



"You will know them by their fruits." Mt. 7:16

A BOUQUET OF GRACES

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Deeper Things
Beulah Land Saints
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A Feast of Good Things
Fragrance, Sweetness and Power
Spiritual Shocks
Keeping Sweet
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4. THE HOLY OF HOLIES

*"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."
— Heb.10:19.*

Every Bible student knows that the tabernacle was divided into two rooms, or sanctuaries, which were variously called, the first and second veil, or the holy place and the holy of holies.

A distinct analogy may be drawn between the tabernacle and the regenerated and sanctified lives: the first sanctuary is symbolic of the regenerated life; the second sanctuary or inner room is symbolic of the sanctified life. The difference between the two rooms is seen in the manner in which they were constructed and furnished.

The first thing realized on entering the holy of holies was *the deep quiet*. Heavy folds of drapery separated this inner room from the other parts of the tabernacle. In like manner one of the outstanding features of the sanctified life is the divine stillness which settles down over all the soul faculties. The soul possesses not only peace with God but the peace

of God; the Dove of Peace spreads her wings above their restlessness, a strange and heavenly quietness fills the whole being.

There is a sense of fullness, a sense of being inwardly healed, an exquisite experience of purity, while the soul fairly melts under the baptism of perfect love. And through all and in all the Spirit of God whispers to the soul, "This is sanctification."

The second noticeable fact on entering the holy of holies is that it was *a hidden place*. When the high priest entered the holy of holies on the great day of Atonement, the people gazed after him, but no one dared to follow him and he was hidden from the view of the people. Just so, the moment we are sanctified a curtain drops behind us and we enter upon a hidden life which the world and the unsanctified church fail to comprehend.

John says, "*To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*" It is a hidden life. Its motives, its humility, its joy, its self-sacrifice, its silence and its testimony, are all misunderstood by the world and by the unsanctified church. The sanctified life is a life that is hidden from evil and from the strife of tongues.

Third, we notice *the ark*. The ark typifies the sanctified heart. God's plan and purpose in redemption is to bring the human heart into the holy of holies.

Fourth, we observe *the table of law* known as the ten commandments. This is God's promise concerning laws in our hearts. In the old Covenant the law of God was written on a table of stone and placed within the ark in the holy of holies, but in the New Covenant God writes His laws in the believer's heart. This makes religion easy.

Concerning this New Covenant, Jeremiah says:

*"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:"*But this is the covenant that I shall make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and *write it in their hearts; and will be their God, and they shall be my people.*" Jeremiah 31:31-33.

When God puts His laws within us and the Comforter comes to abide, He causes us to live a free, spontaneous life. Having His indwelling Spirit, the yoke is easy, and the burdens are light. We run and are not weary. All the ways of religion become ways of pleasantness; all its paths become paths of peace.

God does not want you to make a sacrifice until your heart wants to make it, until it ceases to be a sacrifice. God does not want you to struggle until you wear out your life. God wants you to take something from Him that will make all these things a pleasure and a delight to you. God wants to put in your heart the law of life that will run your life. God has made a great law of love and given it to this world of ours. It is the key to human poetry and it is the secret of the great romance of the ages. "I will put my law in their inward parts, and write it in their hearts." The heart is the seat of the affections and all the religious powers. It is then that duty becomes a delight, service a joy, and crosses become wings instead of weights to the soul. "Love drives our chariot wheels." The yoke is lined with love and is worn with songs.

God gave the Prophet Ezekiel the same vision concerning this new Covenant In the thirty-sixth chapter, verses 26 and 27, we read:

"A new heart also will I give you, and a new spirit will I put within you. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my

judgments, and do them.” This is something more than putting His laws within us. Notice, a “new heart also will I give you.”

This is ***not patching up the old Adam*** and trying to do better, but a new heart; a new man from above comes to live within us. And “a new spirit will I put within you.” This is not the divine Spirit which was made by the power of God. This “new spirit” is not God; it is you. It is the new personality from above. Now, in addition to this new heart and this new spirit, God promises to put His Spirit within us. This is none other than God Himself coming to take up His abode within us. This is what is meant by the fullness of the sanctified life. And as a result of His divine law within our hearts, and the Holy Spirit within our new spirit, let us notice the next step — “*I will cause you to walk in my statutes and ye shall keep my judgments and do them.*”

This is ***the secret of a happy, victorious Christian life*** — God working from the inside. “He has promised to put the Holy Spirit right in the center of our being, like the mighty spring in the center of the complicated machinery of the soul’s impulses, sensibilities and activities — moving, controlling, guiding, so that we easily become, do, feel, just as God enjoins upon us; helping us as we have been unable to cause ourselves to will and do. . . . We are then holy, heavenly-minded, Christ-like, because the Spirit causes us to be. The Holy Spirit is the first cause of all being — the being of the universe, the being of the race, the being of life. If we be patient, or meek, or forbearing, or any other thing we need to be, it is because He causes us to be.”

Love and duty are the two hemispheres to religion. Duty has its center throne at Mount Sinai, while love has its center of power on Mount Calvary. “When a person who has been under the law, and has been struggling to serve God by the duty principle, is drawn into the place where he sees God in His true light in Christ and serves Him out of love, a complete revolution transforms the whole of his life. Everything opens up in a new light. He feels a new energy springing up in him, and many faculties which had been dormant, wake up and do great things.”

Fifth, we behold within this ark ***the incorruptible manna***. The manna which fell in the open plain was a blessing, but as the hours passed it melted or corrupted. Placed within the ark it remained sweet and fresh for hundreds of years. That this illustration has its spiritual meaning there can be no doubt.

In order to understand this, we will have to go back to the days of Israel in the wilderness. We read that the manna fell on the open plain every night, and every morning the people gathered it up and made it into cakes of bread, which were eaten by the people. These cakes were sweet to the taste, and preserved life. The manna melted away as the day advanced; it had to be gathered fresh each morning.

This is a true type of the regenerated life. This represents Christ’s outward life on which millions feast daily. But the regenerated man finds that there is a struggle within to keep the manna from melting away: as the day closes it finds many Christians feeling that their stock is running very low.

God told Moses to make a golden pot and gather some of this same manna and place it within the “second veil” in the ark. There for any number of days, for any sweep of years, it remained pure, sweet, incorruptible and unchangeable.

“In this most impressive way God teaches us that ***our personal salvation is brought “within the veil,”*** brought into the secret place of God’s perpetual presence; in a word, into the state of life and experience of holiness; and then our religious life will be marked by an abiding sweetness and purity, by incorruptibility and enduring power. It does not

then require tremendous effort to gather and retain the grace of God. The grace itself does not melt away by nine o'clock, nor is it gone by twelve, nor in the afternoon, nor at night. It abides, and it abides sweet and pure, by means of the preserving power of the second blessing, which is the sanctifying grace of God.

“There is a religious experience which wastes away in the camp, grows hungry, and has to be periodically restored.

There is another experience where *the divine food is lodged within the heart*, and the man with this inward, abiding nourishment knows no emptiness, no wastings, or exhaustions, but is constantly filled. Meet him at any time — early in the day or late, in the cloudy days, on Monday or on Sunday, he is always full. The manna is within and it abides.”

John alludes to this second grace in Revelation 2:17: “*To him that overcometh will I give to eat of the hidden manna.*” This has reference to Christ’s inward heart life, where we feast on His inward dispositions and heavenly tempers.

“Now in order *to eat any of that hidden manna*, a person must of necessity go through the first veil, which is the holy place, and then enter the second veil into the holy of holies. Thus we see that no one could eat of that manna except he entered into the second veil, which, spiritually interpreted, is nothing more or less than entering the state of heart purity and perfect love.”

Again, this hidden manna was promised to “overcomers,” that is, to the heart that dares to go against public opinions and a lukewarm, backslidden church. But it pays to die in order to inherit the promise of eating the hidden manna.

Sixth, we notice *Aaron’s rod* which budded, blossomed, and yielded almonds, all in one night. The Eleventh chapter of Numbers contains the story of this budding rod and how God vindicated the divine choice of the Aaronic priesthood. While the budding rod of Aaron is preeminently a type of the Priesthood of Christ, it may also represent the intercession of believers. What is the spiritual lesson? The meaning is that believers who are called to the ministry of prayer are by nature similar to Aaron’s rod before it was taken into the holy of holies. Concerning this rod, there are three things stated: first, it budded, second, it brought forth blossoms, third, it yielded almonds; which suggest the thought of **FRESHNESS, FRAGRANCE, AND FRUIT**.

The buds suggest to us the thought of freshness. It is nature’s way of renewing the earth. The dew falls at night or in the early morning hours, when all nature is quiet and still. So spiritual dew and freshness come when we get quiet and still and linger long in the Master’s presence.

This spiritual freshness is very essential to the Christian worker. We should never preach a single sermon, or lead a meeting, or write an article, without first waiting for the “renewing of the Holy Ghost” and the dew of heaven. Many preachers and Christian workers are straight and orthodox, but their messages fail to strike fire because they lack this heavenly unction, oil, and spiritual freshness.

SPIRITUAL FRAGRANCE

Freshness produces fragrance in both the natural and the spiritual world. Go into a summer flower garden early in the morning and you will find the air laden with sweet perfumes and fragrances. The dew brings forth freshness and fragrance. In our spiritual life fragrance is just as essential as freshness, and when this is lacking it is a sure indication that we are trying to run our Christian experience without oil and unction. Our messages may be the mere letter which “killeth” — dry, stale, formal, dead.

Fragrance is a subtle fire, easily detected. It is an unction; “that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit to the individual filled with the Spirit, which seals instruction upon the heart and conscience of the person receiving it; so that unction tends to render a man powerful and glorious in his life and history.” That is unction; that is fragrance; that is power; which is the greatest need of the twentieth century church.

SPIRITUAL FRUITFULNESS

The same heavenly dew that brings freshness and fragrance, also produces fruit. The nature of fruit is the full maturity of the seed. Fruit in the natural world is the result of the seed and earth coming in contact with each other. In like manner, spiritual fruit is the result of our soul powers being united and brought into union with Jesus through the power of the blessed Holy Ghost.

Again, fruit flourishes better in mellow, soft, rich soil. Just so the fruit and graces of the spirit flourish and grow better in a tender, soft heart. Nothing in all creation bears such fruit as a soul that has been purified. When the precious blood has purified the senses of the inner man, then the Holy Ghost has nothing to hinder His inflow and filling and enriching the soul faculties to produce spontaneous heavenly fruit.

Seventh, we note *the abiding light* in the tabernacle. There was a peculiar heavenly radiance in the inner sanctuary. There was no earthly light in this place. Under the interlocking wings of the bending cherubim, was the mercy-seat, where God was accustomed to speak; and from this place a soft, white light of luminous and abiding glory filled the room. In the holy place the seven-pronged golden lamp furnished the light. At times the lamp in this first room burned low. The regenerated man knows the meaning of this. But from the fluctuating light of the regenerated life, the soul goes into the steady, abiding radiance of the divine Shekinah.

The only light in this inner sanctuary was the heavenly Shekinah, so that when we pass behind the second veil, God Himself becomes our everlasting light. From this time on, one is guided by the illuminating Holy Ghost, and stops depending upon human candles. Men may withdraw lamps and candles, the sun may be hidden and the moon withdraw its light; yet there is left within the soul a peculiar heavenly radiance which never goes out.

Finally, there was *the Presence of God* behind the second veil. “*Thou that dwellest between the cherubims, shine forth.*” This is the climax of the atonement. There is nothing higher, deeper, sweeter, than to be God-possessed and a temple of the Holy Ghost. This is God’s best and greatest for us. This is what happens when we press our way behind the second veil. Here the light never goes out, the manna is ever fresh and sweet, and the glory holds good the year around.

