

The candlestick has been a very deep study that has impacted my personal spiritual life. I am pretty satisfied with the conclusions so far. I summarized what I thought to be the most clear and important parts of this subject and have sent it to you with expectation that all can see the same as I, which will strengthen my confidence in the heavenly guidance of this study even more.

While researching the sanctuary, and seeing the structure that was formed by the understanding of the candlestick, I came to the conclusion that the candlestick would open all the themes of the sanctuary, and this is indeed the function of the candlestick.

“These sacred apartments had no windows to admit light. The candlestick was made of purest gold and was kept burning night and day, and **gave light to both apartments.**”
Story of Redemption, p.155.2

One of the main functions of the candlestick is to give light to both apartments of the sanctuary. Knowing that the Mareh\Marah experience is related to seeing the ministration of Christ in the sanctuary, the understanding of the candlestick is linked to the Mareh\Marah experience. The candlestick also appears in the Bible in the sense of a revealer of secrets, as we can see in Luke 8:16-17.

With the above in mind we can proceed to study the candlestick. First let's take a look at the vision of Zechariah 4.

“The angel that talked with me,” Zechariah declares, “came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a **candlestick** all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and **two olive trees** by it, **one upon the right side** of the bowl, and **the other upon the left side** thereof.”—The Review and Herald, January 16, 1908.

“Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, what be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? and he answered me and said, “.... **These are the two anointed ones**, that stand by the Lord of the whole earth.” *Ibid.*

The candlestick has on the right and on the left two olive trees, which are the two anointed ones. These two anointed ones are the two witnesses that appear in Revelation 11 (Rev. 11:3-4). They are Moses and Elijah, the Old and New Testament, the Bible and the Spirit of Prophecy, they are the two witnesses by which we establish a matter. In Revelation 11:4, these **two witness are represented as being each one by themselves a candlestick.** These must mean that they are a source of light, but they together form the great candlestick, or better, each of these candlesticks are one of the olive trees that give oil for the great candlestick. This is a great revelation of Christ that came by combining the law and the prophets.

Ellen White continues the text we just read as we see next:

Comment [1]: Lk. 8:16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
Lk. 8:17 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.

Esse texto é excelente para marcar o candelabro entre a meia noite e o clamor da meia noite porque marca os segredos sendo revelados (podendo referir a predição em Daniel), e fala de coisas que antes estavam escondidas (Isabel estava escondida por 5 meses)

Comment [2]: sim... concordo, você sugere que eu explore mais o texto no documento?

Comment [3]: Isso não é muito relevante mas não entendi a justificativa, se for por causa dos golden pipes, talvez tenha que explicar melhor, ou não colocar essa frase.

Comment [4]: é porque em Apocalipse 4 cada oliveira é um candelabro, diferente do que vemos em Zacarias 4... Vou adicionar a referência do verso pra quem quiser buscar ser mais fácil.

“The anointed ones standing by the Lord of the whole earth have the position once given to Satan **as covering cherub**. By the **holy beings surrounding His throne**, the Lord keeps up a constant **communication** with the inhabitants of the earth.” Review and Herald, July 20, 1897.

The two anointed ones are the two angels that are covering the glory of God in the Shekinah above His throne. It is by these two angels, which are also Moses and Elijah, (and the Bible and the Spirit of Prophecy) that God communicates with man. (In Solomon’s temple, the two cherubims are made of olive tree, 1Ki 6:23)

“Above the mercy seat was the Shekinah, the manifestation of the divine Presence; and from between the cherubim, God made known His will. Divine messages were sometimes **communicated** to the high priest by a voice from the cloud. **Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection.**” Patriarchs and Prophets, p.349

In the text above we clearly see that the two angels in the Most Holy are used to communicate to the people of God, this is in full harmony with what we just saw. And also is in harmony with the Bible and the Spirit of Prophecy (the two angels, the two anointed ones) that God uses to communicate with man.

It is interesting when we study the Mareh/Marah experience of the prophets that Moses and Elijah are the only ones that covered their faces (Exodus 3:6; 1Ki 19:13). We also see Moses and Elijah with Christ in a collective Mareh experience reported in the Bible, which is the experience of John, Peter and James on the Mount of Transfiguration. (The disciples could symbolize the messengers with the 3 Angels’ Messages that experience the Mareh experience, or the 3 steps in the Mareh experience.)

Moses would be the representation of the angel on the left, for as we see in the above text of EGW, the angel of the left reveals disapproval or rejection and Moses symbolizes the ministration of condemnation (2 Corinthians 3:7-9; Jn. 5:45-47). In a certain sense, Moses could symbolize all the law, all the commonly accepted revelation we have now (which would be the Bible and the Spirit of Prophecy), and Elijah would be the revelation we arrive at by applying “line upon line”.

Elijah being on the right could be substantiated by Malachi 4:4-5, which cites first that we have to remember the law of Moses (old paths), and then will Elijah be sent. The figure of Elijah is also connected with the seed and the remnant (Romans 11:2-9). This fact will make more sense when we have the structure of the candlestick drawn on our reform line, and we will see that Elijah will appear on the side of the Midnight Cry (MC), and marked at the Sunday Law (SL).

“Beginning at **Moses, the very Alpha of Bible history**, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the **types and prophecies** of the Old Testament.” Desire of Ages, p.796.4

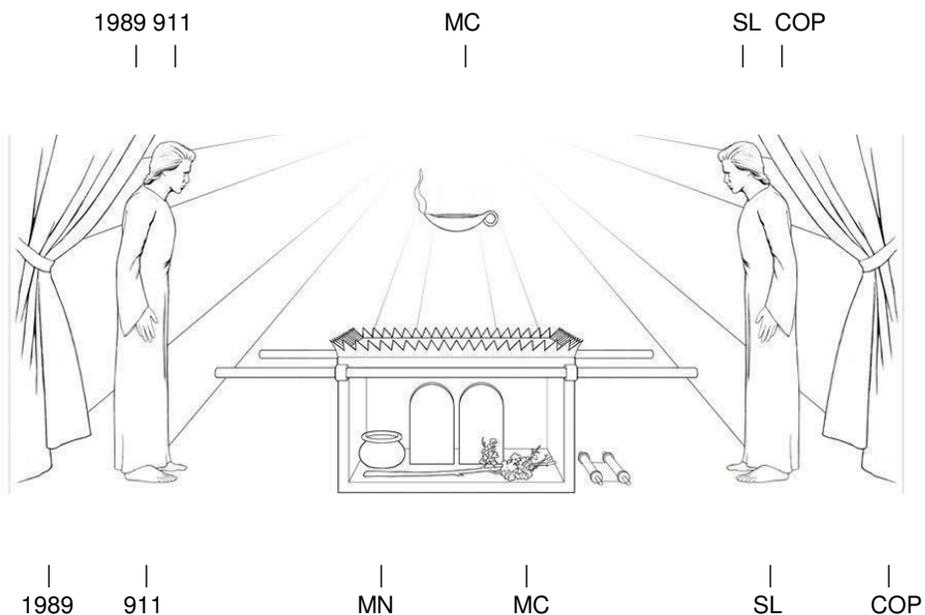
The disciples on the road to Emmaus were just about to experience the Marah vision (Luke 24:31), but Christ first had to open to them the scriptures, this was accomplished by Christ opening the law and the prophets. Beginning with the Alpha, Moses (the Law), He went to the Omega, or Elijah (the Prophets). This is another witness that Moses and Elijah, being the two anointed ones, are connected with the Mareh\Marah experience.

“And he said unto him, **If they hear not Moses and the prophets**, neither will they be persuaded, though one rose from the dead.” Luke 16:31

As a consequence of the Mareh/Marah experience we will die and be resurrected from our spiritual death. But even this resurrection would not be sufficient for those who have already rejected the Alpha and Omega, the law and the prophets, for together they reveal Christ. I emphasize this point because we are going in this direction.

Before we can see Christ clearly revealed as the link between the Old and New Testament, as the Alpha and Omega, we have to first see the candlestick (Rev. 1:12). To do so I will use the already established view of the open sanctuary. The initial reasoning was to first see the candlestick, and then see the connection with the open sanctuary. It is the candlestick that lightens the sanctuary.

Below is a drawing of the open sanctuary, the first line, on the top of the drawing, is the common understanding of the line representing the Most Holy Place. At the bottom of the figure I will delineate my proposition.



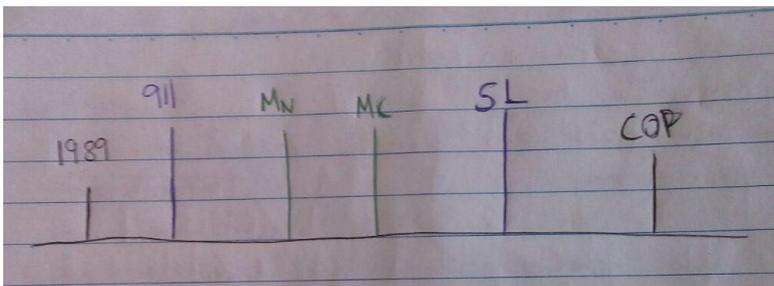
There is already in the record the suggestion that the two angels on the top of the Ark represent “midnight” (MN) and the MC, so the only new suggestion that I make in the line above is that 1989 and the close of probation (COP) should line up with the curtains.

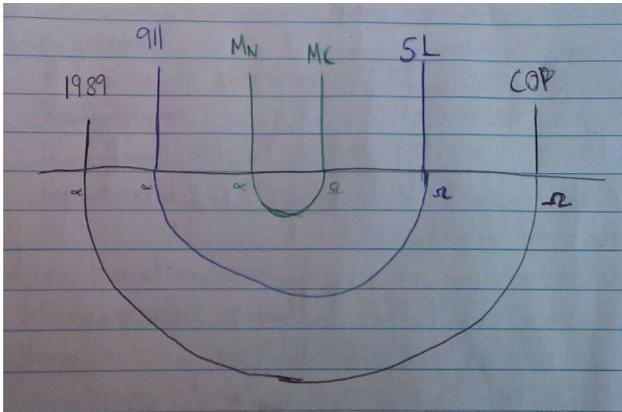
The reason for setting the structure like this is to produce a clearer connection between the Waymarks on the left with the Waymarks on the right. For example, the Waymarks above the curtains are connected. 1989 is connected with the COP. We can see the beginning of the everlasting gospel in 1989 and the ending of the everlasting gospel at the COP. Also, the 2520, as symbolized by the 126 shekels on the left of 1989 is related to the seven plagues on the right of the COP (of which the 2520 is also a symbol). We can also see this in the sanctuary typology. It was on the curtain between the Holy and the Most Holy that the priest sprinkled the blood of the offering 7 times. So, in this portrayal, 1989 would be connected with the COP. 1989 would be the Alpha, and COP would be the Omega. What happened in 1989 would shed light upon what will happen in the COP. It is like a mirror in the sense that the everlasting gospel starts in 1989 and ends in the COP.

Another relation of Alpha and Omega that we can see is by the already established two angels marking 9/11 and the SL. At 9/11 we see the fulfilment of Rev. 18:1-3, and in the SL we see the fulfilment of Rev. 18:4. At 9/11 king Saul dies, and the SL marks the spiritual death of the last “Levite”, so, in this sense, the apostle Saul/Paul dies at the SL (as the last “Levite”). At 9/11 we see Zachariah being dumb, and then speaking at the SL. At 9/11 the USA Patriot Act was passed, and at the end the Sunday Law will finally be passed.

The “Alpha and Omega” relation between MN and the MC is probably the most easy to see. At MN we have a “wake up”, and at the MC we have another “wake up”. At MN we have a “Mene”, and at the MC we have the other “Mene”, and so on... We also have Judas spiritually dying at MN when he “falls off” from Christ’s communion table, and then at the MC Judas literally dying when his fragile (line upon line) rope fails and he “falls off” the narrow path to the wicked world below.

With these Alpha-and-Omega connections between 1989 and the COP, 9/11 and the SL, and MN and the MC, we can begin to see the candlestick. Below I share some illustrations from my notebook which may explain the subject better.





In this drawing we can see the connection between the Alpha and Omega.

We already know that the second step of the everlasting gospel is visual. So if the “binding off” is typified by the everlasting gospel, we probably can put the appearing of Christ in the second step of the “binding off”, between MN and MC. But even if this is not the case, we can argue that something must mark the transition between the Alpha and Omega, and what could it be other than the “corner stone”, Christ Himself, which is indeed, the Alpha and Omega. The appearance of Christ would be the turning-point between the Alpha and Omega. We already know that in the open sanctuary the One who is ministering in the front of the Ark, between the two angels, is no less a personage than Jesus Christ. This would be a third witness for putting the appearance of Christ in the middle of the MN and the MC, in the middle of the “binding off”.

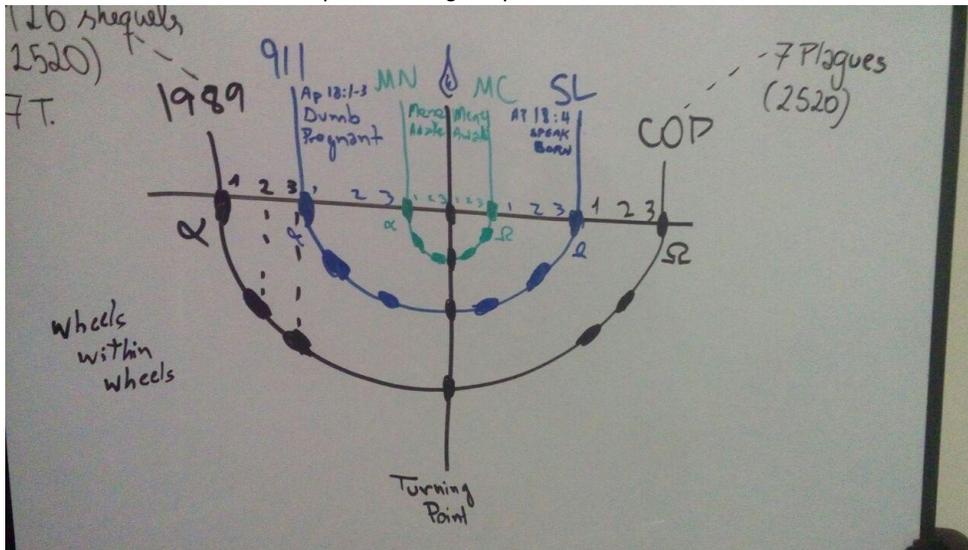
The Marah experience of Abram in Genesis 15 could also shed light on this subject. In this passage he had to divide three animals, but two birds he did not divide. The first half of the heifer would be on 1989 and the last on COP, the first half of the she goat would be on 9/11 and the last on the SL, the first half of the ram would be on the MN mark and the last half would be on the MC. In the middle between the MN and the MC are the two birds, the turtledove and the young pigeon. Between those pieces will pass the “burning lamp” which lights the candlestick. This burning lamp is the appearance (Mareh) of Christ.

This may gives us evidence that there are 3 steps between MN to the turning point of the appearance of Christ, and then 3 steps between the appearance of Christ and the MC. These 3 steps can also be derived from the 3 years of the ram, plus the turtledove and the young pigeon would represent Christ (because of the 3+1 combination). Altogether these form 7 steps between MN and the MC, which parallels the Seven Thunders.

Comment [5]: Eu li rapidamente, Genesis 15, e só pra ficar aí na sua memória para uso futuro - as terras recebidas por Abraão são 10, talvez representando o Mundo (as Nações Unidas) que será entregue à Jesus o herdeiro de Abraão

Comment [6]: Sim... Conhecia essa conexão!!

So, these ideas would put this image in place:



When EGW comment's about Abraham's great test, she says that this was an answer to his request to see Christ. This request to see Christ is to request the Mareh experience, which was the request to see the glory of God that was made by Moses (Ex 33:13,18). By the lamb being offered in the place of Isaac, Abraham would "see Christ", this was Abraham's Mareh experience. So, to see Christ on the cross is to see the Mareh.

"Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God." Patriarchs and Prophets, p.153.3

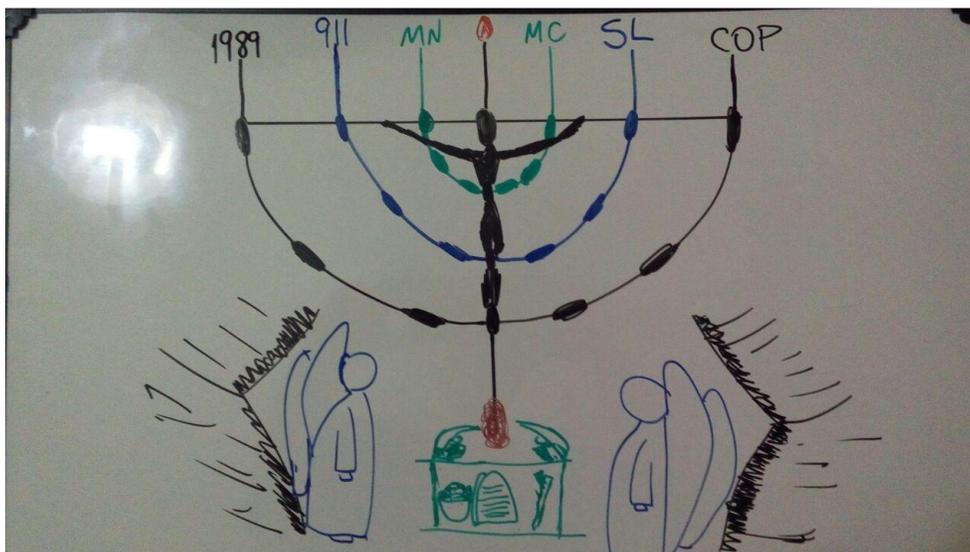
Jesus continued, drawing a sharp contrast between the position of the Jews and that of Abraham: "Your father **Abraham rejoiced to see My day: and he saw it, and was glad.**" Desire of Ages, p.468.3

"Abraham had greatly desired to see the promised Saviour. **He offered up the most earnest prayer that before his death he might behold the Messiah.** And he saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He saw His day, and was glad. He was given a view of the divine sacrifice for sin. Of this sacrifice he had an illustration in his own experience. The command came to him, "Take now thy son, thine only son Isaac, whom thou lovest, ... and offer him ... for a burnt offering." Genesis 22:2. Upon the altar of sacrifice he laid the son of promise, the son in whom his hopes were centered. Then as he waited beside the altar with knife upraised to obey God, he heard a voice from heaven saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Genesis 22:12. This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that to raise it from its degradation, He gave His only-begotten Son to a most shameful death."

Desire of Ages, p.468.4

Abraham learned of God the greatest lesson ever given to mortal, **“His prayer that he might see Christ before he should die was answered.** He saw Christ; he saw all that mortal can see, and live. By making an entire surrender, **he was able to understand the vision of Christ**, which had been given him. He was shown that in giving His only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.” Desire of Ages, p.469.1

The sacrifice of Isaac was on the third day, this would allow us to mark it at the arrival of the third angels message. More than that, the context of being a Mareh/Marah experience makes us put the sacrifice of the lamb by itself in the middle of the candlestick, where the Marah happens. In this, we are able to see not only in a beautiful way, but in a biblical way, how Christ is the Alpha and Omega. Putting Christ as the great “turning point”, as the “corner stone”, not only illuminates the candlestick but the entire sanctuary. This is verily “a pillar of light, illuminating the pathway of God’s servants” in this age. This is “the burning lamp” that passed between the divided animals.



“Abraham’s experience answered the question: ‘Wherewith shall I come before the Lord, and bow myself before the high God?’ Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?’ Micah 6:6, 7. In the words of Abraham, ‘My son, God will provide Himself a lamb for a burnt offering,’ (Genesis 22:8), and in God’s provision of a sacrifice instead of Isaac, it was declared that no man could make expiation for himself.” Desire of Ages, p.469.2

In the Mareh experience we are to be brought to the presence of the Most High. The, experience of Abraham shows how we are to do that. Is by the blood of the Lamb. Christ is the line that connects us to the heavenly places. Indeed in the sketch above, Christ is the line which connects our reform line to the heavenly places.

Now "lo, in the midst of the throne [the mercy seat]... stood a Lamb as it had been slain, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth". "...and there were seven lamps of fire burning before the throne, which are the seven Spirits of God" Revelation 5:6; 4:5. The seven lamps are the seven horns of the Lamb. Take a look again in the image above and behold the Lamb with seven horns.

The feet would line up with 1989 and COP, and with that we can connect the footwashing of the feast and of the sanctuary service. Also in the vision of Revelation 1, the feet of Christ are like brass, and the material of the temple in the court (which is also a representation of 1989 to 9/11) are all made of brass. Christ's head would line up with the appearance of Christ, the Mareh, the crucifixion of Christ. This connects us with the crown. It is in the Mareh experience that we see the death and resurrection of Lazarus, which is the "crowning miracle" of Christ. So, in this sense, Christ's feet and legs would be 1989 and COP, His belly and his thighs would be 9/11 and SL, His breast and arms would be MN and MC, and the head would be the appearance (Mareh) of Christ (for his countenance is as the sun shining in his strength "midway" Rev. 1:16-17). If this is so, so indeed Christ is Jacob's ladder.

"How awesome is this place! This is none other than the house of God, and **this is the gate of heaven!**" Genesis 28:10-17

After seeing the ladder, Jacob exclaimed, "This is the gate of heaven!"

This is where the veil of the sanctuary is being opened before us, and we need to cross that gate.

"This man of faith beholds the **ladder of Jacob's vision, representing Christ**, who has connected earth with heaven, and finite man with the infinite God."

Acts of the Apostles, p.512.

"Our Saviour is the ladder which Jacob saw, whose base rested on the earth and whose topmost rounds reached the highest heavens. This shows the appointed method of salvation. If any of us are finally saved, **it will be by clinging to Jesus as to the rounds of a ladder.**" Testimony Treasures, vol. 2, p.211.2.

"In his childhood, Joseph had been taught the love and fear of God. Often in his father's tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of **Him who from the throne above revealed Himself to Jacob**. He had been told the story of the conflict beside the Jabbok, when, renouncing cherished sins, Jacob stood conqueror, and received the title of a prince with God." Education, p.52.

It was through this ladder that God, from the throne above, revealed Himself to Jacob. It is by clinging to Jesus (in the Mareh) that we may reach the character we need (the Marah) to enter the Most Holy of the Sanctuary (as a "Priest").

“Jacob in the night vision saw earth connected with heaven by a ladder reaching to the throne of God.” Confrontation, p.46.2

“In Christ’s humiliation He descended to the very depths of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth, while the top of the ladder, reaching unto heaven, represents the divine power of Christ grasping the Infinite and thus **linking earth to heaven and finite man to the infinite God**. Through Christ the communication is opened between God and man. Angels may pass to and fro from heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation. **It is through Christ alone that the heavenly messengers minister to men.**” Confrontation, p.46.3

It is through Christ, as we can clearly see in our drawing, that the heavenly messengers minister to men.

“Jesus saith unto him, I am **the way, the truth, and the life**: no man cometh unto the Father, but by me.” John 14:6

“I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. **I was shown three steps—the first, second, and third angels’ messages**. ... God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately **stepped upon it**. Others commenced to find fault with the foundation.” Early Writings, p.258.3

“...Those who rejected the first 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 the two former messages, they have so darkened their understanding that they can see no light in **the third angel’s message, which shows the way into the most holy place.**” *Ibid*, p. 260

The three angels’ messages are also the ladder that lead us to the most holy place, and they are linked to the cross of Christ.

Another aspect that helps us to see how the Alpha and Omega between the lines produces the Marah, is that when we arrive at the middle point between MN and MC, we already have experienced all the “Alpha” of our reform line, so we would know, as through a glass (1 Corinthians 13:12) what should come to pass in the Omega counterpart.

After seeing the cross, and how the cross forms the candlestick, I started to study to see if in each waymark we can find a cross. If that be so, then we would have seven candlesticks (one candlestick marked by the cross at 1989, the other by the cross at 9/11, and so on... the center cross would be the “turning point” of the appearance of Christ). If this is the case, than we will see exactly the same image as John saw in Revelation 1:12-13.

I'm also studying, and coming to the conclusion that all the crosses on the right of the central "turning point" (all the crosses on the right of Christ) are marking the Cross of righteous persons, and all the crosses at the left would mark the death of unrighteous persons. Those at the right would die as the last "Priest" at the MC, the last "Levite" at the SL and the last "Eleventh-hour worker" at the COP.

At the left we have at MN the death of Judas (at least the spiritual, and in this case, the literal one would be just before the cross of Christ at the center), at 9/11 we would have the death of King Saul, and at 1989 (which is the only waymark that I'm not sure that we have a cross), I think that is probable to find the cross of Ananias at 1989, for two reasons. One is because we already have Judas and Saul on the left, and these are fool/wise symbols, so this would lead me to think that, as Judas is on the MN, and Saul is on 9/11, then Ananias would be at 1989. Another evidence for that would be the 3 Hebrews in the furnace, Hananiah, Mishael and Azariah, and then we have the appearance of Christ. So we can put Hananiah at 1989, Mishael at 9/11, and Azariah at MN, and the appearance of Christ at the cross. In this construction I'm applying the 3 Hebrews as the Three Angles' Messages, and Christ being the Mareh/Marah. This would also line up with the 3 disciples on the Mount of Transfiguration.

In this case, we would be seeing Christ's back, and not His face, but this is in harmony with the answer given by God to Moses in Exodus 33:23: "and thou shalt see my back parts: but my face shall not be seen."

By having all the "foolish" dying (crucified) at the left of the cross, and all the "wise" at the right, we are in harmony with the parable in Matthew 25:32-34,41.

"As Jesus, crucified with the thieves, was placed 'in the midst,' so **His cross was placed in the midst of a world lying in sin.** And the words of pardon spoken to the penitent thief kindled a light that will shine to the earth's remotest bounds." Desire of Ages, p. 751.4

If you take a look again at the candlestick drawn with the open sanctuary in the illustration above, you will clearly see the vision of Zechariah 4. The two angels are the two anointed ones, that are covering the glory of God, and ministering the oil to the candlestick. In this we can see Moses and Elijah as the Law and the Prophets giving us the means so we can see the One who IS the Alpha and Omega who is walking in the midst of the candlesticks.

There is more to say, but it is not necessary in order to comprehend the object of this document. At the bottom I will put some images of some lines I've made based on the looking-glass (mirror) characteristic of the Alpha and Omega links. I also think that it would be very useful to study the table of shewbread, for before seeing the candlestick, John was facing the table of shewbread, for in Revelation 1:12 he has to turn to see the candlestick. What would John be doing facing the table of shewbread? Eating the little book I think. Also Belshazzar was drinking from the holy vessels before seeing the candlestick, and the holy vessels are originally kept at the table of the shewbread (Ex 25:29).

Comment [7]: Não entendi porque Ananias está aí

Comment [8]: Porque na historia de Saulo, aparecem tres personagens bons que anteriormente eram maus... Judas, Ananias e Saulo. Judas Iscariotes é impio, Ananias morre com Safira e temos Saul, o rei. Entao esses personagens tem algo especifico deles, que eu também nao entendo perfeitamente, mas parece que pode a ajudar a entender a questão

Comment [9]: Também não entendi porque você marca os três aqui

Comment [10]: Cada um dos 3 seria uma mensagem angélica. E Cristo seria o anjo glorioso.

If this study above is correct, we are very close to our spiritual death, so we need to get ready to be at the presence of the Most High. I share this quote below that deeply struck my spirit as I read it.

“As we learn more and more of what God is, and of what we ourselves are in His sight, we shall fear and tremble before Him. Let men of today take warning from the fate of those who in ancient times presumed to make free with that which God had declared sacred. When the Israelites ventured to open the ark on its return from the land of the Philistines, their irreverent daring was signally punished.” Ministry of Healing, p.435

“Again, consider the judgment that fell upon Uzzah. As in David’s reign the ark was being carried to Jerusalem, Uzzah put forth his hand to keep it steady. For presuming to touch the symbol of God’s presence, he was smitten with instant death.” *Ibid*, p.436

“At the burning bush, when Moses, not recognizing God’s presence, turned aside to see the wonderful sight, the command was given: ‘Draw not nigh hither: **put off thy shoes from off thy feet**, for the place whereon thou standest is holy ground’... And Moses hid his face, for he was afraid to look upon God.” Exodus 3:5, 6. *Ibid*

“And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said,

“I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.... And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

“And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and **this is the gate of heaven.**” Genesis 28:10-17. *Ibid*

“In the sanctuary of the wilderness tabernacle and of the temple that were the earthly symbols of God’s dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand except one [that of the high priest]. **To lift that veil, and intrude unbidden into the sacred mystery of the most holy place, was death.** For above the mercy seat appeared the glory of the Holiest—glory upon which no human might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God’s presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The host of worshipers, bowed in silent awe, offered their petitions for God’s mercy.” *Ibid*, p.437 [brackets supplied]

“These things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.” 1 Corinthians 10:11. *Ibid*.

“Man cannot by searching find out God. Let none seek with presumptuous hand to lift the veil that conceals His glory. ‘Unsearchable are His judgments and His ways past finding out.’ Romans 11:33. **It is a proof of His mercy that He hides His power, for to lift the veil that conceals the divine presence is death.** No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. Only that which He sees fit to reveal can we comprehend

of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM." Ministry of Healing, p. 438

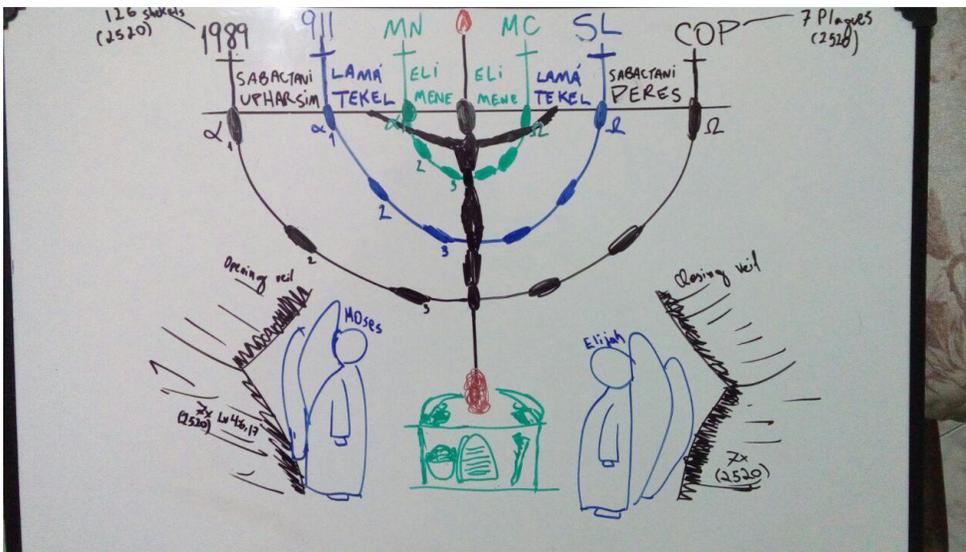
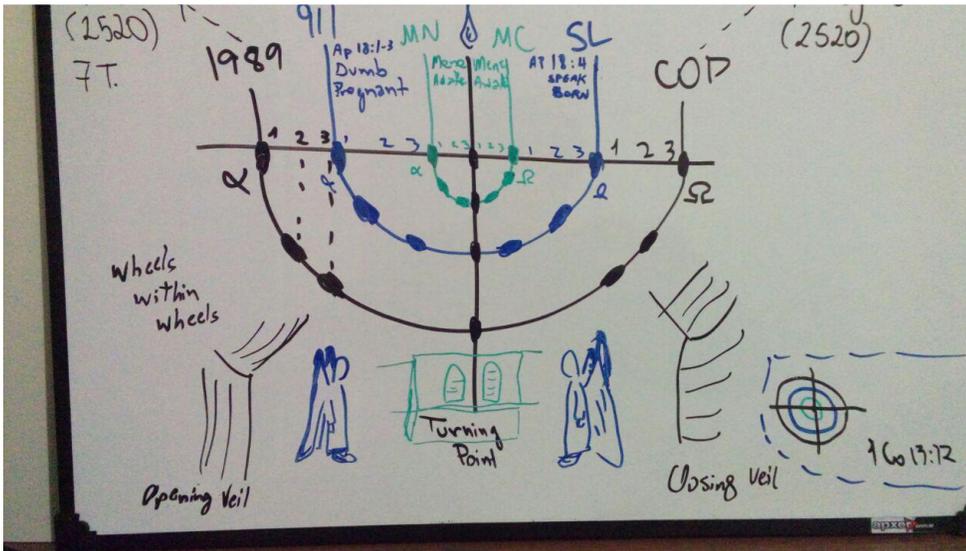
"A new heart will I give you and a new spirit will I put within you.' I believe with all my heart that the Spirit of God is being withdrawn from the world, and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. **He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God....**"
Selected Messages, vol.3, p.154

"Christ is the ladder which Jacob saw whose base rested on the earth and whose topmost round reached the highest heavens. This shows the appointed method of salvation. We are to climb round after round of this ladder. If any one of us shall finally be saved, it will be by clinging to Jesus as to the rounds of a ladder. Christ is made unto the believer wisdom and righteousness, sanctification, and redemption...." *ibid*

Blessings!

Heber F. Buss

Below there are some quotes connected to the subject but that I did not fully comprehend. And also a sketch of some of what understanding the candlestick might open, if the reasoning above is correct.



As we see above, the mirroring image allows us to mark some things in a different way. For example, the MENE, MENE, TEKEL, UPARSIN, and the ELI, ELI, LAMÁ SABACTHANI. Another example would be the three steps heading to the Marah experience of Elijah (1Ki. 19). The appearance of Christ in the soft voice would be at the central cross of Christ (in the middle of MN and MC), the fire would be at MC (and we already have fire marked at the MC, by the fire descending from heaven in the sacrifice of Elijah, and at Pentecost). The earthquake would be at the SL (and I think we may have reasons to mark the earthquake of the sixth seal on the SL, because the SL would be the sixth waymark, if we count the cross as one waymark), and the wind blowing would be in the COP (which is when the 4 winds are loosed). The chronological order of the experience of Elijah was first the wind, then the

earthquake, then the fire and at last the voice, but by the mirroring structure of the candlestick, and the Alpha and Omega relation, we would be able to put those histories in a reflecting fashion. Maybe this has some connection with the order of Jesus to throw the net on the “right side” of the boat.

“For long hours of agony, reviling and mockery have fallen upon the ears of Jesus. As He hangs upon the cross, there floats up to Him still the sound of jeers and curses. With longing heart He has listened for some expression of faith from His disciples. He has heard only the mournful words, “We trusted that it had been He which should have redeemed Israel.” How grateful then to the Saviour was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord. Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save **the penitent thief who was saved at the eleventh hour.**

“With amazement the angels beheld the infinite love of Jesus, who, suffering the most intense agony of mind and body, thought only of others, and encouraged the penitent soul to believe. In His humiliation He **as a prophet** had addressed the daughters of Jerusalem; **as priest** and advocate He had pleaded with the Father to forgive His murderers; **as a loving Saviour** He had forgiven the sins of the penitent thief.” *Desire of Ages*, p.750

“He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see of the travail of His soul. Upon the very day of His death, **three men**, differing widely from one another, had declared their faith,—he who commanded **the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side.**” *Desire of Ages*, p.770

“How many have read carefully *Patriarchs and Prophets, The Great Controversy, and The Desire of Ages*? I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit’s power magnified the truth, and made it honorable, saying: ‘This is the way; walk ye in it.’ In my books, the truth is stated, barricaded by a ‘Thus saith the Lord.’

“The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will be pronounced against every evil, seducing science produced by the father of lies.” —Letter 90, 1906 (Colporteur Ministry, 126.) {3SM 122.3}

“In accordance with their office, a special dress was appointed for the priests. ‘Thou shalt make holy garments for Aaron thy brother, for glory and for beauty,’ was the divine direction to Moses. The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly

taught the lesson that all defilement must be put away from those who would approach into the presence of God.

“The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.”

Patriarchs and Prophets, p.350.3