

Panel Discussion - Dwelling In The Holy - Aaron Kuehmicel, Brett Blackwell, John Bivol

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And I ask basically five general questions, and we're going to start with some background. What is the origin and purpose of the holy from the tabernacle? And then what are the scriptural basis is that we use this concept of dwelling in the holy in a personal way, and then when we're talking about the holy, it's the Levitical priesthood, and yet we're not under the Levitical priesthood.

So how does the Aaronic priesthood relate to the Melchizedek? And why, if we're not under the Levitical priesthood, do we draw a picture from Levitical priesthood? And what does it mean then to dwell in the holy? And, and then lastly, how can we do this successfully?

And what are some of the hindrances for us being successful? So that's our goal and intention for today. So, let's talk a little bit about the origin and the purpose of the holy. So that was the first question I asked Brother Aaron was, where does this come from? The scripture.

He asked us to answer that as well. But I didn't find it directly, but I found a lot of indirect reference to the holy in the concept of dwelling there, and at first it seemed like if you go through the Scriptures and you look for how God deals with man, that he created havens or environments for mankind to be in a place where he could meet with them, and the ones that he created first, first one was the Garden of Eden. The second one that He created was the sanctuary.

And that sanctuary is referenced for us in Exodus 15:17.

And this is God speaking to Moses.

Well, I think it does refer to the tabernacle arrangement, and I think we'll get there in just a minute. But I think this is where it was first identified, and of course, the holy. The first reference of the use of the word holy comes from Exodus 15, and sanctuary is also mentioned there.

And I'll read this verse 17. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in the sanctuary, O Lord, which thy hands have established, and this is about to become the tabernacle, of course, as we know from our Exodus studies, and so there's this concept of God wanting to be with man, wanting to have an arrangement with man, and I'll just leave it there that it starts with the idea of a sanctuary, a sanctified place, which is also similar to the word that is used for the word holy in the Hebrew.

And I'll let Brother John add to that and provide some more tabernacle context I'll just share on the screen. This is not something new. We are familiar. But just to the question, what was the purpose of it? As it was mentioned, God wanted to dwell with his people.

That's why when we go to Revelation, we read in Revelation 21 that the ultimate purpose is that God's dwelling with his people, again, something that was lost in the Garden of Eden, and here with the tabernacle, we have almost a type of God's desire to a typical arrangement to show us his desire to dwell, and of course, the purpose of the holy was for the priests to minister before the Lord while the other people were outside of the camp, somewhere in the court. This was the special place where they would enter and they would do certain activities daily. They would go, and they would trim the lamps, refill the oil on the candlestick.

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They would replace the bread once a week on a Sabbath, and they would burn the incense daily in the morning and in the evening. This was the purpose of the holy and typical arrangement, I would say. Okay, so in your diagram, what are the direction points, the cardinal points of the compass? Do you know? We're looking at the diagram.

On the right side is the table showbread. Which direction is the table shewbread?

The gate was to the east. So, it'd be on the right, the lower right. Right. Shewbread's on the north side, the candles on the south side, the incense altar, the front is on the west side, and then the holy itself is on the western part of the tabernacle.

And the gate, the entrance, is on the east because it's pointing towards the Lord or Jerusalem actually, later. So that's the cardinal ordinance or points of the compass there. Okay, so real briefly, what are the objects in the holy, then because they relate to us, we draw from them scripturally as to different things that we might do. So, we have the candlestick, which represents potentially what could represent the. The Holy Spirit.

It could represent the light that we're enlightened with. It could represent essentially the. The truth, even at a high level. Yeah. Okay, John, do you want to add to that?

Do, and I have a few more slides that overlaps with question 2. Is it okay to get into that? So if we go to the next question, but also this will overlap. What is the scriptural basis for us or the concept of us dwelling in this place in the holy?

And then as you mentioned, there is no necessarily direct verse or Bible verse. However, we do have this concept, and in Hebrews 9:1,7, Apostle Paul and the book of Hebrews really goes into these details. So here in these first seven verses, Apostle Paul goes through the table macarangi and he describes the details, and then in verse 8 and 9 is the verse to the bottom.

It says that the Holy Spirit is signifying that the way into the holy place has not been made manifest while the first tabernacle is yet standing, which is a figure for the present, according to which are offered both gifts and sacrifices. It's Apostle Paul that makes this parallel, that this is something greater. It's not something that we just make up, and of course, we have in Hebrews 8, 5, which serves as a copy of Shadow of Heavenly Things, and then I have it twice.

And then we have a few more parallels. I'll just go very briefly through them. We see the parallel of the bullock that how was taken and sprinkled, and then the blood, and then in Hebrews 9, 11, we have this concept where Jesus came as a high priest of good things to come through the greater and more perfect tabernacle. Not made with hands, that is to say, but it says, but through his own blood he entered in once for all into the holy place, having obtained eternal redemption.

Now, holy place here is the most holy, but it associates the progression of his walk with the progression through the tabernacle. So, we have a concept here. Here we have Hebrews 10:19, that therefore, brethren, we have this boldness to enter into the holy place. So it's almost like Apostle Paul gives us, this is where our final destination is, is the most holy, and logically, if that's the destination, means that we are somewhere in the course of this tabernacle and would make sense to be in the holy based on the other.

And then Ephesians 2:6, we have the concept of heavenly places and diaglott. Is that a little bit more clear? And then to your question, the golden candlestick, it could represent the Holy Spirit or

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your word is a lamp unto my feet and a light to my path. You are the light of the world. We have the table of the shewbread.

Jesus said, I am the bread of life, and that's how they were feeding upon the bread. We have to feed upon Jesus and his righteousness. We have the incense altar, and we have the verses in Revelation that the bowls full of incense, which are the prayers of the saints, let my prayer be counted as incense before you and lifting up of my hands. So we have all these associations that that's how they had to kill the goat for the sin offering.

We have the advice of Apostle Paul. I beseech you, therefore, brethren, to present your bodies as a living sacrifice. We have how they had to take the bullock and go outside of the camp. We have Apostle Paul let us go outside of the camp, meaning we are somewhere inside, and then this is something we are familiar.

We have the gate, the first veil and second veil. Jesus said, I am the way, the truth and the life. He is the way. Through him we come into the court. He is the truth.

Through the water of the Word, we have been baptized and receive the Holy Spirit, and if we are faithful, he will give us life, and we'll go through the second veil.

Okay, thank you. Yeah, a lot of information there. So just a quick reminder. Do you remember that the veil between the Holy and the Most Holy was used to cover the Ark of the Covenant during transport. It was the first thing that was placed over the ark and then over the Ark, then over that covering was the seal skin.

And then over that was a blue cloth which represented faithfulness. So when the ark was moved around, all anybody could see was the blue cover as the men were carrying the ark on the poles. When Paul talks about going into the Most Holy, the only one who could go into the Most Holy was whom, the high priest. So Paul's making that connection that then if we could go into the Holy, then it must mean that we have a relationship or a connection to being a high priest. Right?

Now we're also told that there's only one, really one real high priest, the Lord Jesus. But our scriptures tell us that we become heirs and joint heirs with Christ. So that's how we get associated with that body, the Body of Christ. So just a couple little things there. So in the Holy, on the table of showbread, there was also incense on the table of showbread on top of each of the loaves.

And then the incense was burnt on the altar. We talked a little bit about the candlestick representing light, truth, but also perhaps the Gospel age. The seven sticks of the candle there, there's two loaves, two sets of bread loaves, two pillars of loaves. I think there was six each, and then the incense, and there's one verse that it's giving me a little bit difficulty explaining, and that's Hebrews 9.

It says that in the most holy, there are two items. But in everything that I've read and all the scriptural understand from the Bible fellowship, we always say there's only one item in the Most Holy. But this verse 9, 4, I think it is that says Hebrews 9. 4. It says there's two items in there.

So, anyway, okay, so we're in the holy, and the point of the tabernacles, it shows the progression of a character's development. They start outside the gate, they come in, they see the laver, they see the altar, and then they see the first veil, and then this building, and then only certain individuals, the priests go in, there's certain rituals they perform, etc. So.

Okay, thank you. Is there anything you wanted to add, Brother Brett? The second question that you asked was, you know, what is the scriptural basis for us to use this concept of dwelling in the holy personally? And I think if you think about that personal aspect, that really comes from what Brother John mentioned in terms of the execution of the tabernacle and how things were to go, and when we use the picture of us going through that progression really throughout Hebrews, Paul really does an excellent job of explaining it.

And Brother John summarized it well. But I think the first example of this comes actually in the example of David, and David was the one who said in Psalm 15, and it's a beautiful psalm. In the first verse, he says, lord, who shall abide in thy tabernacle, and who shall dwell in thy holy hill? He continues this with Psalm 23.

6, which we're so familiar with. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. So David set the pattern for us to want to dwell with the Lord, and this, of course, was Jehovah. He says in Psalm 27, one thing I've desired of the Lord, that I will seek after that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord.

So that was principally it. That's kind of where the big basis comes from for me, and then I think there's a second picture in the New Testament. You know, Brother John walked us through the progression of the tabernacle a little bit.

First Corinthians 1 has an excellent summary of that, and of course, verse 30, which may show all four stages of that. Brother Russell spends a lot of time on that in volume six, explaining that concept, and, and of course, the holy there is pictured in the sanctification portion of First Corinthians 1:30.

And then the most holy in redemption, going beyond that second veil. But Paul and Peter give us visual pictures of this house of the Lord. So if we take the concept of dwelling in the holy, the Desire of David's heart to be with the Lord and to put all of his energy there. Paul and Peter take that on into other pictures that are used with the idea of building a spiritual house, and that spiritual house picture in First Peter 2 is very beautiful.

It goes through our Lord, setting the pattern for that as being the first living stone, and then as Brother John referred to Ephesians, chapter two, verse six, you know, that were raised up together to. Made to sit together in heavenly places in Christ Jesus, and then later on in the chapter, verse 22, it says, in whom ye are also builded together for an habitation of God through the Spirit, and so the concept there is that by seeking the Lord, by dwelling in his house, by taking advantage of all these things in the holy, that we have the opportunity to the table of showbread, the candlestick, and the altar of incense, we're able then to welcome God into our life as we're welcomed into the body of Christ and into that holy habitation that Paul talks about.

It's really beautiful pictures. Okay, thank you. Brother John, do you want to add any? No. All right.

So God invites us into relationship with him, and it's manifested through the. Through the tabernacle picture here. So perhaps we should go on to our third question, and that is. So we spend a fair amount of time, or some time anyway, on this Levitical priesthood, but the church is not under the Levitical priesthood.

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So why are we spending so much time talking about this Aaronic Levitical priesthood structure when the church is really under the Melchizedek, and then the Lord Jesus is a representative of that Melchizedek pictured by the Melchizedek. Any thoughts?

So, of course, when we read the tabernacle, we see that relationship with, you know, High Priest Aaron representing our Lord Jesus the bullock, and all that symbolism. So I don't think we can say 100% that this is not necessarily the end type is Jesus because he's a different. So what I found, I found some very interesting thoughts in Brother Fry's notes, and we see that both priesthoods were divinely appointed, and of course, the Aaronic priesthood came from the Levites.

Aaron being the first high priest. Melchizedek didn't have a mother or a father, representing that his priesthood doesn't have an inheritance. It's new. It's something that is divinely appointed. It's unique.

Okay, so John, when you say without mother, without father, what do you mean by that? And that is actually Apostle Paul that says that in Hebrews. What that means is that, of course, in the case of Aaron, his sons inherited that priesthood from his father. Then he was a priesthood inherited by the Levites. In his case, Melchizedek, he was a separate priesthood, not something that was inherited.

You didn't have to be born into that genealogy or something. Okay, so some believe that Melchizedek is Shem, and I think Shem outlived Abraham, like by 35 years. So with Shem, with the passing of the flood, there was no previous records that were kept that survived except for what was carried through on the flood. So when it says without father, without mother, it does not mean they didn't have parents.

Of course. Right. What it means is that the genealogical record was no longer in existence, and under the Aaronic priesthood, the priesthood was very fastidiously kept and tracked who the priests were, and that lineage was tracked, but not so with the Melchizedek priesthood. Okay, so keep going if you want.

Yeah, just a few more thoughts here. In one way, Jesus represents Aaron as the high priest, and we see that in Hebrews 9:11-14. But when Christ came as the high priest of the good things that are now already here, he went through the greater and more perfect tabernacle, not made with human hands. He associates that tabernacle with the spiritual.

And Jesus says he entered the most holy place once and for all by his own blood. So he makes that relationship as well, and then Hebrews 4, 14, 15. Therefore, since we have a high priest, so the way how Aaron was the high priest, that's how we have a high priest as well, who ascended into heaven. Jesus, the Son of God, let us hold firmly to the faith we profess.

So Melchizedek was not called a high priest, he was a priest, but not a high priest in that sense. So when Paul calls Jesus a high priest, he makes that connection with Aaronic priesthood. However, the difference that I found it, and I was very satisfied with this answer, is that Apostle Paul tells us specifically when Jesus becomes part of the Melchizedek priesthood in Hebrews 6, 19 and 20, that hope, firm and secure, like an anchor for our souls, reaches behind the curtain where Jesus, our forerunner, has gone on our behalf, becoming high priest forever, according to the word that of Melchizedek. So once he passed through the second veil, he became a priest after the order of Melchizedek, and so, from one standpoint, and this is from Brother Fry's notes, the Aaronic priesthood typically represents primarily the sufferings of Christ and the sacrificial work of Christ

and the Church.

In the present life, we see that the Aaronic priesthood offers sacrifices, while the Melchizedek did not. So Jesus and the church in the flesh offer themselves as living sacrifices. The Melchizedek priesthood represents the glorified church head and body after the sacrificial work is finished. So the priesthood is a blessing priest, a reigning priest ordained to bless mankind and to restore them in harmony with God, and we remember the Melchizedek had two functions, priests and kings.

And that's we read in Revelation 1:6, has made us a kingdom of priests, His God for his God, a kingdom of priests. So here we see kings and priests, and first Peter two, nine, you are a chosen people and royal priesthood. Okay, thank you. Brother Brett, did you add something on a number of points Brother John made? That concept of kings and priests is not specific to the Melchizedek priesthood.

It's actually specific to Israel. If you go back to Exodus 19 and you look at the beginning, see where that scripture is, I don't know if I've got it right here in front of me, but it's in Exodus 19, and I think it might be verse 6, but nevertheless, it's a kingdom of priests, as translated by many, and the difference is Exodus 19 is not talking about the Aaronic priesthood. It's talking about the opportunity for all of Israel, and so the blessing of this is that what Israel was given as a part of its opportunity to be not only sons of Abraham, but part of the promised seed was they were given this opportunity to be priests and kings here.

But what this was a foreshadow of was undoubtedly the Melchizedek priesthood, because that's where it's referenced in other places, like Brother John, you pointed from Revelation 1:6 and 5, 10. So anyway, just a point that they were given that opportunity. Some other comparisons between the Aaronic and the Melchizedek. Brother John did an excellent job of summarizing, I think, how Paul walks through this in Hebrews. Did you know that the Aaronic priesthood was a forever priesthood, just like the Melchizedek priesthood?

Well, maybe not just like the Melchizedek priesthood, but it was an everlasting priesthood. The Aaronic priesthood in two places in scripture, in Exodus 40 and Numbers 25. Exodus 40, verse 15 says it's an everlasting priesthood throughout their generations, and in Numbers 25:13, the covenant of an everlasting priesthood, and everlasting in both cases is that Hebrew word that means infinity.

It means as far as you can See, and so what we think here is that there's another application for this Aaronic priesthood in terms of it continuing in a different form, but it is called an everlasting one, and there is a covenant there. But the Melchizedek priesthood has a different basis, and as Brother John pointed out, the Aaronic priesthood, it had to keep a genealogy or record of all the priests. Why?

Because there was never, throughout its existence, one priest that lasted the whole time. It was passed on. The High priest was passed on, and then the under priests, of course, were there, and that's because the priests were imperfect, they had infirmities and they died. But in the case of the Melchizedek priesthood, it is something that was perfect.

There was an endless. It was powered by an endless life, as it says in Hebrews 7. 16 and in Hebrews 7, the apostle goes on to explain that this priesthood, the Melchizedek priesthood, is an unchangeable one, and so there's something correlated between that unchangeable nature of that priesthood and God's unchangeable character, and it's a beautiful picture because both the

unchangeableness of God in him giving the Abrahamic covenant was sworn by an oath, and the other oath that was sworn was making Jesus a priest forever after the order of Melchizedek.

I think it's just a beautiful picture. So in any event, the Melchizedek, of course, is something that we're privileged to be a part of. There is no reference to us except in the symbology of the Aaronic Priesthood and the High Priest and some of the Day of Atonement sacrifices. There's no real picture for us to be in any way, shape or form inheriting the Aaronic Priesthood. It's really the Melchizedek that is what we aspire to and have the opportunity to follow our Lord Jesus after.

Okay, thank you. I found something about an article by Brother Jerry Leslie in the Days of the Truth. This is way back in 2002, and he makes several points. It's quite a good article. But I'll just pull up five little points he makes.

This is regarding Hebrews chapters 5, 6 and 7 regarding the Aaronic priesthood versus the Melchizedek priesthood. So point number one, divine arrangement recognizes only the Aaronic and the Melchizedek priesthood. So there's only two that I recognize, those two. Number two, the Melchizedek priesthood preceded and was superior to that of Levi. He's just walking through the arguments the Apostle Paul is making through Chapters Five, six and seven.

Let's see. Number three, Melchizedek did not claim the throne because of ancestry or genealogy. He owed it to God's own appointment. Where the Levitical one was claimed by ancestry, Melchizedek was not. It was by appointment.

Point number four, the Levitical priesthood is subservient to that of Melchizedek and it will be replaced, and we saw that Abraham paid tithes and Abraham's offspring became the Levitical priesthood, and number it was four. Number five, the role of sacrificing Levitical priests for the sins of the people, that's the role is followed by a blessing priesthood, which is the work of the millennial Melchizedek priesthood. So you have a sacrificing priesthood, you have a blessing priesthood.

And the Lord Jesus was under the sacrificing one. He became the blessing one when he crossed the veil with his death, and his resurrection is a proof of the acceptance. Okay, so I want to come back to something I think Brother Brett said right away in the beginning of our discussion about the sanctuary and the Garden of Eden. I think it was you.

And Brother Harry Wildblood has a really good service called something to the effect of where God places his name and he walks through. He starts out with the Garden of Eden, where God's name is and where God dwells, and then he goes into the sanctuary and the tabernacle and then he goes into the temple. There's first of all, you know, the temple is under David and then under Solomon and then the temple's destroyed. So there's no place for God to dwell because that was where he was.

So now with the destruction of the temple, God moves from that actually with the casting off of the nation of Israel, he moves from the temple into the church and God places his name in the church. So that's where God dwells with today is in the church. So it's kind of supplemental to that. So that was the discourse of Brother Harry Walblood, something to the title of where God places His name. In this particular article, the four or five points I shared was from Brother Jerry Leslie, and it's called Abraham and Melchizedek.

And it's from the Beauty of the Truth, 2002, and of course, some of this information you can find for reviews. As Brother John mentioned, Brother Fry's notes, he has the Tabernacle Shadows book.

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Brother Tom Ruggirello actually has a good article, and I wasn't aware of this, titled the Join in the Holy, and it's last fall, October, November 2024 or September, October 2024, and dwelling in the holy.

So, okay, so we've talked quite a bit about the background. So let's really talk about the two, I think, most important questions for us personally and that what does it mean to dwell in holy personally? So we've talked about the light, the candlestick. We talked about the showbread, talked about the incense altar, talked a little bit about the progression. We talked about the distinguishing between the Ranic and the Melchizedek.

And we see that we can draw from both sides, right? The Aaronic is the priestly. The sacrificial to Melchizedek is the blessed one. We started under the sacrificial. We ended up in the blessing.

So what does it mean personally to dwell in the holy? And we can tie number five with that is how do we do this successfully? And what are some of the hindrances that prevent us from doing this?

Any thoughts? Sure, I'll get started. You know, I think meaning to dwell in the holy. I think when we look at the. The picture in First Corinthians 1, verse 30, we have four elements to that.

You have the wisdom of Jesus, which basically is at the gate. You see the sacrifice of our Lord, and maybe we should read that scripture just briefly. But I've got it here somewhere. But I'll just go there, and I'll read it more accurately.

1 Corinthians 1:30, and actually the passage starts a little bit before that.

I'll start with verse 29, and this is part of what we're going to talk about here in terms of the experience that no flesh should glory in his presence. This is from King James. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption, and these four things, wisdom, righteousness, sanctification, redemption, are the progressive stages of our Christian development.

Wisdom, as I mentioned, is when we see our Lord's sacrifice on the altar, we. We come into the court and we look at him and we recognize that he died for us, and we recognize then that we're sinners and we need to be made righteous, and the way to first do that is to recognize that we need that forgiveness and then ask for it, and so we're washed, if you will, at the laver of cleansing.

And, and we are given the opportunity to be in what is considered to be a justified state when we make our consecration at that first door of the tabernacle, at the entrance of the holy, and then the process of being in the holy is the sanctification that's mentioned in this verse, and that is the entire experience. It's all about our sanctification and the instruments that are in that particular holy.

The table of showbread, the oil and the lamp of the candlestick, and then the incense altar, are the experiences that make up what our sanctification is, and so sanctification, as we know from our Lord, is truth. We know that we're sanctified by the Spirit, and we're sanctified through offering praise and prayer to our Heavenly Father and having communion with him, and so those are the things that I think are the essence of what it means to dwell in the holy and why we use those tabernacle pictures, as Brother John showed us and Brother Aaron described earlier on, and then there's many more practical aspects to that that we can get into.

But I'll leave it there to get started.

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Yes. So I was thinking, as the high priest and the under priest, they would go in the holy and would serve there daily. What does that mean for us? So when they would walk in, they would almost, like, leave everything behind, Everything that's outside of the tabernacle, whatever people were dealing with on daily basis, and I'm sure there was a lot going on.

Moses had to do certain things to judge amongst them. But the priests were almost, like, separated from everything that was happening there, and not only that, but even in the court, whatever was happening, they were going in this special room that was so special to do that service. It made me think, how are we doing that on a daily basis? Do we enter into this special atmosphere or environment on a daily basis where we leave everything behind?

Do we wake up in the morning and maybe, like, as we read the candlestick means the enlightenment from God's word through spiritual things, and that is a blessing to receive that from our Heavenly Father. The table of showbread, that represents the truth that we feed upon, how important is, and I don't do that every day, but I notice what a difference it makes when I wake up in the morning and spend 30 minutes in the morning and just study and read, and the whole day goes different because I almost dwell or take things from a different perspective.

But if I don't do that, I'm almost, like, pushed by the things that happen, and I know different brethren deal with certain things in their lives, and some days are busier than others, and just appreciating that special environment and atmosphere that we are in and is appreciating that to be the sons of God also.

I really appreciated a thought from the tabernacle shadows that if we are in the Holy, we have that anticipation of walking into the Most Holy. Are our thoughts going beyond what we're going to do? What are we going to serve? How are we going to serve more and more? Our Heavenly Father, Apostle Paul, said that we don't know what to do.

We shall be, but we know when he shall appear, we shall be like him, because we shall see him as he is appreciating, dwelling in the Holy, appreciating the service of the favor of the prayer, that not all the prayers are heard to that degree, but those that are in the Holy, their prayer is fully heard and answered, of course, according to the Heavenly Father's will. So these are privileges that we are to live up to and then sanctification to be set apart, and the priest had to mediate for the people.

Do we serve and do we try to be peacemakers and mediate in our families, in our relationship with others, with brethren, and so on? I feel like these are responsibilities that separate us and makes us dwell at a higher plane.

Yeah. Thank you. I was thinking as I was in mentally, in the holy, the different articles of the furniture, so the show bread, you know, we're told that Jesus is the way, the truth, and the life. John 14:6, and I am the bread of life.

And the one who comes to me will not be hungry, and the one who believes in me will never be thirsty. That's John 6:34. We're told in Acts 4:12 that there's no other name given among men. So that showbread then represents to me the fellowship and intimacy with our Lord Jesus, and brother John expressed that when he starts his day out in the right place first, the day follows the right way.

And in my work career, I've noticed the same thing, that if I just jump on my to do list, I don't get as much done as I'd hoped, and when I asked the Lord to manage my calendar for the day, then amazing things happen. It's because I'm putting him in the right perspective, in the right place first.

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So then that showbread also has to do with our relationship, intimacy with our Lord Jesus, but also has to do with our relationship with each of you, or perhaps a lack of relationship. So when we're told that the Lord Jesus says, when you want to bring an offering to the altar and you have something in disharmony with your brother, leave your gift at the altar Go and reconcile first and then come back and make your offering.

Because God puts a high emphasis importance on our relationships with one another. He says, if you can't manage that, then don't even bother coming to me until you learn to work this out first. Because if you're going to ask me for forgiveness, you probably should be asking someone else first. Why would you expect me to give it God to give it if you're not willing to extend it to someone else? So the show bread in that holy place has to do with our intimacy with our Lord Jesus personally, but also then the relationships that we develop and foster one with another.

And you know, as we go through our life stages, when we're younger, we're more sponges, and the interesting thing about a dry sponge is it's not very useful. It's only good for one thing, for soaking up, right? But once that sponge has been inundated with a liquid, whether it's a cleaner or a water, then it becomes more useful, and so in our lives, as we age, in our Christian walk, then we should be able to dispense some of this truth and water that we're helping with.

And we use sponges typically to absorb, but also to clean. So we use sponges for ourselves, but also we can use the sponges to clean others. Now, I'm not saying that we go looking for faults, but our conduct can be such that it's an example. Our comments can be an example. We can encourage instead of, instead of becoming judgmental and harsh with someone.

So that's what I was thinking with some of those aspects, and then we talk about the olive oil on the lampstand. Well, we understand the olive oil represents the Holy Spirit. So if this light is giving illumination, then to me it makes sense that we're beginning to understand the word of God better and the deeper things of God, and then again, if we extend that out to our fellow brother.

So if I learn something, I should be willing to share it, don't hoard it all to myself. Bless others with the understanding that I have and challenge them and have them challenge me. Because if I stretch you out, then I'm going to learn something and you are too. So that was the thing I was thinking about for the lampstand and the last one's the incense altar, and we think of scripturally incense altars having the giving of the praise, thanksgiving and joy.

So in our own lives, do we live a life of prayer? Are we thankful? Do we praise our Father in heaven? Do we share our testimony how we first of all came to recognize the Lord Jesus in our life, but all the blessings that he's doing continuously in our Heavenly Father. Do we have joy?

Are we a joyful Christian or are we always looking at the wrong side of everything?

When others spend time with us, do we bless them or do we drain them? That's a really good, important question to be asking because I personally stay away from people who drain me. I just find them very fatiguing. So if you can bless me in some way. I don't spend a lot of time with you.

My lifestyle. Am I living what I'm saying? Am I up here saying one thing from the platform or in fellowship or representing who I am at work or in my family or whatever? And I have a secret life and is my conduct and behavior in accordance with my principles of belief and the name that I claim? So all those are parts of those things that we have when we're growing in this holy.

Panel Discussion - Dwelling In The Holy - Aaron Kuehmicel, Brett Blackwell, John Bivol

And I was thinking, as when Brother Brett was walking through the different four different stages, we I'm going to use this from I, you know, I've been I was immersed in 1980, 1977, long time ago, and I saw Julie be immersed a little while ago and she is just on fire. Or Sister Laurie, sorry, she's just on fire, and it's so good to see that because as we age, we mellow out and the zeal of our younger brethren encourages us, and likewise, I hope that the example of the older brethren encourages the younger ones as well.

So here's someone that's been trying to be faithful. Here's someone that acknowledges they make mistakes. Here's someone that picks themselves up when life kicks them down. Here's someone who has something positive to say about the Lord and everything. So I think those are all some of those things that we're talking about dwelling.

And as an individual, I want to have that joy. I want to have that seal. Now, am I. Am I as good at it as I'd like to be? No, I'm not.

I, you know, I, I know that God wants me to be up here. I'm down here and I'm trying to get there, but I don't know if I'm making a straight line. I'm more like this, you know, sometimes it's like this, other times it's like this. But I'm trying, you know, as a goal, end goal. So.

Any other comments? Go ahead, please. I was thinking, as you mentioned, about being refreshed by fresh zeal, and there was One item on my list as well. What hinders us from being successful is for myself not having the full determination.

And there is a very powerful quote reprint 1527. To take the name of God claiming to be Christians without determination and effort to fairly represent him is a sin against God. It just shows that we have to do as much as we can to the best of our abilities on daily basis, and that's probably one of the barriers that hinders us from being successful. Another one is maybe we peek through the curtain back while we are in the holy and we look outside through the curtain a little bit more than necessary.

Or maybe it's not enough. Apostle Paul said that one thing I do, forgetting what is behind and looking ahead, looking toward the most holy, rather than looking back, not letting things from the court or from outside of the court, the camp, to entangle us in our lives. Therefore, if anyone is in Christ, he is a new creation. The world has passed away. Behold, the new has come.

Sure. Okay. My mic. Thank you. When we say that, do you think it's critical that we actually believe that, that we are new creatures in Christ?

And do you think we sabotage ourselves by not realizing exactly what that means or not appreciating the value of that? So we think perhaps that, you know, I've committed such a sin, God can forgive me. That's not what the scripture quoted just says. So I think that's one of the things that helps us is that we have to have a real.

What's a good word? A real appropriate recognition of our relationship with God, and we have to stand on that, not just say it, and then life comes and presents us and we forget that we are the sons of God and a father cares for their children. He's promised his care for us.

So go ahead. Sorry, just one more question. We only have a couple minutes, so you have to make it brief. First Peter 2, 5. You too, as living stones, are building yourselves, yourselves up into a spiritual house, a holy priesthood, so you may offer spiritual sacrifices that are acceptable to God

through Jesus the Messiah.

What a beautiful verse that we can do that on daily basis. Yeah. Really good comments. Really good comments. You know, I think it's important for us to remember, going back to the beginning, that the holy is called the holy for a reason.

And our flesh, for all intents and purposes, was checked at the door when we made our consecration. If we're going to dwell in the house of the Lord, as David desired to do, then by what basis are we able to dwell with him and dwell with each other. It's not with our flesh, it's with the spirit. It's with that new creature that you just talked about. It's about the understanding that we have been forgiven for our sins and we will need that continually because we are still treasure in earthen vessels or in jars of clay.

But every intent, every purpose has to be focused on spiritual things and not on our flesh. In the same chapter that John just read from in 1st Peter 2, you go down a few verses. Peter says, abstain. This is verse 11. Abstain from fleshly lusts, which war against the soul.

And in Galatians 5, 24, the apostle Paul says, now those who belong to Christ Jesus have what crucified the flesh with its passion and its desires, and of course, Apostle Paul just went through the beautiful fruit of the spirit and then the works of the flesh previously in that chapter, and so we're not going to be perfect in any of this. We're not going to be perfect in living in the Spirit versus the flesh. But we are given the opportunity known that we're imperfect on this side of the veil.

And we should remember to submit to the will of our Heavenly Father. Remember that Jesus died for us, that he suffered for us. We should trust him. He gave us this opportunity. Okay, thank you.

I would just add one, actually, four real quick points I wrote down. Recognition of God's sovereignty. That's what helps us make us successful. Number two, recognition of our sonship relationship with God. That's what helps make us successful.

Number three, where the head turns, the body follows. That's what we're taught. When we drive, we learn to drive. Wherever you look, you're going to steer. So if you focus on spiritual things, you're going to act spiritually.

Focus on worldly things, you're going to act worldly. So where the head turns, the body will follow, and then in our manatext this morning, the fourth one, submitting and minding our will. So I'd like to thank our panelists, Brother Brett and Brother John. I'm going to conclude at this point in time, we're going to close with hymn number 182.

And then we'll ask Brother Brett if you'd close with a word of prayer, and then we have several announcements.