

**INTRODUCTION**

Cecil duCille

The following article, "BE STILL AND KNOW THAT I AM GOD," is a prophetic message given by Brother Tom Campbell recently in Illinois. We feel that it is most timely and appropriate to publish it here in written form, as it would appear that it is so important that all the Body should hear it. A prophetic message, in this instance, is a little different from just prophecy. This type of prophetic message from God gives the prophet parallel instances to apply to present-day happenings. We know "nothing is new under the sun," so that the things which were done in one generation can be seen to occur in every generation. Even as evil spirits try to maximize their authority time and time again, so also does the Spirit of God with the Word of God.

**BE STILL AND KNOW THAT I AM GOD**

Part I of V

Tom Campbell

Please turn with me to 2 Chronicles, chapter 26, and let us read Verses 16 through 23:

2Ch 26:16 *"But when he (King Uzziah) was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense."*

17 *"And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:"*

18 *"And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God."*

19 *"Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead*

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*before the priests in the house of the LORD, from beside the incense altar."*

20 "And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence: yea, himself hasted also to go out, because the LORD had smitten him."

21 "And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land."

22 "Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write."

23 "So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead."

When God first appeared to Jacob in a dream (Genesis 28:12), he was so overwhelmed by this dream, for in it, God had shown him that there was a way of access (a ladder) made for him so that he could enter into the heavenlies. But he had to come God's way. He had to enter in by God's provision, and not through his own merit or his own strength. Jacob made a declaration (in Genesis 28:17). He said, "Oh, this is a terrible place."

The Lord spoke to him and revealed Himself in a dream. Jacob was not ready yet for the Lord God to come to him in a more personal way. He was not in a place that he could receive God. Oh, beloved, I believe we have to be in a place to receive God. I do not believe that He suddenly comes in and appears to us, and speaks to us just per chance. **I believe that there has to be a preparation of our hearts, and a preparation of our soul and our spirits, before God can gain entrance into our midst.** I believe it is His desire to gain entrance, and not to just gain entrance, but to "rule and to reign" within us. There needs to be a preparation on our part.

So Jacob was not ready. He was not prepared for God to reveal Himself to him, like He would later on, when he would come to Peniel, and when he would come back to Bethel.

God began to deal with him through dreams and visions. We also, in like manner, have seen God afar off. He has come to us in revelations and in dreams. He has come to us by revelation, but God wants us to enter into the Holy of Holies. The only way we can enter into the Holy of Holies is by Him making preparations for us to enter in. **We cannot enter into the Holy of Holies except God prepares the way.**

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In this dream, Jacob saw the glory of God. God showed him a way he could have access to be where He was. God was saying, "If you want to be where I am, then you have to come up My way. You have to enter in by the way I prescribed for you to enter in."

We cannot enter in and rush in as fools.  
I think some of us sometimes try to rush  
into the holy presence of God, and we are  
fools. I believe that God sees our hearts, and  
sometimes sees our ignorance, for I think that  
sometimes we are not ready or prepared to enter in.

What does it say? "**Prepare to meet thy God.**" We have used this scripture so much on the sinner in witnessing and testifying. But I think that there must a preparation by us.

When Mordecai told Esther that she must go in and make intercession for all of Israel, she was hesitant. Her first thought, immediately, was that "I have not been called, lo these many days," and she knew that there was a law that if anyone (whether man or beast), who is not called or summoned by the King (or to whom he does hold out the golden scepter to)—such were not allowed or permitted to enter in. To disobey meant death!

She, of course, realized this.  
If the King did not call you,  
you did not have this privilege  
to enter in.

You could not enter in on your own.  
You could not rush in on your own.  
If you did, you were killed.  
Instantly! You were taken out and slain.  
This was the law, and she knew this.

Then she came to the place where she realized that if she did not, not only would Israel perish, but so would she. "If they are destroyed and hung, so will you be!" She finally got the message. She said, "We will fast." "We will fast."

Fasting is  
*abstaining from our activity and our flesh.*  
It is *abstaining from satisfying and gratifying our flesh.*  
It is *abstaining ourselves from fulfilling our own desires.*  
That is what fasting is. It is not just not eating.  
Now we can do that, all right, but I think it goes far deeper.  
It is refusing to feed this old man.  
It is refusing this old man the position and place

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that only belongs to the royal priesthood  
(those that have been "unctionized" of God).

So, finally, Jacob makes this statement in the 17th Verse of Genesis 28, *"And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."*

I am reminded of the dream I had in 1965. One part of this dream that I will never forget and that seems to stick in my memory, was the last part of this (dream). It was in three parts or three phases. We were in the temple of God, and there was a remnant people we were with. There were wolves that were trying to get into every exit, and we know that the wolves represent the "carnality" of man. They were trying to get into that holy temple and destroy that holy seed, and to pollute the holy temple.

We called on God and said, "Oh, Thou mighty one of Israel. Come now and deliver us; and hurt not those that are with us." God appeared in that temple, and oddly enough, He did not show me His front face, but just the hinder part, and I saw at first just the hinder part.

I began to address Him again and I said, "Oh, Thou mighty one! Come and deliver us, and hurt not those that are with us, but deliver us." He turned to me, and I saw His eyes were as a flame of fire. Out of His mouth there went, as it were, fire to me, and He said to me, "No man shall speak unto Me!"

What I believe the Lord was saying in this was that, "No flesh shall glory in My presence, and no flesh shall dictate and tell Me how to conduct the service, and what order it should be! No man shall address Me anymore! No man shall dictate to Me and tell Me how to run My business! I will do what I will do, and it is time you learned that I am God and I am Lord!"

As He spoke to me in the last phase of this, I just melted (as it were) in His presence and went down before Him. I have never forgotten that particular portion of it. For I realized that many times we rush into the presence of God, and we do it as fools. We sometimes enter in where angels fear to tread. **God is trying to teach us in this hour that He is not bringing us into the Outer Court, or into the Holy place, but into the Holy of Holies.**

So here was King Uzziah (We have already read the passage in 2 Chronicles 26 concerning him). He knew the law. He was acquainted with the law of God, and he disregarded that law! He went into the temple to burn incense before the Lord. This was the job and the ministry of the priest, and only the high priest was to enter into the Holy of Holies. Uzziah knew this, and yet it was because he was strong and lifted up in himself. Sometimes we get strong in

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ourselves and we get lifted up in our own selves, don't we?

Do not misunderstand what I am saying. I am not trying to put a damper on this meeting or destroy the good Spirit of God that is here, but I know for a fact that there are times when we come in, and because of the presence of God, we feel strong. But that strength, sometimes, is still in ourselves. We feel that now we can rush into the holy things of God, and begin to partake of the holy things of God. Friends, I believe that we have to be called and summoned to enter in, and not only that, but God has to anoint us. This anointing only comes by our yieldedness and our willingness, and our obedience to Him and our commitment unto Him.

Uzziah had not made that commitment. Uzziah had not made that dedication. He was a king. This was not his ministry. This was not his calling. He was out of order! He was trying to bring something into the presence of God that does not belong there. Trying to bring something in that was born out of his own mind and his own heart. Trying to make it work, and it was not going to work. Trying to say, "This is God," and it was not God.

So the priest, seeing him going in, immediately rushed in and said, "What are you doing? This does not pertain to you! This is out of your ministry! This is not what you have been anointed for. You have been anointed to be King. This is the priesthood's job. This is their calling!"

And the priest took with him about eighty other priests, and he was not afraid. They were valiant men and they were not afraid to withstand the king. Remember now, in saying this, they put their own lives in jeopardy—they put their heads on the block. The king had authority. He was the extreme authority in that day. If he did not like you or agree with you, he could take you out and hang you. The word of the king was law. It was unchangeable. It was irrevocable, and they knew this.

They cared more for the presence of God and for the unction of God than they did for what some man would do, or what some man would say. God is bringing us into that place, where the individual that is in the flesh is going to stick out like a sore thumb. We haven't fully entered into that place yet, but **God is bringing us into that place, where we are going to realize and recognize that which is of flesh, and that which is of the Spirit.** There will not be any question in our minds or anyone else's mind. We will immediately recognize it like a sore thumb. It will stick out!

I have shared with you of the very unusual services we had in the group that I was in when I was first saved. It finally got to the point where we did not have any song leaders. We just came in, and we sat or we knelt in the presence of the Lord. There was no other order of service. There was no planned

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preaching. There was no planned prophesying. No plan of calling people out and praying over them. Nothing was prearranged or planned! We all came in together to find the mind of Christ, and to get together and have that one accordness that we sang of in the beginning of this meeting (in the song, "We are the Body of the Lord").

We came together to come into that unity and harmony of the Spirit and mind, so that we would not dare speak anything out of our own hearts. We would not move in our own flesh. We would not think anything that was not pertaining to that particular service.

People would come in, who were visitors, and sometimes wonder when we were going to get on with the service. But the service was already in progress! They were looking for some kind of ceremony. They were looking for the kind of order that they were accustomed to and that they learned back in Egypt.

Saints, there are a lot of things we learned back in Egypt that we are still carrying, and we are trying to carry on into the Holy of Holies. It is not working! It is not going to work! For God is calling a holy people (a righteous people) into His holy presence! Oh, Alleluiah!

We would sit there, and sit there, and sit there! I remember several times that all we did was sit there, and finally someone got up and dismissed us, and we went home. You say, "There was no meeting!" Oh yes, there was! You say, "Nothing happened!" Oh, yes! Tremendous things happened. Inside of us! We did not see the exterior things going on, but there was something that was accomplished in our hearts! In our lives! We could go home and rejoice that God had ministered to us.

And what does it say? "Be still and know that I am God. Let all flesh keep silent before me." Oh, saints! We are coming into a holy realm! We are coming into the Holy of Holies. The old order and the old way is not going to work anymore! Three songs and twenty-four choruses is not going to get us in there. We have to be living in that realm! Walking in that realm! So that, when we come together, we can all enter in together into these heavenly places. He wants to raise us up together! — To sit together in these "heavenly places" in Christ.

Uzziah was lifted up in himself! He was strong in himself! He thought since he was anointed (and he did have an anointing) that it would carry him through right into the Holy of Holies. But that was not the case! He usurped a place or position that did not belong to him. He went into a realm that was not his. God had not called him into that realm.

So, let us go back. I want to read a little of this in Numbers. Someone touched

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on this earlier and spoke about knowing the anointing and entering into the anointing; and not being quick to move, or quick to judge, or prophesy, or whatever. Let us read Numbers 18, starting in Verse 1,

***1 "And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.*** ***2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.*** ***3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.*** ***4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.*** ***5 And ye shall keep the charge of the sanctuary and the charge of the altar: that there be no wrath any more upon the children of Israel.*** ***6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.*** ***7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.*** ***8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever."***

In other words, God was saying here that "the iniquity of the sanctuary" is anyone that goes into the sanctuary who is not called and anointed. "They must be anointed by Me! They must be called by Me! Only the anointed can go in there."

Now, concerning the anointing that Aaron the High Priest had. What was it? It was not a little dab on the forehead, was it? It was not a little dab on your chin or on your cheek. No, it wasn't! Let us read about it. It is in Psalm 133. And starting in Verse 1,

***"Behold, how good and how pleasant it is for brethren to dwell together in unity!"***

The "unity" here, is the unity between you and the one you are walking with. You can take this "unity" spoken of here to mean, "How nice it is when we come together—in the spirit of unity and oneness of mind, and one-accordness of purpose, and singleness of heart, and so on." But I think there is another unity. And that unity is that unity and agreement with the individual you are walking with. You are in harmony with him and in

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agreement with him. Now, for us to agree and walk with the Lord means that we are obeying Him. We are in a position where we are obeying Him. We are walking before Him in obedience!

There is unity where the anointing is, and where we have come together and the anointing is upon each and every one of us! It is then that there is unity! But that unity is not just between us. It is between the Lord and us! That is the unity spoken of here. He is bringing the Body into the "*unity of the faith*," and "*the faith*" is Jesus! Oh, Alleluiah!

Reading further, it says, <sup>2</sup>"*It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; 3As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.*"

So, then, to enter in without the anointing was a very serious thing! God forgave every sin that they would commit, but this sin was not forgiven! They were struck dead! If they went in and they were not called of God, if they were not anointed, if they were not the high priest—then they were struck dead! In fact, even if the high priest himself went in, and he was anointed, but God did not receive his offering, then he was struck dead.

It was a terrible place to be. There was no room for flesh there. God made no provision for the flesh. Your flesh or my flesh! No flesh can enter in into the Holy of Holies. We have access to the throne, and we have access to "enter in!" Yes, we do! But He has to call us, and in the calling, He makes provision.

For whom He chooses, He anoints, He ordains. For He says, "I have chosen you and ordained you that you should bring forth fruit and that your fruit should remain" (John 15:16). So it is not just the choosing, but it is the ordaining of God, and there cannot be an ordaining without an anointing. There has to be an unction. So He made it very specific, that you cannot just enter in! A stranger cannot enter in! No one can enter in, except for the anointing.

Let us turn over to Exodus 30:30. Here we read, "*And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.*"

The office of the ministry of the high priest is to serve God. It is to minister to God. Now, there is a ministry of God unto the house, but there is a ministry unto God. Every high priest ministry in the Old Testament was always unto God. Not unto the people, but unto God.

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We come in sometimes with the thought of ministering to one another instead of ministering unto Him. I believe that God is bringing us to a day that will be the end of all flesh. We will enter in together to the Holy of Holies to minister unto the Lord, and not to minister unto the house, or to minister unto the people or individuals, but we will minister unto Him. Oh, Alleluiah!

God desires worship. He inhabits the praises of His people. He dwells in the midst of praise. "Praise waiteth for thee, O Lord in Zion!" Where? In Zion! In the Church! He wants to be exalted! He wants to be recognized! You say, "Oh, God, now that we have touched this realm and the anointing is here—now we can go out and do foreign missionary work." And let us go out now in the neighborhood, and pray for this and cast out devils." But that was not the case here at all. As they ministered to the Lord, the Lord began to minister to the needs of the people. God began to bless the people. And I believe that is exactly what God is bringing us into as we minister unto Him.

We are a chosen generation. We are a royal priesthood. We are kings and priests unto Who? Unto God! Therefore we walk as did Abraham—to whom it was said, "Walk thou before Me and be made perfect." He did not say, "Walk before the people." He said, "Walk thou before Me! Minister unto Me, Abraham! Let Me be the center of thy attention and thy affection!"

And going on in Exodus 30, Verses 31-33, we read that there was also a warning given. <sup>31</sup>"And thou shalt speak unto the children of Israel, saying, **This shall be an holy anointing oil unto me throughout your generations.** <sup>32</sup>**Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.** <sup>33</sup>**Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.**" You cannot duplicate the compound of the perfume, incense, and such. No one else can duplicate it. **There is no duplicate for the anointing!**

So Uzziah entered in with self-will and self-enthusiasm. He felt that he was in that place that he could now do the work of the high priest, and he could come to the Holy of Holies without the anointing. But, he was immediately struck and smitten by God with leprosy, and leprosy speaks of "death."

God is saying that no longer will He allow you or me to enter into this Holy of Holies in our own flesh. **I believe God is bringing us to a place where we are going to learn to just wait upon Him.** To just wait upon Him! Not to enter into something that is prearranged or preplanned, but just to wait upon Him. If it is a praise service, and that is all God is asking for, (then for anything else beyond this), let us go home.

Why aren't you saying "Amen" to this? Do you feel there has to be a full-

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length program? I think God is trying to get us out of "the full-length program!" That is why we spend three hours trying to get into the Spirit. Why do you think it takes three days to get us all into the spirit of unity at the conventions? **It is because a lot of us are not spending the time alone with Him in unity and harmony, and then we want to rush into the Holy Place, and to just worship and say that solves it all.** It takes about three services to get us into unity and harmony.

We should be able to just enter in. Wouldn't it be marvelous? And I think that the time is coming, where we are all going to enter in together. Praise the Lord! We will come in together, and we will "enter in" together, and we will lift our hands together, and we will worship God with one voice. We will be a people who have one voice. One faith. One Lord. One baptism! There will be that unity among us. We won't be hearing Brother Campbell or Brother so and so! There will be one voice that will be lifted up unto the Lord God with one heart.

They were "*in one accord.*" That means they were of one mind, one heart, one spirit, one soul. They were all in one spirit and in one accord, and everything they did was in harmony with God and with one another. Alleluiah! Alleluiah!

There does not have to be some ritual that we need to go through. We can enter in if we have been walking with God. We can enter right into the flow of His life. **If we have been flowing in His life all week long, then when we come together, all we have to do is to continue to flow in that same Spirit.**

Saints, it is not going to work anymore! A lot of us have been taking quick fixes, but "the quick fix" is not going to fix us anymore! Because the anointing is there, we try to get a quick fix, and just quickly say, "God, I am sorry for all my sins and everything I have done. Amen! God, let us go on with it!" It is not going to work that way anymore! God is searching out our hearts, and He is saying, "You will not bring any abominable, or any carnal, or corrupt thing into My presence anymore." We cannot bring in the way of man; the way of the Egyptians; the way and the things we learned in our past religious life. We cannot bring those things with us anymore

I find that it is most difficult just to sit still. Do you find it difficult? It is most difficult to sit still, and keep still, and know that He is God. It is most difficult to come into a meeting, and not do anything, and just wait on Him! Oh, saints, I tell you that is exactly what God wants to bring us into. Where we are not striving to enter in! Not working to enter in! But, we just come! We have already entered in, and we bring that same spirit of rejoicing with us.

We have looked at King Uzziah, but what about the story of Uzzah? It is in 2

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Samuel, Chapter 6. Now David went down to get the ark. God told him how to do it—how to carry the ark. Only the Levites were to carry the ark, but David did not do that! He said, "There is a quicker way to do this. We will pattern it after the Philistines (the world). We will carry the presence of God the way the world does it. We will make a cart and put it on a cart. It will make it so much easier, and then we won't have to carry it on our shoulders."

But that was not God's order. God's order was to carry it upon the Levites' shoulders. "That is how you carry My presence. You do not let it touch you." And they could not touch that ark!

Well, let us read what happened here to Uzzah. Beginning at Verse 5, *"And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 6And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it."*

Uzzah put forth an unholy hand on a holy thing. He knew better. He put forth his hand to steady the ark of God. He saw that it was tipping and shaking, so all he did was put up his little old hand to steady it. We try to steady the ark of God! We try to control the presence of the Lord.

**You cannot do it! We cannot touch it! We have done it so many times in the past, but God now is dealing with us about this! We cannot steady the ark anymore! This is holy and untouchable! Saints, we are coming into that unapproachable light, where no man can enter in. And if we are going to enter in, we have got to be holy! And the only way we can be holy is if He makes us holy! Holiness only comes through acts of obedience...as we yield! We have got to work with God. If we work against Him, He cannot work. We must be willing to yield to Him.**

We have come, and we have heard so much of the Word, so that by now we should be in the Holy of Holies! We do not need another sermon. We do not need another convention. We need to just enter in, and to hear what God has already said, and to begin to apply it to our lives, and to walk in it. We need the truth, and we need to get to the root of the problem. (And some of you may disagree), but I am coming with the truth!

Why do we just enter into a certain place, and then it is cut off? God wants to swing wide the gates, that the king of Glory may come in!

Uzzah knew he was not supposed to touch the ark of God. They all knew this. It was not a case of ignorance, and that is why he was killed! Saints, I tell you, this is serious, and you are not hearing this. I know you are not. This is

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serious! We are coming into a place where angels have feared to tread. We are coming into the most Holy of Holies, and the only way you can get in there is by being called, and summoned by Him, and "unctionized" by Him. He is having a holy priesthood all right, but it is an anointed priesthood that is covered from head to foot with His covering.

We read on in Verses 7 and 8, *"And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah...and David was afraid of the Lord that day."*

David got so upset over this, and it says that David was "displeased." That means he did not agree with it. Have you ever noticed this from this scripture before? I am making mention of this, because some of you who hear this word today will not be pleased. But I am not afraid to speak it, because I am not subject to man, but to God. I have an obligation and responsibility to the Lord God. A responsibility—not just to you—but to Him.

So David was displeased! He felt that it was too severe. Some may say, "Now, God doesn't work that way!" Oh, yes He does! And there is the feeling that says, "No, He doesn't! He's a merciful God! He's a gracious God! He's full of mercy! He's longsuffering!" But we see here that Uzzah died anyway, didn't he?

In Verse 9, we read, *"And David was afraid of the Lord that day."* "Scared stiff" (terribly afraid) is more like it. I mean, there is the "fear of God," and then there is being "scared stiff." I think that he was scared stiff right at this moment.

David felt that it was much too severe a judgment! He was asking God why He brought such a severe judgment on a man, when all he was trying to do was to steady the ark. There have been too many that have been trying to steady the ark.

Oh, God, help us. Saints, I have a godly fear of God. He is a great God, but He is a terrible God. He will not allow any flesh to glory in His presence. He just will not allow it, and that is why we are getting so little visitation from Him. We are not in the place to see the glory of God.

Look at the situation even with Moses on the mountain. If God had not made provision for him, the presence of a holy and righteous God would have consumed him! That is the kind of God that we are serving. We do not hear that much about the things that He is wanting to make clear here today. **We hear all about the glory and "entering in," and being "sons of God," and ruling on earth in the New Jerusalem, but we are never going to enter**

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**into that Holy of Holies, unless we are called and anointed of Him—and the anointing only comes through obedient children.** He is not going to anoint a disobedient child.

God anointed Saul, too, but Saul was cut off, wasn't he? We need to understand then that there is a difference between just being anointed to do service (or an anointed gift), and being anointed to the high priesthood.

David wanted to know why God did this. "Why did You do this, God?" He was displeased, because He had made a breach on Uzzah. Let us read Verses 8-10:

*"And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day. <sup>9</sup>And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me? <sup>10</sup>So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite."*

Do you know what happened to Obed-edom? Oh, was he blessed! Obed-edom was glad he had the ark. He did not go around touching it; he did not pray over it; he did not prophesy over it! It was just "there," and it blessed him. The presence of the Lord just blessed the man! Why? Because he did not try to move it.

And part of that word came back to David. They said, "Do you know what is going on? It has been about six months that the ark has been down there, and that man has been so blessed. The whole city is talking about him being so blessed by the presence of God." David said, "Is that right? What did I do wrong?"

Then he realized, "It was not according to the order of God." He realized he moved in his own flesh. He realized he was disobedient, and did not move in God's order.

God has an order, saints! God has a divine order, and if we will submit to that order, and accept that order and move in that order, then we are going to stand before Him. I believe God has a place reserved for the overcomers. A position that the angels do not even have. That Lucifer never enjoyed. But it is only going to come to those who are obedient to Him and walk in obedience to Him, and to those who agree with Him and do it the way He says to do it. I believe in that glory of that "latter house." I believe in that manifestation of His glory in the midst of that temple, in that New Jerusalem. I believe in that high calling. I believe it is much higher than what the angels knew!

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But there is a price to pay, and it is certainly going to be done His way. Oh saints, it was such a rebuke, and I will never forget what He said to me. He was talking to me—He loves me and He loves every one of us—but He said, "Campbell, shut up! Be still! I'll do it My way, and you watch Me do it!" I said, "Oh, God, forgive me."

What is the problem, then? The problem certainly isn't with God. The problem is with us, and our personal relationship with God. Every one of us! God's getting me into a place where I cannot talk; I cannot sing; I cannot rejoice. I cannot do anything! When I am alone with Him, all I can do is sit still and listen to what He is saying. And He has probably been trying to get me to do that for a long time—**Just to be still and know that He is God.**

There are things He wants to share with so many of us. There are things that are hindering us. He knows about it, but He cannot reach us. **We are so caught up in service for Him. "I want to be in service." "Oh, the anointing is on me, I want to go to Germany." "I want to go to Timbuktu; I want to go and save the world," and we get so caught up in service for Him, instead of "Him." I want Him! I do not care if I prophesy another day. I do not care if I go out and save thousands of souls! I want Him!**

He is apprehending us. Now, these troubles I have been having with the IRS—it was not just the big, bad devil! God had something to do with it. Oh yes, He did! What did God want? He wanted my attention. I apparently was not giving Him enough of my attention. And boy, I tell you, when things go wrong and the pressure comes, we sure know how to call on the Name of the Lord! Then we know how to search and seek Him out with all of our hearts! God has to allow and to permit pressures to come our way. Why? So that we will turn to the Lord with all of our hearts. He cannot use us if we are half-hearted. We cannot enter in with a half-hearted heart. We have to love Him with all of our heart, our mind, our soul and our strength. Oh, Alleluiah!

Saul was another one. Everybody says, "Well, all Saul did was disobey the Lord once." God told him to go down and kill Agag and all the Amalekites, and he did not do it. Why, I think he could have repented and gotten right. Why was God so hard on him?" No, it was not that! It was not just that. No, Saul did so many things—He usurped his position and place. He tried to offer up a sacrifice. He called for a fast, and God had never spoke to him to do that! It was outside of his ministry, outside of his calling. That position belonged to the prophet and to the priest. And he usurped that. Why? Because he was lifted up in his heart. He had anointing. Yes, he had an anointing. Samuel anointed him, and he thought that because of that particular anointing he could do anything.

I think there are different areas and degrees of anointing. I think there are

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some that are anointed to prophesy, some that are anointed to pray for the sick, some anointed to speak messages in tongues. There are some anointed to perform miracles and healings (Yes, I believe in that kind of anointing, too). But, then, there is the high priest anointing—which is far different! It is not for the healing of the people. It is not to bring thousands of people to Christ. No! No! This anointing is to minister unto the Lord. Alleluiah! To minister unto Him!

That is where Saul fell. He fell down because he was lifted up in his own heart, and he did this continuously. Habitually! It was not just one act. And what happened to him? The Spirit of God lifted. The anointing lifted. That is right! And where did he end up? He was cut off! He ended up on the battlefield, dead. He died, and his crown was taken from him. **So let us hear what God is saying. He is saying, "Be still and know that I am God!"**

I am in the same position you are, saints. I am not exalted above you. I am not beyond you. I am in the same boat that you are in, but I am learning a few things. I am learning to be still before Him and to be quiet. Not forever praying and bombarding heaven, and telling God what I need to do, and what I should be doing, and what He should be doing in me. I am not going to do that anymore. I am listening for His direction. His divine direction!

What marvelous services we had when I was first saved! The coming in and sitting there. Sometimes, we would come in, and we would wait for a whole hour—just meditating upon the Lord. And all of a sudden, someone would sing a chorus and we would all join together in harmony; and we would sometimes just sing that chorus over and over and over again.

There was worship. There were times of singing, and there were times of coming in and sitting before the Lord, and getting quiet before Him and examining our hearts. "Oh, create in me a clean heart, Lord, and renew a right spirit within me."

We need to be broken. This is what God accepts! If fact, what does He do? He dwells, He inhabits, He is near to those who are of a broken heart. A broken and a contrite heart He will not despise. God will turn the world upside down for an individual who is broken of heart. I have seen Him do it for me. I have seen many times that I have been so broken—and I mean real, true repentance. I am not talking about crocodile tears, but being really broken of heart! And as I have cried out to Him, I have seen Him set ambushments against my enemies. I saw the Lord deal with my enemies—those who were enemies of me—but I was not their enemy. God will do that. All He wants is for us to come to a place where we can "stand still and see His salvation." The battle is not ours. It is the Lord's!

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So the order God gave unto Aaron was that, "You and your sons are the only ones, because I have anointed you. I have given you My covering, so that you can enter into the Holy of Holies. A stranger of flesh I will not anoint, because as so much as they enter in, they shall be killed. They shall die!" Uzzah wanted to touch the ark, and he was smitten. Uzziah was going to go into the Holy of Holies, and he was going to offer up incense. He was not anointed, and he was smitten with leprosy. Saints, God is calling us into the Holy of Holies!

(Continue to Part II of V)

