

Allan Ross - Our Secret Place

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Bring the love of such a Kathy and your Antioch brethren, and we'll begin with John 1:1. Diaglot in a beginning was the Word, and the Word was with the God, and a God was the word, and John 1:3. All things were made by him, and without him was not anything made that was made. So in the beginning of creation, our Heavenly Father created the firstborn Son of God, who then created the rest of the universe.

God's Son began to be called Michael, for instance in Daniel 12:1 mentioned today, and at that time shall Michael stand up the Great Prince, which stands for the children of thy people, and Michael means who is like God, and one of Michael's first creations was Lucifer, which means Son of the Morning. Because Lucifer was created perfect, he must have been a glorious and powerful being, living the wonderful life of participating in the creation of the material universe.

Since he was an angel, he possessed the ability to be influenced by God's Holy Spirit of righteousness.

But unfortunately for Lucifer, he began to exercise his free will in the wrong direction of sinful thoughts. He allowed selfish, prideful and ambitious thoughts to take root in his heart.

This is described in Isaiah 14:13 14. For thou hast said in thine heart I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the north. I will ascend above the heights of the clouds.

I will be like the Most High. It was sinful for Lucifer to allow his mind to dwell on those thoughts. From that moment, Lucifer fell and he no longer had access to God's Holy Spirit influence and so lost the ability to understand God's truth. Only Holy Spirit beings can fully understand and receive God's truth. Only the Spirit begotten, progressing in holiness, can progressively understand God's truth.

From the moment Lucifer fell, he was no longer the Son of the Morning. He was no longer a son at all. He is now called Satan, which means adversary in Hebrew and accuser in Greek. Since that moment, Satan has become the inveterate foe of righteous purity, working secretly to promote unrighteous evil.

Now there are two general and opposite reasons why something may be kept secret.

Satan advocates secrets to promote and encourage evil. Through the ages, he has, through evil spirits influencing fallen men, initiated secret dark rites of passage for those he wants to deceive into deeper levels of evil. He has permeated the societies of the world with sinful practices, so that sin has become common, even accepted and approved at the highest levels of government, and Satan tries his very best to tempt God's people into secret faults and presumptuous sins. To be safe from Satan's attacks, we must stay close to our God and to holiness.

Then our God will always faithfully shelter and protect us. Psalm 17:8,9 Keep me as the apple of the eye hide me under the shadow of thy wings from the wicked that oppress me, my deadly enemies that compass me about.

Then in the 12th verse of the same psalm, Satan is described as a lion that is greedy of his prey and as it were, a young lion lurking in secret places. In contrast to Satan's secret places of sin, God

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has provided His Spirit begotten people a secret holy place to create and encourage holiness in us, as described by David in Psalm 91:1 he that dwelleth in the secret place of the Most High shall abide under the shadow of El Shaddai.

The word secret here is from Strong's 5643A covering a hiding place and Strong's 5641 to keep close the word place in secret Holy place is from Strong's 4725 a condition of mind the word holy is from the Hebrew word kadosh, a very interesting word by the way, meaning set apart or consecrated for a special purpose, signifying being separated from the ordinary and dedicated to God and His principles of holy living.

So our new creature has come into this hidden condition of mind, a separate, consecrated condition of protected holiness where we can commune with the Father and the Son whenever and wherever we want. Then when we remember that God's name El Shaddai means that our God is all sufficient, this gives us full assurance of faith that he will meet all of our spiritual needs whatever may come our way.

No other power in the universe can touch our new creature as long as we abide in this secret holy place. Our new creature mind is hidden and protected from the fallen world, our fallen flesh and fallen Satan. These can't see it, perceive it, or understand our secret place. If they could, then it wouldn't be anything special. But because they can't, we value it all the more highly and we thank the Lord for the special favor he has given us through Christ.

It's in the secret holy place where we contemplate and discuss God's sacred secrets as revealed to us in the holy scriptures. Colossians 1, 26 and 27 Rotherham the sacred secret which hath had been hidden away from the ages and from the generations, but now hath been made manifest unto his saints unto whom God hath been pleased to make known what is the glorious wealth of this sacred secret among the nations, which is Christ in you the hope of glory.

So we want to know the fullness of the sacred secret of Christ in us that can only be known by those of us that dwell in God's secret holy place.

So then what really is a secret? A secret is something that only chosen people know. If everyone knew it, obviously it wouldn't be a secret. Why the secrecy? Doesn't God want everyone to know Christ?

For the time being and for wise purposes, God has allowed the true knowledge of Christ to be hidden under the many errors of Satan's doctrines of devils, as Paul tells us in Second Corinthians 4, 3 and 4. American Standard Version and even if our gospel is veiled, it is veiled in them that perish in whom the God of this world hath blinded the minds of the unbelieving. That the light of the gospel, of the glory of Christ, who is the image of God, should not dawn upon them.

But God reveals to us his secrets in our secret holy place of the Most High. Where is this secret holy place? Well, of course it's not a physical place. It's a spiritual secret, holy place in our mind and heart. It's where our new creature in Christ dwells.

It's hidden where it can't be touched by our adversaries as long as we stay faithful. We've been asked to leave Adam's fallen mind behind and to put on the holy mind of Christ, our bridegroom, invited out of Father Adam's house into our heavenly Father's house.

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Our Father speaks to this from this to us from Psalm 45, 10 and 11. Hearken, O daughter, and consider and incline thine ear. Forget also thine own people and thy Father's house. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him.

And the sun speaks to us from song of Solomon 2, 15 and 6 3.

O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice. For sweet is thy voice, and thy countenance is comely. I am my beloved, and my beloved is mine.

How do we get to this secret spiritual place, this place that's near to our beloved heavenly Father and our beloved Lord Jesus? For those that are looking for it, the way is told in Psalm 55. Gather my saints together unto me, those that have made a covenant with me by sacrifice. Those of us who've been accepted into this covenant of sacrifice and have been spirit begotten are in the secret holy place as new creatures in Christ in the presence of our Heavenly Father. This secret holy place is where we live.

So we want to know more about it. We want to know how to enter more fully into it. We want to get the most out of it and to help others do the same. We want to take it with us wherever we go and share its benefits with our brethren. We can progress in all of these areas by remembering that the secret place is, above everything else, a holy place.

The more we will be holy, the easier it will be to absorb and understand the holy truths that the secret holy place contains. The more holy we can be, the more at home we'll feel in this holy place.

And this process of becoming more holy depends upon the choices we make in our daily lives. Every day we're presented with the alternatives of good and evil, and we must unreservedly choose the good, the righteous, the holy to maintain our progress in holiness.

I'm reminded of reprint 5258 and the article title really sums up our life goal. Spiritual Vision Proportionate to Heart Purity.

Spiritual Vision Proportionate to Heart Purity. I could talk all day and not do better than those six words, but nevertheless, I'll continue.

In that article, Brother Russell explains the various elements that work against us. Our fallen flesh, the fallen world of mankind, of course, the fallen angels. He points out that the fallen angels especially want to defile the saintly class. The new creatures are striving to be holy. So we really have our work cut out for us to become holy and then to remain holy, to remain pure in heart.

Blessed are the pure in heart, for they shall see God. These are our Master's words from Matthew 5:8. They inspire us to be pure in heart, to attain the wonderful promise of clearly seeing the Father and the Son with our spiritual vision now and then in the first resurrection, to see them face to face, to get there. We have the greatest power in the universe on our side. Otherwise we have no chance.

God's power expresses itself through His Holy Spirit, his holy influence that now works through his only begotten Son. As he told us after his resurrection in Matthew 28:18, all power, all authority is given unto me in heaven and on earth.

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How do we access this great power? We can keep it simple and say that there are three primary by prayer, by Bible study, and by choosing holiness in our daily experiences.

Our spiritual progress is dependent upon all of these working together in us. None of these are independent of the others.

When we do have each of these working together, that's when we feel the most at home in the secret holy place, the closest to the Father and the Son, the closest to the truth and to our brethren, and this is especially important at this end of the age, when the time of trouble has settled down upon the world, increasing their fear and discontent. We can find comfort in the promise of Isaiah 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself, as it were, for a little moment, for a little moment, until the indignation be overpast.

Reprint 5989 but in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they too in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient, so the whole earth reels and staggers as a drunken man Are the saints in dismay and distress? Ah, no. For it is written, Zion heard and was glad, and the daughters of Judah rejoiced because of thy judgments.

O Lord. It is the sinners in Zion that are afraid.

Psalm 91 and 46 show why the saints rejoice and are restful of heart, while others weep and lament. It's because they dwell in the secret place of the Most High, represented by the Holy of the typical tabernacle, and abide in the shadow of the Almighty, as the typical tabernacle is covered by a pillar of cloud by day, and a pillar of fire by night. It is because God is their refuge and strength. The secret of the Lord is with them that reverence him, and he will show them his covenant. Psalm 25:14 these dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world, and also the peaceful fruits of righteousness which shall result therefrom.

In the midst of the storm and battle of this great day of the Lord. They hear the commanding voice of the Lord of armies, and their hearts rejoice, for they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaks from heaven, from the high place of authority and control. Therefore they give thanks at the remembrance of His Holiness, Psalm 34 of His justice, wisdom, love, and power which ensure his doing all things well.

Brother Russell mentioned Psalm 46 and I'll read the first five verses of that beautiful psalm, all of which refers to the Lord's people at this time God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters there roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God. The holy place of the tabernacles of the Most High. God is in the midst of her.

She shall not be moved God shall help her, and that right early so throughout the Christian dispensation, the Lord's Spirit begotten people have had a secret holy place where they can pray, steady and be righteous. Separated from the unrighteous world, they're made legally righteous by the blood of Jesus. They continue in their righteousness through the merit of Christ and through their ongoing efforts of progressive crystallizing sanctification.

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John 14:6 tells us the path to glory. Jesus saith unto him, I am the way, the truth and the life. No man cometh unto me, cometh unto the Father, but by me.

Now the tabernacle court gate symbolizes the way to life. Tabernacle door typifies Jesus as the truth availed to the most holy is a type of entering into a mortal life. Through Jesus, the Lord has given us the symbols of truth and holiness, the symbols of righteous living in the holy of the tabernacle, which is where we're living in symbol right now. The Lord took divine care in selecting the builders of the tabernacle, and there's one in particular that's mentioned as having the most important role in its building. Exodus 31:1 5 Darby and Jehovah spoke to Moses, saying, I have called by name Bezaleel the son of Uri, the son of her, of the tribe of Judah, and have filled him with the Spirit of God in wisdom and in understanding and in knowledge and in every work to devise artistic work, to work in gold and in silver and in copper and in cutting of stones, for setting and for carving of timber, to work, all manner of work.

Now in reprint 4096 brother Russell published a letter without comment from Brother Reimer, who suggested some very relevant thoughts about Bezaleel, the primary builder of the typical tabernacle.

In Exodus 31:25 we have Bezaleel referred to as a builder of the tabernacle, a type of Christ. His ancestry is typical of the existence of Christ on the various planes he has lived. Bezaleel was son of Uri, he internal son of Hurricane, and he in turn a son of Judah. Now Judah means praised. So Christ was praised in his pre human existence, referring to the glory he possessed with the Father before the world was Hur.

The next offspring is representative of Christ's humiliation. As the word Hur means grave, so Christ humbled himself even unto death, yea, to the ignominious death of the cross down into the grave. From there he came forth with the right to life for every human being and is the light of the world, as Uri signifies light, and now he is the shadow of the Almighty, the robe of righteousness provided by God for us as signified in the word Bezaleel, Shadow of the Almighty. Verse 4 says that this Bezaleel could devise cunning works to work in gold the divine nature, and in silver the Spirit nature, great company, and in copper the perfect human nature, showing Christ can complete work in all the planes of existence.

Verse 5 and in the cutting of stones, polishing the jewels to set them as the Father pleases, and in the carving of timber the fallen race to make all manner of workmanship as restitution will produce for the race.

This verse shows the present condition of the race and the church the unfinished material. Verse 2 referring to this, Bezaleel says, and I have filled him with the Spirit of God in wisdom and in understanding, and in knowledge and all manner of workmanship.

This is the typical anointing of Bezaleel and the atypical anointing of Christ recorded in Isaiah 11:2 contains the identical component parts as that of Bezaleel.

The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and fear of the Lord.

And we also note that our Lord was from the same tribe of Judah as was bezaleel.

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Exodus chapter 37 specifically states that Bezaleel built all of the furniture in the Holy in the Most Holy and the Holy. He even made the holy anointing oil and the pure incense typical of the Holy Spirit and used in the sacrifices of the priests. Just as Jesus helps develop the Holy Spirit in us and shapes our sacrificial experiences, Bezaleel was anointed to build the typical earthly tabernacle. Our Lord was anointed to build the atypical spiritual tabernacle.

So what are the atypical blessings foreshadowed by the typical pieces of furniture in the typical holy of the tabernacle. We recall that in the typical holy there was the golden lampstand, the table of unleavened bread, and the golden altar of incense, as stated in Exodus 26:35 and Exodus 30:1 and 6, amplified. You shall set the table for the bread outside the veil in the holy place on the north side and the lampstand opposite the table on the north. On the south side of the tabernacle, you shall make an altar upon which to burn incense. You shall make it of acacia wood.

You shall put the altar of incense in the holy place in front and outside of the veil that screens the ark of the testimony before the mercy seat that is over the testimony where I will meet with you.

So let's think about how this typical furniture in the tabernacle secret holy place corresponds to the atypical secret holy place wherein we now dwell as new creatures in Christ, beginning with the table of unleavened bread.

Now, there are a number of different names for this bread. Show bread, shoe bread, the bread of the faces, the bread of presents, and so forth. It can be confusing. For simplicity and clarity, I've chosen to mostly use the term unleavened bread. So why?

Because that's what it was. Pure, unleavened wheat flour. It was unleavened bread because leaven is a symbol of sin, corruption, or false teaching. Because a small amount, a small amount can spread through a whole batch. The Lord is trying to teach us about holiness.

I'll also explain how it was the bread of presence adding to the thought of holiness.

But first of all, Matthew 16, 5, 11 and 12, how is it that ye do not understand that I spoke it not to you concerning bread, that ye should beware of the leaven of the Pharisees and the Sadducees? Then they understood how that he bade them not be aware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees. Leaven is a powerful picture of air and of sin work in an individual, corrupting him, making him unholy. There's a reason why the typical secret place was called the holy because it was just that no symbol of sin would ever be allowed in the holy of the tabernacle.

We're in the holy as new creatures in Christ. Our fallen flesh has no part in it, except that we're responsible for perfecting the crystallized intention of righteousness into our characters, so that our flesh is controlled by the righteousness that's in Christ Jesus to the fullest extent possible.

Tabernacle shadows page 16 and 115 within the tabernacle in the first department in the holy on the right north north, stood a wooden table overlaid with gold, and upon it were placed 12 cakes of unleavened bread in two piles with frankincense on top of each pile. This bread was proper for the priests only to eat it was holy and was renewed every seventh or Sabbath day. The golden table which in the holy bore the unleavened bread, represented the church as a whole, including Jesus and the apostles, all the sanctified in Christ who serve in holding forth the word of life. Philippians 2:16, unquote the fact that the table of unleavened bread was made of pure gold means that the truth symbolized by the bread are divine truths, immortal, pure, of great value, and shared by those

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begotten to the divine nature with the Divine Father and divine son. Reprint 2630 for God's consecrated people typified by Israel's priests, His table of unleavened bread represented their privilege of fellowship with God, drawing near to him in prayer, praise, and communion.

This unleavened bread primarily represents the truth as embodied in our Lord Jesus, emphasizing the vital truth that our Lord Jesus brought us here to abide in our secret holy place, and he taught us to spiritually feed upon the pure vital life truths that he taught us as he spoke in symbol in John 6:53. Then Jesus said unto them, verily, verily, I say unto you, except you eat the flesh of the Son of Man and drink his blood, you have no life in you, and John 6:35 and Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

This is really the same teaching that he teaches us in the Memorial Supper that unless we learn the truth of the ransom consecrate and appropriate the ransom merits to ourselves, we can't be part of the sin offering. But because we have taken these steps, we can enter into and live in the secret holy place, and we can only continue to thrive there by becoming more and more righteous and holy. We must continue to progress in our sanctification process, separating ourselves from the worldly Spirit Living the Holy Spirit reprint 3096 if, however, after being thus reconciled to God and reckoned righteous, of course our course of conduct proves that we no longer love righteousness if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven of sin. If we are content to let it remain and to work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker, and we are proving our unworthiness of the Lord's gracious reckoning in our favor.

So then, dear brethren, let's follow the exhortation of our beloved Apostle Paul in 2nd Corinthians 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I want to bring out another truth about the unleavened bread itself before we consider the other furnishings in the secret holy place. Quoting from Brother Fry's notes, page 175 One more thing should be noted that is not expressly stated. There must have been some moist ingredient, perhaps olive oil, as in the case of other meal offerings, for one cannot bake cakes with just flourish. The flower represented the spotless immaculate Jesus and the olive oil that Holy Spirit of which he had been begotten at Jordan. Thus was Jesus beautifully represented in the unleavened bread.

The baking process represented the trials of life by which he was made an edible food for us. Unquote.

Now I mentioned that the unleavened bread in the Holy was also called the bread of presence. This is because Jehovah was invisibly present in the Holy through his Holy Spirit influence, and since only Aaron and his sons had access to the Holy and atypically only our Lord Jesus and His Spirit begotten brethren have had access to all of the blessings of God's Holy Spirit influence contained in our secret holy place.

James 1:18 of his own will beget he us with the word of truth that we should be a kind of first fruits of his creatures.

Frankincense was placed on top of the two rows of unleavened bread.

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The frankincense represented praise, appreciation, and gratitude. It was then made part of the offering of the incense altar see Leviticus 24:7.

This symbol tells us we should always be grateful and appreciative of all of the spiritual benefits we enjoy in our secret holy place.

Now the next secret holy place type we want to examine is the golden lampstand, and in this connection I'd like to remind the brethren that we should be using the term lampstand and not candlestick for two important reasons. First, because lamps, not candles, were used in the tabernacle and second, because a lamp contains olive oil, one does not put olive oil in a candle. A lamp, not a candle, allows a symbol of oil to make sense as a type. So as we mentioned earlier, the lampstand stood opposite a table of unleavened bread, giving light to all in the secret holy place, but especially shining its light directly on the unleavened bread, illuminating all of the holy truths that we have mentioned are symbolized by this bread of life.

This lampstand was of one piece of gold hammered out into seven branches, each branch holding a lamp representing the complete Christ with Jesus, the main stem of the lampstand, and including the six branches of the 144,000 of the little flock, all to be made partakers of the golden divine nature. Tabernacle shadows page 116 the form of its workmanship was beautiful, a fruit in a flower following successively representing the true Christ, the true church, as both beautiful and fruitful. The lamp part on top of each branch was shaped like an almond, so the almond is the first tree to bloom of all the fruit trees in Israel. This reminds us of Aaron's rod that budded, showing the first fruits as acceptable as the royal priesthood to Jehovah, as the only ones who might perform the priest's office of Mediator. Each lamp contained olive oil, a symbol of the Holy Spirit and a wicked to support the light that came from the lamp.

The lamps were trimmed and replenished each morning and evening by the anointed high priest, our Lord Jesus, supplying us with the Holy Spirit, and trimming our earthly natures each day to best display the light of the Holy Spirit in our lives. This work of Jesus is doing in our lives and at the to bring us to the salvation that has been promised to us by God, has spoken to us by his apostles and prophets.

1st Peter 1:2 16 elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fades not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold that perishes, though it be tried with fire, may be found under praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love, in whom, though now you see him not yet believing ye, rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Spirit sent down from heaven, which things the angels desire to look into, wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that

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is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy.

Now as this lampstand was a one piece, it beautifully represents the unity of the Spirit of the Christ head and body as it was hammered out. It shows that all members of the Christ will suffer many blows to shape them into the perfect enlightened containers of the Holy Spirit that God intends them to be as new creatures in the Holy we want to cooperate with this hammering and shaping process to the greatest extent possible.

Some may have moments of forgetting the necessity of this process, but should quickly recall Hebrews 12, 6, 11 ESV.

The Lord disciplines the one he loves, and chastises every son whom he receives. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceable fruit of righteousness to those who have been trained by it.

Without the hammering of trying experiences, we can't be made into the lampstand we can't become part of the Christ.

1st Peter 4, 12 and 13 Beloved, think it not strange concerning the fire trial, which is to try you, as though some strange thing happened unto you, but rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, you may be glad also with Exceeding Joy Romans 8:18 ESV For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed in us.

This condition of sacrifice, hammering suffering leads us to the final typical item furnished in a typical secret holy place, the incense altar.

Its construction and usage are described in Exodus 30, and I'll quote verse 1, 3, 7, 8, and 10, and thou shalt make an altar to burn incense upon a vacation wood shalt thou make it, and thou shalt overlay it with pure gold, the top thereof, and the size that are around about, and the horns thereof and thou shalt make unto it a crown of gold round about, and Aaron shall burn thereon sweet incense. Every morning when he dresses the lamps, he shall burn incense upon it, and when Aaron lights the lamps in the evening, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations.

And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements once in the year shall they make atonement upon it throughout your generations.

So our Lord Jesus offered this incense anotypically during the three and a half years of his earthly ministry, symbolizing his sacrifice unto death. His sacrifice of his human life was a sweet incense offering unto God covering the mercy seat in the Most Holy.

Now, as a risen high priest, he offers the incense of sacrifice for the low flock of consecrated believers during the remainder of the age of sacrifice.

Tabernacle shadows, page 120. From this altar ascends the sweet incense acceptable to God by Jesus Christ, the willing sacrifices and services of the priests, their praises, their willing obedience, all things, whatsoever they do to the glory of God.

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Those who thus offer incense acceptable to God come very close to their Father, close up to the veil which separates from the Most Holy, and if they have requests to make, they may be presented with the incense much incense with the prayers of saints. Revelation 8:3.

Now one can easily give an entire talk on this beautiful golden incense altar, but I'd like to keep us focused on its most important anatomical aspect of prayerful sacrifice, which the incense burning on the altar symbolizes, always acknowledging first the incense and blood sacrifice of our Lord Jesus, which paved the way for the sacrifices of his body members from first to last.

Psalm 61:2 4.

From the end of the earth will I cry unto thee when my heart is overwhelmed, Lead me to the rock that is higher than I for thou has been a shelter for me, and a strong tower from the enemy. I will abide in thy Tabernacle forever. I will trust in the COVID of thy wings.

Now let's summarize the meanings of the table of unleavened bread, the lampstand and the incense altar so we can magnify them together and realize their power. The golden table of unleavened bread represents our holy privilege of fellowship with God and the truth. Drawing near to him in prayer, praise and communion they go to. Lampstand represents our privilege of understanding the Holy Scriptures through the enlightenment of the Holy Spirit.

The golden Incense altar represents our privilege of being a part of the sin offering. Tabernacle shadows, pages 20 and 21 gives us a wonderful summary. The holy represented the present condition of those begotten of God through the word of truth. These as heavenly minded new creatures, though still in the flesh, have their real inner life and walk with God within the first veil of consecration and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the golden and I'm going to say lampstand while others are in outer darkness.

These eat of special spiritual food represented in the unleavened bread of presence and offer incense at the golden altar acceptable through Christ Jesus tabernacle shadows, page 24 and happy. He whose reverent gaze discerns what types and shadows could but dimly trace his offering on the golden altar burns. He solves the mysteries of the holy place. I love that each of these tabernacle types describe our anotypical reality of living in our sacred holy place. We have constant access to all of its helps, all of its blessings, all of its communication and fellowship.

Tools that we may use daily to commune with the Father, the Son, and one another. They show us our privilege, our purpose, our life.

Let's do our very best to claim these promised blessings, to use these tools, to make them our own treasured realities, that they may inspire us to greater zeal as we carry them with us throughout our days, praising the Father and the Son along the way.

In Isaiah 45:3 our Father promised these secret treasured blessings to us and I will give thee the treasures of darkness, the hidden, hidden the hidden riches of secret places, that thou mayest know, that I, the Lord, which called thee by thy name, am the God of Israel. Psalm 27:4 to 6 and 14.

One thing have I desired of the Lord, that will I 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, and to inquire in his temple for in the time of

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trouble he shall hide me in his pavilion in the secret of his tabernacle shall he hide me he shall set me up upon a rock, and now shall mine head be lifted up above mine enemies. Roundabout, therefore will I offer in his tabernacle sacrifices of joy.

I will sing, yea, I will sing praises unto the Lord. Wait on the Lord be of good courage, and he shall strengthen thine heart. Wait, I say, on the Lord. Psalm 31:20 Thou shalt hide them in the secret of thy presence from the pride of man thou shalt keep them secretly in a pavilion from the strife of tongues.

Psalms 61:1 5 the Living Bible God, listen to me, hear my prayer. For wherever I am, though far away at the ends of the earth, I will cry to you for help. When my heart is faint and overwhelmed, lead me to the mighty towering rock of safety, for you are my refuge, a high tower where my enemies can never reach me. I shall live forever in your tabernacle. Oh, to be safe beneath the shelter of your wings.

For you have heard my vows, O God, to praise you every day.

And you have given me the blessings you reserve for those who reverence your name.

And in 1st Peter 3, 4 but let it be the hidden man of the heart, and that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

I'll close with a poem, the Secret of His Presence Poems of Dawn, page 99 first and last verses in the secret of his presence how my soul delights to hide. How precious are the lessons which I learned at Jesus side. Earthly cares can only vex me trials never lay me low, and when Satan comes to tempt me to the secret place I go, Would you like to know the sweetness of the secret of the Lord? Go and hide beneath his shadow this shall then be your reward.

And whenever you leave the silence of that happy meeting place, you must mind and bear the image of the Master in your face.

May the Lord add his loving blessings to each of you.