

THE RECOVERY OF THE PRIESTHOOD FOR GOD'S BUILDING  
(Friday—Evening Session)

Message Three

**Christ as the Food, Clothing, and Dwelling of the Priests**

MC Hymns 911

Scripture Reading: Heb. 10:5-10; John 6:57, 63;  
Gal. 3:27; Rom. 13:14; 1 Pet. 2:5a; Psa. 27:4

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.  
Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.  
Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."  
Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),  
Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,  
Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.  
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.  
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.  
Gal 3:27 For as many as were baptized into Christ have put on Christ.  
Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.  
1 Pet 2:5a You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood ...  
Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

**I. Christ is the food of the priests—John 6:57, 63; Jer. 15:16:**

- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.  
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.  
Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- A. Christ's replacing of all the Old Testament offerings, taking away all the Old Testament types and establishing Himself as everything to us, is God's great will—Heb. 10:5-10.  
Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.  
Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.  
Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."  
Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),  
Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,  
Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
- B. We need to live a life according to God's heart and will by daily enjoying Christ as the reality of the offerings for our food to arrive at the divine goal of the Triune God, which is to bring us all into Himself that we may take Him as our dwelling place and allow Him to take us as His dwelling place for His universal, enlarged, divine-human incorporation—  
John 1:14, 29; 14:23; Rev. 21:3, 22:  
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
1. The sin offering signifies that Christ was made sin for us that through His death on the cross, sin might be condemned—Lev. 4:3; 6:26; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14.
 

Lev 4:3 If the anointed priest sins so as to bring guilt on the people, then let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed.

Lev 6:26 The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the Tent of Meeting.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
  2. The trespass offering signifies that Christ bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 7:6-7; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.
 

Lev 5:6 And he shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.

Lev 7:6 Every male among the priests may eat of it; it shall be eaten in a holy place; it is most holy.

Lev 7:7 The trespass offering is like the sin offering; there is one law for them: The priest who makes expiation with it shall have it.

1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;

Isa 53:5 But He was wounded because of our transgressions; / He was crushed because of our iniquities; / The chastening for our peace was upon Him, / And by His stripes we have been healed.

Isa 53:6 We all like sheep have gone astray; / Each of us has turned to his own way, / And Jehovah has caused the iniquity of us all / To fall on Him.

Isa 53:10 But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes Himself an offering for sin, / He will see a seed, He will extend His days, / And the pleasure of Jehovah will prosper in His hand.

Isa 53:11 He will see the fruit of the travail of His soul, / And He will be satisfied; / By the knowledge of Him, the righteous One, My Servant, will make the / many righteous, / And He will bear their iniquities.

John 4:15 The woman said to Him, Sir, give me this water so that I will not thirst nor come here to draw.

John 4:16 He said to her, Go, call your husband and come here.

John 4:17 The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband,

John 4:18 For you have had five husbands, and the one you now have is not your husband; this you have said truly.

that which goes up, something that ascends to God.

3. The burnt offering, which was *wholly for God's satisfaction as food for God*, typifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God; it is *God's food* that God may enjoy it and be satisfied—Lev. 1:3; Num. 28:2-3; John 7:16-18.

Lev 1:3 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.

Num 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time. 宜爽香气之火祭的食物

Num 28:3 And you shall say to them, This is the offering by fire which you shall present to Jehovah: two male lambs a year old without blemish each day as a continual burnt offering.

John 7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.

John 7:17 If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

4. The meal offering typifies Christ in His humanity and in His human living, which was proper, even, tender, fine, balanced, pure, and sinless—Lev. 2:1, 3-4; John 7:46; 18:38; 19:4, 6.

Lev 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

Lev 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

Lev 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

John 7:46 The attendants answered, Never has a man spoken as this man has.

John 18:38 Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find no fault in Him.

John 19:4 And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him.

John 19:6 When therefore the chief priests and the attendants saw Him, they cried out, saying, Crucify! Crucify! Pilate said to them, You take Him and crucify Him, for I do not find fault in Him.

5. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between God and us by shedding His blood and dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; 7:14, 31-34; Eph. 2:14-15; John 12:1-3; 20:21; Rev. 21:2.

Lev 3:1 And if his offering is a sacrifice of peace offerings, if he presents it from the herd, whether male or female, he shall present it without blemish before Jehovah.

Lev 7:14 And from it he shall present one out of each offering as a heave offering to Jehovah; it shall belong to the priest who sprinkles the blood of the peace offerings.

Lev 7:31 And the priest shall burn the fat on the altar, but the breast shall be for Aaron and for his sons.

Lev 7:32 And the right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings.

Lev 7:33 The one among the sons of Aaron who presents the blood of the peace offerings and the fat shall have the right thigh as his portion.

Lev 7:34 For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed by the children of Israel.

- Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
- Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
- John 12:1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.
- John 12:2 Therefore they made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.
- John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.
- John 20:21 Then Jesus said to them again, Peace be to you; as the Father has sent Me, I also send you.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
6. The wave offering signifies the resurrected Christ in love—Lev. 7:30; 10:15.
- Lev 7:30 His own hands shall bring Jehovah's offerings by fire; the fat with the breast he shall bring, that the breast may be waved as a wave offering before Jehovah.
- Lev 10:15 The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings by fire of the fat portions to wave as a wave offering before Jehovah, and it shall become a perpetual statute for you and for your sons with you, just as Jehovah has commanded.
7. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:21.
- Lev 7:32 And the right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings.
- Exo 29:27 And you shall sanctify the breast of the wave offering and the thigh of the heave offering which was waved and which was heaved up from the ram of consecration, from that which is for Aaron and from that which is for his sons.
- Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
8. The drink offering signifies Christ as the enjoyment of the offerer, enabling the offerer to be filled with Christ as the heavenly wine and even to become the wine offered to God for His enjoyment and satisfaction—Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13; Matt. 9:17.
- Exo 29:40 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.
- Num 28:7 And its drink offering shall be the fourth of a hin for the one lamb; in the sanctuary you shall pour out a drink offering of strong drink to Jehovah.
- Num 28:8 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, an offering by fire, a satisfying fragrance to Jehovah.
- Num 28:9 And on the Sabbath day two male lambs a year old without blemish, and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, and its drink offering -
- Num 28:10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.
- Isa 53:12 Therefore I will divide to Him a portion with the Great, / And He will divide the spoil with the Strong; / Because He poured out His life unto death / And was numbered with the transgressors, / Yet He alone bore the sin of many / And interceded for the transgressors.
- Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
- 2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.
- Judg 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
- Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine

into fresh wineskins, and both are preserved.

9. The bread of the Presence, the face-bread, signifies that God's presence, God's face, is the feast of God's priests to be their serving supply for His building—Exo. 25:30; Lev. 24:9; cf. 1 Sam. 21:6.

Exo 25:30 And you shall set the bread of the Presence upon the table before Me always.

Lev 24:9 And it shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah's offerings by fire, a perpetual statute.

1 Sam 21:6 So the priest gave him what was holy, for there was no bread there except the bread of the Presence, which was taken from before Jehovah, to be replaced by hot bread at the time it was taken.

## II. Christ is the clothing of the priests—Gal. 3:27; Rom. 13:14:

Gal 3:27 For as many as were baptized into Christ have put on Christ.

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

- A. Although we have been baptized into Christ and are already in Christ (6:3; Gal. 3:27), we must still put Him on; to put on Christ is to live by Christ (2:20) and to live out Christ (Phil. 1:21), thus magnifying Christ (v. 20).

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Gal 3:27 For as many as were baptized into Christ have put on Christ.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Phil 1:21 For to me, to live is Christ and to die is gain.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

- B. Putting on Christ is the same as putting on the weapons of light (Rom. 13:12), indicating that Christ is the weapons of light for the warfare between the Spirit and the lusts of the flesh (6:13; Gal. 5:17).

Rom 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.

Rom 6:13 Neither present your members as weapons of unrighteousness to sin, but present yourselves to God as alive from the dead, and your members as weapons of righteousness to God.

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

- C. In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8); the priestly garments signify the serving priests' expression of Christ; according to the Bible, no one was clothed more beautifully than the priests.

Isa 64:6 For all of us became like him who is unclean, / And all our righteousnesses are like a soiled garment; / And we all wither like a leaf, / And our iniquities, like the wind, carry us away.

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

- D. The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty—Exo. 28:2:

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

1. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

2. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His

humanity, typified by the blue, purple, and scarlet strands and the fine linen (Exo. 28:5), is for beauty; a life that expresses Christ with the divine glory and human beauty sanctifies and qualifies us to be the priesthood (Phil. 1:20; 1 Cor. 6:19-20; Gal. 6:17; cf. Acts 6:15).

Exo 28:5 They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

1 Cor 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?

1 Cor 6:20 For you have been bought with a price. So then glorify God in your body.

Gal 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

Acts 6:15 And all those sitting in the Sanhedrin looked intently at him and saw his face as though it were the face of an angel.

- E. All the priests wore linen trousers, a tunic, a girding sash, and a turban (Exo. 28:39-42; 29:8-9a); in addition, over the tunic the high priest wore the robe, the ephod, the shoulder pieces, and the breastplate, and on the turban he wore an engraved plate (28:36-37; 29:5-6):

Exo 28:39 And you shall weave the tunic of fine linen, and you shall make a turban of fine linen, and you shall make a girding sash, the work of an embroiderer.

Exo 28:40 And for Aaron's sons you shall make tunics, and you shall make for them girding sashes, and you shall make for them high hats, for glory and for beauty.

Exo 28:41 And you shall put them upon Aaron your brother and upon his sons with him, and you shall anoint them and consecrate them and sanctify them, that they may serve Me as priests.

Exo 28:42 And you shall make them linen trousers to cover their naked flesh; they shall reach from the loins even to the thighs;

Exo 29:8 And you shall bring his sons near and put tunics on them.

Exo 29:9a And you shall gird them with girding sashes, Aaron and his sons, and bind high hats on them; and they shall have the priesthood by a perpetual statute. ...

Exo 28:36 And you shall make a plate of pure gold and engrave upon it, like the engravings of a signet: HOLINESS TO JEHOVAH.

Exo 28:37 And you shall put it on a cord of blue strands, and it shall be on the turban; it shall be at the front of the turban.

Exo 29:5 And you shall take the garments and clothe Aaron with the tunic and the robe of the ephod and the ephod and the breastplate, and gird him with the skillfully woven band of the ephod;

Exo 29:6 And you shall place the turban on his head and put the holy crown on the turban.

1. The tunic of fine woven linen signifies the covering of Christ as our perfect righteousness in a humanity that has been dealt with (Rev. 19:8); the turban of fine linen signifies Christ as the glory of perfect righteousness and Christ as our boast (Phil. 3:3; Rom. 5:2; 1 Cor. 1:31); the girding sash as the work of an embroiderer signifies the strengthening by the Spirit's constituting work (Eph. 3:16); these three pieces of the priestly garments, with the linen trousers (Exo. 28:42), all signify Christ as righteousness to cover the entire fallen being of the priests (Luke 15:22; 1 Cor. 1:30) that they might be preserved in life and kept away from death (Exo. 28:43).

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

1 Cor 1:31 That as it is written, "He who boasts, let him boast in the Lord."

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Exo 28:42 And you shall make them linen trousers to cover their naked flesh; they shall

- reach from the loins even to the thighs;
- Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- Exo 28:43 And they shall be upon Aaron and upon his sons when they go into the Tent of Meeting or when they come near to the altar to minister in the sanctuary, that they may not bear iniquity and die. It shall be a perpetual statute for him and for his seed after him.
2. The long robe, with all its adornments, worn by the high priest signifies the church as the fullness, the expression, of Christ's divine attributes and human virtues—Eph. 1:22-23.
 

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
  3. Within the tabernacle there is gold, and on the breastplate of the robe of the priest there are twelve stones with the names of the twelve tribes, indicating that the tribes (signifying the church) are transformed into precious stones, held by the gold, and built up together; on the shoulder pieces of the priest's robe were two onyx stones with the names of the twelve tribes—Exo. 28:9-12:
 

Exo 28:9 And you shall take two onyx stones and engrave on them the names of the sons of Israel,

Exo 28:10 Six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth.

Exo 28:11 With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the sons of Israel; you shall make them enclosed in settings of gold.

Exo 28:12 And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.

    - a. The priests have Christ as their sanctification, signified by the gold, and Christ as their transformation, signified by the precious stones.
    - b. The priests have Christ as their glorification, signified by the shining of the stones, and Christ as their building up, signified by the twelve stones built together in the gold settings.
  4. The ephod is a type of Christ expressed in His two natures, divinity and humanity, with His attributes and virtues; it was a part of the priestly garments used for fastening, or binding—vv. 4-6:
 

Exo 28:4 And these are the garments which they shall make: a breastplate and an ephod and a robe and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.

Exo 28:5 They therefore shall take the gold and the blue and the purple and the scarlet strands and the fine linen,

Exo 28:6 And they shall make the ephod of gold thread, of blue and purple and scarlet strands, and fine twined linen, the work of a skillful workman.

    - a. The two shoulder pieces with the two onyx stones (v. 9) and the breastplate with the twelve precious stones (v. 15) were bound, fastened, to the ephod (vv. 12-28).
 

Exo 28:9 And you shall take two onyx stones and engrave on them the names of the sons of Israel,

Exo 28:15 And you shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.

Exo 28:12 And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.

Exo 28:13 And you shall make settings of gold,

Exo 28:14 And two chains of pure gold; you shall make them twisted, a corded work, and you shall put the chains of cords on the settings.

Exo 28:15 And you shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.

Exo 28:16 It shall be square and doubled; a span its length and a span its width.

Exo 28:17 And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald;

Exo 28:18 And the second row, a carbuncle, a sapphire, and a diamond;

Exo 28:19 And the third row, a jacinth, an agate, and an amethyst;

Exo 28:20 And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.

Exo 28:21 And the stones shall be according to the names of the sons of Israel, twelve, according to their names; they shall be like the engravings of a signet, each according to its name, for the twelve tribes.

Exo 28:22 And you shall make on the breastplate twisted chains, a corded work of pure gold.

Exo 28:23 And you shall make on the breastplate two rings of gold and shall put the two rings on the two ends of the breastplate.

Exo 28:24 And you shall put the two cords of gold in the two rings at the ends of the breastplate.

Exo 28:25 And you shall put the two other ends of the two cords on the two settings, and put them on the shoulder pieces of the ephod at the front of it.

Exo 28:26 And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate upon its edge, which is toward the ephod on the inside.

Exo 28:27 And you shall make two rings of gold and shall put them on the bottom of the two shoulder pieces of the ephod on the front of it, close to the place where it is joined, above the skillfully woven band of the ephod.

Exo 28:28 And they shall bind the breastplate by its rings to the rings of the ephod with a cord of blue strands, that it may be upon the skillfully woven band of the ephod and that the breastplate may not come loose from the ephod.

- b. This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod—2 Cor. 1:21.
- 2 Cor 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
- c. The gold, blue, purple, scarlet, and fine twined linen were threads of different colors; thus, the ephod signifies the composition of Christ's divinity (gold), His heavenliness (blue), His kingliness (purple), His redemption (scarlet), and His fine humanity for the expression of His divine glory and human beauty (linen).
  - d. The two onyx stones on the shoulder pieces of the ephod became a memorial, a pleasant remembrance, before God; the church is fastened to Christ, and Christ holds the church in the presence of God as an eternal memorial—Exo. 28:12.

Exo 28:12 And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.

- 5. The holy crown on the turban (29:6) refers to the engraved gold plate, worn on the turban of the high priest, that says "HOLINESS TO JEHOVAH" (28:36):

Exo 29:6 And you shall place the turban on his head and put the holy crown on the turban.

Exo 28:36 And you shall make a plate of pure gold and engrave upon it, like the engravings of a signet: HOLINESS TO JEHOVAH.

- a. To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is—2 Pet. 1:4; 1 Pet. 1:15-16; cf. Rev. 21:2.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great

promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.  
 1 Pet 1:15 But according to the Holy One who called you, you yourselves also be holy in all your manner of life;  
 1 Pet 1:16 Because it is written, "You shall be holy because I am holy."  
 Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

- b. The engraving "HOLINESS TO JEHOVAH" indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord, and saturated with the Lord.

### III. Christ is the dwelling of the priests—Psa. 90:1; 91:1; 27:4; John 15:5; 14:23:

Psa 90:1 O Lord, You have been our dwelling place / In all generations.  
 Psa 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.  
 Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.  
 John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.  
 John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

#### A. The garments of the priests were composed of the same material as the tabernacle:

1. The curtains, the veil, and the screen at the entrance of the tabernacle were made with blue and purple and scarlet strands and fine twined linen, and the priestly garments contained these materials as well—Exo. 26:1, 5-6, 31, 36; 28:8.

Exo 26:1 Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands; you shall make them with cherubim, the work of a skillful workman.  
 Exo 26:5 You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.  
 Exo 26:6 And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.  
 Exo 26:31 And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.  
 Exo 26:36 And you shall make a screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer.  
 Exo 28:8 And the skillfully woven band, which is on it for its fastening, shall be like it in workmanship, of one piece with it; of gold, of blue and purple and scarlet strands and fine twined linen.

2. The tabernacle had many items made of gold, and the priestly garments were made with gold thread and gold settings for the precious stones—vv. 6, 11, 13, 20; 39:3.

Exo 28:6 And they shall make the ephod of gold thread, of blue and purple and scarlet strands, and fine twined linen, the work of a skillful workman.  
 Exo 28:11 With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the sons of Israel; you shall make them enclosed in settings of gold.  
 Exo 28:13 And you shall make settings of gold,  
 Exo 28:20 And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.  
 Exo 39:3 And they beat the gold into thin sheets and cut them into threads, to work into the blue and into the purple and into the scarlet strands and into the fine linen, the work of a skillful workman.

3. Thus, in principle, the materials of the tabernacle, the dwelling place of God, were worn by the priests; this simply means that what the priests wore was their abiding place; their clothing was their housing—cf. 2 Cor. 5:1-4.

2 Cor 5:1 For we know that if our earthly tabernacle dwelling is taken down, we have a building from God, a dwelling not made with hands, eternal, in the heavens.

- 2 Cor 5:2 For also in this we groan, longing to be clothed upon with our dwelling place from heaven,
- 2 Cor 5:3 If indeed, being clothed, we will not be found naked.
- 2 Cor 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
4. In the Old Testament the priests' clothing was the same as the tabernacle, and in the New Testament both Christ and the church as the tabernacle, the house of God (John 1:14; 1 Tim. 3:15-16), are the place where the priests dwell.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
5. The new man is the Body of Christ, and to put on the new man means to put on Christ as the Body, which is to be clothed with the Body; in other words, we must "wear" the Body; the Body is our clothing and our covering—Eph. 4:22-24; 2:15-16.
- Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- B. "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood"—1 Pet. 2:5a:
1. The holy priesthood, the corporate body of priests, is a spiritual house; when we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God's dwelling place, the tabernacle, in reality.
2. We must have the expression of gold, fine linen, blue, purple, and scarlet; when we express Christ in such an adequate way, we have put on the new man; we are clothed with the Body of Christ.
3. When we are filled with Christ and express all that He is in a proper way, the new man becomes our clothing, and this clothing is our housing, the reality of the tabernacle, which is the reality of the Body of Christ.
4. In the New Testament God's spiritual house, His dwelling place, the church, is the built-up priests; when we are filled with Christ and express Him, we become the church in reality; then we, together with God, have a place to rest, to dwell, and to abide—cf. Psa. 132:8, 13-18; Isa. 66:1-2.
- Psa 132:8 Arise, O Jehovah, unto Your resting place, / You and the Ark of Your strength.
- Psa 132:13 For Jehovah has chosen Zion; / He has desired it for His habitation.
- Psa 132:14 This is My resting place forever; / Here will I dwell, for I have desired it.
- Psa 132:15 I will abundantly bless its provision; / I will satisfy its poor with bread.
- Psa 132:16 And its priests I will clothe with salvation, / And its faithful ones will shout with a ringing shout.
- Psa 132:17 There I will cause a horn of David to shoot forth; / I have prepared a lamp for My anointed one.
- Psa 132:18 I will clothe his enemies with shame, / But on him his crown will shine.
- Isa 66:1 Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest?

- Isa 66:2 For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word.
5. Every moment we must be found enjoying Christ so that an expression of Him may emanate from within us; Christ expressed from within us all is the church, the holy priesthood as God's spiritual house, the mutual dwelling place of God and man—Psa. 90:1; 91:1; John 15:5; 14:23; Eph. 3:16-17; 1 Pet. 2:5; Rev. 21:3, 22.
- Psa 90:1 O Lord, You have been our dwelling place / In all generations.
- Psa 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

## **Excerpts from the Ministry:**

### **CHRIST AS THE FOOD, CLOTHING, AND DWELLING OF THE PRIESTS**

When we are clear that the new man is the Body of Christ, we can understand that to put on the new man simply means to put on the Body, and to put on the Body means to be clothed with the Body. The Body must be our clothing. In other words, we must “wear” the Body. The Body is our clothing and our covering. This is what it means to put on the new man.

### **EXPRESSION THROUGH ENJOYMENT**

We have seen that the first item of the living of the priests is to feast on Christ. This means to take Christ in. Day by day we have at least three meals in which we do nothing but take in food. Whatever we take into us by our eating eventually becomes a part of us. In the past we have taken in much chicken, eggs, meat, potatoes, and many other things. Where are the chickens now? Where are the eggs? We are now both the chickens and the eggs. That is, our physical being has become a composite of all the things we have ever eaten. The living of the priesthood is primarily to take in Christ. If we are to realize the priesthood, we must know how to take Christ in day by day. Then whatever we eat of Him will become our very constituent.

Second, we have seen that the Christ whom we have taken in becomes our manifestation. This is our clothing. The food we take in is the inner supply, and the clothing we wear is the outer expression of what we have taken in. If we feed on Christ all day, eventually He will be expressed from within us. The more we eat of Him, the more He will be expressed, and this expression is the clothing. As we enjoy Christ daily, we will express Him. What we enjoy is Christ taken within, and what we express is Christ manifested without. This manifestation is the heavenly, spiritual clothing.

The clothing of the priest is mainly composed of five different elements: gold, fine linen, blue, purple, and scarlet. The expression of Christ through us is manifested in these five ways. First of all,

Christ should be manifested through us as the gold, which represents the divine nature. We must give others the impression that we have in us something better than humanity. This is the gold, the divine life, the nature of God Himself expressed through us. The expression of Christ in our daily living must have these elements. Others will realize that we are not only human beings, but that we have something higher, something which no human words can express. This spiritual gold that is in us is not our natural behavior but something divine, something of the nature of God.

Next, our expression of Christ must also have the fine linen, which signifies the pure righteousness of Christ. We must be so pure, so righteous, and so just. If Christ is in us and we enjoy Him as our life, we will be so honest, so righteous, and so pure. All human beings, even the most moral ones, are not so pure or so just. But the priesthood is a real expression of honesty, justice, and righteousness.

The priesthood must also express the blue, which signifies heavenliness. We are living on the earth, but we are not earthly persons; we are heavenly persons. We are persons of the heavens and even persons in the heavens. Does our living have the expression of the heavenly blue?

There must also be the expression of the purple. In ancient history purple was the royal color. All those in a royal family, especially the king, wore purple clothing. Thus, purple signifies royalty and kingly dignity. In our expression of Christ, we must have this kingly dignity. We should not be so mean or common. Sometimes when we deal with others, we lose our dignity. But if we live by Christ, we will have the spiritual, divine dignity expressed through us.

Then there is the scarlet. After I had been with Brother Watchman Nee for quite a long time, I noticed that whenever we prayed together, he would always utter some deep words about applying the blood of the Lord Jesus. Even at the meeting of the Lord's table, he uttered many deep words to apply the blood. I always had the sense of the scarlet when I was around him. Whenever he prayed, he always applied the blood of the Lord Jesus. Why? Because he knew redemption.

We can never come to the Lord without applying the blood. Not one of the priests could get into the Holy Place without the blood. Regardless of whether we sense that we are sinful or not, we are still sinful, for we are still in the old nature, and we are still walking on this dirty earth. In many ways, consciously and unconsciously, we have been defiled and therefore need to apply the blood. We must always be showing others that we cannot live without the scarlet color, meaning that we cannot live without the Lord's redeeming blood. In our expression of Christ we must give others the impression that we always have the realization that we are sinful, defiled, and dirty. We always need the cleansing of the blood and must give others the sense that we live by the blood. We can never enjoy Christ as our life without applying the blood to cleanse us and to cover us.

In the expression of Christ we must have the divine nature, the purity and righteousness, the heavenliness, the kingly dignity, and the redemption. These are the items in the expression of Christ. If we express Him, we will express Him as all these items.

If we are ones who are feasting on Christ and enjoying Him day by day, spontaneously we will give others the impression of the divine nature, the purity, the heavenliness, the kingship, and the redemption of Christ. When others contact us or pray with us, they will sense that we are full of the divine nature. They will sense in us the righteousness and the heavenliness. The more they talk with us, the more they will feel that they are in the heavens. Our presence will simply become the heavens to them. When we are filled with Christ, we will express the heavenliness of Christ. Finally, others will also sense in us His kingship and redemption. This garment of the priest is the glorious expression of Christ.

### **BUILDING THROUGH EXPRESSION**

It is very interesting to notice that the garments of the priests are composed of the same materials as the tabernacle. Their garments were made of gold, fine linen, blue, purple, and scarlet; the tabernacle was also made with gold, fine linen, blue, purple, and scarlet. This simply means that what

the priests wore was their abiding place. Their clothing was their housing.

The church is just the expression of Christ from within so many saints. Christ expressed from within us all is the church. If we do not have this expression of Christ, we do not have the church. In a sense we may rightly say that we are the church, but the real church life is the expression of Christ. So the clothing of the priests was their housing and their dwelling place. Their clothing was the same as the tabernacle, and the tabernacle was the place where they dwelt.

We must realize that the priests today are God's dwelling place, which was typified by the tabernacle. First Peter 2:5 says, "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood." We have pointed out previously that the word *priesthood* here means a body of priests. It does not mean the office of the priests. *Priesthood* in Hebrews 7:11 means the office of the priests, but here in 1 Peter 2:5, it means the body of priests. The holy priesthood is a spiritual house, a corporate body of priests. When we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God's dwelling place. We will *become* the tabernacle according to type. The tabernacle could never be separated from the priests. Where there are the priests, there is always the tabernacle, and where there is the tabernacle, there are always the priests. The priests go with the tabernacle, and the tabernacle goes with the priests. The New Testament tells us clearly that the priests are the spiritual house—the tabernacle.

How do we consider ourselves? Do we consider ourselves to be a proper dwelling place of God—a spiritual house? As we have mentioned, the tabernacle is an expression of gold, fine linen, blue, purple, and scarlet. If we say that we are God's dwelling place, God's tabernacle, do we express the gold? Do we have the purity? Do we express the blue, the purple, and the scarlet? If not, then what do we express? Is it something natural? Is it something of the flesh? If we express something natural, something of the flesh, we are not a suitable tabernacle of God. We must only have the expression of gold, pure linen, blue, purple, and scarlet. Then we are qualified to be God's spiritual house—the tabernacle. When we express Christ in such an adequate way, we have put on the new man. That is, we have put on the church; we are clothed with the Body of Christ.

Let us check ourselves: If we say that we are the Body of Christ, what do we express? Do we express the divine nature or something else? I am afraid that many times, in contrast to expressing the divine nature, we express the self and even the flesh, which is worse. Many times we express the self, the flesh, the soul, the old man, and the natural life, instead of the gold of the divine nature. When we express all these negative things, we are simply outside the church life.

If we say that we are the Body of Christ, we must check what we express. Do we express sin and wickedness or the purity and righteousness of Christ? Do we express worldliness rather than heavenliness? We say that we are the Body of Christ, but I fear that others can see only worldliness in our daily life. How then can we say that we are the Body of Christ? What we express is not the same as what the curtains of the tabernacle express. The curtains of the tabernacle express all the beauties of what Christ is.

Do we express the kingship as seen in the purple? Sometimes we just express that we are babies, so weak and low. Then what about the redemption? I fear that many dear brothers and sisters do not sense that they are dirty. I have been watching and listening to so many of the saints pray, and not many of them deeply sense that whenever they contact the Lord, they need the blood. Not many realize that they are defiled and filthy. We lack the consciousness of being sinful before the Lord. In a sense we are self-righteous. We do not sense that we are dirty, but we always feel that we are right. How we need to express the Lord's redemption.

We must express *all* that Christ is. Then we not only become a part of the tabernacle; we become the tabernacle. It is then that we are not homeless. Unless we come to this point, regardless of how many years we have been a Christian, we are always homeless. We do not have rest, because we do not have a proper and genuine church life. When we are filled with Christ and express Him in a proper way, we become part of the church, and the church is always with us. Then we have a place to rest, to

dwell, and to abide.

This is not doctrinal. To argue doctrine means nothing and brings us nowhere. We must check the reality. Do we really sense that we have a spiritual home all the time? Do we always have this sense? Praise the Lord, I have a spiritual home, and that home is the genuine church life of which I am a part. The new man becomes my clothing, and this clothing is my housing. When I wear this new man, I am just at home. Here I have rest, here I can dwell, and here I can abide. My whole life is now at home. Where are you? Are you at home? Do you have a spiritual home? I can say that for so many years I have been enjoying the home life, and this home is the genuine church life. But whenever I express something of the self, something of the soul, or something of the flesh, immediately I am outside the church life. I just become homeless.

It is only when we are filled with Christ by enjoying Him that we express Him as these five aspects. In this way we have the clothing, and the clothing becomes our housing. We have the church life, we are a part of the church life, and we are at home. We can now rest and abide in this expression.

In the previous chapter we mentioned that upon the garment of the priest is the building. All the precious stones, representing the people of God, are set into the enclosures of gold. They are built up *with* the divine nature, and they are related to one another *in* the divine nature. Therefore, they are the Body, the church. It is at this time that we will serve in a corporate way. First Peter 2:5 tells us that when we as living stones are built up as a living, spiritual house, as a holy body of priests, as a priesthood, then we will offer up spiritual sacrifices unto God. Not until then will we be able to serve the Lord adequately in a corporate way. We say that we should not be independent in the service of the Lord, but regardless of how much we say it, people will still be independent because they were born independent. Teaching by itself can never help people to be dependent, because dependency comes through a transforming work. When we are transformed into the image of Christ and express Him fully, automatically our individualism will be gone. Only then will we be in the coordination and relatedness of the Body.

Regardless of how many messages I may give telling others to be dependent on, coordinated with, and related to others, nothing can be worked out. It is only when we feed on Christ and become filled and saturated with Him that we will be transformed into His image. Then we will express Him in the five ways we have mentioned. By this time, our individualism will be gone. Spontaneously, we will be one with the saints in the genuine church life. This is the Body of Christ, and this is the building of the church.

The building of the stones set into the gold is upon the garment of the priests. This garment is the very expression of Christ from within the priests who enjoy Christ as their food. While we enjoy Christ as our nourishment and food and digest Him, He will be saturating and permeating us so that we may express Him. Then this expression becomes our garment, and upon this garment there is the building of the saints as the precious stones set into the gold. Thus, the building up of the church is in the expression of Christ, and this expression comes out of the enjoyment of Christ.

Therefore, the enjoyment of Christ is very basic. We all must learn how to enjoy Christ. This is why we have been stressing again and again that the church life does not merely come out of teachings or gifts. Regardless of how many teachings we learn or how many gifts we have, merely by these we cannot have a genuine church life. The real church life only comes out of the true enjoyment of Christ within. We must enjoy Him at all times in all things. We must not take this as a doctrine, but as a daily practice. All day we must feed on the Lord and take Him as our nourishment. Out of this enjoyment we will have the “garment” as the expression of Christ. It is in this expression that there is the building up of the saints who are set into the divine nature. This is the only way for the building of the church.

Our eyes must be opened to see these things thoroughly. History tells us clearly that there is no other way. For one and a half centuries many teachings have been taught in Christianity, but divisions have always been the result. Doctrines have brought divisions into Christianity. Within the past several decades, the Pentecostal gifts have mostly resulted in confusion. This is why we believe that in these

last days the Lord is going to recover the priesthood of the inner life. It is not a recovery of teachings or gifts, although they do have a certain value, but it is the recovery of the church life through the priesthood. The church life through the priesthood does not come out of mere teachings or gifts, but out of the inner life.

Every moment we must be found enjoying Christ so that an expression of Him might emanate from within us. Then, in this expression, we will have the building up of the Body, and in this building of the church we will have the revelation of the Urim and the Thummim to tell us the right way to go on with the Lord. This is the light and the perfection. The enlightenment and the completeness come out of this building up of the saints who are transformed into the Lord's image and set into the divine nature. May the Lord bring us into such a priesthood. (*The Collected Works of Witness Lee, 1966, vol. 1, "The Priesthood," pp. 504-511*)