

Thy Way is in the Sanctuary The Veil of His Flesh

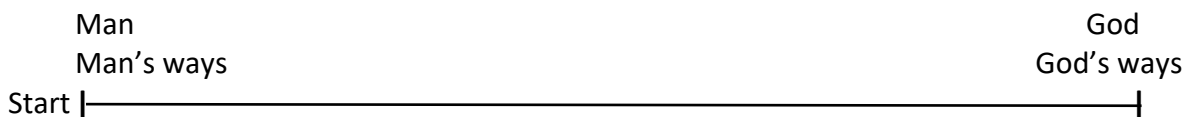
Transcript - Live Streamed on 27 March 2020
Commences at 23:34

Father in Heaven, we just thank You that it is the Sabbath. We rest in Your arms, in the arms of Jesus and we receive the Sabbath hug from our Father through Christ and we just want to put our trust fully and completely in You that we don't need to fear, we don't need to be alarmed, that You are our Father and You will care for us and You will teach us Your statutes and Your judgments and you will guide us through the day ahead. We know that there are challenging times just before us and that there is unrest but it is amazing to me, Father, that You have held off the winds of strife this long. You have endured so much rebellion and defiance and wickedness and You have been so gracious and now Lord, the winds begin to be released but we remember Revelation 7 where it says hold, hold, hold, hold till we have sealed the servants of God in their forehead. We are still to go through the sealing and the winds of strife at the time of trouble cannot come until the sealing message is both fully understood and preached by God's people and I know that many people listening to this broadcast are called of you Father to preach this message. You have a work for them to do, both in understanding this message and to preach this message of the third angel empowered by the fourth angel in Revelation 18. I pray that You will give us wisdom, give us understanding as we move through this presentation today. Thy way of God is in the Sanctuary and we thank You in Jesus name. Amen.

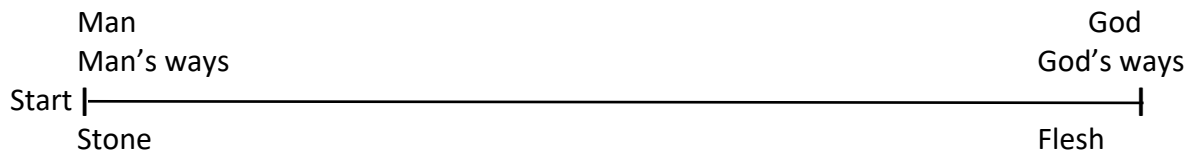
I am quoting from Psalms 77:13, "Thy way, O God, is in the sanctuary" and the word "way", the primary meaning of the word there is "road". Thy road is in the Sanctuary. If we think of a road with a start point. The start point of course is where man is, the ending point is where our Father is, where God is and the road between is the Sanctuary and Christ. What did Jesus say? I am the Way which in Greek is *τρόπος* which also means path or road. It's the same meaning. "Thy way, O God, is in the sanctuary" and Christ is the way to the Father. No man comes to the Father except through Me. This way, starts where man is and it ends where God is.



Now, on this road, we want to lay another layer of understanding and that's Isaiah 55:8-9. If we could lay that down onto this chart, we have man's way and God's ways.



What is the difference between those two? Isaiah 52. The difference between righteousness and sin. They are completely opposite. So the path, in order to reach from man's ways to God's ways, is going through a complete transformation. We have another verse we can lay down over this. Ezekiel 36:26, "I will take away out of your heart of stone and I will give you a heart of flesh."



Not saying that God is flesh but it is the softness, the gentleness, the meekness of God. These are some of the parallels where opposites exist. In order for God to reclaim us and to reach us, God sent his Only Begotten Son. God had to send His Son down to where we are. This is the subject I want to look at both in terms of the Sanctuary and in terms of the nature of Christ as Deyan has outlined in the book, *One Like the Son of Man*.

I want to read something to you. Christ came to meet us where we are in order to bring us back to the Father. We are the lost sheep, we are the lost coin, all those things. Christ comes to us. There is none who seek after God. Man is not walking towards God. Christ is walking or running towards man to take him back to the Father. No man comes to the Father but by or through Me. It's the only way we can come back to the Father.

Another thing we can lay down over this is, I saw angels ascending and descending upon who? The Son of Man. So Christ, in order to bring us back to God, He had to be fully divine and fully man. In order that God's thoughts might be mediated through to man's thoughts, all of this had to be in Christ. This ability to mediate God's thoughts through to man, the feet of the ladder had to be firmly placed in human soil in order for the communication of God to reach man where he is and so we want to spend a bit of time thinking about this.

There is a line of thought that I have here and this is from Desire of Ages 23.1, "A body has Thou prepared for Me." Ellen White quotes from Hebrews and this is what she says, "Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. [How was it shrouded?] His divinity was veiled with humanity."

It's the veil. Christ's divinity is veiled with humanity. Now in my former understanding of things of reading a passage like this, "that we might behold it and not be destroyed", my understand was, because of my wickedness and sinfulness God's nature leaps out and crushes and destroys the sinner because wickedness cannot stand in His sight. That had been my former understanding but we know from all the things that we have been studying that around every person there is an invisible atmosphere and around God Himself there is an atmosphere. An atmosphere of peace that produces frequency, that produces waves of peace and love and harmony. We, in our sinful state, also produce an atmosphere and around us, in our natural state, is a frequency that is discordant with the frequencies of heaven. It is out of harmony and for God to come into our presence through His Son in His divine state is to introduce frequencies to us and our being that is completely unnatural to us. There is immediately a sense of dread and fear and anticipation of doom simply at the frequency level because we are not use to that kind of self-sacrificing, merciful, gracious love. We are selfish creatures by nature. We emit this selfishness and when these frequencies come to us, it is completely difficult for us. Christ had to veil that with our nature in order that He could come close to us. Let them make me a sanctuary, let them prepare me a body that I may dwell among them. The sanctuary is a symbol of Christ. The way is in the sanctuary. Christ is the

way. This is His body. His body which enables Him to come close to us and not manifest those frequencies and that vibration that would cause us such disruption and anxiety and guilt that we would die of shock. We would die of fear and terror simply on that basis alone.

Now, let's notice something. Hebrews 10:20. Notice those words and Ruben picked up on this. It says His divinity was veiled with humanity. This is an important principle. Hebrews 10:20, "By a new and living way, which he hath consecrated for us, through the veil, this is to say, his flesh."

So in order for God to come to us, in order for God to be able to communicate with us and speak to us, Christ had to take on human flesh otherwise he could not communicate with us. Do we understand this? Any communication from God to us in any way that reflected His character and His kingdom would be so overwhelming for us in His divine state that it would kill us. So when Christ came to Adam in his fallen state, Adam was still afraid because he could feel something, but Christ in order to even be able to speak to him, had to reach him at his level. He had to take upon Him in the days of His flesh, he had to take flesh upon himself. The frequency and the nature and the vibration of humanity, He had to take it upon himself to veil his divinity in order to speak to Adam. Does that make sense?

Now that flesh was not visible but there is no indication in this but He had taken this nature and veiled Himself with human nature in order to protect us from ourselves. This is the mystery, the incarnation and there is a lot more of that in *One Like the Son of Man* dealing with that particular issue. We will cover some aspects of this.

This veil. There is a veil which is His flesh that veils His divinity and enables Him to reach us and speak to us. Hebrews 10:5. Just a bit earlier in Hebrews 10:5, he says: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me."

Now, I am just putting this text in there to suggest to you there is something a lot deeper about this. Sacrifice and offering thou wouldst not but a body has thou prepared for me. Thou wouldst not means didn't want.

Didn't want sacrifice and offering but I crucified my Son on the cross. No, that's not what it says. I sent my Son to be killed by humanity. That's not what it says. A body thou has prepared for me. In the body of Christ is a sacrifice. In taking the veil of humanity upon Himself, He has to endure the frequencies, the toxic frequencies of the flesh while being divine. That is agony for Him every day. Every day. But it is the only way He can communicate with us. It's the only way He can reach us is to put on that stinking garment every day so that the smell and stench of humanity smells pleasant to us. Smells normal to us because that is what we are used to. If He was wearing His divine cologne without that stench of humanity, we would completely flip out. A body has thou prepared for me. Think about this with me.

Now we go a little bit further. This is Galatians 4:4 and 5 and then I want to read to you from both Waggoner and Jones commenting on these verses. Galatians 4:4 and 5. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law". So in the very verse itself, what does it mean to be made under the law? Under condemnation because are not all men under condemnation. So He was made under the law to reach and redeem them that were under

the law or under the condemnation and guilt of sin. In order to reach us, He had to be made under the law. Take on sinful human nature. It is very important.

Now listen to what AT Jones says in *Review and Herald, May 8 1900*. "God sent forth His Son made under the law to redeem them that were under the law. As we have seen abundantly, to be under the law is to be under the dominion of sin." That's what it means. Under the dominion. We need to get our minds around this. I didn't go into all the things of Jones.

Now Waggoner, this is from *Christ and His Righteousness*, page 27 explains this a little bit more. "This is much stronger than the statement that He was made 'in the likeness of sinful flesh.' He was *made to be sin*. Here is the same mystery as that the Son of God should die." How can the Son of God die? Because a body has thou prepared for me. Christ took on Him a body of death which means that from the foundation of the world, He was slain because He took on Him a body of death that guaranteed that He would die. Not simply that man would kill Him in the flesh but by taking on that body, He was slain from the foundation of the world, simply by taking that body but it had to be manifested for us to comprehend and understand it.

"The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon Himself sinful nature." The word "upon" is critical. He didn't take on sinful nature, he took upon himself sinful nature. That's important. "He was made to be sin in order that we might be made righteousness."

In order for Christ to walk this path down to man who has a heart of stone, whose ways are not the ways of God, Christ had to be made sin to reach sin and to take upon Him this nature.

To become sinful is that you are only sinful nature. You have succumbed to it because there is nothing else. But Christ was divine. Upon his divine nature was laid the veil of his flesh sinful nature. So Christ is not only man, He is the Son of God. Fully divine. In Him dwells all the fullness of the Godhead bodily. He took upon himself. He did not become. The difference is very important which plenty of people misunderstand.

"So Paul says to the Galatians 'God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Galatians 4:4-5.

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted." "For we have not a 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 the time of need." Hebrews 2:18, 4:15,16.

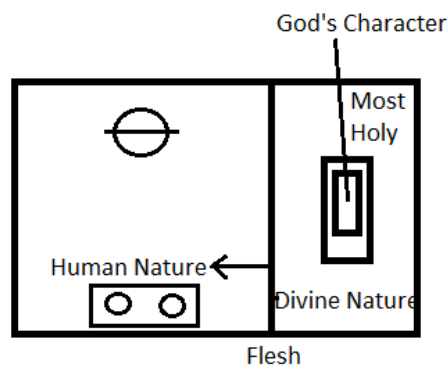
This is the next paragraph in *Christ and His Righteousness*, page 27. "One more point, and then we can learn the entire lesson that we should learn from the fact that 'the Word was made flesh, and dwelt among us.' How was it that Christ could be thus 'compassed with infirmity' (Heb 5:2), [that's an important chapter, 'compassed with infirmity', that's that veil] and still know no sin? Some may have thought, while reading thus far, that we were depreciating the character of Jesus, by bringing Him down to the level of sinful man. On the contrary, we are simply exalting the 'Divine power' of our blessed Saviour, who Himself

voluntarily descended to the level of sinful man, in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature, [there that veil again] by which He was inseparably connected with the invisible God, and which was more than able successfully to resist the weaknesses of the flesh." This is such an important principle.

Now the Spirit of God is tracking, because Craig and Bronwyn just sent me through about the quote about the two natures being mysteriously blended which just happens to be the next quote that I put in my notes.

Letter 8a, 1890.9 "The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of Man was not changed into the divine nature but they were mysteriously blended in the Saviour of men." Mysteriously blended.

So, now we come to another aspect of this and probably at this point I want to show you how if Christ and the Sanctuary are the same, then if we look at the Sanctuary and we have the Ark of the Covenant and within the Ark of the Covenant is held the Ten Commandments and the Ten Commandments is a transcript of what? God's character. So this is God's character. This is in the Most Holy place. But then there is a veil. This veil represents Christ's flesh so in the Most Holy place we have Divine nature and in the other compartment we have Christ's human nature sustained by the Divine nature and I want to show you a few texts that support this in terms of the table of shewbread. The bread is My flesh. Except you eat my flesh and drink my blood because there vessels there for drink offerings, wine offerings. Eat my flesh, drink my blood, you have no life in you. All this is under one tent, one covering, one body. Both the Divine and the human nature of Christ separated by this veil which is His flesh. Interesting.

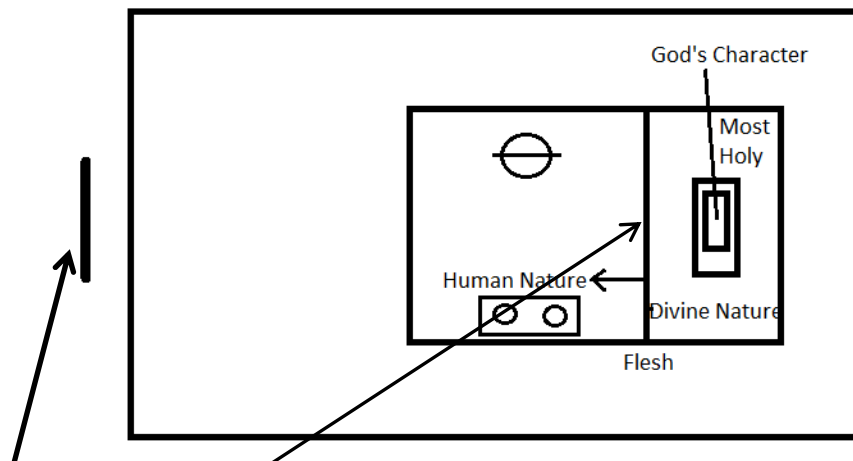


Now, let's go to General Conference Bulletin, AT Jones, 1895. When I hear the year 1895 and I hear the name AT Jones, I get this wonderfully warm feeling. I know that this is going to be very good. "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one." Now, most commentators say this is making Jews and Gentiles one but anyone who has studied the 1895 sermons knows this is not what Jones says. Jones says it's making God and man one in the person of Jesus Christ and it says here in brackets, "God and us, one". "And hath broken down the middle wall of partition between us; having abolished in his flesh the enmity ... for to make in himself of twain one new man, so making peace."

We have an enmity. What is the enmity? The carnal mind is enmity against God, it is not subject to the character of God, the law of God, neither indeed can it be. Romans 8:7.

“For through him we both [those that are far off and those that are nigh] have access by one Spirit unto the Father. Now therefore [for this reason, because we have access unto the Father in him--for this reason] we are no more strangers and foreigners, but fellow citizens with the saints.” That’s AT Jones.

Now, let’s just read the text. He is quoting from Ephesians 2:13-16. “But now in Christ Jesus ye who sometimes were far off are made nigh”. Here we are, we are far off. And I put the wider camp here and this is us outside the camp out here.



We were afar off are made nigh by the blood of Christ or by the body of Christ. Yes. “Made nigh by the blood of Christ. For he is our peace, who hath made both one and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity.” Now, listen to this. This is where it gets really interesting. Last night, when I was studying this and I had already spent the whole day writing and preparing material and my brain was a bit tired and I thought, “Lord, there is bread for God’s people for today” and then this just dropped right into my lap and I thought this is beautiful. Now listen to this. Ephesians 2:15 “Having abolished in his flesh the enmity, even the law of commandments contain in ordinances.”

Now when you think of ordinances, what are you thinking of? Ceremonial law, the Talmud, the Pharisees, their rules and their regulations, whatever it is, some people think the law of Moses. They use the word ordinances. Now, I had the thought to look up the Greek word “ordinances” which is G1378 and just look into the LXX and to see where this word appears. This word “ordinances” which is translated to “ordinances” does not appear anywhere in the Torah. Anywhere. The only place that it appears is in Ezra, in Ezekiel and in the book of Daniel. I want to go through these texts piece by piece to show you what is this law contained in ordinances which is actually decrees.

It should be translated and the Apostolic Polyglot does translate this, “even the law of commandments contained in decrees to make in himself of twain one new man so making peace.” So when we look at this word G1378, we put it into the LXX or the Apostolic Polyglot which is also the Greek, you will find the first text is Ezra 6:8. Ezra 6:8 is the decree of a pagan king for Israel, it’s Darius, to give Israel the right to rebuild the temple. Now, being a decree of the King, if anybody should seek to oppose Darius in this decree, what would be the result? Death. So this is a death decree. It is a decree giving license to the Jews to rebuild the temple but any who would oppose it, this decree is backed by force, it is backed by the threat of death that anybody that should oppose this will die. So it’s a death decree.

Now come to the next one which is in Ezekiel 20:26. What is interesting about this, is that the verse before it is one that we know well and quoted often. In Ezekiel 20:25, it says that God also gave them statutes and judgments that were not good. Interesting, in the LXX, it actually says that God gave them up unto statutes that were not good. He gave them permission, He gave them up unto statutes that were not good. Then in verse 26, it uses this word for "decree". "God spoiled them in their own decrees." Gifts, its decree.

Now the Spirit of Prophecy tells you what are the statutes that were not good. It clearly tells you what they are. This is in *Spirit of Prophecy* Vol 1, page 265.2 and 265.3 and notice what it says. "Because of continual disobedience, the Lord annexed penalties to the transgression of his law, which were not good for the transgressor, or whereby he should not live in his rebellion. By transgressing the law which God had given in such majesty, and amid glory which was unapproachable, the people showed open contempt of the great Lawgiver, and death was the penalty." So what is the context of this word here? What type of decree is this? It's a death decree. They wanted those statutes and judgements. They wanted death. They wanted stoning. When Moses didn't procure them water and food, they wanted to stone him. Stoning was an Egyptian practice that was brought into Israel. God gave them up to these "decrees" so this word here again is a death decree.

Daniel 2:13 is the next example in which this word is used and it was the death decree concerning the wise men of Babylon who were not able to interpret his dream. The next time the word is used is in Daniel 3:10 and 29. What is the decree? That at the sound of the music all shall bow or you will die or thrown in the fire. A death decree. It's a death decree that's been mentioned. Daniel 4:6, Nebuchadnezzar wants his wise men to answer him about the dream that he had about the tree that was cut down so there is a decree to bring all his wise men in to interpret his dream. Again, if they don't interpret, there are problems for them. So these are decrees that are forebodings of judgment and destruction.

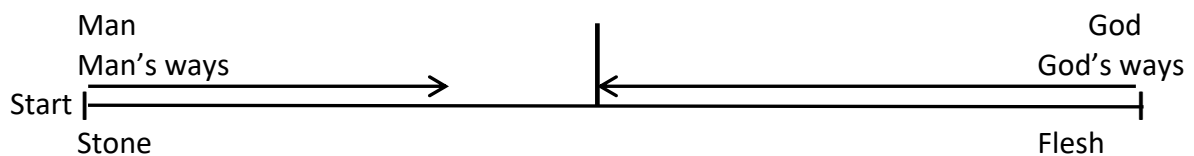
The place where this word is used the most is in Daniel 6:8, 10, 12, 13, 15 and 26. This is the decree of Darius, King of Medo-Persia. He was a Median ruling for the Persian Kingdom in Babylon, and this is the story of how the king signs a death decree for anyone who would worship any god but himself. Now in the book, *Cross Examined and Cross Encountered*, we use this story, we see this story to show how Satan, the third ruler in the kingdom with those who were below him, brought to a god a death decree. God allowed this decree to go forth. When we think about this, this word here is a death decree. It is translated "ordinances". Ephesians 2:13 and 16 is translated ordinances, and we want to connect some verses here, Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in" death decrees. Notice, "having abolished in his flesh".

Let's look at another word that mentions abolished in 2 Timothy 1:9 and 10. "Who has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." How did Christ abolish death? Where did this death come from? Who is the one who instituted death into the human race? Satan is the author of death. Man embraced Satan's understanding.

The point we are making here is between the Most Holy Place and the Holy Place, Christ takes on humanity and within Himself, He slays the enmity, He takes it into Himself because He

takes upon Himself a nature that institutes death decrees. Shall we remind ourselves where did this come from? Romans 5:18, "Therefore as by the offence of one [Adam] judgment came upon all men to condemnation." This is the nature of man. Judgment that leads to condemnation. This is in the nature of man. This is what we inherited from Satan when we chose to believe with him that every sin must be punished urged Satan. This is human thinking, this is carnal thinking and this is what Christ had to take upon Himself in order to reach us.

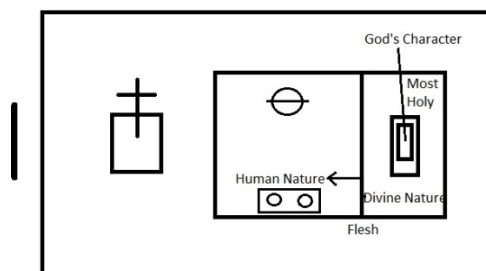
What would happen if Christ was not veiled, did not take upon Himself a body that had this frequency or element in it? Christ reaches out to man, man sees Christ approaching, in Christ is a perfect mirror that when man sees Christ approaching and man thinks death decree, he sees a death decree coming towards him to kill him because he thinks in death decrees.



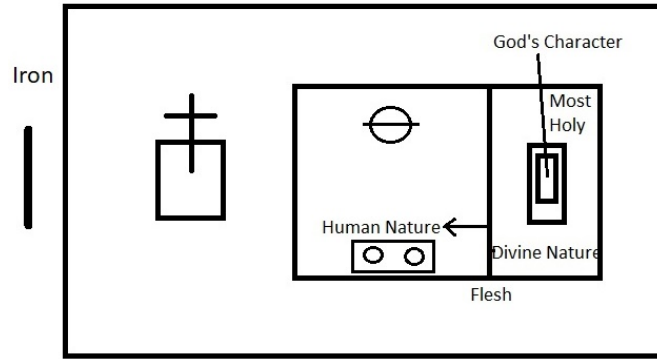
He knows that he has sinned, he feels the guilt of his sinfulness, it's written upon the tables of his heart, the sin of Judea is written with a pen of iron and the point of a diamond and when Christ with His vibration and His frequency comes toward the man, the man looks in the mirror and he sees only death. The glory of the Lord is like devouring fire in the eyes of the people. Christ had to veil this divinity with humanity. He had to take Himself a humanity that would enable Him to be able to reach us and to be able to speak to us. Does that make sense. The veil. He had to be encompassed with infirmity in order to get to us. To veil Himself with a body of death. He had to take in to Himself a death decree.

[Audience: So the moment we see Jesus, we see that he died for us at the first otherwise we can't even enter.]

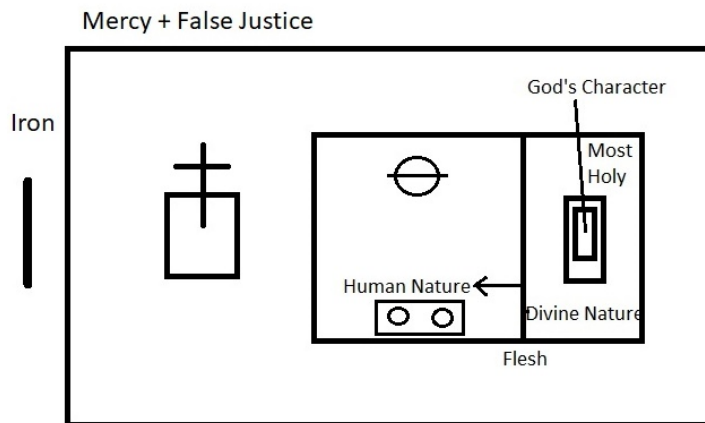
We are made nigh by the blood of Christ which happens here. The first thing we see is that He takes the death decree. We think that God has provided Himself a sacrifice in order to no longer kill us to cause us to think we are not going to die.



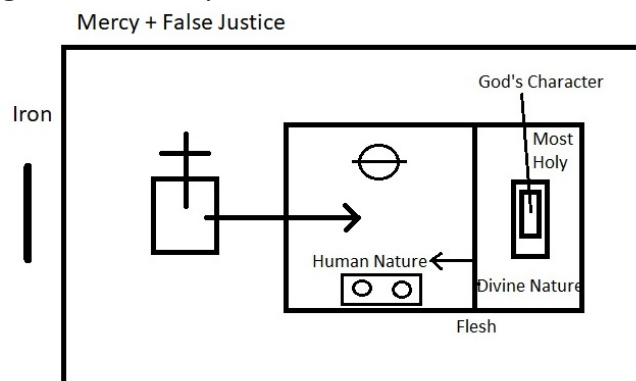
In the world there is iron which is the belief of absolute justice, no forgiveness, there is no mercy outside of the Sanctuary, there is only death.



Once man enters the Sanctuary, his idea and his understanding of death, he enters in and God assumes the character of a judge divesting Himself of endearing qualities of a Father and His Son is killed and this opens up man's mind to believe that he can be forgiven. But it is still in a completely wrong context that every sin must be punished. But God, through this process is able to introduce mercy in combination with false justice and this is bronze. We move from iron to bronze.



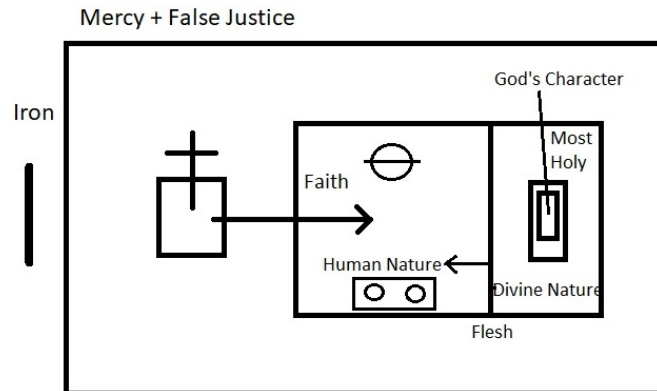
Iron is no mercy. Bronze is mercy in a justice system that demands death. This is what bronze is. Grace is starting to be able to work and starting to be able to move and the law is our schoolmaster which brings us to Christ. The more confidence. We have boldness to come to Him and ask Him for grace and mercy.



But we come into the Holy Place and this is where it gets really interesting. We come into the Holy Place because this is the veil of His flesh, this area before the veil is still the area of the belief of a death decree. Because, in the last days, what is going to come upon the world? A death decree because this is human thinking. This is the thinking of the beast. But what we have taught as a people is that God has a death decree and the Pope has a death decree. They are both the same. That's what you get when you are in the Holy Place.

Now we need to look at a few more verses to explain some of this.

{Audience} With the metals. You've got the brass at the altar outside but once you come in, you are starting to get gold overlaying the wood and you've got silver sockets and things and I was thinking the Daniel 2 image. You're going up the image to the head with the iron, brass, silver and gold.



So in the Holy Place, faith begins to work. Now as already mentioned, if we eat His flesh and drink His blood. The bread is a symbol of His flesh which is all part of the as we start to eat His flesh, we start to experience His goodness, His love and His mercy. We drink His blood which is the same thing. His body broken for us. But He is also the Light which lights every man which comes into the world. How does He light every man that comes into the world unless He comes to us in our flesh. He cannot light every man. He is the conscience. He speaks into every man's mind but He does it in our flesh because if he didn't, the condemnation would kill us.

{Audience} If you were to infuse an internal life or inherent life force, he would simply light every man's life as it comes into being but if it is based on life and the fact that we receive life from Him, He has to come in and remain there to continue that light.

Christ in you, the hope of glory. That's another whole study but yes, we are moment by moment sustained by Him. In Him, we live and move and have our being. Lighting every man that comes into the world. Our life is sustained by Him enduring the enmity in His flesh. The enmity, He has to endure it every day. Our flesh is constantly judging, condemning and putting to death. Constantly doing this. Isn't it.

{Audience} I was just going to say like Danny started the line of thought, it's the sacrifice at the altar and the blood from that that takes us into the Holy Place which identifies the view that the penal system follows you in there but once you partake of that which is on the shewbread table, there is no blood there. That is actually bread and wine which suggests of sacrifice without the need for blood shed. It's a different type of blood. A different system. The blood of the grape rather than the blood of a man.

Blood is coming every day into here on the horns of the altar because that is still reflecting on this side of the veil our death decree mindset. But all the while that is going on, Light is coming to us and Bread is coming to us as our understanding and awareness of God's character is growing and changing. We become more aware of Him. But it is in the Holy Place, we still have this death decree because the veil is here, the veil of His flesh.

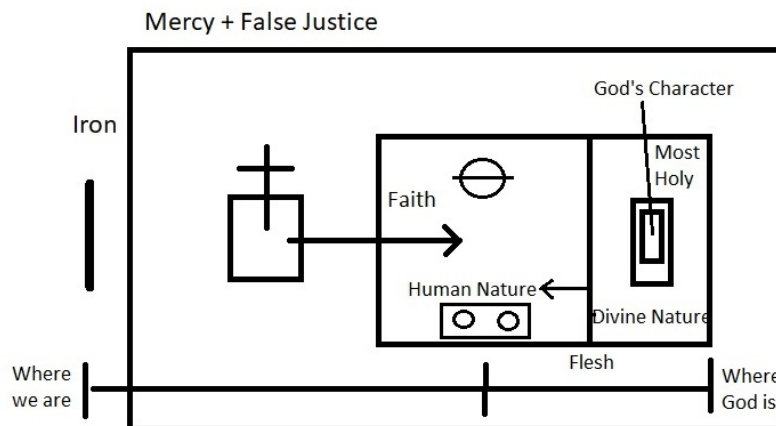
I have made the point about *Desire of Ages* 761.4, Satan said every sin must be punished. I make the point in *Spirit of Prophecy* Vol 1, p 39 that, "He (Adam) reasoned that Eve was a part of himself, and if she must die, he would die with her, for he could not bear the thought of separation from her." When he reasoned this and he reasoned that God was going to kill his wife, what did it produce within him? Rebellion. Because if he didn't rebel and he still thought there would be a death decree, he would have said take my life and let her go free. But he didn't do that. It showed that there was an enmity, a hatred in his heart because of a wrong understanding of the character of God and that enmity in his flesh wanted to kill Christ. This is what we see manifested in every man. This is what you see in all the movies.

[Audience] If he had been willing to admit his mistake, he would have said "take me" but he didn't say that. He said you did it.

As with every man, you touch my wife and my children and I will kill you. That's where it comes from. It comes from Adam. It's that enmity. It's instant. Perception of threat. Touch my family, I kill you. It's mine. This is what happened to Adam. His hatred of Christ, that death decree, Christ had to take that hatred so that every day that scowling face of Adam is right there in front of him, screaming at Him. He had to take that upon Himself. It is not nice to have someone screaming death threats at you but He had to take this upon Himself in order to reach Adam.

[Audience] Adrian, it says in that book of Deyan and yours it says on page 49, in regards to the Holy Place, all the furniture in the apartment looked like purest gold and reflected the image of the one who entered the place.

So when the sinner come in here to the Holy Place and I did this when I did a 3D model of the Sanctuary and I placed a Priest in that model. I could see it Priest reflected in the furniture and you could see yourself reflected everywhere as you by faith move into here. You become much more aware of yourself in this system. So a change begins to take place but in the Holy Place because we want to restate this point, if God's character is manifested in the Most Holy Place, when God is in the Holy Place, He is assuming Satan's false justice system to meet us where we are because this is the pathway. This is where God is. This is where we are when we start and halfway is not where God is. It is on the way to where God is. This is still meeting us where we are in our thinking and our understanding.



Now we need to explore a little bit further. I have just written here, "in Adam's fallen mind was contained the justice or decree system of Satan. Christ took this nature upon Him from the fall to preserve the life of man to give him a probation period. In combining His divine

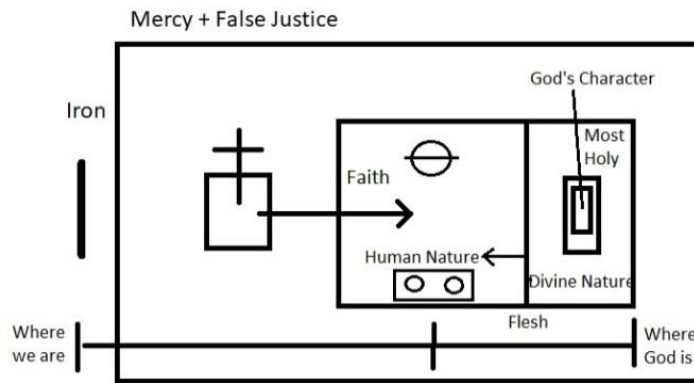
nature with our sinful nature, He could slay the enmity contained in death decrees.” Having abolished the enmity in His flesh. Having brought life and immortality to light through the gospel. “The veil between the Holy Place and the Most Holy Place is the dividing line where Satan’s justice system ends completely and God’s justice is revealed.”

That is right here and we can prove this by looking at these quotes in *Early Writings*. *Early Writings* 261. “Those who rejected the first [angels] message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting these two former messages, they have so darkened their understanding that they can see no light in the third angel’s message.” If I could make a plead to God’s people, that if you listen to videos, you listen to material from people outside of the third angel’s message claiming advanced light, you are deluded. Light does not come for God’s people to get into the Most Holy Place when you haven’t accepted the first and the second angels message. You cannot get advanced light. It’s impossible. This is what the Spirit of Prophecy says. Do not look for advanced light outside of the third angel’s message. Nothing else is going to get you into the Most Holy Place apartment. Nothing. Not a pin, not a blot, not an element of this message is to be moved because the destiny of souls depends on the manner in which they receive these three messages. It is a life or death thing. If I know that someone is not standing on the Adventist foundation, not standing on the pillars of Adventism, I’m not interested. There is so much for us to learn just in the third angel’s message. That’s what I am interested in.

“I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there.” Do we understand the significance of these words? I preached a sermon on this in 1996 on this particular point, you cannot be benefited by the intercession of Jesus if you do not come into the first angel’s message and that really upset a lot of people. That’s what it says. Diagnosis only leads to cure, not false understandings. “Oh we’re all the remnant. You know, all the churches. We’re all preaching the gospel.” No, not true.

“Like the Jews, who offered their useless sacrifices, they offer up their useless prayers”. Useless prayers! What does it say? “To the apartment”. What apartment is that? The Holy Place. Now notice, “the apartment which Jesus has left, and Satan, pleased with the deception, assumes” what? He assumes “a religious character”. Where does he assume it? In the Holy Place, doesn’t he? How? I will ascend into heaven, I will be like the Most High. He assumes his position on the throne. “And Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. “Oh, the Lord is blessing us, we are getting donations, people are giving us money, providence is going before us, miracles are being worked for us” and this is what I studied. I studied about the churches of Babylon that worship on Sunday and observe the Trinity and all the miracles that were happening for them because Satan assumes a religious character working from the Holy Place but maintaining his justice system that every sin must be punished. Hence there is no sweet love, joy and peace but there is power and there is light because it is in the Holy Place. But the Holy Place is not the Most Holy Place, we just reiterate this point.

[Audience] So therefore the Most Holy Place is not about the presence. It’s about the nature of what is being revealed that makes it Most Holy.



It is what is understood by the sinner that makes this Most Holy. It is your understanding, it is your comprehension because this is the way and the way is a continual process of your comprehension of the character of God and where you are on this pathway. The cross is not the character of God, the Holy Place is not the character of God, the Most Holy Place is the character of God and this is the pathway to the character of God because God is always Most Holy. Always, but your perception of it is not depending on where you are on the way.

Early Writings 55, I say here where does Satan erect his throne then in the Holy Place where the veil of Christ's flesh still separates the Holy from the Most Holy. The flesh contains the death decree. This is what Ellen White says what happened in 1844. "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil [within the veil] , and sit down." The Father moves from the Holy Place into the Most Holy Place. What does this mean? It means that God is telling us that humanity is now prepared for a deeper revelation of My character. That's what it means. Now I am not saying that this did not literally happen, I am not saying that because God assumed the character of a Judge divesting Himself of the endearing qualities of a Father. He allowed Himself to be in this position. I am not saying He did not literally do this but what I am saying it represents is a shift in human thinking from a death decree justice system to a mercy justice system in the Most Holy Place. That the ability for man to get into the Most Holy Place took place in 1844 and why did it take place.

This is why we come back to Deyan's book, *One Like the Son of Man*, it relates to Philadelphia. What was given to Philadelphia? A key to get into the Most Holy Place. What was that key? It was the key of David and what is the key of David, is that He took upon Himself the seed of David as it says in Romans 1. What does it say? Romans 1:3, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." The key of David is His flesh and a true understanding of His flesh is that Christ took upon Himself sinful human nature which includes death decrees, that once you realise He took this upon Him in order to reach us, you realise in His divine nature, there is no death decree. That's what you realise in your moving from the Holy to the Most Holy Place. This is important. Do you see what I am saying? If you don't understand the divine and the human nature of Christ and what He took upon Himself in order to reach us, you will not understand that in His divine nature there is no death decree. The death decree was added in order to reach us to slay the enmity, to reach out to us to bring us to His Father. We must move within the veil of His flesh to obtain His true character.

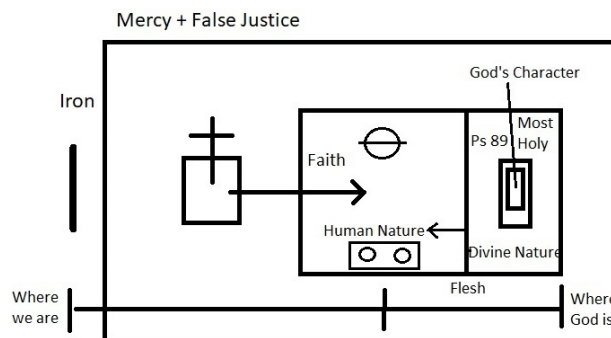
[Audience] There is a death decree but it is part of the human stuff, it's not anything to do with God and His divine nature.

The death decree is a manifestation of human nature. The Sunday Law. As a mirror.

[Audience] I am just thinking as you are saying that he that is without sin cast the first stone is a death decree, destroy this temple in three days, they are all death decrees showing what is in man.

God is showing us what is in man in this veil. Now notice what it says in Early Writings. "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 [what throne], and the most of those who were bowed down arose with Him." So, by faith where are God people looking? They are looking into the Holy Place. "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." So those who do not follow Jesus into the Most Holy Place. The only way you can do this is to have the key of David which is to have an understanding of His human nature which came to us in 1888 through to 1895 in the writings of Jones and Waggoner, to have a correct understanding of His human nature is what gives us access into the Most Holy Place to begin to understand the justice system of God.

This is actually Psalms 89:14. "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."



If we do not have this understanding we remain at this throne which is in Psalms 97:2. When you are looking at God's character outside the veil, "Clouds and darkness are round about him." What is that? Encompassed with infirmity. Clouds and darkness are round about him. "Righteousness and judgment are the habitation of his throne." What happens? Verse 3, "A fire goes before him, and burneth up his enemies round about." That's what God look like on the Holy Place side of the veil. Do you see that? But when you come within the veil, it is Psalms 89. That is just something to process because Psalms 97 tells you there is darkness around the throne.

When God was with His Son at the cross, what was around the cross? Darkness because Christ assumed the character of a Judge divesting Himself of the endearing qualities of a Father. So when you see darkness around Him, it is because He has assumed the judgment system of man in order to reach man where he is.

[Audience] It causes man to believe that God is the actual opposite to what He is because God was veiling His Son but man sees that the darkness the symbol of God cursing His Son.

His interpretation of those events are completely false to what is going on.

It says in *Early Writings* 55, "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.' Wait where? So He led them out a little way. He leads them up to the altar of incense, then He raised His arm, and we heard His lovely voice saying, "Wait here." Why did He say "wait here"? They are not ready. They don't have a comprehension, they didn't have the 1888 message. They had a message that Ruben shared from Andrews that Christ is waiting to devour and destroy his enemies. So they had to wait. Wait here.

"I am going to My Father to receive the kingdom; keep you garments spotless, and in a little while I will return from the wedding and receive you to Myself."

So on the final Day of Atonement, blood comes into the Most Holy Place for a brief moment of time to finally purge our conscience of the guilt of sin. Then we are freed from the death decree system. But in order for us to be freed from death decrees in ourselves, we must face a death decree in the flesh to magnify the sin of death decrees.

I know people may take this the wrong way and if anyone clips out what I am about to say now, and just remember something before. In my mind, thanks to Hollywood, I have killed thousands of people. Thousands. That's what Hollywood does for you. You want people dead who are in the way, who are evil, who are wicked. You kill them in your mind and this is what Satan wants. He wants you to do, because you are on this side (Holy Place side) of the veil and you want them dead. And if you are a little bit more soft than that, you never want to see them again which is the same thing. You want them dead.

Christ wants to bring us into another place and it says here, "'Wait here; I am going to My Father to receive the kingdom; keep you 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." What did Elijah go to heaven in? You can't do that unless you have a change in understanding.

"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. One 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.'" So in the flesh they are in the Holy Place but by faith they are in the Most Holy Place. I am just thinking aloud now, that is why Paul says that the altar of incense is connected to the Most Holy Place because they are standing right there by the altar. They have moved away from the throne and they have moved right up here, right up against the veil where the altar of incense is and they are looking into the Most Holy Place and that's where He told them to wait.

Because, in our flesh is still this death decree that will not be removed until we are sealed and when we are sealed, it's gone and then we are in the secret place of the Most High.

[Audience] If that's the flesh, Jesus spoke the words of Matthew 11:28 while He was in the flesh and they are right near Him, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

They are right with Him because He is right at the altar. They are right there with Him. They are right next to each other.

So, it says, "There I beheld Jesus, a great High Priest, standing before the Father. One 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." He'd breathe upon them the Holy Ghost. He didn't say, "alright, you go down". No, He breathed upon them. "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." The throne in the Holy Place because it's got bread on it and it's the bread of His flesh and His blood which the body thou hast prepared for me to take in the enmity. It still has that death decree in it.

"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." Where? In the Holy Place. It tells you that Satan is still able to operate in this domain. He still has a reach into the human mind in the Holy Place because he has assumed this work. He is not there in heaven. He has assumed this position.

[Audience] Would that suggest the impurity of the gold that she is speaking about in that vision 251. The golden Holy Place reflects the image of the one who enters in there and, as we said, gold in heaven is transparent.

So, if by faith you are walking into the Holy Place and you see your image on the walls, aren't you polluting the place because you still are sinning in here. So, is this how sin is transferred to the Sanctuary? Just think about it.

"Satan appears 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." There are many people preaching that the seventh day is the Sabbath and believe in the state of the dead, who believe there is a heavenly sanctuary, who believe in veganism, who believe in the health laws, who believe in all these things as light. "And much power, but no sweet love, joy, and peace." Because it still has the death decree element in it.

And as someone said to my friend the other day because he is preaching God is non violent, this other gentleman said, "God is going to burn you with fire." That's what he said. Amazing but that's what you get.

"Satan's object was to keep them deceived and to draw back and deceive God's children." Satan said I would exalt my throne above the stars of God. I will also sit on the mount of the congregations aside to the north [pointing next to the table of shewbread]. I have done this diagram between we move left to right in our progression of thought but it is actually around the other way and this is in the north. Satan on the sides of the north.

So, outside of the sanctuary, we have the iron furnace. No mercy, only death decree. In the courtyard, the brass altar, God's mercy perceived through a false justice system of penal substitution. In the Holy Place there is gold and silver. The experience of Moses in offering

his life. That's a gold moment isn't it but it is still in the context of a death decree. He believes in the forgiveness of God but if not, blot my name out of the Book. He still has a death decree. Forgive their sin but if not, take my life. Still has the false justice system or the veil of Christ's flesh. The taking of fallen sinful nature which is the enmity created by the false justice system. It is the false justice system that creates the enmity. It was Adam believing that God was going to kill his wife (false justice) that led to enmity. The Most Holy Place is gold and silver sockets but within the veil of Christ's flesh the false justice system is removed and the inconsistency between God's justice and mercy is removed. The decrees of death are removed in the light of God's character. No more condemning judgment.

Now that, that is good news. Because this gives us a framework for how this works for the Sanctuary. Explains to us a lot of things in the book of Hebrews and there is more stuff for us to look at. We will look at this probably on Wednesday with regard 2 Corinthians 3 and the ministration of death and life and how this (the Holy Place) has been sustained from here (the Most Holy Place). That Christ as John Bunyan says in Pilgrims Progress, Christ hid behind the wall and His Spirit was coming out and feeding into the Holy Place. There is a lot to ponder.

I believe the Lord gave this to us at this time to remind us of something. If any man thinks he knows anything, he knows nothing yet as he ought to know. I would much rather be studying this than coronavirus. Much rather. There is much still for us to learn. Much for us to grasp, there is much for us to take hold of in order that we may be filled with the fullness of God in Christ Jesus. Yes, be aware, lift up your head, your redemption draws nigh. Let's study this. Let's study the way of salvation that this gospel of the kingdom may be preached in all the world.

I'd like to sing a song. Shall we sing? All the way my Saviour leads me.

1

All the way my Savior leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell;
For I know whate'er befall me,
Jesus doeth all things well;
For I know whate'er befall me,
Jesus doeth all things well.

2

All the way my Savior leads me;
Cheers each winding path I tread;
Gives me grace for every trial,
Feeds me with the living bread;
Though my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo, a spring of joy I see;
Gushing from the Rock before me,
Lo, a spring of joy I see.

3

All the way my Savior leads me;
O the fullness of His love!
Perfect rest to me is promised
In my Father's house above;
When I wake to life immortal,
Wing my flight to realms of day,
This my song through endless ages,
Jesus led me all the way;
This my song through endless ages,
Jesus led me all the way.

I hope that you will ponder these things. This material gives us a real foothold to be able to go into the Most Holy Place. It gives us context on so many points and I am deeply thankful to our Father in Heaven. I think it explains why I had a pretty rough night last night. Now that this has come out but we will get this into a booklet form obviously because it is going to be a key part of moving forward in the next phase. So let's kneel together and pray.

Father in Heaven, we just thank you for Your great love in sending Your Only Begotten Son to reach us, the lost sheep, out in the iron where there is no mercy. You have brought us step by step with our false understandings and You took that enmity of the death decree in taking our flesh so that You were slain from the foundation of the world so we might have access into the Most Holy Place. Thank you for giving us an understanding of the key of David to understand Your flesh, the ministration of death is what brings us into the ministration of life. That where we saw Your Father surrounded by darkness and lightning and thundering and death to those who disobeyed, now we see light and glory and truth and death belonging to Satan and man outside of God. Help us Father to walk in this light. To understand it's significance and to grasp it more fully and I thank you in Jesus' wonderful name. Amen.