongues will I speak to this people. And this is the rest."

²⁹ Oh, that perfect rest, to come from the congregation to the altar, from the altar to the bosom of Christ, the bed, the night, the secret place, the resting place. Justification, Martin Luther taught

it; sanctification, John Wesley taught it; now the baptism of the Holy Ghost, the Pentecost taught it by the Holy Spirit. Enter into a everlasting, Eternal rest.

³⁰ And as long as you are in that room you are hid away in the Holiest of holies with God, and you are in the Church of the firstborn. You are baptized into the Body of the Lord Jesus Christ, and you are free from judgment, for you have passed through the Blood, and “When I see the Blood, I’ll pass over you.” And Christ took your judgment, and you’ll never have to go through the Judgment, but you passed from death unto Life. So, to enter into the true abiding place of God is by spiritual baptism.

³¹ What is it? The congregation, the sinner comes in and hears, that’s where he’s eating, how he learns that Jesus died in his stead, him being a guilty sinner, subject to death, and duly deserves death. But when he hears, “Faith cometh by hearing,” then he rises to his feet, and makes a testimony that he is not fit, but that he does believe and accepts the death of the Lord Jesus that He suffered in his stead, and that Jesus atoned for his sins, and he’s accepting it by faith through the Word, and he has . . . going to change his life from this on and live right.

³² Yet in that heart still, desires, the root of evil to do wrong because the tree’s just cut down, he can only be forgiven for what he done, not what Adam done, what he done, the sins that he did. He can ask forgiveness for what he did, but he cannot ask forgiveness for what Adam done. Then the Blood of Jesus Christ, through sanctification, comes in and cleanses that heart from all sin, and roots out every element of sin.

³³ The word *sanctify*, people stumble at it, but it’s a Greek, compound word which means, “being cleaned and set aside for service.” The altar sanctified the vessel and cleansed it, and it was set aside for service. But being set aside for service isn’t in service yet, but when the Holy Spirit comes to this sanctified vessel, It fills it and puts it into service of the Lord.

³⁴ Three-room house, you yourself are abiding in a three-room house, you are soul, body, and spirit, you are three compartments. God dwells in three, God is perfected in three, the Church is perfected in three. The mathematics of the Bible does not fail. The sevens in worship, the twenty-fours in the temptations, and forty in the jubilees, and fifty; the mathematics of the Bible run perfect. God is perfect in three. Father, Son, and Holy Ghost makes the One perfect God, three offices of the same God.

³⁵ The Church is perfected through justification, sanctification, and the baptism of the Holy Ghost. Then you’re sealed until the Day of

your Redemption. "And he that's once purged by the Blood of Jesus Christ has no more desire of sin." You've passed from death unto Life.

36 If we didn't have so much mockery of it these days, you would find a real church sanctified by the power of the Holy Ghost, and fellowship that would be beyond any human thinking. But we have impersonators that go in and claim that they done it. Many times they shout and speak with tongues to show some outward emotion, but, brother, Jesus said, "By their fruit you shall know them." Thorns and thistles grow up with the wheat, but you know them by their fruits. "You shall not pull them up, but let them grow together. And the Angels of the harvest will separate them."

37 The three-room house, a three-compartment service: one is your body, what you do for Christ; the other is your spirit, what you think of Christ; the other is your soul, the faith that you have in Christ. Three-room house, completely, absolutely, dedicated to the service of the living God. Justification, by faith; sanctification, by the Blood; the filling of the Holy Spirit, entering into peace and rest with God.

38 No wonder we have so much backsliding, no wonder we have so much troubles in the churches today, because they don't come all the way with God till they enter into that place where it's dead. Man dies out to his own intellectual thinking.

39 Remember, a little seed, it cannot bear any life until it is rotten. Put a grain of corn in the ground, just as yellow as it could be, hard, encased, but until that corn dies and rots to its own body, it'll never bring forth another sprout. And when the new life comes in, it's absolutely, altogether different from the first life, it's soft and flexible and lithe. It comes from that little grain of life that's cased in the outside.

40 So is the man or woman that's borned of the Spirit of God. You may be ever so brilliant, intellectually, but till you are borned again, and your intellectuals has rottened away from your thoughts, and you hold only to Christ and He has filled you with His Spirit, that's when the things of the world become foolish to you, and the love of God is great and first in your life. There you are.

41 Moses, or Aaron, and the prophets, and so forth . . . I believe today that no preacher has a right to preach the Gospel until he's come into this holy place. There's where the miracles took place.

42 No wonder the church natural today can't believe in miracles. They've never come into the miracle-working place where they're at rest with God. There is where Aaron's rod budded, something that was dead, an old, dry stick off the desert in that Holiest of holies took new

life, and bloomed blooms, and sprouted out, and brought leaves. Why? It was laying in the Holiest of holies.

43 You can take a dead sinner, rotten, carnal in his mind and in his thinking, and a criticizer of the power of God, and bring him into the Presence of the Holy Ghost, there'll be something happen to him, sure, entering into that lonely place with God.

44 "He dwells," says Moses in the next chapter, "in the thickness of the darkness." That's where God dwells. That's where life stays, is in the midst of the rotten corruption. Where does the life stay? In the seed after it's rotten. When it dies to itself, it brings forth a new life.

45 Where does God stay? He will stay with you if you are ready to die out to yourself and give Him a chance, service, body; intellectual, spirit, thoughts; and soul, your faith in God, three-room house.

46 Now, there was an approach to this house, as Moses made it. And now notice what kind of an approach it was: Before you could ever enter into that building, you had to be prepared before you entered into the worship. Now, we find over in the Scriptures that when God was making a way for the people to come to this building to worship Him, God said, "Take me a heifer that's red, that never a yoke has ever been upon her." Heifer, and she must be red, scarlet. Red speaks of redemption, blood, red.

47 That's the reason our sins are red, that's the reason the Blood of Christ is red. You take a red piece of glass and look at a red piece of glass and see what color you'll get. Red through red looks white. Though our sins be as scarlet, when God looks through them through the Blood of His Son, they are white as snow. Red, redemption, red through red looks white. When God looks through the Blood of His Son that you've confessed to be your Saviour, He don't see your sins any more, they are white as snow, red through red.

48 And He said, "Take a red heifer," again the type of Christ, He wanted to make the waters of separation for the unbeliever, and He said, "Take this heifer where never a yoke has been upon her neck." It speaks of not being yoked up with anything.

49 Trouble of it is today that we try to yoke up with everything. The churches, the denominations are trying to yoke up with the world. But the power of God is not yoked to nobody but God. No denomination can say, "I have it." God has it. No church, no denomination, no certain man, no creed, but God has it. "Yoke yourself not up with unbelievers. But come out from among them," be yoked with God. "Take My yoke upon you," said Jesus, "and learn of Me, for I am meek and lowly, and you'll find rest to your souls."

50 Yoked up with nothing, never a yoke upon its neck, and this heifer was to be killed by the high priest. And it was Caiaphas the high priest who witnessed the death of the Lord Jesus. And it was to be killed before the whole congregation of Israel, and Israel was the one who condemned Jesus and witnessed His death. Yoked up with the unbelief of the world.

51 Notice, then this heifer was to be burned, her hoofs, her head, her horns, the dung in the heifer, everything was to be burned. And in the burning, there was to be put scarlet, cedar wood, and hyssop.

52 Now, the scarlet in the Bible is referred to as sheep's wool died in blood, scarlet, the red meaning "of redemption." That scarlet wool was to be thrown in with the heifer.

53 And then cedar wood speaks of the cross, the cross, cedar wood, is white and got red streaks in it, and the white speaks of the righteousness of the cross, and the red speaks of the Blood that made it righteous. The cross was a curse, "Cursed is he that hangeth on a tree." The cross was a curse until the Blood of Jesus Christ poured down it, then we embrace it to our hearts, for it's the righteousness of God. It was the red that's in the cedar wood that makes the white righteous. Cedar wood should be burnt with it.

54 Then hyssop would be thrown in with the scarlet, cedar wood, and hyssop. Hyssop is nothing but common weeds, meaning that the Gospel must never be taught by doctor, Ph.D.'s, it must be taught in humility, just as humble as the weeds is before you. The Gospel is never to be made complicated to the people, it's to be humble.

55 It was the hyssop that they dipped in the lamb's blood that went over the lintel of the doorpost in Israel. Hyssop, weeds, just common weeds, making the humility of the Gospel of the Waters of Separation, because the Waters of Separation is the Word of the living God. They were to be burned together: the heifer, the scarlet, the cedar wood, and the hyssop, all burnt together. And the ashes was to be kept in the outer court by . . . in a holy place.

56 God, let this sink deep in the hearts: The Word of God has no right to be preached out of an unholy mouth. It should not be preached out of a mouth of a man that would say that Jesus Christ was once one thing, and now something else. It must be preached by a power of the living God through sanctified lips that's dedicated to the service of the Lord.

57 Let these ashes, the Waters of Separation, be kept in a holy place. No believer that ever takes on the Name of the Lord Jesus, that ever confesses Him as Saviour, should ever do anything of the world. If he

does, he should repent of it quickly, because them Words of the Waters of Separation must be kept in a holy place, handled with clean hands.

⁵⁸ No man has a right to preach the Gospel without first being sanctified from the cares and things of this world.

⁵⁹ The Waters of Separation, what did It do? When the unbeliever, one born in Israel that wandered away, or a stranger came into the church, the first thing happened in the outside in the courts where the meat was served, where the Word was preached, the man with a clean heart and with clean hands, handling this scarlet, the burning of the heifer, the cedar wood, and the hyssop, taken and sprinkled this man with the waters of separation.

⁶⁰ The preacher should have a clean, pure, unadulterated heart, his hands should be undefiled from the things of the world, that preaches the Word, is kept in a holy place, and ministered with holy hands. Ephesians the 6th chapter says that we are washed by the Water of the Word, separation. "Faith cometh by hearing, hearing of the Word."

⁶¹ What are we doing? We're entering to this building. *Here* sets the tent, but before anyone can come in, that's been an alien, that's away from God, that's once been and backslidden, or is gone out into the world, or one who was born outside of Israel, must first come and be sprinkled with the Waters of Separation, separating him from the things of the world, that his desire, and love, and desire is for the Word of God, he counts It greater than anything else.

⁶² Then what did they do with the blood of the heifer? They took the blood of the heifer and caught it in a charger, went to the doors of the tabernacle, and there they smeared seven stripes across the door. Then when this worshipper, or sprinkled one, separated one from the things of the world is coming now, must, as he enters into the door to look at the blood, not to a creed, not to a denomination, but to the blood of a dead sacrifice, he must remember. And seven times this was sprinkled. Which means all seven thousand years that human beings will exist upon the earth, because the blood has been, and will be the only grounds of fellowship that God will ever meet man on, the fellowship of the blood.

⁶³ Here coming from the courts now into the fellowship. Before you can ever come into the fellowship of the believers you must be cleansed by the Blood of Jesus Christ. No matter how well you know the Bible, how well It's been explained to you, you must recognize the Blood of the Lord Jesus, and be cleansed and sanctified from your world habits, smoking, drinking, gambling, you women wearing immoral clothes, you deacons, and so forth, and church members, drinking, smoking cigarettes, playing cards, run in pool rooms, that's the things of the

world. And you've got to be separated from that, and there's only one thing can do it, that's change your nature, and the Blood of Jesus Christ is the only thing that can do it. Correctly!

64 You must recognize the Blood for every generation, from the very day in the garden of Eden that sin was committed, God made a preparation to fellowship with man again, that was through the Blood. I don't care how good your church is, how much denomination you got, how well you are prepared, how much you've shouted, what you spoke in tongues, it's only the Blood of Jesus Christ that separates you from the things of the world.

65 What are we doing? We're coming into that first temple that was dedicated. What was it? Hear the Word first, then come and recognize the Blood. Yes.

66 People say today, "Sanctification, old foggy." *Sanctify* means, "to be clean." And a man that can't recognize the Blood of Jesus Christ that cleansed him from his sins, will never be able to fellowship with the true Church of the living God, you can't do it.

67 I don't mean denominational churches of the living God, we have plenty of them, four, five different denominations, which they're just as good as the rest of them, but altogether is condemned, he ain't nothing until the Blood is applied.

Oh, precious is the flow,
That makes us white as snow;
No other Fount I know,
Nothing but the Blood of Jesus.

68 No denomination, no church, no building, no barrier, no nothing but the Blood of Jesus, that's the only Fount I know for cleansing. And every fellow that comes to worship God must first be recognized that there was a Sacrifice Who died, and His Blood was shed that you might enter into this fellowship, and accept it.

69 What I was trying to say last night about people who is borned of the Spirit of God, no wonder they don't see the things of the world, because they're from another world, their spirit comes from Above, where holiness and righteousness dwells, where the Blood of Jesus on His Bloody garment, hangs before God, daily. The Angels bow before It, everything in the Heaven bows to It, and everything on earth that ever goes to Heaven will bow to It. We must all recognize the Blood.

70 As we come beneath those seven stripes of Blood, the worshippers coming in now for fellowship. Oh, some people go out and hear the Word, they go to a seminary, they think they learn all the teaching of the church, they think they got a right to preach, but they haven't got

a right to preach until they've recognized the Blood of Jesus Christ, cleansing them from their . . .

⁷¹ Preachers going down the street, their collars turned around, with a cigarette in their mouth, others getting out here on bathing beaches, and everything else, and laying with their congregations, having bunco games and parties in the church, and calling it preachers. No, sir, it's man-made preachers; God-called preachers come through the Blood.

⁷² Don't care, your denomination may be as old as the country is, but the Blood was the first thing God recognized, it was His only preparation for the cleansing of the soul. And it's the only thing that God will recognize, and the only thing that God will fellowship by, is them that's under the Blood. "For when I see the Blood, I'll pass, I'll pass over you." Only through the Blood, a man must recognize that.

⁷³ What's he doing? Coming into these three rooms now. He comes in to worship. First, when he gets in there, there's three in there. Out here there's three stages to get to it, the first is through the separation, Water by the washing of the Word; second, recognizing the Blood that he's passing under; then when he comes in beneath the Blood, he comes into the fellowship of all the saints. He's baptized into the Body by the Spirit of that One Who died, that smeared their Blood mark over the door, then he is sanctified, and then filled with the Holy Ghost and baptized into the Body of the believers. That's where God meets, under the shed Blood.

⁷⁴ That's where God met in the first tabernacle, that's where God meets in the second tabernacle, that's what this tabernacle is built here for this morning. What is it? *There* is the congregation, the courts; *here* is the holy place, the altar; and *here* is where the preacher stands, the Holiest of holies, where the Word is ministered to the people. And to come into the Holiest of holies, no man has a right to preach without he's been in there.

⁷⁵ Now, when he gets into this place, when he comes and recognizes the Word, washed by the Water of the Word; next, he recognizes the blood, he's sanctified; then he's brought into the fellowship of the believers and with God. Then in this tabernacle . . . Oh, I feel good, real religious! In this tabernacle was the high priest, Aaron. Oh, my! In this fellowship, after entering into it, he was anointed, the anointed high priest.

⁷⁶ David said, "How sweet it is for our brethren to dwell together in unity. It is likened unto the precious anointing oil that they poured on Aaron's head that run all the way down to the hems of his skirts."

⁷⁷ This anointing oil represents the Holy Spirit. Aaron was the high priest, a type of Christ. And notice, that anointing oil had in it the

perfume of the Rose of Sharon, and the Lily of the Valley. The Rose of Sharon, that beautiful, big, red flower, who stands in its beauty, who represents Christ, perfume can never be brought from this flower until that flower is crushed, and mashed, and squeezed out of it, the perfume, to be a sweet-smelling savour unto the Lord.

78 And the great, beautiful life that our Lord lived was instrumental in God's hand, but it could never be a perfume until He was crushed, and mashed, and spit on, and squeezed the very life out of Him at Calvary. That made the anointing for us.

79 He was the Lily of the Valley. What do you get out of lilies? Opium. What does opium do? It soothes pain. It puts you to sleep in a dreamland. What does the Holy Spirit do? The Opium of the Holy Spirit eases every pain, takes away every tear, mends every heartache, the Lily of the Valley.

80 Then what is the High Priest anointed with? Both for salvation and for healing. What is He? The Bright and Morning Star that shines forth every Light in darkness.

81 Abraham had the oath confirmed to him as a little Light went between those dark horrors and the sacrifices. The Lily of the Valley, the Bright and Morning Star, the Rose of Sharon, the Fairest of ten thousands to my soul!

82 The minister then that stands in as a high priest to take the place of Aaron, must be anointed with fellowship. He cannot draw a denominational barrier in the house of God. You cannot say this—this church belongs to the Presbyterian, this place belongs to the Methodist, or the Baptist, or the Pentecostals, or whatever it may, it must be an open house for every man that's been separated from his sins and filled with the Spirit, can have the gladness of the fellowship of the Oil of the Lord. Oh, what a place to worship!

83 Running all the way down to every denomination, to every brother that's borned of the Spirit, freely coming into the house. Aaron standing anointed; Jesus stands the anointed One this morning to fellowship with you Church of God, you Presbyterian, you Methodists, you Baptists, whoever that comes by the Waters of Separation, and recognize the Blood, and been sanctified and baptized into the Body. I don't care what brand that you have, you're a son and daughter of God and have a right to this fellowship, because you've come through. Denominational barriers will stop you, but the Holy Spirit will bring you into that fellowship that's of God.

84 What have we done? That's the order of the first tabernacle. If that isn't the order of this tabernacle, it will perish and fall, you've built it

in vain. You people who sacrificed your living to build this beautiful structure, which is . . .

⁸⁵ I want to get the pattern of this, we're fixing to build one in Jeffersonville, I like this.

⁸⁶ I love your pastor, I love you, but brother, there is the order of the house of the Lord, it's a temple that's dedicated.

⁸⁷ That was in a shadow, Moses saw it. Then one day, David was setting with the prophet, and he said to the prophet, Nathan, he said, "Is it right that I myself live in a house of cedar, and the ark of the covenant of my God is under them tents out yonder, yet?"

And Nathan, being a prophet, knowed that David was right with God, he said, "David, do all that's in your heart, for God is with you."

⁸⁸ And David desired to build Him a house. But that night God seen the motive of the prophet, seen the motive of the king, and their objectives, He said, "Go, tell My servant, David: Who was he? I took him out of the sheepecote from following a few sheep." What did He take you people from? "And I made him a name, like great names."

⁸⁹ When the Lord showed me that one day, I thought, "O God, what could I be?" A poor, little preacher back there, never knowed no more than Jeffersonville, and one day by my cave, the Lord turned that to me, and the first time I had ever read it, said, "I give you a great name like Oral Roberts, or—or Billy Graham, or some of them. Where did I get you from? What was you? But I just can't let you build a Temple, because I'm going to let your son build it." For it was in types and shadows.

⁹⁰ Solomon built Him a temple, but the true Son of David is Jesus Christ, that built the real temple, that was borned a virgin birth, and in His body is the everlasting temple of God.

⁹¹ But in types and in dedication, Solomon built the temple. Remember, it was cut out of every different kind of stone, it was cut *this* way and *that* way. And for forty years in its structure, there was not heard the buzz of a saw or the pounding of a hammer, it was so perfectly cut out, not one stone different from the other.

⁹² And you denominational people here this morning, Church of God, and two or three different denominations of you, and you, all you Pentecostals, and the Oneness, and the Twoness, and the Threeness, and whatever you may be, do you realize that God is doing that for a purpose?

⁹³ The stones were cut out different, from different parts of the world, but when they come together, there wasn't a buzz of a saw or a sound of a hammer. Someday the Chief Architect will come and the Body of

the Lord Jesus Christ, all you Oneness, Twoness, Threeness, Churches of God, Pentecostal, Assemblies will come together without a murmur and you'll fit joint by joint, all be anointed, the High Priest is anointing.

⁹⁴ Let Him be standing always in this building anointed, to reach out a hand to shake to any man that's borned of the Spirit of God. No matter what church he belongs to, he's your brother, that's your sister. When you draw a denominational barrier, God will leave this tabernacle when you can't recognize all the Body of the Lord Jesus, for He died that we all could be saved. And God is doing this for a purpose.

⁹⁵ Remember, the cedars was cut out in Lebanon, floated to Joppa, hauled from Joppa by ox carts to Jerusalem. The tall cedars of Lebanon which was overlaid with gold in the temple, there wasn't a sound of a saw nowhere.

⁹⁶ Here's one thing that they did, and that's one thing the Church is doing today: In the erecting of the first tabernacle, stationary, from being a tent to go from place to place, it was this: they found out, they started the building, and they went *so-far*, and they found out, they found a funny-looking stone. It was a odd stone, it didn't look like the rest of the stones, and they rejected it, and threwed it over in the weed pile, they said, "That stone won't fit in this building." And they kicked it out into the weed pile. But as they kept coming up to a certain place, they kept running in a place, after while they had a hole in the building, and they didn't have nothing to fit it.

⁹⁷ That's where you churches has got today, you denominations, you built, and you plastered, and you got buildings, but you find there is a hole there somewhere. What did they find? "The stone that was rejected," said Jesus, "is the chief cornerstone." Certainly.

⁹⁸ You made denominations, "We have *it*, the rest of them is not in it." You're leaving out the love of God, the Chief Cornerstone. I don't care how many miracles you can perform, how many prophets you have, how many works of grace you do, it'll never meet, or never do anything, because the Church of the living God is melted together and cemented by love. And they've rejected that Stone.

⁹⁹ Like Elijah in the cave, he heard first go by a great thunder and roar, then he heard a lot of lightning, then he had a rushing wind, but God was not in all of it.

¹⁰⁰ I think that's what we've done today, we've had fire, and blood, and smoke, and rushing winds. We've listened so much to rushing mighty winds till I wonder if we haven't refused to hear the still small Voice.

¹⁰¹ Let it not be so with this tabernacle. May it stand still, listen for God, for:

They that wait upon the Lord, shall renew their strength,
They shall mount up with the wings of an eagle,
They'll run and not be weary (That's flusterated.),
they'll walk and not faint;
Teach me, Lord, teach me, Lord, how to wait.

¹⁰² Sure, there they had it. Rejected stone become the chief of the cornerstone, the chief cornerstone. That's where it's at. And when they rightly went and got this rejected stone and pressed it in, it fit perfectly, and the building was assembled together.

¹⁰³ Then when the building was assembled together and all completed, Solomon called the day of dedication. That tabernacle was built just exactly like this here: The congregation, the court, the altar, and the Holiest of holies. But look at the principles they had to come to, look what they had to stand for, look how they had to have this common place of fellowship.

¹⁰⁴ Let this tabernacle always stand by those principles, which was in type then, now it's antitype. Where then the order of dead beasts sprinkled the mercy seat, but now the Blood of Jesus Christ sprinkles the mercy seat. And as we come in we must recognize the Blood and the healing of the—of the power of God. We must recognize the full Gospel. We must have fellowship with every brother or sister that desires fellowship that's come through the same elements that we have. Never let his denomination stand in the way, this church will stand till the Coming of the Lord then, for I believe it's soon at hand.

¹⁰⁵ But after the ark was brought in, and the Waters of Separation was placed in the court, the blood was put, striped over the door from the killing of the red heifer, when everything was in order, Solomon called the people together as your pastor has called you this morning. Oh, it was a real time of dedication and of fellowship.

¹⁰⁶ In closing, I want to say this: They called them together, and when the people come in to see that God finally had a place that He would meet them, the appropriation of His Gospel was made clear, the way of approach was made clear, everything was made right.

¹⁰⁷ Look, they called out the sons of the different instrument players, and they went down to the east side of the altar, they was dressed in white, and they sang the songs with joy, the people praised God till it sound like one voice. If that ain't Pentecost, I never seen it in all my life, when it's in its power, in its . . . [Blank spot on tape—Ed.]

¹⁰⁸ The temple was ready to be dedicated. Are you ready this morning for dedication? Remember, not only did Israel be ready for dedication

of the temple, but they were dedicating themselves to God again when they had come in. The Pentecostal church today . . .

109 And this pastor here, I believe with my heart, is a man of God, I believe that he stands for the principles that God has laid out to us. So, you see, the dedication of a church don't only mean coming, and saying, "Lord, we give You this building," but it means, "Lord, we give ourselves to You in sacrifice."

110 It isn't a lily on the altar that God wants every Easter morning, it's the sinner on the altar. It's not the class and the beauty of the building, which is fine, Solomon's temple was the same, but it's coming under the articles of God, coming self-sacrifice to the service of God.

111 And when Israel had finally made one place that they could all dwell in, come to a place and meet God under the fellowship of the blood, then they begin to sing with joy, they begin to play the harp, they praised God in such one accord until it sounded like one voice singing.

112 Then Solomon stood to pray and to make the dedication to the Lord. And when he did that, remember, the ark had already been brought in under the wings of the Cherubims and set back in the Holy place, but when the people dedicated, not the church, not the building, but when the people got with one accord, and prayed with one accord, and sang with one accord, and everything was of one accord, then the Holy Spirit in the form of the Pillar of Fire, moved into the building and settled upon the place. And it was so much glory in that building until the priests could not minister anymore.

113 God let it be again, let it come again to this little tabernacle. We walked through the Blood, or, under the Blood of the Lord Jesus, confessing our sins and be filled with His Spirit, and come here. And you people this morning should be just as glad and happy of this little tabernacle, as Israel was of theirs.

114 Come under the same order that they come, and happiness will come to your heart. Bear in your heart that you'll never condemn any man that's borned of the Spirit, that you'll have fellowship with all His servants, with all of His people. May this stand as an interdenominational institution, may this stand to a place that the wayfaring may come by; may it be a place, this house, by the side of the road; may it be a place where the pilgrim, the wayfaring man can find rest as he enters its door; may its pastor live to see the Coming of the Lord; may the congregation grow and prosper in all that you do; may God's blessings rest upon it. And He Who made me a minister by His grace, I pronounce this blessing to this little church, as long in promise

as it will stay under the order of God, it shall remain. But if it gets out of the order of God, anything can happen to it.

¹¹⁵ Be sure that the Blood is over the lintels of each door of your heart, over the lintels of the door there, that there's no denominational barriers, there's no difference, we're all one in Christ Jesus. Let it be for whosoever will may come and fellowship. Never fail to preach the full Gospel from this holy sanctuary. May it be that this place here will always have miracles and signs and wonders of the resurrected Jesus.

¹¹⁶ May the anointed high priest with Oil of the Opium to soothe every broken heart. May the Rose of Sharon, the sweetness of the Spirit, so richly with the anointing Oil, shall be preached here and demonstrated here, till men from all parts of the country will come in, and say, "Truly, God is with you."

¹¹⁷ May signs and wonders accompany the preaching of our brother. And if he shall go somewhere else, or pass on, may the one who follows him walk into this building as it has been down through the years since Sam Jones, and them. May this Holy Ghost Gospel never fail to be preached here. May it never compromise, or draw boundary lines through any denomination, may it always be open to "whosoever will, let him come and drink from the fountains of the Lord."

¹¹⁸ While we pray as Solomon did, the dedication prayer, may the congregation stand with their hands and pray in your own way, and thank God for this tabernacle, and for a place of worship, that the Lord our God has found a place at last that He can place His Name, and, under the Blood, and the fellowship of the Spirit.

¹¹⁹ Let every person raise your head now, and in your own way let us dedicate ourselves with this temple to the glory of God.

¹²⁰ Almighty God, we come into Thy Presence, bringing to Thee the works of the hands of the children of men, this tabernacle that tears, and sacrifice, and labors has bought its material, careful hands has designed it and made it a place, and upon their hearts was the same burden that was on David's heart: "It's not right for us to worship in this old, dilapidated shack when many of us live in good homes."

¹²¹ O Lord God, let it be so, that the same Holy Ghost and the same articles of God will be preached in the antitype now in this tabernacle. May the Holy Spirit move today, and come in through the doorway, and settle upon every one. May the power of the living God be in this tabernacle. May it always stand to the glory of the Name of Jesus Christ.

¹²² Lord God, we commit it to You, the works of the hands, the labor, the toils, the cares. And, Lord, may it not be in vain, but may people

realize its dedicated message this morning to You in the dedication of the tabernacle.

¹²³ May it be, Lord, that Your Spirit will come into this place. May every man or woman that's out of Christ, when it walks through that door, may it recognize that it's coming under the Blood. May there be such a feeling here of the blessedness of Christ, the sweetness of the Spirit, until men and women will flow from all parts of the city and around about to hear the Gospel from here. May this congregation so be seasoned and salted with the baptism of the Holy Ghost, until they'll be called the salt of the earth. Grant it, Lord. Hear our prayers this morning.

¹²⁴ Not only do we give You this tabernacle, but we give ourselves to You in service for this tabernacle, and for the cause in which it stands for.

¹²⁵ O God, receive us this morning, We are Your children, we stand here this morning to our feet, our hands up, our eyes looking up, because we believe that the Holy Spirit is present, hear us, Lord, and receive our prayer, and receive our commemoration of Your goodness, the works of our hands as we present it to You. May the power of God take our sacrifice, and take us with it, and dedicate both tabernacle and congregation to the Kingdom of God, and the work of His Son. For we ask it, in Jesus Christ's Name, as we give it to You. Amen.

¹²⁶ You may be seated. This tabernacle now belongs to God Almighty, you belong to God Almighty. Always keep yourself clean, keep your church clean, keep it upright, so that any who travels by might love to come in and fellowship with you. Have such a sweet Spirit till you can reach out a hand to anyone and offer them help. No matter how far they are down in the gutter, that's what this stands for, a shrine of the grace of God. It's your . . . 

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