

The Holy Place Experience

We have discussed the outer court experience, in detail, in our newsletter entitled *The Sanctuary and Its Outer Court Experience*. We will now discuss the Holy Place experience. The outer court experience teaches us what we must do to enter into a covenant relationship with Christ. Once He anoints us priests through the reception of the Holy Spirit, we become stewards. Priests inherited Christ and did not own anything. Whatever they purchased was returned to the owners at the year of Jubilee. Similarly, we are to regard ourselves as stewards of our possessions.

The Seven Golden Candlesticks

We now move into the Holy Place. The Holy Place experience teaches us what Christ is doing on our behalf. It is a closer relationship than the outer court experience. The golden candlesticks represent God's church (Revelation 1:20). The main branch from which the other six stem is a fitting symbol of Jesus, who said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Christ is the vine, and we are the branches. When Jesus ascended to heaven, He left us to be His representatives.

Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14, 16.

Christ tells us:

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."—John 15:4-5.

Any member of the body of Christ, the church, that is not connected to Him by living faith can do nothing. The main branch received oil; and, from that branch, it was spread to the other six candlesticks just as a vine shares the life-giving sap with its branches. At night, six of the seven candlesticks were extinguished; but at least one was to always burn (Leviticus 24:2). In Christ's messages to His seven churches (beginning in Revelation 2:1), He warns the first church (Ephesus):

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Revelation 2:5.

Since the time of the apostles, many churches have fallen, and many have been removed; but the light

of the world has not been and cannot be extinguished. The fire was maintained by "pure beaten olive oil" (Leviticus 24:2). The prophet Zechariah was shown the secret of the olive oil. Zechariah saw the seven golden candlesticks and, beside them, were two olive trees, the source of the oil for the candlesticks (Zechariah 4:3, 12-14). He didn't know what it meant. When he first asked the angel (verse 5), he was told (verse 6), "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts." The pure beaten olive oil symbolizes the Holy Spirit (*Christ's Object Lessons*, 407). It is beaten because we often grieve the Spirit by disobeying or ignoring the Spirit's warnings (Ephesians 4:30). We are the wick, and our love for God and others is the fire that is sustained by the oil of the Holy Spirit.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Timothy 1:7.

How do we receive more of the Holy Spirit? The Bible tells us that there are three ways: *First*, we may simply ask (Luke 11:13). *Second*, Jesus says:

"It is the spirit that quickeneth [gives life]; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."—John 6:63.

A wick will burn up very quickly without oil. Similarly, without the Spirit, we are not useful to God. The light of the knowledge of the glory of God [is seen] in the face of Jesus Christ" (2 Corinthians 4:6). Jesus tells us that the Holy Spirit "shall glorify Me: for He shall receive of Mine, and shall shew [show] it unto you" (John 16:14). In this way, the Holy Spirit, through the Scriptures (see *Christ's Object Lessons*, 408), symbolized by the two anointed ones that "stand by the Lord of the whole earth" (Zechariah 4:14), give us the light of the knowledge of God. (See also John 5:39 and Revelation 11:3-4.) When the Holy Spirit draws our eyes to Christ, we see His love; and, by looking at Him, we are changed. The reception of the Spirit is so bound up in the reading of the Scriptures that Jesus says His words are Spirit (John 6:63). Every word is a promise of power and life. The more of the Bible we read and hear, the more of the Spirit of God we have access to through faith, and the more of God's thoughts and actions we can have. *Third*, Acts 5:32 tells us the Holy Spirit is given to them that obey God. If we want to be partakers of the life of Christ and to be His witnesses, we must ask, read, and obey. The work of the candlesticks is to shed light upon the apartments of the sanctuary, the table of shewbread and the altar of incense. Thus, the Holy Spirit illumi-

2 nates our minds, to discern the work of the Father and of the Son. Without this light, we would be ignorant of the heavenly Sanctuary and of the work of Christ on our behalf. The seven branched candlestick did not have staves (supporting rods, sticks) to lift it up. The church is not supposed to lift themselves up, but to lift Christ up. Similarly, the Holy Spirit does not testify of itself (*John 16:13*). It does not work to lift itself up, but to shed light on Christ and our heavenly Father. In Revelation, Christ can be seen ministering in the Holy Place—specifically in chapters 1-8. Revelation 1-3 reveals Christ ministering at the Candlesticks. Revelation shows us that Christ's ministry at the Candlesticks sends forth the seven messages to the seven churches.

The Table of Shewbread

While the Table of Showbread is not specifically mentioned in Revelation, evidence strongly suggests that this table has its counterpart in Revelation 4 and 5 as the throne of the Father and Son. This article was written based on this understanding.

There are beautiful, deep, spiritual truths hidden on this table. Jesus is the bread that came down from heaven (*John 6:51*). He is the Word made flesh (*John 1:14*), who gave His body to be beaten, bruised, and ended for the life of the world. He tells us:

“Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.”—*John 6:53*.

Jesus' flesh is the Word, the Scriptures, the Bible. When we read it, we take it into our minds and consider it (to say it another way: chew it). If we reject it, we spit it out. If we accept it, we swallow it.

“Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts.”—*Jeremiah 15:16*.

Those who eat the flesh of the Son of Man gain spiritual strength. Jesus expects us to drink His blood as well. To drink something is to experience it (examples: *Matthew 26:42*, *Revelation 14:10*). And we are told in *Leviticus 17:11*: “The life of the flesh is in the blood.” Jesus is telling us that, unless we read the Bible and accept it so that we experience His life, we have no life in us. We are to be “always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (*2 Corinthians 4:10*). God wants us to have the bread experience:

“Another parable spake He unto them; the kingdom of heaven is like unto leaven [yeast], which a woman took, and hid in three measures of meal, till the whole was leavened [risen].”—*Matthew 13:33*.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things

above, not on things on the earth.”—*Colossians 3:1-2*.

“To him that overcometh will I grant to sit with Me in My throne [table of shewbread], even as I also overcame, and am set down with My Father in His throne.”—*Revelation 3:21*.

In this experience, Jesus gives us a warning:

“Beware ye of the leaven of the Pharisees, which is hypocrisy.”—*Luke 12:1*.

We need to be built up by love and not puffed up by knowledge and pride; we need to obey instead of just talk. The priests were to remove the bread from the table and eat it every seven days. This exchange of bread occurred on the Sabbath. It was removed in a specific way, to ensure that both stacks always remained equal and never fell below the number five. The bread was placed in two stacks of six. The Father is not greater than the Son, nor the Son greater than the Father. They are both equal; whatever the Father is, the Son is too. We can understand that Christ set His glory and equality aside when He came to earth, humbling Himself to obedience in *Philippians 2:6-8*. The purpose that the Son left His throne on high to give His life to the world was to make every man a partaker of this divine nature. In Him was life, original, unborrowed, and underived (not obtained, copied, translated, or received from anything else). Through eating the bread of life, we become partakers of His life and receive the divine nature of love, becoming one with Christ and with the Father.

Christ can be seen approaching His Father, on the table of shewbread, in Revelation, chapters 4-5. The four beasts lift up the two seated upon the throne through eternal praises, as the legs lifted the table of shewbread on earth. Our Great High Priest's ministry at the table of shewbread is the opening of the scroll with seven seals. The seven seals are seven provisions Christ makes for His church. We are told in *9 Testimonies, 267*:

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days.”

The Altar of Incense

The altar of incense is positioned directly before the second veil, leading into the Most Holy Place. It is the closest article of furniture to the presence of God in the earthly sanctuary. Prayer does not bring God down to us; it brings us into the presence of God.

“Let my prayer be set forth before Thee as incense.”—*Psalms 141:2*.

The incense that wafted through the second veil into the presence of God symbolizes our prayers rising to God. Similar to the altar of burnt offering, the altar of incense also has 4 horns, one on each corner. This is symbolic of the universal power of

God to answer our prayers in His perfect way. We can be sure that every prayer we pray is answered. Sometimes He answers Yes; sometimes He tells us No; and sometimes He tells us to Wait. The waiting teaches us patience and appreciation. His answers are most powerfully heard after we wait, helping us to understand that we hold direct communication with God through prayer.

Jesus is intimately acquainted with the details of our lives, but He desires us to tell Him about them. This kind of prayer is like talking to a friend while we are retaining our reverence for Him. We can be honest with God, telling Him our desires, mistakes, the things we struggle with, and why we struggle; nothing is too small or too big for the One who knows how many hairs are on each of our heads (Luke 12:7).

“Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”—Philippians 4:6.

Anxiety often overtakes us because we do not ask or do not understand the power of prayer. We are told in Hebrews 4:15-16:

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

While Jesus was on earth, He told His disciples:

“Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.”—John 16:24.

To ask in the name of Jesus is significant. If we pray without asking in His name, His righteousness would not accompany our prayer and the separation of sin would leave us unheard. Praying in the name of Jesus is more than mentioning it at the end of the prayer.

“Thou shalt call His name Jesus: for He shall save His people from their sins.”—Matthew 1:21.

Prayers must be prayers in accordance with His name; otherwise, He will answer, “No.” James 4:3 tells us:

“Ye ask, and receive not, because ye ask amiss [in a mistaken way], that ye may consume it upon your lusts.”

We can be sure that, if we ask for things that are not for our benefit, God will say No. He loves us too much to give us things that are bad for us. There is one prayer that Jesus always hears, and that is a prayer of repentance. The prayers of God’s people are symbolized by the incense offered on the altar of incense. Also, the ministry of Christ, at the altar of incense, sends forth the angels with the seven trumpets. Each trumpet is an alarm of war sounded upon the enemies of God—pagan and Papal Rome. The final

trumpet sounds in warning of the final battle, where Christ Himself rides on a white horse and comes to the earth, followed by the armies of heaven, in answer to the prayers of deliverance from His saints. **3**

Satan’s Work of Deception

We are told, in *Early Writings*, that, when the Father and the Son rose from the table of shewbread and went into the Most Holy Place, something happens in the Holy Place.

“I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.”—*Early Writings*, 55-56.

Satan desires to minister from the table of shewbread. He desires God’s church to eat of a different kind of food. He may not sit upon the throne, but he can make his work appear to be that of God. The food he will feed the church is seen in Proverbs 4:17:

“For they eat the bread of wickedness, and drink the wine of violence.”

Satan wants to corrupt the light of the world through his sophistry [clever arguments of subtle de-

4 ceptive reasoning]. “Ye shall be as gods knowing good and evil” and “Ye shall not surely die” echo from the pulpits of Christendom. These are lies of Satan that the Christian world has accepted. The doctrine of an eternally burning hell and the idea you can follow your desires and still get into heaven, are two of his most clever lies. Satan does his best to darken man’s view of the great work that our High Priest is accomplishing for us. God speaks of the synagogue of Satan in Revelation 2:9 and 3:9. Those of the synagogue of Satan say they are Jews and are not. They have not been spiritually circumcised; they are living in their sins and using the name of Christ as a liberty for their fleshly lusts. Satan is able to give them light and power; but there is no love, no obedience to God’s righteous commandments, and no care for Christ or His will for them.

“Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the Word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.

“All these expect to be saved by Christ’s death, while they refuse to live His self-sacrificing life. They extol the riches of free grace, and attempt to cover themselves with an appearance of righteousness, hoping to screen their defects of character; but their efforts will be of no avail in the day of God.

“The righteousness of Christ will not cover one cherished sin. A man may be a law-breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God’s law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God’s law will stand in the judgment.”—*Christ’s Object Lessons*, 315-316.

The Holy Place experience was enough before the antitypical day of atonement began in October 1844; but now we are expected to come up higher. Satan is

seeking to convert the church to unholiness, and those who do not have a view of Christ in the Holiest will be given “strong delusions that they should believe a lie” (2 Thessalonians 2:11-12). We must enter into a deeper relationship with Christ. We must have a faith that carries us into the Holiest, placing us under the mercy seat of God, upon a rock (*Psalms 27:5*). The only rock in the earthly sanctuary is the Ten Commandments. All manner of deceptions are engulfing the World as Satan prepares to transform himself into an angel of light. The churches that have not entered into the Holiest by faith, will accept this false Christ; for they have already been listening to him. If we are rooted and grounded in the Most Holy Place experience, we will be safe from his deceptions. All must have a Holy Place experience, but we must come up higher, to the commandments of God and the faith of Jesus.

“God help us to be Bible students. Until you can see the reason for it yourself and a ‘thus saith the Lord’ in the Scriptures, don’t trust any living man to interpret the Bible for you. And when you can see this, you know it for yourself, and know it to be the truth of God. You will say, ‘I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His Word.’ Now this is what we are to be—individual Christians. We need to have an individual, personal experience. We need to be converted, as did the Jews. If you see a little light, you are not to stand back and say, ‘I will wait until my brethren have seen it.’ If you do, you will go on in darkness.”—*Faith and Works*, 77-78.

Each of us needs to have just such an experience, a personal one. We need to study the Word of God for ourselves in order to know what is Truth. We must taste and see that the Lord is good, experience the power of prayer, and receive the Holy Spirit. We need to grow in grace and Truth. Never be comfortable where you are. The plan of salvation will be studied throughout eternity. It is an inexhaustible theme. Let us not make the mistake of thinking that we are safe with only the knowledge we now have.

For a finished work



Jonathan Taylor

Wisdom is justified of all her children. -Luke 7:35

More Food for the Little Flock —