

Dedication

E-1 Good morning to all. It's indeed a privilege to be here this morning in this nice little church and for a rededicational service. As I was just talking to Sister Hoover in the back room, she said it was once, I believe, a Pilgrim Holiness, or United Brethren church (Pilgrim Holiness, I believe, yes) and now is being rededicated to the full Gospel, and this is a rededicational service.

And its nice pastor, as we all know, Brother Hoover is a very sincere, consecrated boy. His mother, I knew her years ago. She and my family were just like. . . The children, even they call her Mammy Hoover, because that she just kind of. . . She stayed with us for a long time when the children were young, and—and they just know her that way: a godly, saintly old mother.

And her fine preacher boy that she prayed so much for has give his life to Christ, and consecrated his life for the services of the Almighty God. And now today stands, and picking up the church, or the building here, where it has laid, probably, dormant for so long, to continue on the Gospel in the full Gospel manner—mea—measure.

E-2 Mrs. Hoover was just telling me (Mrs. L. G. Hoover), was just telling me that was her little girl playing the song a few minutes ago, the coming song of "Only Believe," and is the pianist here at the piano. Three months ago, when they came in, they—she couldn't strike a tune. But now, she can play. Now, that's very, very fine.

I've got a girl setting back here, that's been taking music lessons for about five years or more. And it. . . I don't know what it's cost me, and a new piano. She couldn't play a hymn that good as that little child was going. So it shows what God-given talents are, and then something you try to manufacture. You see?

E-3 Now, we are grateful that God has give this place to these people, and I'm trusting that it will be a great lighthouse to this part of the country.

Now, many times people think that when they see a congregation. . . And they think, "Well, this little church won't hold very many people." And—and I believe Brother L. G. told

me, or some way, that his congregation is about seventy or eighty people, and something on that order. I may be a little under or a little over, but it's somewhere around there, just starting off.

Their'd think, "Well, look at the churches in the—around the country today, that their congregation ranks in the thousands." And may be some at each service day they have thousands.

But to encourage this little group, that isn't exactly what God looks at—numbers. He—He looks at . . . He doesn't always place Himself on the basis of quantity, but in quality.

E-4 We see in the Bible, in the 19th chapter of Acts where Paul, passing through the upper coast, came to Ephesus. And there he found a church. That was the Ephesian church, which was the first in the church age considered in the Revelation of Christ. And in this church here there was twelve people, as recorded. Twelve people was the number.

But if this church only had twelve, or like that church did, and completely surrendered to God, He can do more with that twelve than He could with the rest of the world. It's the surrender that we have, where the truth of the Gospel not only goes from the platform, but finds its bed in the hearts of the people and reacts back. So I deem this a pleasure this morning.

E-5 As I come in the door, I heard Brother Beeler offering prayer, and was thinking of him being a veteran, and this being Armistice Day. And of course, we're all glad that there was an Armistice Day. And there can also be a—an Armistice Day here in the church, that when people who have been at war with themselves against God can sign the armistice today, have peace with God through Jesus Christ. I believe Romans 5:1 said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

And now, I've noticed some people setting here, Brother and Sister Bryant and some friends here from the Tabernacle.

E-6 Now, this morning I was going to speak on a subject of the Sunday school lesson this morning at the Tabernacle, but I've postponed it until tonight because coming here for this dedication. The services will begin early tonight (See?), at the Tabernacle. I aim to be in the platform ready to go speaking at seven o'clock, so we won't delay. And I have a—a long

message. The subject is, "Why I Have Been Against Organized Religion," and it's taught in the Scripture. So you are—folks at the Tabernacle that's there, well, you come early.

E-7 Now, Brother Hoover, I—I don't know how to thank the Lord this morning for a young man who's given himself to Christ, and among his people here to bring this glorious message of Christ to this people.

Myself, I'm a Kentuckian. I'm just come from down the road here a little ways, from a little city called Burkesville, and I'm ask you people around here as one Kentuckian to another, come hear this boy. Get out among the people here, and scatter the news everywhere, and come in. Bring them in. If necessary, the Bible said, command them, force them to come in. Go into the highways and hedges, and—and compel—that is force. "Come on in."

E-8 And Brother Hoover, I've knowed him for a few years now, and I know him to be a godly, consecrated boy. And may the Lord ever bless his efforts. I heard your little choir. I—I tried to look around the door, and—and I heard the little choir sing, "Be Very Sure." That's right. You can be haphazard about anything else, but when it comes to your eternal destination, you better be very sure. See? Just keep that on mind: very, very sure. Don't take no chance at it.

If you went to a restaurant, ordered a bowl of soup, and in that soup there was a big spider, you certainly would push it back. You would not at all touch it (No, sir.), because it probably would kill you. The poison of this spider cooked up in this soup might cause your death. So if you're very careful about this body, which has to die (See?), what about that soul that don't have to die?

So I like all the Word of God in the form of full Gospel. And so, I know, and believe, and have confidence that Brother Hoover will keep his promise to God to preach it the best of his knowledge, the full Gospel.

E-9 Sitting there, hearing the little pianist strike that tune, "Only Believe," my son, Billy Paul. . . I don't think he's right here at the time. But I said, "Billy, hear that little piano tune strike 'Only Believe?'" I've heard that little song in about every language under heaven call me to the platform, from the frozen regions of the Arctics, until the tropical jungles of the south, beneath the earth, around the earth, "Only Believe" in

all kinds of voices call me to the platform. Someday when my life is finished on earth, I hope they sing that, when they're—if I don't live to see His coming, when they're placing me away. I believe Jesus Christ.

E-10 Now, I have some Scriptures here that I would like to refer to in this rededication of the building: comes from the Bible. And I think that now that this church is not dedicated to an organization; it's dedicated to the service of God. . . .

Let us bow our heads just a moment, now, as we pray.

E-11 Gracious and holy Father, as we come into Thy Presence, leaving this room, by faith we come to the throne of God where that golden altar stretches from sky to sky, where every mortal, creed, race, or color has a right to come. Every creature in which Christ died and laid Himself upon that altar as our sin offering, we have a right to come boldly to the throne of grace. We thank Thee for this great privilege that we can have today, and have got. We thank Thee for every member of Thy body on earth today that has come to this great throne, and has accepted the peace offering, and the peace that passeth understanding, of the Gospel.

Now, we pray, God, for this church, this group of people that's coming to this little building this morning for a dedication of love, and tokens of their hands and heart, to fix the place where that the people can come worship. And we pray, God, that You'll bless their efforts. And we pray that You'll bless the pastor, our gracious brother, and his wife, his family, the deacons, trustees, the board, the members, and all together.

E-12 And now, as we open Thy Word today for consolation to know if these things that we do are in order with the Scripture. . . For it's later than we think. We feel today that's there's not too much time left. But we must be up and doing. We must be urging and compelling, that every member that's been ordained beforehand to the Body of Christ that we spread this Message, till everyone hears, till we're sure that every effort that we could've put forth has been done.

Father, bless Thy Word and speak to us now through Thy Word while we listen with attentive hearts and open ears, gladly to receive that which You would have us to know. We ask it in Jesus' Name. Amen.

E-13 Now, there may be many of you (which it is customary), that people sometimes mark down Scriptures, or write them out, or take notes. And I do that same thing. And if you'd like to turn with me now to the first Scripture reading, I have three places I'd like to read from this morning. And that is I Chronicles 17:1 to 2, and Acts 7:44-49, and Hebrews 10:1-5.

Now, first we'll read from Chronicles, I Chronicles 17, beginning at the 1st verse. And then secondly we'll read at the Book of the Acts of the Apostles at the—at the 7th chapter, we'd like to begin to read at the 44th verse of the 7th chapter of the Acts; all in line with the dedication of the temple. And then, Hebrews 10:5. . .

Now, it came to pass, as David set in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of the LORD remaineth under curtains.

Then said Nathan unto David, Do all that is in thy heart; for God is with thee.

And it came to pass the same night, that the word of God came to Nathan, saying,

Go tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

E-14 Now, in the book of the Acts of the Apostles, beginning 7th and 44th verse. . .

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

Who found favour before God, and was desirous to find a tabernacle for the God of Jacob.

But Solomon built him a house.

Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

heaven is my throne, and earth is my footstool: what house will you build me? saith the Lord: or what is the place of my rest?

Hath not my hands made all these things?

And in the book of Hebrews, the 10th chapter and the 5th verse . . .

Wherefore when he cometh into the world, he said, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me:

E-15 We are very familiar with the reading of these set Scriptures that we want to speak on for a few moments. Now, David, under desire and revelation, thought in his heart a very gallant thing. When . . . David being a fair man, and well loved with the people, and God had blessed him in so many ways, and he said, "Now, is it right that I set here in a nice home that the Lord has given me, and the ark of the covenant of my God out there under curtains?" That was a very gallant thing.

It was a revelation for David to know this, because it wasn't just right for him to have such a—a lovely place, under . . . the house made of cedar, which was a very expensive place. And said then, "The ark of the covenant of my God, Who gave me all these things, is still out there under the tent."

E-16 And Nathan the prophet, knowing that God was with David, he said, "David, do all that's in your heart, for God is with you." Otherwise, when God gives you revelation, carry it out. But that was all working.

And that night the Lord came to this seer and, the prophet Nathan, and said, "Go, tell my servant David." See? I like that. Oh, in other words, "I admire his courage, and his thoughts of Me to build Me a place." But He said, "I—I haven't dwelt in a house. I haven't had a place to stay. When I come down to earth to look My people over, I haven't had a place to stay, even since I brought up Israel. I haven't commanded any of the judges to build me a house of cedar. But I've went from tent to tent."

If that isn't just about the form of it today . . . "I've went from tent to tent and from place to place to meet with My people."

He said, "Go tell David (as the Scripture further reads), I took you from that sheepcote out there, following them few sheep of your father's, and I made you a name like the great men that's in the earth. "I've cut off your enemies from right side to the left side. I love you, David, and I know that your desires is right. I know that your ambitions is loyal, and I know that you love Me."

E-17 You can see the Psalms, how David is constant thinking of God. Too many of us today think of our own achievements, something that we could do to better ourself. But David was constantly thinking of what he could do for God.

"I know your desires, David, and I want you to know what I've done for you. You was just a little boy, not known by anybody, and your—even your dad give you a few sheep out there to take care of. But I was with you. And I've cut your enemies off from your right hand to your left hand. But your desires are correct.

"But, David, you're a man of war. You're a man that shed blood. I can't let you do this. But I will promise you that through the fruit of your loins, I'll raise up your son, and he will build the temple."

E-18 Now, we all know that the earthly only types the heavenly. The natural only types the spiritual. The . . . Really, the one that He was a speaking of was Christ for the temple. But he was. . . Solomon, David's son in natural flesh, later, we read in I Kings (if you would like to read it), that he—he built the tabernacle that David was going to build, because Solomon was a man of peace, of wisdom. He didn't go to war like David and had a lot of bloodshed. He just was a man of peace. And God gave him wisdom. When he was asked for what he may before God, he only asked for wisdom to know how to lead his people. And he never taken the great gifts that could've been done, but he just asked for wisdom to know how to—to lead God's people to the best.

E-19 And I think we, in praying ourselves, if we would just ask for that, just for understanding for something that will be better for the children of God. . . I truly think that's this pastor's idea of bringing this church in here (See?), taking this old church and rededicating it today. He's trying to find a place out of the rain, and snow, and so forth, for the

people of God. I think God would respect it in this boy just the same as He did in David.

E-20 Now, we find out that there lays a great spiritual application here, that I would like mainly to refer to. Now, if you read the I Kings, you'll find that in this, Solomon begin as a young man to build this temple that his father had been promised through God that he would build. You see, he stays in line with the Scripture and promises.

Now, that's what we must always do to be successful, is to stay in line with God's promises. No matter how it seems best to go this way or that way, stay lined with the Scripture. And Solomon knowed that God had promised his father, David, that he would build the temple.

E-21 Now, if you notice, the material wasn't found only in Palestine, that this temple, because it just wasn't there. He had to go to the rest of the world, known world, to find these parts that would go in this temple.

What a beautiful application that is: that God don't just cut His materials out of Jews only, or out of the white only, or out of the brown, or red, or black, or whatever colors they may be, or whatever, just out of United States only, or just out of Canada only. But He cuts His materials from all the world.

E-22 And if, while they were cutting this stone of a certain kind that was found in such a part of the country, and maybe cutting a stone over in another nation to fit this stone that was cut in the—another nation. . .

Now, it might have seemed very strange to the people, passerbys, that seen these odd looking stones being cut. But God in His own way was doing something. I think He's doing the same thing today to—to antetype the type that that was. He's cutting them in the way that He wishes.

Now, we find out, that the materials being cut in their own native land was peculiar to a material cut in another's native land. And we find out that they were all transported from—by ox cart, and so forth. And some of them come by sea, and some come by ox cart, and some floated down to Joppa by raft, and so forth, and then hauled in. All together they were coming to one place for one purpose, and that was to fulfill the command of God.

E-23 And the cedars was cut up in Lebanon. And the Lebanon cedars was the most noted cedars of all the world.

Like today, there's one place that redwood's found: that's in California. And there's one place they call in Africa on Mosselbaai, there's a famous wood there that's called stinkwood. It's never found nowhere else but there. And there is different timbers that's found in different parts of the country, and cedars was founded at Lebanon, a very high, tall, cedar, hard because it's a warm country. Warmer the country, harder the timber becomes; and—and soft, colder the country, softer it becomes.

That has a spiritual application too. Cold and indifferent, soft and floating. But when it's warm, Spirit-filled, it clings together and becomes useful in the Master's hand.

E-24 Now, we find that these great cedars were hewn down by hewers and they were—had the blueprints. And they brought them together from different parts of the world. Now, if you notice, Solomon never varied one bit from the pattern that Moses saw on Mount Sinai in heaven. Moses, when he returned from his vision, pitched the tent, and made it just exactly like he saw in heaven.

And when Solomon built the temple, he made it just exactly the way he had—he seen the pattern, the type. Moses pitched a tent for a—a perpetual type, because it was moved from place to place. But Solomon, he made the—the tabernacle just exactly in the fashion that Moses had seen in heaven. It was all put together, set in order, just exactly.

What a spiritual application we could apply here: that we are never to leave the Scripture. Stay exactly with the pattern. That's the reason, I believe, that the way the first church was patterned, that's the way the next one should be patterned. That's the way every one should be patterned, just the way it was at the beginning. And I believe that God has it that way, I believe, the real church. All right.

E-25 The materials cut out in their native land brought into one place, but when they were brought together. . . (I'm reading now from the 16th chapter or quoting from it.) Now, when they were brought together they were so perfectly fit, that in the space of forty years that it taken to put the construction up, there wasn't one—one stone to be resawed. There wasn't a buzz of a saw, or a sound of a hammer for forty years.

Talk about masonry, architecture... Now, that showed that when we are doing anything, and doing it in the pattern that God has set for us... Now, many of those stones looked very odd, but there was a place in the temple for every odd, peculiar stone. God had a place for them.

Our ministries, which is a beautiful type there, or an antetype to it, shows that in our peculiarity, our way of worship... Yet, when the temple, the real temple that we will come to after a few minutes, comes together, there'll be a place for every odd acting person. We may look a little funny to someone else and act a little funny; but remember, it's the place there for us. God is cutting out His church. And every little stone had its place fit exactly to it.

E-26 And remember, it was cut away from the place it would be put together at. But when it come together, it didn't ev—need even honing. It was already honed. God had made it so it fit perfectly into its place. Oh, what a type there we find of the spiritual, how that every gift of God, every odd act of borned again Christians in their peculiarity, yet, it's got its place. It fits in the body. It goes to its right place.

And many of us would—would try to say, “Now, that's not of God.” A good, holy, consecrated soldier of the cross... And we say, “Now, we stood in church the other night, and we heard such-and-such a thing. That can't be of God.” But if it's in line with the pattern, if it's in a line with the Scripture, it may be odd but it's going to have its place. See? It'll fit right in, and it won't even need honing or polishing. It'll go to its place, for the great Architect, Christ, is preparing it now: odd one to the other.

E-27 Now, we notice in the building down here in the next chapter, that in this building there was one stone that was actually too odd to fool with. So the builders rejected it. So they just pitched it over into the corner and said, “That stone is actually too odd to be used. There's no such a place...” Now, remember, it was the builders who should've knowed different. Jesus spoke of it.

But come to find out, they had built the building so high until they missed the stone, and they didn't know where that stone was. They might've searched all the ships; they might've run through every ox cart; they might've sent messengers up into Joppa and down, and say, “Has another load come in?”;

or, “Did you lose one on the road? There’s something wrong. We just can’t find that stone for this place.”

And when they could not find it nowhere else, come to find out it was right on the ground. It was the chief cornerstone that the builders rejected.

Jesus spoke of it and said, “Have not you read of the stone that the builders rejected was the chief cornerstone, the head of all of it, where the rest of the building rested upon it.

E-28 And I think in the—the building today of the spiritual house that God worships in, I think that that’s been a great big failure today among the builders. We have come with our denominations, and we have laid them in sincerity. We have sent our boys to school to educate them to speak well before a congregation, learned them psychology and Bible history. And we have did everything, and built fine pews, and made high towering steeples, and beautiful music, and so forth, have we built. But we find out there’s something wrong.

We’ve tried to build it out of man-made material, what education could produce, what seminaries could bring out of them, what scholarship. . . We’ve tried to build it upon education, upon scholarship, upon denomination. And all these things will not work as long as we have not accepted this odd stone, this peculiar stone. But as the building begin to materialize, they realized that the hole that was left, the odd stone fit it to the dot. That’s where the spiritual builders today. . . And that’s why the Bride building of Christ is not ready for the Bridegroom, is because that the builders has rejected the Chief Cornerstone that was laid on the day of Pentecost, which is the baptism of the Holy Spirit. See?

E-29 It’s been odd. People act funny, and they—they don’t come into the order of our—of our psychology, of our educational, our learning, our creeds. It don’t fit in there. And they kicked it out because it was too odd, too—too peculiar, too disagreeable with the—the plans that we as men had ideas of what the church ought to be. It ought to be a group of polished scholars. It ought to be a group of fine-dressed people. It ought to be a group of something where we have tried to make it an educational program, or something that would please our five senses, something that we could see, or taste, or—or feel, or—or something.

Most of it has been through the sight: "Look at our fine people. Look at our best crowd in the city. The mayor comes to our place. The—the chief executives of our city, the chief of police comes to our church."

And then, we find out when it comes down to actual the—the building, all we've got is some mortar and rock. And the building did not go on. They rejected the way. The stone that God had so prepared for it, they rejected it.

E-30 Now, we find out though in the next chapter, that when the builders found out that they were wrong. . . Yet, they had all the other stones there, but the reason they couldn't get them together was because there was a hole left. There was something that wasn't right.

Now, we already have the stones, the stones God foreordained. See? And we've got them all the way from Ephesus to Laodicea. We're only waiting for that Headstone that the builders rejected, waiting for His coming, the capping Stone. And when. . . These great stones are confessions. Now, we know that confession is a stone.

E-31 Now, the—our Catholic people say that when the—Jesus speaking, and He said, "Upon this rock (or stone), I'll build My church." . . . Now, the Roman church of Catholicism says that it was Peter, because he was the stone, the literal man, Simon Peter. He backslid a few days afterwards.

Now, we find out then the Protestant says that it was Christ, the Stone.

But not to be disagreeable, but if you'll just watch the Scripture, it was neither one. It was Peter's confession and revelation of Who Christ was. For He asked the question, and it was a question that was involved, "Who does man say I, the Son of man, am?" Some said Moses, some Elias, and some, oh, you know bones of some prophet that raised up or something. That was him. But He said, "Who do you say that I am?" There's the question.

He said. . . Peter said, "Thou art the Christ, the Son of the living God."

He said, "Blessed art thou, Simon, the son of Jonas: for flesh and blood never revealed this to you. (You never learned it in a book; you never heard it in a seminary.) But My Father which is in heaven has revealed it to you. And upon this rock

(spiritual revelation of the Word of God, which He was the Word.) I'll build My church, and the gates of hell will never prevail against it."

E-32 That is the real church, not of mortar, and brick, and stone, and so forth, which is perishable. But the real church is built upon the revelation of the Word and will of God. And they've been placed in the body since the Ephesian church age, all the way to the Laodicea now.

But what . . . In the day that when Solomon had completed the temple, and the chief cornerstone . . .

As soon as the builders accepted the rejected, then the building started going up.

May I say this with all reverence and with all respects to every man in every church and every man's idea: when our builders today accept the rejected, instead of pushing them off, and calling them a bunch of holy-rollers, the odd ones that's making confession, that much sooner the building will be completed.

E-33 But did you notice, after the building was completed, it was still an empty building? There was nothing in it but furniture. So Solomon had done all he could do. Now, the great day of dedication come when they were going to dedicate this building for worshippers to worship something. Now, without something there to worship, the building would've been in vain. But the building was now ready for dedication.

And when the Levites and the priests, with thousands of trumpets blasting the sky, with lamb after lamb dying for sacrifice for sin . . . And the Levites positionally took their place, went into the corner and got their poles, run them through the rings on the ark where the tables of stone was on the inside: two tables of stone (same stone: these two are one; same commandments, same covenant). When these two tables of stone, with the cherubims and their wings pitched across one to another . . .

E-34 When these Levites . . . Only that consecrated group could bear the ark. No man could touch it outside of them. If he did, he died. And they took these poles, knowing that they were consecrated to the service for this particular thing. And they run the poles through the rings, as been

instructed, Moses had been by God, to build the construction of the ark. And they picked it up.

From its tent they started marching, and the trumpet sounding, the psalteries playing, the smoke going up from the dead animals that was being sacrificed before Jehovah, down through the building of dedication they came, till they brought it to its resting place, where it fit down into the sockets of the great huge place that had been set for it. And when it fit down, and finally come to its resting place, the ark, the Bible said that the Lord descended down upon the place, till it filled the entire temple. The Pillar of Fire came in there with such great glory of God till the ministers could not minister any more, because of the glory of God.

E-35 That's when it found its final resting place, the Shekinah Glory that followed those Capping Stone, not the corner, the Capping Stone, the main thing. . . All other stones was of non effect until then. But this main Stone came in, the Headstone, and took its place positionally for its resting place for that generation. The glory of God filled the place where they were setting, and there was Shekinah Glory upon the whole building. And the glory was so great till the priests couldn't even minister because of the glory.

E-36 Now, we read now, and take from the dedication of the temple. . . Let us go now to Acts the 7th chapter again and the 44th verse, and we start in quotation. Stephen in his notable sermon as he preached, he said, "Solomon built Him a temple," because it was promised through David that he would. . . God promised David that he'd build the temple. And God in a type, which was to be taken away by an antetype. . . Just like the sacrifice of the lambs at the dedication was a type of the real Lamb coming for sacrifice, all the natural typing the spiritual. . .

And we find out that when this taken place, Stephen is speaking of it. He said, "Our fathers found a favor before God, and Solomon built Him a temple. But howbeit, the most High dwelleth not in temples made with hands, as the prophet said, 'Heaven is My throne, and earth is My footstool: and where is the house that you could build Me? Heaven's My throne; earth is My footstool; and how could you build Me a house to dwell in?'"

Then, how beautiful Hebrews 10:5, “But a body hast thou prepared Me,” showing that God was going to dwell in a body. [Blank spot on tape—Ed.] “. . . prepared Me.” Oh.

E-37 And when this body had been made a sacrifice, the correct Lamb had been sacrificed, there was coming forth then. . . God came to His own Body, which was His Bride, and there’d been one hundred and twenty temples that God had created was ready for dedication, that had got all their unbelief beat out of them. And they gathered in the upper room and waited for ten days for dedicational service. Then when completely surrendered, God came down again in the Shekinah Glory, and filled all the house where they were setting.

E-38 What did God do? Like the ark dropping into its proper sockets for the message of that day, God dropped back into His proper channel, not into a denomination, or into a building made with hands, but into the heart of men. He dropped in His place for the last day, which said the prophet Joel, “It shall come to pass in the last days I’ll pour out My Shekinah upon all flesh. Your sons and daughters shall prophesy. Your young men shall dream dreams, and the old men shall see visions.” God came to His resting place where He finds rest, not in a building, but in the heart of His people He finds rest.

E-39 What a shame, what a disgrace, what a dispose that Nimrod’s man-made achievement was brought to then. When Nimrod tried to build a—a building, or an organization, that would reach up to the heavens, God upset it. It became a shame. Instead of helping man, He confused the language of man, so one couldn’t speak to another. It broke up brotherhood.

But when God came to His own temple, the church, the—the people. . . When He came to them, He filled it, the temples that were dedicated, just like He did at Solomon’s temple. He filled it not with creeds, not with denominations, but with Himself. He filled the temple with His Shekinah Glory. So did He do on the day of Pentecost. He filled them one hundred and twenty temples that was up there with Hissself, with the Holy Ghost Itself. The Shekinah Glory broke through upon them.

And then, what Nimrod failed to do, built a temple where every man spoke contrary to what he could understand, God came down, and with one Galilean language, made every man understand what He was saying, and what it was. So there's God to His temple: God to His dedicated temple, not to a man-made achievement, not to what man done; but what God did Himself.

E-40 Oh, it's silly to the people. They don't get it. They were born not to get it, so they won't get it. The Bible says so. All right. God always fills His temple. At the day of dedication He fills His temple. He fills it with Himself. The same thing today, God will fill every temple that will thoroughly dedicate itself to Him.

Any persons that will... The temple is not this little building here. The temple is not the one in Salt Lake City. The temple is not the one in Rome. The temple is you. You are the temple that God wants to dwell in and express Himself through it, that all nations might know Him. You are living images of God that God wants to work through.

And any time that any man, or any woman, will forget all the falsehood that they've heard in the world, and come back to the line of the Scripture, and will keep in line, just like Solomon did to what Moses did, Moses did to what God did, God always respected it...

E-41 And if we will come back to the original dedication, and will open our hearts, and empty ourselves, God, in dedication as we give it to Him, will fill our temple with His Shekinah Glory. Then the living God will be moving in a living church, among a Living people and will spread forth His glory. Then together some day, one being this way, and one this way, and one in one part of the country, she'll come together to make the Bride. We'll be caught up in the air to meet Him.

Now, this lovely church, this building that the people with their tokens of their livelihood, with their love for Christ, the worshippers has dedicating today this place of worship, that people could come and worship. Now, my sincere prayer is that every worship will—worshiper will dedicate his own temple to worship in the temple that's being dedicated for worship. That's the real dedication.

E-42 So as our time is gone, but God has no time. Let us remember. How late is it? I'm looking at old people, and it may be later than you think. I'm looking at young people, young girls. Look at these little kids was found cut up the other day, them little girls ravished. How many of them die every year? Thousands with heart attacks, cancer, polio, anything that can kill them, accidents on the road. We don't know how young or how old. When is the time going to come? When's your card going to be called from the rack? No one knows that but God. That's right.

So while you are here today in the dedication of this material here, that worshippers are coming to worship the living God, why not dedicate ourselves to the worship of the living God, and let Him fill us with Himself? And then we shall see the Shekinah Glory return again to the house of the living God, which is the human body, the church of the living God, together in a great revival that would sweep through this country, and around these towns, and all out through here. There'll be such a noise, why, they—they couldn't stop it. There's no way of doing it.

E-43 Do you think you could stop Stephen? Why, he was like a—a house on fire in a high wind. Why, you couldn't stop him. Even the Sanhedrin couldn't stop him, and you know even death itself didn't stop him. He lived on, and he lives today, and he always will live because he had Eternal Life and a house dedicated to the service of God.

I think the thing for this church to do this morning in respect of all that's been done, as we offer God the building for service, let's offer ourselves also. Let us stand just a minute now.

Each in your own way, in the respective way that you like to pray. I rededicate myself today at the pulpit, to the service of God. I want each of you to do that. As we dedicate the building to God, let's dedicate ourself.

E-44 Our heavenly Father, we are most humbly and sincerely assembled here this morning in great appreciations of the love that You have showed to this congregation, for giving to them this building for worship, and for giving this congregation this pastor, a minister of the Word.

And now, heavenly Father, as a place being dedicated for worship, we as worshippers lay aside everything, every

unbelief, every unkind thought, every thing that's not like You, and anything that would act in us contrary to Your Word. Anything, any creed, any denominational thought, or any thought that a neighbor or anyone else, both here or there, or wherever it might be, that would come to us as a thought of this person, though being gone on, though being a holy, sanctified vessel, anything. . . Any man, or Angel, or being, or a revelation, or whatever it might be that's contrary to Your plan for these days that's spoke of in Your Word (not what someone said, but what You said). . . For it is written, "Let every man's word be a lie, and Mine true." If there's anything in us that would keep us from believing the true Word and knowing the revelation of Christ. . . As He said to Peter, "Upon this rock I build My church." If there's anything contrary to that, take it away from us, Lord. We lay it aside ourselves. We cast it out and accept in its place that Chief Cornerstone, that Holy Spirit that's the foundation of the real church of God. We accept that.

E-45 Father, bless this little church. Keep the buildings up, and may the worshippers gather here time after time, every service. May there be such a love of God among them, till they just can't stay apart from each other, their hearts long to come together to the house of God. Grant it, Lord.

And may they be so salty, as You have said, "You are the salt of the earth." May their lives be so rich and wholesome in the Holy Spirit, until all the community around about will long to be like them. Grant it, Lord. Make them examples. Grant it, Father.

Now, take each one of us. As we give the church, the building, to You, we give ourselves to You in solemn dedication. And may the Holy Spirit in all of His Divine power, in His Shekinah Glory, come rolling down through the eternities into our hearts, Lord, find His dwelling place for these last days, and call us to the service as messengers: maybe not for the pulpit, but at the filling station, at the washtub, wherever it might be, to testify to the milkman, to the paper boy, or whatever it might be. Make us testimonies and living stones filled with the Shekinah Glory, the Holy Spirit, Himself. Fill our hearts and lives, Father.

And when services are all over here on earth, may we undividedly, hewed in our own ways that God has made us,

gather together in that great church called the Bride. She'll be caught up from this earthly tabernacle of habitation here; and she'll be changed in a moment, in a twinkling of an eye; and she'll be raptured together with Him, to meet Him in the air, to the wedding supper of the Lamb. For we give ourselves in this church, holy and consecrated as we can, Father, to Your service in the Name of Jesus Christ. Amen. You may be seated.

E-46 How many of you say, "By God's grace and with God's help, I surrender my heart. Come, Lord Jesus, and just fill me with Your goodness. Just make me what You want me to be. If I'm contrary, and in the vise that You've put me in the moving, which I have a right to give this way or that way, don't let me be a miscut stone, but let me yield to the saw that's making me what I am, what You want me to be." That's the way we want it, isn't it?

Let's just raise our hands now and sing this glorious old hymn of the church as I turn your service to your pastor.

I love Him, I love Him
 Because He first loved me
 And purchased my salvation
 On Calvary's tree.

Now, let's hum it. Now, shake hands with somebody by you, say, "God bless you, brother stone in the church, and . . ." God bless you, brother stone, in the church. God bless you, brother. God bless you, stone. God bless you, stone. God bless you. God bless you. Oh . . .

He first loved me
 And purchased my salvation
 On Calvary's tree.

Now, let's close our eyes, bow our head, and lift both hands up to Him.

I love Him. I love Him
 Because He first loved me
 And purchased my salvation
 On Calvary's . . .