

The Tabernacle #3: Holy of Holies

by Stephen Kaung

The sermon emphasizes the importance of living in union with Christ in the holiest of all, where God dwells.

Duration: 1:19:04

Scripture: Exodus 25:16, Exodus 29:43-46, Psalm 40:6-8, Matthew 3:17, Romans 3:25, Hebrews 4:14-16, Hebrews 10:19-20

Topics: "Spiritual Growth", "Holy Spirit"

Description

In this sermon, the speaker discusses the spiritual experience of believers after they have accepted Jesus as their savior. They go through a stage of enlightenment and are adorned with gifts, graces, and virtues. However, the speaker emphasizes that God often deals with believers to bring them to a place of complete surrender and dependence on Him. The soul is described as living and working through the Holy Spirit, finding rest, joy, and harmony in God. The ultimate goal is for believers to be one with Christ in God and live a life of abundant fruitfulness.

Transcript

The stabs shall be in the rings of the ark, they shall not come out from it. And thou shalt put into the ark the testimony that I shall give thee. And thou shalt make a mercy seat of pure gold, two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

And thou shalt make two cherubim of gold, of beaten works shalt thou make them at the two ends of the mercy seat. And make one cherub at the end of the one side, and one cherub at the end of the other side. Out of the mercy seat shall he make the cherubim at the two ends thereof.

And the cherubim shall stretch out their wings over it, covering over with their wings the mercy seat, and their faces opposite to one another. Through the mercy seat shall the faces of the cherubim be turned. And thou shalt put the mercy seat upon the ark, and shalt put in the ark the testimony that I shall give thee.

And there will I meet with thee, and will speak with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, everything that I will give thee in commandment unto the children of Israel. Let us pray. Dear Heavenly Father, we do praise and thank Thee because we know Thou art the living God.

We praise and thank Thee because Thy beloved Son, our Lord Jesus, who died for us, has been risen, and is now living forevermore. We do praise and thank Thee. We know that He is in us, and we are in Him.

And there is nothing that can separate us from the love of God which is in Christ Jesus. So our Father, we just come together this morning with confidence in our hearts. We want to worship Thee and adore Thee.

And we do pray that Thou wilt again, by Thy Holy Spirit, open Thy word to us, that it may be real and living and operative in our lives, to the praise of Thy glory. We ask in the name of our Lord Jesus, Amen. What we have been sharing for the last two or three days, including today, is the believer's life and ministry as demonstrated in the tabernacle.

We mentioned that in the beginning of our Christian life, we approached God through the altar, the praising altar of burnt offering. That is to say, there is no way that we can approach God except through the cross of our Lord Jesus. The cross of our Lord Jesus is the foundation, and we will never be able to get away from it.

It is through the cross of our Lord Jesus that we find our sins being forgiven. We find that our old man was crucified with Him. We find that we have been separated from the world, and we also find that through the cross we have the victory over the enemy in Christ Jesus.

And it is by the cross of our Lord Jesus that we are given eternal life. We become the children of God, and not only God's children, but we are made a kingdom of priests. It is the cross of our Lord Jesus, the only approach to God.

But then we find that after the praising altar of burnt offering, there is the praising laver filled with water. The priests who serve must wash their hands and their feet. In other words, we find that we who are saved, we are to serve as priests.

But every time we serve, remember we have to have our hands and feet washed. Because as we walk through the world, we find that the dirt and the dust of the world will begin to crowd upon our heart. That our spirit will feel dull, slow, unclean, unclear, and we need the washing of the water to renew our fellowship with the Lord.

That our fellowship with the Lord may be clear, transparent, and intimate. And it is only on that basis our service will be accepted. And not only our feet, but also our hands.

We cannot serve God with the hands of the flesh. God has no delight in our flesh. He cannot accept any works of the flesh.

It has to be in the power of the Holy Spirit. Therefore we find that both our hands and our feet must be washed every time we approach to serve the living God. Now this is the outer court.

Now in the outer court we find our experience is mainly in the area of purification. We are being purified of our sins by the blood of our Lord Jesus. And we are being purified from all defilements of the world as well as the flesh through the water.

And that is the very life of the Lord Jesus. Because He loves us so much, He sanctifies us by the washing of the water with the word that we may be spotless, without spot, without wrinkle, or any of such sort, that we may be presented to Him as a glorious church, holy and without blemish. It is the life of our Lord Jesus

within us that really cleanses us from all defilements.

And then we find after the outer court experience, as priests, we are privileged to enter into the holy place. The holy place is the place of the priests. And the holy place actually is a type of the church.

Because the church stands between heaven and earth. The church is heavenly in calling, but it is, so far as testimony is concerned, is upon the earth. Now in the holy place we find that we are to know Christ as the light of life.

Our guidance, everyday guidance, is not by human reasoning anymore. It is by the inner light, the light of life that shines upon our path. And this is the way we walk, this is the way we grow in the Lord.

And we also begin to see that our Lord Jesus is also the bread of life. He is our very life. We live because He lives in us.

That is the only way we can live our Christian life. And furthermore we find that He is also our high priest. He ever lived, making intercession for us, is able to save those who approach God through Him to the very uttermost.

If we do not have the Lord Jesus as our high priest, where will we be? We do praise and thank the Lord that as He intercedes without ceasing for us, the Holy Spirit works without ending in us. And not only this is believer's life in the holy place, but we find it is in the holy place that we serve, we minister unto the Lord. The golden lampstand is a type of the church.

And our ministry is to uplift Christ, that the testimony of Jesus may go forth. And our responsibility is to see that the oil is always abundantly supplied, that the wick is always clean and clear. In other words, we need to be filled with the Holy Spirit in order that the church may be able to be that vessel for the testimony of Jesus.

And we need to see that there is no hindrance in our lives. We should not grieve the Holy Spirit, we should not quench the Holy Spirit, we cannot resist the Holy Spirit. Our duty is to obey the Holy Spirit, cooperate with Him, yield to Him, that He may go through us as through the wick, so that the light may shine upon the whole house.

Not only that, but the church is a fellowship, a table. And we are sharing one another, with one another, Christ. Now that is fellowship.

You know, there is a great difference between fellowship and being social. When we are having social, it means that we can share of anything under the heaven. That's being social.

But when we are having fellowship, we are limited to sharing Christ. If we do not share Christ, it is not really fellowship. Because fellowship is sharing in common.

And the one thing we have in common is Christ. And as we share Christ, we find the fragrance will ascend to heaven to please the Father's heart. And through fellowship, our joy will be full.

And not only that, brothers and sisters, we find that not only Christ is our high priest, we are a priesthood under Him. Therefore, we are worshippers. We worship God through Christ, and we worship God with Christ.

And we are also intercessors. The church is a house of prayer for all nations. We just not pray for ourselves alone, but we pray, Our Father, hallowed be Thy name.

Thy kingdom come, Thy will be done on earth as it is in heaven. So we find that as priests, we do minister unto the Lord. You know, oftentimes we think ministry is only unto the people.

That is true. In the outer court, we do minister unto the people. We preach Jesus Christ and Him crucified.

But in the holy place, when God's people come together, we actually minister unto the Lord Himself. Now this morning, we would like to go a step further. And that is the holiest of all.

Brothers and sisters, in the holiest of all is where God dwells. And this is the place that God calls us into. In other words, in the outer court, we are purified.

In the holy place, we serve as priests. But remember, it is the holiest of all that we dwell. You do not live in the outer court, nor do you live in the holy place.

God's will is that we live in the holiest of all. In Hebrews chapter 10, we are told that we have boldness to enter into the holiest of all. Why? Why because of the blood of the Lord Jesus.

Because He has opened a new and living way for us through His flesh, through the veil which is His flesh. And we have Him as our high priest. Therefore let us approach.

You know, brothers and sisters, the holiest of all is now open. It is open through the blood of our Lord Jesus. It is open through the new and living way that He has dedicated for us, through the veil that is His flesh.

And it is because He is now our high priest, making intercession for us. Because of this, we can approach. We can enter into the holiest of all, to the very presence of God.

And not only to approach, but even to live there. Now this is God's provision. It is open to everyone.

It is not just for a few chosen, select people. But every child of God, every priest of God, is privileged today to enter into the holiest of all, to the very presence of God, and not only just to approach it, to stand there for a while, but even to dwell there, to make your permanent home there. This is God's provision for all of us, and this is God's will for all of us.

But the question is, do we enter in? Do we dwell there? Sometimes we ask a question, brother so and so, sister so and so, where do you live? What is your address? And of course we answer, well, I live in Richmond, Virginia, United States. I live on a certain street, at a certain number, that is my address. But remember, this is only your temporary address.

Where is your permanent address? Well, you have no permanent address on earth. Your permanent address is in the holiest of all. In other words, your address is God.

God is our dwelling place from generation to generation. That is what Moses said in Psalm 90. God, thou art our dwelling place.

Thou art our permanent address. Thou art our home from generation to generation. And this is where our real address is.

But unfortunately, you may have the address, but you don't live there. Remember, this is your permanent home, and you are supposed to be there all the time. Unfortunately, we find in the experience of God's people.

Many of God's people, they are in the outer court, thank God for that. They have been to the brazen altar of burnt offering. They know the Lord Jesus as their personal Savior.

They are children of God. Thank God for that. But that's all they know.

That's all where they are. In other words, they always roam around in the outer court. They never go beyond the altar, to even the laver.

In other words, you find that they are saved. But they don't even know that they are saved to serve. They are children of God, as well as being made a kingdom of priests.

But they never function as priests. They are children. Thank God for that.

And you know, as children, you enjoy what is provided for you. You have no responsibility. You have every right, but you have no duty, no responsibility.

And because of that, you are useless in a sense. Useless in God's kingdom. Useless in God's purpose.

Yes, you do enjoy, but what do the Father has in you? He willingly, generously, voluntarily, bountifully, He gives everything to you. But what does He get from you? Nothing. Babes in Christ.

And unfortunately, we find today, the church is almost like a kindergarten. And probably worse than a kindergarten. We find that in the church of God, it's full of babies.

They are all waiting to be fed. And if you feed them a little late, they cry. They get angry at you.

With no course, of course. They think they have every right. Too many babies in the church.

Always receiving and receiving and receiving, never giving. Always enjoying, enjoying, enjoying, never functioning. Always sitting there, listening, passing judgment.

But never stand up and minister and serve with their clean feet and hands. That's what you find in Christianity today. They all stay put there.

But thank God there are some who have not only experienced the altar and saved, but they know they are priests unto God. And they begin to serve. They begin to understand they need to have their hands and feet washed.

And they have a real ministry unto the world. They really preach Jesus Christ and Him crucified. Now thank God for these brothers and sisters.

But they never enter into the holy place. All their service is in the outer court. They minister to people they would never minister to.

It is only when you really catch a vision of the church, when you begin to minister in the church, that you have every opportunity to minister unto God. Not only minister unto the people, but to minister unto God. And thank God we find there are brothers and sisters who have entered into the holy place, and there they

minister unto the Lord.

As a testimony to the Lord Jesus. But remember, even the holy place is not your dwelling place. It is where you serve, but it is not where you live.

The only place that God has ordained for us to live is the holiest of all. That is, we are to live in the very presence. It is union with Christ in God.

Now I have to be a little bit careful here, as you can see. Union with Christ in God. I do not use the popular term, union with God.

Why? Because the popular term, union with God, so far as I understand, you cannot find it in the Bible. I challenge you to search the scripture and see if you can find a term, union with God. And if you find one, please let me know.

I stand to be corrected. Why? Because union with God, it is true. The term union with God is a mystic term.

It has been used by the mystics, both Christian and heathen mystics. That the ultimate is to seek for union with God. But when they use the term, union with God, let me use an illustration.

For instance, Madam Guillaume, she is a great woman in the Lord. And I will read some of her writings to you this morning. But she used an example.

She said, union with God is like this. You are like a drop of water. And this drop of water gradually flows.

Until one day, it flows into the ocean. And when this drop of water enters into the ocean, it is merged with the water in the ocean. It has lost its identity.

It is lost in God. It is union with God. In other words, you are no longer existing as an individual.

You become part of God. Now that's beautiful. But isn't it too mystical? The scripture never teaches that we will use our identity.

Our individuality, that God has created us as individuals. Our individuality will remain forever and forever. Even in the holy city, the New Jerusalem, you will find these twelve foundations are all different stones.

One is Peter. One is John. You will find that everyone is different and they remain to have their individuality.

Yes, the personality that is expressed through that individual is Christ. It is not Peter, it is not John, it is Christ. But the individuality remains to eternity.

It is true that our individualism has to be dealt with. You know, we are too individualistic. As if we are the only person in the world.

We are the world. We are self-sufficient. We are independent.

We don't need one another. Brothers and sisters, individualism must go. Must be dealt with by the cross.

But the cross never takes away your individuality. God loves variety. Variety, I was told, is the spice of life.

But you know, the term union with God is now very wrongly interpreted. And that is, you lose your identity in God. You become part of God.

To put it another word, it is the deification of man. You are God. You are no longer man.

You are God. Brothers and sisters, this is not the teaching of the scripture. It is true that we are united with Christ in life.

That is true. But remember, we never enter into the Godhead. We never become part of Deity.

God remains God, and we remain human beings. But thank God, we are united with Christ in life. Not only in life, but even in purpose.

So I use the term union with Christ in God. And I hope that this will not get us into any error by the grace. But anyway, you find that what God is aiming at with us, so far as our life, Christian life, is concerned, it is true, the ultimate is union with Christ in life.

And in purpose. That's the ultimate. And in the union with Christ in God, to put it in another way, it is the life of the holiest.

That is, you live in the holiest. You know, in the holiest of all, there is only one piece of furniture. And it is the ark.

We know the ark is a type of our Lord Jesus. Why? Because the ark is a chest. The ark is made of acacia wood.

And acacia wood in the scripture always speaks of incorruptible wood. You know, acacia wood is a hardwood that is supposed to be incorruptible. And the ark is made of acacia wood.

Why? Because it speaks of the humanity of our Lord Jesus. Our Lord Jesus, as a human being, He is incorruptible. He is seamless, perfect.

This is our Lord Jesus as a human being. But you find this ark is made of acacia wood, but overlaid, both inside and outside, with gold. Now, gold in the scripture always speaks of the nature of God.

Indestructible. But you notice one thing. That as the other furniture in the tabernacle, they may be made of acacia wood and overlaid with gold, but they are only overlaid outside with gold.

But with the ark it is different. It is overlaid with gold both inside and outside. Now, why? Because it speaks that before our Lord Jesus came into this world to become a man, He was God.

It was God who incarnated. It was God who took upon Himself the likeness of sinful flesh. So He was overlaid with gold inside first.

And then you have the wood and then overlaid with gold outside too, because even though He were man while He was on earth, He is still God. He has not lost His deity. Now, some people you find, there is a heresy going on in the church, teaching that when the Lord Jesus, the word, became flesh and incarnated, then He came out of deity and He is no longer God.

He is a human being now. Brothers and sisters, it is true in one sense that He being equal with God, and that is not something to be grasped at, and yet He emptied Himself. Now remember, He emptied Himself

of all the glory and the honor and the majesty, the attributes that are related to God, but He can never empty Himself of His deity.

He never can. And He never has. Our Lord Jesus, even while He was on earth, He is still God.

He was God originally. He came to become a man and He is a real man, but He is at the same time still the true God. This is our Lord Jesus.

And this is the ark. Now, the ark is a chest, an open chest. Now, in the open chest, there is only one thing deposited there at this time, and it is the Ten Commandments, the testimony.

You know, the Ten Commandments is also called the testimony. Why? Because the Ten Commandments testifies to mankind the righteousness. So, here you will find in the ark, there is the testimony.

And maybe you remember the story. When Moses came down from the mountain with the two tables of law, when he came down, he discovered that the children of Israel, they were worshipping a golden calf. And because of that, he smashed these two tables of stones.

In other words, before the testimony reached the people of Israel, they had already broken it. But, the second time, when God called Moses to the mountain to receive again the testimony, there was the ark there, so that the testimony could be put in the ark and be preserved. Now, brothers and sisters, God's law, before it reaches man, it is already broken.

God's law is meant to be kept, right? But who can keep it? Nobody can. But thank God, there is one person on earth, in whom the law is kept complete. And this is our Lord Jesus.

You remember in Psalm 40, it is said, sacrifice and oblation, God thou does not desire. But thou hast prepared me an ear. And as it is quoted in Hebrews, it is said, thou hast prepared me a body.

Burn offering and sin offering, thou does not demand. Behold, it is recorded in the word, Lo, I come to do thy will, and thy law is written upon my heart. Brothers and sisters, we find that when our Lord Jesus was on earth, He was the one and only person in whom the testimony, the law of God, what God is, is preserved intact.

His whole life is to do the will of God. Never in His life He has broken the law of God. And it is the pleasure of His heart to do the Father's will.

And because of this, how His life on earth satisfies the heart of the Father. A number of times the heaven, you know, the heaven was not able to be closed. The heaven has to be open and say, this is my beloved son.

In whom is my delight. This open chest has a cover. And the cover is the mercy seat.

The mercy seat is made of pure gold. Brothers and sisters, if you remember the book of Romans, chapter 3, verse 25, maybe in your version it is said that God has set forth Christ as our propitiation, our propitiatory. But actually in the original, it is God has set Christ as our mercy seat.

How can God show mercy to a sinful people? Without compromising His justice. Without violating His holiness. How can God do that? We are unrighteous, we are sinful, we have broken the law of God, we have violated God's testimony, and all that we deserve is the wrath of God.

But God loves us. He wants to show mercy to us, but He cannot. There is no basis for it.

But thank God our Lord Jesus becomes the ark. And because our Lord Jesus, He being God, He becomes a man, and yet He is still God, and His whole life the law of God is being satisfied. Not only in His own life, but especially on the cross.

He bore all our sins, and paid the penalty of sin, and satisfied the righteous demand of God over mankind. So brothers and sisters, it is upon the finished work of Christ that you have the mercy seat. The foundation of the mercy seat is the ark.

It is only in Christ Jesus, God can show His mercy to us. God is able to reveal His love for us in showing us mercy. And it is a mercy shown on the basis of righteousness.

It does not compromise God in any way. On the contrary, it glorifies. So brothers and sisters, you find that in the holiest of all, there is only one piece of furniture.

It is Christ who has fulfilled all the righteousness of God, not only for Himself, but for all mankind. It is the finished work of Christ, and upon that God is able to show mercy. It is said in the scripture that in the holiest of all, God sits upon that mercy seat.

God dwells upon that mercy seat. The glory of God fills the holiest of all. And it is there that He spoke to Moses.

It is there He met Moses, spoke to Moses, face to face with Moses. Brothers and sisters, we are able to enter into the holiest of all. And not only to enter, but to live there.

It is because of the finished work. Not because we are worthy. We are never worthy.

But because He has done it all. And God calls us to enter in, approach with confidence, with holy boldness, and there to live our life in the very presence of God. Because it is God in Christ meeting us, speaking to us, revealing Himself.

We mentioned before that in the outer court, you have the sunlight. In the holy place, you have the light from the golden lampstand. Now, in the holiest of all, there is neither sunlight nor the light of the lampstand.

It will be total darkness, if it is not because of the glory of God. In the holy place, it is lit with the glory of God. So, brothers and sisters, of course we know it is very difficult to explain what glory is.

I remember Brother T. Austin Spock said, it is very difficult to define glory. And he tries to give a definition. And I think, so far, I feel this is the best definition I have ever heard.

And he said, what is glory? Glory simply means God is satisfied. Whenever God is satisfied, glory appears. Brothers and sisters, here you will find in the holiest of all, the glory of God fills that place.

Oh, God is satisfied. God is fully satisfied in His Son. In His Son, He is able to reveal Himself, manifest, show forth.

You know, as you grow in the Lord, in the beginning, what decides your action is your mind. You weigh the pros and cons. What is more beneficial to me? That's how your actions are decided.

But as you grow in the Lord, you begin to find that, no, that is not dependable. You begin to be guided by the light of life. In other words, the Spirit of God within you, He will shine upon you.

And allow you to see in the light what is right and what is wrong. What is light and what is darkness. But strangely, as you grow more into the Lord, you find your whole life is governed by glory.

Your question is no longer what is beneficial to me. Your question is no longer whether this is right or wrong. Even in principle.

You know, people can live by principles. Now, that is a good living. Lots of people are unprincipled.

But if you live by principles, well, you live a higher life. But, brothers and sisters, you can live by principle, but you can become very ungodlike. You have to live by the glory of God.

One day, what decides your action is the glory of God. Will this satisfy God? Life in the holiest of all. What is this life in the holiest of all? It is just like Paul said in 2 Corinthians chapter 3. He said, we behold the glory of the Lord with unveiled face.

And we are being changed from glory to glory according to His image. Even by the Lord, the Spirit. In other words, life in the holiest is face to face.

You remember in Numbers chapter 12, when Miriam and Aaron, they became jealous of Moses. And then God appeared to the three of them, and God said, Now if there is a prophet upon the earth, I will reveal myself to him in a vision. I will speak to him in a dream.

But not so with My servant Moses, who is faithful in all My house. Because mouth to mouth will I speak to him, and not in riddle. And he has seen My form.

In other words, here you will find it is a face to face living. Brothers and sisters, if we dwell in Him, and He dwells in us. Our life is a face to face.

We behold the glory of God in the face of Jesus Christ. The glory of God in the face of Jesus Christ. The glory of God sits upon a mercy seat upon the ark.

And this is the glory of God in the face of Jesus Christ. As we see Jesus, we see the glory of God. And as we see the glory of God, we are transformed from glory.

You know, anything that is of the flesh is shameful. But anything that is of God is glorious. We will be changed from glory to glory according to His image by the Lord, the Spirit.

In other words, we cannot change ourselves. But if we look upon the Lord with unveiled face, then the Holy Spirit will change us. You know, it is probably true.

Some people say if you want to have a beautiful baby, when you are conceived, look at beautiful pictures. You know, by looking at beautiful pictures, you will have a beautiful baby. I don't know how true it is.

But I know there is some truth in this. You know, a husband and a wife, they look at each other so often. And if they are married for 50 years, you discover they look alike.

Brothers and sisters, if we want to be Christ-like, the only way to be Christ-like is to look at Him constantly. If you look at the glory of the Lord in the face of Jesus Christ, you do not need to change yourself. The

Spirit of God will change you and will conform you to His image.

This is the life in the holiest. A life in the holiest is a constant gazing upon the Lord. You see Him all the time.

You see Him in every circumstance. And because you see Him, the Holy Spirit transforms you and conforms you to His image. What is the life in the holiest? It is a life within the veil.

That is to say, there is no veil between you and God. Because the veil has been rent. It is a shadowless communion.

A constant fellowship with God. A life in the holiest. As Colossians chapter 3 said, Our life is hid with Christ in God.

That is the life in the Spirit. Because your life is hid with Christ in God, therefore nothing can touch you. A life in the Spirit is, Paul says in Philippians chapter 4, chapter 3, that you apprehend Him as He has apprehended you.

A life in the Spirit is living under an open heaven. The revelation of God comes upon you constantly. The Spirit of wisdom and revelation is given to you unto the full knowledge of God.

A life in the holiest is a life that Christ has made all in all. This is Christian life. This is what God has ordained for all of us.

And this is our dwelling place. This is our home. Now I would like to read you something from Madame Grillon.

I am not a mystic. And I do not try to persuade you to be a mystic. The mystics have lots to offer.

But there is much you need to be careful. Now, Madame Grillon was a French woman whose life was so beautiful. Throughout the centuries, many, many received help by reading her life.

But even with the mystics, their criticism of Madame Grillon, Now, I try to be balanced. Their criticism of Madame Grillon is, she is too passive. And that's true.

But anyway, you'll find that Madame Grillon, she wrote a book. It is called Spiritual Torrents. She tried to describe Christian life as torrents.

Flowing. And there are different kinds of flows. But her writing, of course, was very difficult to read.

So, Mrs. Pan-Lewis, Jessie Pan-Lewis, she reduced that book and made it more readable in a small booklet called Life Out of Death. You still can get it. And this Life Out of Death.

Now, in this booklet, Madame Grillon described life in the Holiest. So I will just read a little bit to you. The characteristics of the life of union.

Number one. The soul is possessed by God. It possesses nothing.

It is possessed. God being the principle of life. It cannot want for anything.

It has lost the created for the creator. Nothingness for all things. I don't think I need to explain.

Number two. The soul has all things in God. He lives no longer and works no longer of itself.

But God himself, by the Holy Spirit, who lives, works, operates within it. Number three. The soul lives without effort.

The divine life possessing and working in it works with the same unconscious ease as the natural life. Supernatural life is to be lived naturally. Then it is natural.

Number four. The soul is in perfect rest. It is wholly satisfied in God.

It is possessed by the peace of God. Therefore its peace is unchangeable. Number five.

The soul has a boundless joy. It is joy unspeakable. 1 Peter 1.8 Number six.

The soul is in harmony with the divine will. It has no separate will. For its will is the will of God.

It has no desire but to fulfill His desires. Number seven. The soul is brought into simplicity.

The condition of life has become so simple that it has nothing to say about itself. For this way is simple. Seeing nothing except as in God.

The one center and principle of all things and environed by Him. Number eight. The soul is one with Christ in God.

It is in God as it is in the atmosphere natural to it. It only knows that God is and that it no longer lives but in Him. Its treasure is now God alone from whom it draws continually all needs.

Thus the apostolic life begins. It is the life of abundance. Now, brothers and sisters, this I think describes life in the holiest.

And remember, this is not for a few chosen. This is the right and privilege of every believer. Let us approach with confidence.

Now, how do you enter into the holiest of all? You know, there is a veil standing between the holiest of all and the holy. And we are told that this veil is very, very heavy. This veil separates the holy of all from the holy place.

And in the Old Testament time you find that only once a year the high priest could enter into the holiest of all behind the veil. Once a year. And once a year when he enters into the holiest of all behind the veil he has to bring two things.

He has to have a censer filled with the incense from the golden altar of incense. So when he enters behind the veil the smoke will fill that room. Cover, as it were, him.

Because he cannot see God face to face. He has to be covered. And then at the same time he has to enter with the blood.

He will sprinkle the blood upon the mercy seat and then turn around and sprinkle upon the veil to make atonement for the people. And then he hurriedly came out. Lest he die.

No one can see God. If anyone dare to enter the holiest place to see God's face he will be smitten to death. Because he is not worthy.

So the writer of the book of Hebrews said as long as this veil is there it shows that the holiest of all has not been opened yet. But brothers and sisters isn't that wonderful? When our Lord Jesus was crucified outside the gate of Jerusalem when he said it is finished and he gave up his spirit to the Father the veil in the city in the temple of Jerusalem was rent from top to bottom into two. When the veil is rent then the glory of God comes forth.

Now brothers and sisters thank God the veil is rent. Now what is this veil? In Hebrews chapter 10 it is said that God has opened for us a new and living way. He has dedicated a new and living way for us.

Through the veil that is his flesh. So in other words that veil in the temple is a type of the human flesh of our Lord Jesus. Now the veil is made of blue and purple and scarlet.

Fine linen in artistic work and embroidered with cherubim. Now what is blue? Blue is the color of heaven. What is purple? Purple in the old days is the royalty.

What is scarlet? Scarlet speaks of glory, human glory but not vain glory. And fine linen of course speaks of a pure life, righteousness. Embroidered with cherubim.

We have no time to talk about cherubim. It is very interesting. But let me just say that the cherubim here represents God's original design for creation.

Creation in God's mind. But anyway you find that this is what our Lord Jesus is. The Word became flesh and tabernacle among men.

When He became flesh and tabernacle among men His flesh doesn't He live a life so heavenly? Though He was on earth He came from heaven He lived on earth and yet He still is in heaven. In other words you find He is a heavenly man. Wherever He goes He brings a heavenly atmosphere with Him.

He never leaves heaven in a spiritual sense. Blue. Look at His life how regal He is.

When people began to crowd upon Him and try to push Him from the cliff He just walks slowly. Never running away. He just walks as if nothing happened.

When He was judged and if He only will say a word probably humanly speaking He will be released. But He was... How regal He is. Glory.

He does not seek glory for man. It is the Father who glorifies Him. True glory not vain glory.

His whole life is so pure. He is the righteous one. The only one who is seamless perfect.

And all over His flesh you can see He is the man. He is the man that God has originally designed for. That God wants.

He is. But remember a veil on the one hand it separates it hides it covers what is in the holiest of all. Yet on the other hand it is the only way to the holiest of all.

Think of our Lord Jesus. His life on earth is like a veil. Now it is true that He comes to declare the Father to us.

And yet in another sense in the flesh the glory of God is always hidden. It needs spiritual eyes to see the glory of the Lord as the glory of the Only Begotten with the Father. People just see Him as a human being as a man full of grace and truth.

But the glory of God is hidden within Him. On the Mount of Transfiguration is the only time when the glory breaks through His flesh. His face shone like the sun.

Even the garment He wears becomes white. Whiter than anything that can be done to it. The glory of the Lord penetrates through that flesh just for that short moment.

Why? Because it is that moment that Moses Elijah appeared to talk with Him about His exit. How will the Lord Jesus exit from the world? He came by incarnation. Now they are talking about His exit.

And it is at that moment that you find the glory within Him breaks forth. Why? Brothers and sisters, you know that is a very tense moment. Very tense moment.

Because so far as our Lord Jesus Himself is concerned He has come. He has lived a life satisfying to the Father. He is the man of God's heart.

And so far as He Himself is concerned He has every right to exit from the mountain. To return. But if He does there will be only one man in the holiest of all.

There will be only one man in the presence of God. But He did not go out. He came down.

He went to the cross. He made His exit through the cross. And because He made His exit through the cross, the veil.

Brothers and sisters, today people teach about we must imitate Christ. He is our great example. We should imitate Him.

People do not accept His redemptive work. They think that all they need to do is to imitate Him as a great teacher. Remember.

If you take the Lord Jesus as the great teacher and try to imitate Him you are only condemned. Because His light will condemn you. He is the only one worthy to see the Father's face.

But you are not worthy. He is the veil. He will separate you forever from seeing the Father's face.

But thank God that veil is red. And because of this if you trust His redemptive work then you will find you can enter through Him into the holiest of all. But remember.

He has dedicated that new and living way for us. In other words, He has not only opened that way for us but He has actually dedicated that way to us. That is to say He has entered in as the forerunner.

As the one who makes the way. And now He said, follow me. This is the way of the cross.

If you want to live a life in the holiest you have to walk in the way of the cross. By the strength of His cross you must take up your cross and follow Him. And there is no other way to enter into the holiest of all and to live that life in the holiest.

Or to put it in another way. Brokenness is the way to the holiest. You know, brothers and sisters the flesh of our Lord Jesus the human flesh of our Lord Jesus in one sense it is the same as our flesh but in another sense it is different.

Morally speaking it is different. Physically speaking it is the same. Morally speaking it is different.

Why? Because our flesh is sinful flesh. We are full of self. I. This I this self is selfish self-conceit self-pity self-love self-interest self-possession it is corrupted this self.

But our Lord Jesus even though He takes the form the likeness of sinful flesh and yet His self is pure. You know, the Lord has His self too as a human being. Not my will but your will be done.

He has His will but you find that His self-life is pure perfect undefiled uncorrupted but even with that perfect self even with that perfect I living in the flesh it has to be broken. The very I of our Lord Jesus is broken on Calvary's cross. His body was broken.

Rent. Why? Because in principle spiritual principle brokenness is the only way to the presence of God. You know, dear brothers and sisters in spiritual experience some people call it such experience as the dark night of the soul.

I'm not going to explain in detail this thing but I just mention it. In other words you find in the spiritual experience of God's people after he has known the Lord as his savior after he began to enter into a stage of enlightenment and God begins to adorn him with many gifts and even with many graces many virtues and he seems to be a person that is really admired by other believers but often times you'll find a dealing of God. A person may have the activities, the works of his flesh being dealt with but the life of the flesh still remains intact.

And because the life of the flesh which is the life of the soul which is self, I you are willing to give up everything but not I. Because you think if you give up I you are nothing. And nothing is what God is working at. Because nothing means he is everything.

Brothers and sisters he has to bring us to a point that we become nothing. God probably has to strip you of your gifts. He has to strip you even of your virtues.

You will be before God like a sinner almost. You are nothing. Absolutely nothing.

But it is your nothing that brings in God everything. So brothers and sisters you find that brokenness brings in humility. And humility is the character of Christ.

So brothers and sisters do we admire the life in the Holiest? Of course we do. But are you willing to walk in the way of the cross? It may seem like a dead path but actually it is a new and living way. Because it leads us to the very presence of the living God.

There you stand before him you live in him. It is union with Christ. Now finally just very briefly the Holiest of all is not only a life it is a ministry.

A ministry. As a matter of fact all true ministries must begin with the Holiest of all. Whether you are serving at the brazen altar in the altar court whether you are ministering in the holy place remember true ministry has to have its origin in the Holiest of all.

Why? Because true ministry is the ministering. Whenever you minister you minister Christ. You minister Christ to people.

You minister Christ to God. So Paul says in 2 Corinthians 4 we have the treasure in the earthen vessel that the radiancy of the power may be of God and not of us. Every way surrounded but not frustrated.

Pressured but not crushed. Knocked down but not knocked out. We bear in our body the slaying of Jesus that the life of Jesus may be upon you.

Now this is ministry. Where does this ministry come from? It comes from the Holiest of all. We are as earthen vessels opaque.

We have no light. The light is in the treasure. Now think of that.

Nobody puts a treasure in an earthen vessel. You put a treasure maybe in an alabaster box. But God puts a treasure in an earthen vessel.

And the only way for the light of the treasure to be revealed that earthen vessel must be cracked. Must be broken. So it is through brokenness that you find the power of God is manifested.

We bear in our body the slaying of Jesus that the life of Jesus may be manifested in other people. Now that is ministry. Today we find many so-called ministry are just ministering themselves.

Ministering some teaching, some doctrine, but not ministering Christ, ministering life. They may enrich people's mind, but they do not nourish people's spirit. True ministry comes from the Holiest of all.

And when you are living in the Holiest of all, then as the scripture said, Moses and Aaron, they came out from the tent of meeting to bless the people. And when they blessed the people, the glory of the Lord appeared to them. Brothers and sisters, when you minister out of the Holiest of all, you will find the blessing of God falls upon the people.

And people will see the glory that is ministry. So dear brothers and sisters, thank God you are not only able to enter into the outer court, you are called into the holy place. And now you are exhorted to enter into the Holiest of all with confidence.

Thank God for that. Shall we pray? Dear Heavenly Father, oh, we cannot but bow and worship Thee, seeing what Thou has done for us in Christ Jesus. Thou has made Christ Jesus not only our Savior, Thou has made Him our High Priest.

Thou has made Him our life, our light, and Thou has made Him our all. Oh, we do praise and thank Thee. Lord, it is the prayer of our hearts that it may be no longer I, but it may be Christ.

Christ all and in all. That Thou may be satisfied and Thy glory may appear. In the name of our Lord Jesus, Amen.

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