

“God’s House”
By Brother Parrish Lee
Sunday, March 9th, 2014

What an awesome God we serve. I mean, what a refreshing, loving, never-yielding, never-making-mistakes, never-letting-you-down God that we serve. Two thousand and fourteen. Two thousand and fourteen, and I am here to report, He is still in the saving business. The awe-inspiring, healing, teaching, business. That same God is all that. You know, we’ve had a wonderful week. Well, I know I have had a specifically wonderful week in God. I had a tremendous, like you spoke about, Bob, had a tremendous week-end. Tremendous week-end! I learned so much. I learned so incredibly much. I received so much of a blessing. From beginning to end; every part of it, you know, and that launched off a tremendous week. It launched off a super-tremendous week in God, where I was able to see people do a mending of heart; I was able to see young people coming together and doing things and God would just show me, “You know what? This is Me moving.” I had a chance to see a young lady give her heart to the Lord, come and get baptized in Jesus’ name and *smile* about it! I rejoiced in all that. Not that I’m anybody, but I do, I rejoice in that, and we do, we all rejoiced in all that; everything that God gives us. But, above that—I just got to say this—above all that, I am so thankful that when you wake up in the morning and your eyes open, before your feet hit the floor, you know that God is on your side and that, no matter what you are facing that day. He is an ever-present help in a time of need. He has never lost a battle, and He will—according to His Word—never leave you nor forsake you. What kind of God that is.

The theme of the month is ‘The House of God,’ and our Scripture theme for the month is:

2 Corinthians 5:1 *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

Eternal in the Heavens. What a great promise. What a great promise, that if our earthly house of this tabernacle is gone, we have, in reserve for us, a place. You know what, Heaven, if we allow it, it seems so far away, and, you know, what are we talking, twenty, forty, fifty, or, at the most—at the most—people live to be a hundred and twenty years old. I think they said the oldest person is like a hundred and twenty-six. I think they said that. It’s a woman; they say women outlive men anyway. There are a lot of jokes that go along with that, not appropriate for this morning. They say that this person has all kinds of wisdom to show for how they did it, but they say a lot of older people don’t know how they did it. They don’t know—they don’t know why they’re living so long, they just know that they’re living. The truth of that whole matter is, God has given them a certain gift, and, if they will receive it, for a certain reason.

As we get started with the message today—all that wasn’t part of the message, that was just...

Exodus 25:8-9 *And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

If you could bow your heads with me for just a moment for a word of prayer. Lord, we thank you so much for all Your good and perfect gifts. God, if we were to name them one by

one, we would run out of time. Lord, you have been that kind of good to us. So, we cast off all the things that could prohibit us from having any blessing, this day, for this day is the day that You have made, and we will rejoice and be glad in it. So, Lord, we thank You for our time of praise and worship and coming together and offering our sacrifices of praise unto you. We ask for a blessing on the reading, and the studying, and the going over of Your word, for You have said that You would not allow Your word to return unto You void, but that it would surely accomplish, that for which You sent it. So, we thank You, God, as we present ourselves to You. Add a blessing on the Word, on the reading, on our understanding, God, that it would profit us withal, and we pray and claim in Jesus' name, and everyone said, amen.

For those of you who don't know me, my name is Parrish, Parrish Lee. Andy Giebler and myself, we head up the fellowship here. Very privileged; it's a very big privilege, actually. We pray that everybody who comes is able to receive a blessing, is able to be nurtured, is able to be changed, because if you walk into the House of God, the truth of the matter is, you ain't supposed to leave like you came. You can come as you are, but you cannot leave like you came. When you interact with God, there is a change that happens. There is a change that has to be made.

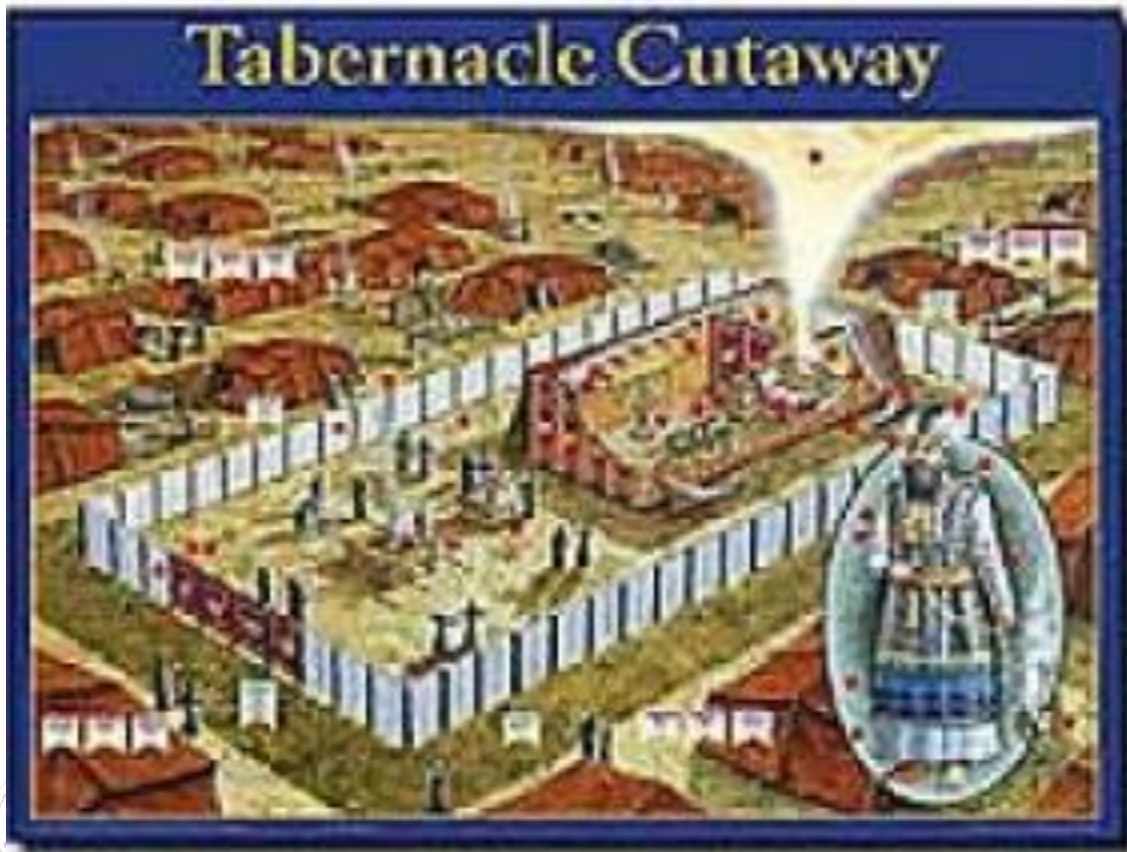
So, from the Book of Exodus, chapter 25, "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Pastor Paine really taught—well, he taught me a lot. As he was going over the message, like you were talking about, Bob, he said, "Well, what is the theme?" We said, "Well, it's the 'House of God,' but you can talk about anything you want, you're the general pastor." He said, "Okay, but I'm going to pray in this direction." I learned so much, specifically—I'm going to do a really, really, quick revisit. In the House of God, we do love, and he said, "we." In God's house, we do love; in God's house, we do correction. In God's house, we bear one another's burdens. As he was going over these, I was thinking, "Yeah, yeah," and the ore he went over, the more my 'yeah' got a little lower. I got a little more studious, and a little bit more quiet, and a little bit more, "Hmmm. I've got to put that into action before I raise my hand." He said in the House of God, we do humility, we learned so much about that this week, and sometimes you don't even know that that's an area that you need to focus on until somebody shares with you, this is an area where you can improve, this is where you can get better. This where you can climb, or overtake an obstacle that's been in your way. If you want to get a raise, this is what, the part of the work that we have to learn. You want to be able to run a little faster? These are the nutrients that you need to put in your body. As he was going over this, these are the things that were coming to my mind: "I want to be a better spiritual man. I want to be more of the man that God would have me to be, not that everybody else would say anything or do anything, but the man that God would have me to be. I want that relationship with God to be airtight, to be straight; I want it to be fit; I want it to be all that and a bag of chips. For me; not for anybody else. I don't want to be left out of anything God has for me. So, in the House of God, we do humility. In the House of God, Pastor said, we do responsibility. Then he said a profound statement—he said it twice—he said, "It's not enough to be part of a good family; you need to make the family that you're part of good." You need to make the family that you're part of good, which shifts that whole responsibility from just enjoying everything to, "Oh, I have to put forth some effort." I wrote that down; I needed to learn that. The last one that I wrote down, he said, we do forgiveness in the House of God. Every day, that's a lesson that I go to God with every day, because I know that, in my flesh, I need the victory over that. Every day, God gives you the victory over that. The last one, he said,

you know what we don't do in the House of God? we don't do excuses. We don't do excuses, which I couldn't say amen too loud to, because I had a bag full. So, hey, I'm going to work on that; God, I'm going to give that to You and You're going to make it better. So, that was the revisit from our general pastor as he opened up the door to talk about the House of God. the House of God.

We want to talk a little bit more about the Tabernacle, and, of course, the Temple. Not going to talk about this too long—great subject, by the way—but we need to talk about something else this morning. So, in Exodus, if you read the whole thing, you would see—well, actually, if you started at chapter 14, well, actually, if you start at chapter 1. If you start at chapter 1, you're finding out that the people of Israel, they started out with Abraham, and things was blessing, and they became Jacob, and he became Israel, and things started being such a blessing. Then it went on to Joseph, of course, and the coat of many colors and that whole thing. They populated Egypt, because God gave him visions, and told him that there was going to be a famine from seven years and to put up the storehouse. And he did, he stored it up, and they marveled at his wisdom. People came from all around because he was able to feed them, so they had all this giant population of Israelites in Egypt, and they said, "Oh, they're going to overtake us." So, they put all these people in bondage. So, they were in slavery for—I forget how long it was; I heard it was four hundred years, I'm not completely sure—but they were in slavery for a long time, in bondage for a long time. They had started crying out about being delivered. Egypt was number one, at that time, it was the number one nation—it was really the big empire going on. They had things going on that we can still see. They're the only country in the world with one of the seven wonders standing—the old seven wonders of the world. They're the only one with it.

Anyway, they wanted deliverance. God raised up Moses; He was going to deliver them by the hand of Moses. So Moses listens to God, and they did that big thing—you know that Ten Commandments movie, they have that on every year around Easter time. He gets the people delivered, and the Passover's there, and the Red Sea splits, and a million-plus people walk across on dry land, and they get to the other side, and all the Egyptians, when they try to follow them, they get swallowed up in the red Sea and they get washed away. There they are, on the other side and delivered. Now God has some messages for them, "Now that I have delivered you, now I have some messages for you. Message number 1: I have some commandments for you; I want to show you that there's a difference between you and Me. I have some commandments for you. We're going to go over to Mount Horeb, and you're going to see the great cloud and the big noise, and I'm going to call Moses my servant up." So they get delivered with the Ten Commandments. There was a whole lot more to the Law, but the Ten Commandments were the basis for the whole thing; they were part of the tablets. After the Ten Commandments, over here in chapter 25, if you start at the beginning, He said, "I want My people to bring Me some offerings, some sacrifices; I want then to bring me something." But, if we go down to verse number 8, He says, "And let them make Me a sanctuary..." and He tells them why: "That I could be with them; that we could dwell together. That I can—there's going to be some times and places where we are going to have some functionality, some communion, some sort of time that we spend together. Build a place so we can have it together." Amen. Then, in verse number 9, He says, "According to all that I shew thee..." "Don't just build me any old house, build what I tell you to build. Make it the way I tell you to be." "...after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." So, God

wanted to make a house. He wanted the people to make a house so that He could be with them. And this was this house, right here:



This is the house He's talking about. It was called the Tabernacle. It was called the Tabernacle of Sinai, it was called the Tabernacle of the Wilderness, it was called several things, but it was the Tabernacle. There's some specific things we want to get to—we're going to go through this kind of quick. I don't want to take up too much of everybody's time here this morning. There's some specific things we have to be mindful of. The first thing that you had to be mindful of was that there was a gate. There was a gate. A gate to get into this place where you're going to dwell with God. But there was just one. There's just one gate that you could go through. You could try to sneak over some other way, but they were instructed to kill you. There was only one access, and it was a proper access, to come to God. After you got through there was what was called a brazen—or bronze—altar. There was an altar where you would bring your sacrifices. This symbolizes that there is only one way—and, of course, we know that the Lord is the Way, the Truth, and the Life—but the altar symbolizes—this was the first thing that you could see—this was something that people would be able to see; this was a physical thing, a physical sacrifice that you brought. Yes, a physical sacrifice, or offering that you brought. It was a sacrifice that you brought unto God and, yes, some people benefitted from it, mainly the priests, but it was a sacrifice that you brought unto God. Next, if you were to go just a little ways further, there was a big bowl, they called it a laver—a big one. This was after your offerings, after your sacrifices, there was a cleansing, before you got to the Holy Place. There was a cleansing that took place, and so often we find that we come into the coming into the presence of God, we get that conviction, you know, "There's some things I've got to get cleaned up before I

get there.” There’s some things that I’m going to have to clean up, before. There’s some things that, “God, you’re going to have to fix it when I get there.” But there’s some other things, “I can take care of this before I get there.” That’s for a reason. Jesus told His disciples, “**Ye know not what ye ask,**” when they were talking about going to Heaven, and sitting, one on the right, and one on the left. They asked Him, and Jesus said, “**Ye know not what ye ask...**” “**Are ye able to drink of the cup and be baptized with My baptism?**” They said, “Yeah! Whatever it takes, Lord, we are there!” (Mark 10:37-39) The laver before you get to the Holy Place. Now, this was a process your going to get to the presence of God. All this was for a reason. So, as you walk past the place where you gave your offerings, and the place where you washed, you found yourself at the Holy Place. That is this center area right here; this area right here.



That Holy Place had two chambers. The first place, the first chamber, they had what was this:



A menorah. It was seven candlesticks. They were to burn all the time. This was before electricity. This was before gas lights, flash lights, any other kind of light. They would have a candle. Okay? So, that was going to be—because the top of this was covered also—that was going to be the only light in God’s House. The only light. So, His Spirit would be guiding. After that, there was this table of shewbread. That was twelve cakes, and that symbolized that all the tribes—all the tribes, all the people—of God’s nation were represented. That stayed on the table for one week. It stayed there before God. This is coming to a certain reason. It stayed on the table for one week—the priest would eat it on the seventh day—but there was always food on God’s table. There was always provision for God’s table. After he would eat it—he would sit there at the table and eat it—and this symbolized the communion—the true communion—or, having something in common with God.

After that, there was one more altar that was inside of there. That altar was called the golden altar, or the altar of incense. On that was placed fine incenses that would put up an odor and fill up the entire tabernacle with scents. So, whenever you walked in there, there was always a smell, or fragrance, and it always permeated your mind. This represents the prayers of the saints, that God's house is filled with prayer. Filled with prayer; prayers of needs, prayers of blessings, prayers of everything in God's house.

That was just before you got to what they called the Holy of Holies. You couldn't just walk in there any old time. That was actually supposed to be done just once a year when you went for the offering of atonement. In there, they had something like this:



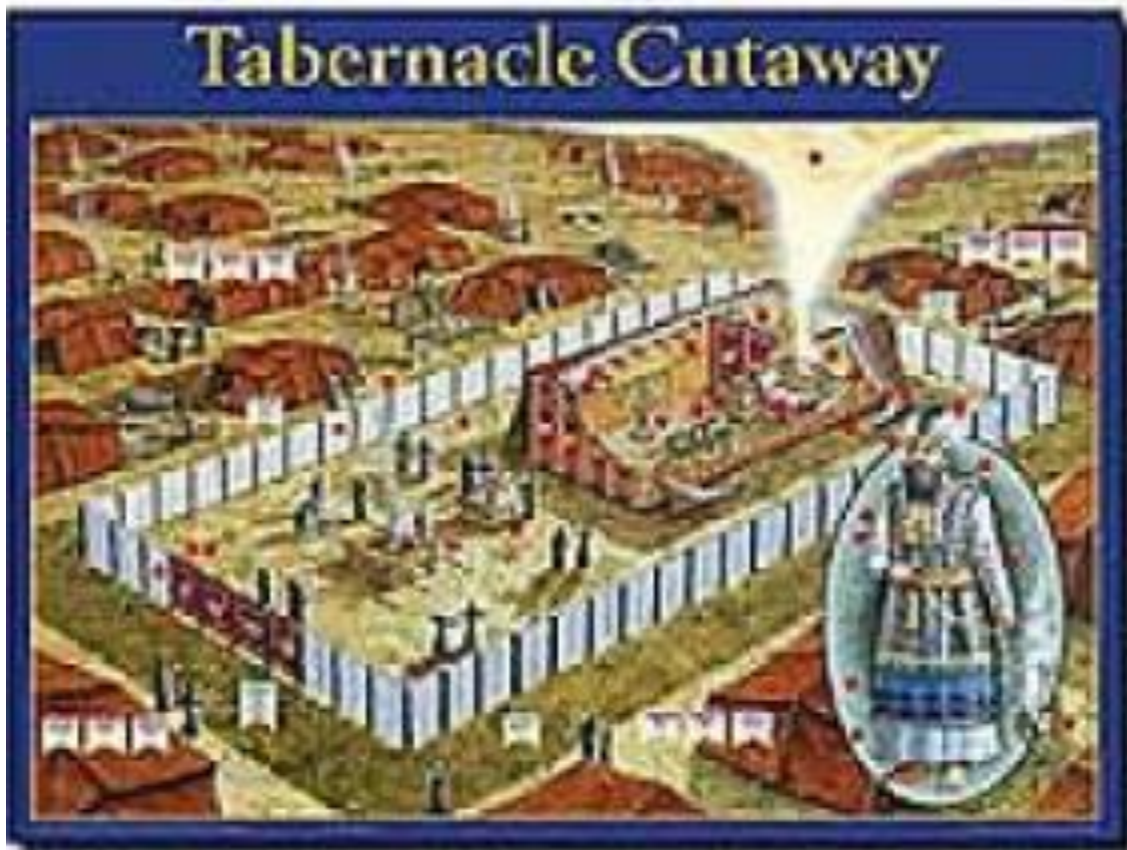
It's called the Arc of the Covenant. The bottom part had the covenant. It had three things in there, and those three things represented something. They had Aaron's rod (Numbers 17), and that actually represented authority, because, in God's House, there is an authority there. They also had manna, that God would supply your every need at all times (Exodus 16:15)—you only have to turn to Him, and it's there. The other thing that they had was the Ten Commandments. That's what was inside the Arc of the Covenant. These three things represented authority, provision, and the Law, always knowing how, where and what before God.

On top of the Arc of the Covenant was what was called the Mercy Seat. On this Mercy Seat, when the offering was made, you would see this:



It was a cloud, it was a pillar—everybody could see it, but the blessing was taken care of here. This symbolizes all of us. God blesses our lives. People see the evidence of it happening. They know there's something going on—they can't exactly put their finger on it, but it's God moving, and they see the evidence of God moving in your life.

These things that were inside of this House of God—this was the Tabernacle—and the Children of Israel went, and, you can see, there was a bunch of tents:



They were camped round about this. This was a mobile thing. When the Spirit of God said that they needed to move, they would pack everything up, and they would move. They had a certain order that they did it, but they did it. They'd pack it all up and they would move. In other words, wherever they would go, they were to take God with them. Wherever they go, they were to take God with them. This was in the time of Moses.

In the time of David, David asked the prophet Nathan, he said, "Hey, you know, I dwell in a house of cedars, but the Temple, or the Lord, he dwelleth in tents." Nathan said, "Do what's in your heart to do." Nathan went, and God spoke to Nathan the prophet. God said to David, through Nathan, He said, "When have I ever asked for a house? But, it's good that it's been in your heart to do something for me." So, this is what it became. This was the Temple:



This is where the Holy Place was, and this would have been for the Holy of Holies. So this represented a stationary place. This represented a place that did not move. There are certain things that are put in your life by God that are not to change. They are not to move; they are not to go anywhere. God sets it up; you keep that blessing. There are other things that wherever you go, you take God with you; wherever it is, you take God with you. When they built this Temple, it was said that it was seventeen years in preparing, and, when they had done it, people all the way round about had heard about this thing, and they said, “Wow, they’re really building a temple for God?” They would give money from other lands—there was this one queen, she heard about it, and she said, “Hah! Really? I need to check that out for myself.” There’s a lot of legends that go along with the story, but the Bible says that she brought her servants, and her handmaids, and she brought gifts, and she went up to see this, “How great can this thing really be? I mean, I don’t know any god that moves like that, let me see it for myself.” As she went over to see it, the Bible says that she asked him all of her hard questions—she was a queen; she was renowned for the wisdom that she had—so, she got all of her advisors to come, and she asked Solomon all of her hard questions. Solomon answered, the Bible says, every one of them. The Bible says that when she saw that he had answered all her questions, and she saw the servants, and how they were arrayed, and she saw the glory of the Temple, and she saw all the things that God was doing, she said, “Truly, truly, the half of what God’s doing hasn’t been told.” (1 Kings 10:1-7) “I can’t believe it! I’m in the presence of something greater than anybody could have spoke to me or that I could have imagined.” The Queen of Sheba. The

story goes on—and the legend goes on that she published the news all over. The Queen of Sheba.

So, in these two houses, in the portable place, or the mobile place, and the stationary place, whenever they would offer—because there's a certain time, saints, and when god lays it on your heart, it's our time. "Time for you and me to get—I'm asking you, dig out some time to pray to me, dig out some time to commune. Put on the song that you like that we can start worshipping together. If you don't have a CD player, MP3 player, record player, or any other kind of player, sing it to me, saints. A song in your heart—that's the sweetest music! Sing it unto Me. Let us have this joy that flows, bubbling up. Bubbling up. You don't need all those instruments all the time. That's somebody else doing a great job, and they're praising God, and, yeah, when you praise God together, you have a wonderful time." How many know that when you dig out some time and you pray to God and you sing and you got that sweet communion going on. You're not looking at a clock! You're not worried about your aches and pains! You just want more! "Oh God, give me more! I love this, Lord, I just want more of Your presence! Your Shadow, sweep over me, cover me, fill me, whatever You want to do, God, have Your way; I gots to have more! Turn off the phone; turn off the TV; don't give me no distractions! This is our time! I now later on, I'm going to take care of everything else, but, right now, it's between You and me, God. That's where we get our shewbread, and that's where we get our candlesticks. That's where we get that labor thing going on. That's where we get that altar of incense. That's when we feel that Mercy Seat being spread all over us. That's when we know that this love thing is for real. Me and You, Lord. Everybody else don't have to understand it. I'll be more than happy to tell them if they want to know, but, if they don't, they ain't taking mine away.

So, God's House is a place of offering, a place of cleansing, a place of guidance, and a place of direction and communion. It's a place of prayer, and, of course, it's a place of atonement and mercy.

2 Timothy 2:20 *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.*

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." Any of us would know that when you get a house, you kind of have this thing on how you want it decorated. You kind of want to have special certain things in there. Most guys, not all guys, but most guys, around football season, "Yeah, I want a fifty-four," or "I want a sixty," or "I want a sixty-two," "I want a eighty! Yeah! I want the BIG screen! Yeah, I want the big one!" You know what, I can get in sooo much trouble trying to say what some of the ladies might like. But, I've heard—I've heard—something to do with a walk-in thing. I only heard that from my sisters. They said, "I want a walk-in thing, where I've got the room and the organization and everything like I want it. And, you know what? I want a whole kitchen type of thing that cleans itself, and a whole bathroom thing that clans itself. You put that in there. That's what I want." So, in a house, you put in there the things that you want, you know? "Get me a lazy-boy!" "Get me that right sofa!" You know? And everything that you put in there, or that you design to put in there, it has a specific purpose. You put things in there for a specific purpose. You know, you put furniture in there, utensils, they all have a specific purpose. Cleaning supplies, storage, they all have a purpose. One thing that we know happens is, we put things in there for one purpose, and then figure out,

“Hey! I can use this for this!” I’ve seen—I’m a technician, so I have a really big toolbox. I’ve kind of got this thing about tools. I’m crazy about them. I work around people that got things for tools. They really do. They talk about they’ve got the Craftsman, because they don’t like the Blackhawk, or they might like the Armstrong... You know, they talk about those things, and I’ve actually seen a screwdriver get used for things other than a screwdriver. I’ve seen a screwdriver get used for a pry bar. I’ve seen a screwdriver get used to butter somebody’s toast. Hey, if it works, and it’s useful, to each his own; I don’t even know if the guy cleaned it off first. I’m not judging, I’m just saying. So, everything that is there, you get it for a certain purpose. I’ve also seen—and I’m sure we’ve all seen—you walk into some houses and you see a nice cabinet, it’s got glass doors—my sister has one; she’s got her fine china in there, you know, like a gravy spoon, and all that stuff, I don’t even know what it is, silver stuff, you know, that you don’t eat off of, because that’s the special stuff that you’re not supposed to eat off of, and it’s basically for show. It’s in the house for show. It doesn’t get used very much. So, there are things in this house that get used, and there are things that don’t. When something outlives its purpose, something doesn’t do the purpose for which you obtained it, generally, if you can’t find another purpose for it, it’s in danger. It’s in danger of no longer being in your house, because it’s no longer after its purpose any more. If it isn’t being used for any other purpose, it becomes what you call clutter. It becomes—what did you say? a mess?—it becomes a mess. Well, it’s a mess to some people; I mean, one man’s screwdriver is another man’s butter knife. But, if it’s outlived its purpose; if it no longer has utility, then it doesn’t justify itself for being around. Where a Christian could go wrong is in thinking that they only have a specific one purpose; just one purpose. “Yeah, I’m called to do *this*.” “I’m called to teach.” “Yeah, but, everybody’s working right now.” “But I’m a teacher!” “Yeah, but everybody’s working right now.” “Well, I’ll come back when they’re ready for being taught.” Or, “You know, I’m really called to prophesy and to pray.” “Okay, but we really need somebody to give a ride to somebody.” “But, but, but, I’m called to prophesy and to pray!” “That’s not where the need is right now. The need is in helping somebody who doesn’t have transportation right now.” “Well, I’ll come back when they have prophesying going on and praying going on.” So, you can see how, in the House of God, that could start to lose its utility; it becomes less vital. When you can’t supply the need, you’re not really being useful at the time. Pastor Paine told us a story—he told it a while ago, he hasn’t told it recently—but he told us a story, he said, you know, he said his mother had six children, so he had five siblings, and he said his mother was really good at this: She would—one of his brothers had come to her, and he had fixed a toy, or fixed a clock, or changed the time or whatever—and she said, “Oh,” whatever his name was; Greg, I think, “you’re great, you can fix anything. You’re my little fixer-upper.” I remembered that he said that. He went down all the kids, and I don’t remember them all, but I remember that one, because I’m a technician; I fix things, so it rang a bell. I said, “Pastor Paine, I really liked that story, that was a good story.” Pastor Paine said, “Do you remember what my mom spoke over me?” Well, I probably shouldn’t have brought that story up if I couldn’t remember what your mom said about you... “No, pas tor, I don’t. But I’m really interested in learning. Could you tell me?” He said, “Sure. She said, ‘Pete, you’re my little peacemaker. You come in there and you make peace in situations.’” Hence, it is no strange thing that he would be the pastor of a ministry, but the reality is it doesn’t stop there. That’s not the only thing he does. He’s allowed himself to have more utility. We could talk about Pastor Paine, but I want to talk about Apostle Paul. Apostle Paul said, “I am chiefest of apostles, but I am not even worthy to be an apostle.” He talked in another place, “I am a teacher of babes.” He talked in another place, “Yes, I am an evangelist.”

He talked in another place and said, "I'm a tentmaker. This is what I do. Wherever the need is, I fill it in." In the House of God, if you want to have more utility, if you really want to be chiefest among them, be servant of all. Be servant of all, and you're the chiefest one. So, the point from this is, never limit yourself. Never say, "I can only do this." When opportunities arise, yes, there's a teaching. Yes, there's a preaching. Yes, when there's a singing. Yes, when there's a praising. When opportunities arise, yes, when there's a ride. Yes, when a brother or sister needs a little comfort, needs a listening ear. Yes, when they need somebody to pray with them. Yes, when they need somebody to pray for them, because today it's them, but, tomorrow, it's us in the House of God. Which is why there's the offering and the washing and the cleansing, this whole communion thing, this whole having things in common is from God outward to everybody that we could duplicate what God gives to us. After all, he said, "Freely you have received, freely give." It's really been a wonderful time to worship, praise, and pray, and blessing and healing, and hear the hearts of everybody. There's something good and pleasant about brothers and sisters getting involved. There's something about God command a certain blessing going on. There's just something about that.

1 John 2:17 *And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

He, or she, that doeth the will of God abideth forever. Amen.

