

WEEK 44 — OUTLINE

Lighting the Lamps in the Sanctuary of God by Serving as Priests Clothed with the Expression of Christ

Scripture Reading: Exo. 27:20—28:5

« DAY 1 »

I. God is light, and the believers in Christ, as children of God, are children of light (1 John 1:5; 3:1; John 12:36; Eph. 5:8):

- A. Light is the nature of God in His expression (1 John 1:5).
- B. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light (v. 5).
- C. As God is light, so we, the children of God, are the children of light; we have believed into the light and have become sons of light (Eph. 5:8; John 12:36).
- D. To walk in the light as God is in the light is to live, walk, and have our being in the divine light, which is God Himself (1 John 1:5, 7).

II. In typology lighting the lamps in the sanctuary of God signifies the proper way to meet as Christians (Exo. 27:20-21):

- A. The tabernacle was a place both for God's dwelling and for the meeting of the children of Israel; hence, it was called "the tabernacle of the Tent of Meeting" (40:2, 34; 25:8; Lev. 1:1):
 - 1. Whenever we come together to meet as the church, that meeting is God's dwelling place (Matt. 18:20; Eph. 2:21-22).
 - 2. Our meeting is the sanctuary of God, the Holy Place (Exo. 25:8; 1 Cor. 1:2a; 3:16; 14:25-26).
- B. The proper way to meet is to light the lamps, that is, to give off light; everything that we do in the church meetings should cause the holy light to ascend (Exo. 27:20; Luke 11:33).

« DAY 2 »

III. The lighting of the lamps is a priestly service, a service of the priests (Exo. 27:21):

- A. There is the need for holy persons to light the holy lamps in the Holy Place.
- B. A priest is a person who is absolutely for God, who is fully possessed by God, and who lives and has his being wholly for God; in every respect and in every way, his unique interest is God (1 Pet. 2:5, 9; Rev. 1:6; 5:9-10).

C. The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God:

1. Whatever such a person says and does in the sanctuary of God is the lighting of the lamps; all his actions are the lighting of the lamps.
2. When the holy priests speak in the church meetings, the light ascends, and the sanctuary is full of light (Exo. 27:20; 1 Cor. 14:19; Matt. 5:14-16; Mark 4:21).

<< DAY 3 >>

IV. The light in the sanctuary of God is neither a natural light nor an artificial light; it is a divine light, a holy light, the real light, which is God Himself (John 1:4-5, 9; 1 John 1:5; Rev. 21:23-24a):

- A. Today's Christians are divided by many kinds of natural and artificial light (Isa. 50:10-11; 2 Cor. 11:14).
- B. For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God (Rev. 21:23; 1 John 1:5, 7; Eph. 5:8-9).

V. God's light is in the sanctuary, and in this light we see light and the true nature of things; we see what God sees and know His way (Psa. 36:9):

- A. "O God, Your way is in the sanctuary" (77:13):
 1. God's way is hidden and His paths, with His footsteps, are not known to men (v. 19).
 2. His way is revealed in the sanctuary, that is, in our spirit and in the church (Eph. 2:22; 1 Tim. 3:15).
 3. When we exercise our spirit and live in the church, God's way becomes clear to us.
- B. "When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end" (Psa. 73:16-17):
 1. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation.
 2. In our spirit and in the church, under the shining of God's light, we receive divine revelation and obtain the explanation to all our problems.

<< DAY 4 >>

VI. Certain elements are involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God, the divine nature, the uplifted humanity of Jesus, and the Spirit of Christ (Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9):

- A. The light in the sanctuary of God issues from the lampstand, which signifies the embodiment of the Triune God (Exo. 37:17).
- B. The light comes out of the gold, that is, the divine nature of Christ (John 1:1; 8:12; 2 Pet. 1:4).
- C. Christ is golden (divine), but it is His humanity, signified by the wick, that burns with oil.
- D. The oil signifies the Spirit of God, who has passed through a process to become the Spirit of Christ (Rom. 8:9):
 - 1. Oil comes from olive trees, and the olive tree signifies Christ (11:17; Judg. 9:9; Psa. 104:15).

« DAY 5 »

- 2. Just as olives pass through a process to produce olive oil, so the Spirit of God has passed through a process involving incarnation, human living, crucifixion, and resurrection to become the Spirit of Christ (Rom. 8:9).
- 3. Whatever we utter in the meetings must be with the pure oil of the olive tree (1 Cor. 2:12-13):
 - a. We need the experience of Christ as the olive tree in His incarnation, human living, crucifixion, and resurrection; this means that the aspects of Christ's process need to become our experience.
 - b. We need the cross to work in us so that we may have the pure olive oil—oil that has passed through incarnation and crucifixion and has entered into resurrection (2 Cor. 1:8-9; 4:10-12; Phil. 3:10-11).
- E. Meeting to light the lamps in the sanctuary involves every aspect of our spiritual experience in the Christian life (Gal. 2:20; Phil. 3:10; 1 Cor. 6:17).

« DAY 6 »

VII. The qualification for the priests to light the lamps in the sanctuary of God is the expression of Christ, signified by the priestly garments (Exo. 28:1-5):

- A. The significance of the priestly garments is the expression of Christ in the priesthood:
 - 1. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of His process, but we have also the expression of Christ.
 - 2. The qualification for a priest to light the lamps in the sanctuary of God is the expression of Christ.
- B. The garments signify Christ lived out of the priesthood (v. 4; Gal. 3:27).

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

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.
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, is for beauty (Exo. 28:5).
3. A life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to carry out the priestly service of lighting the lamps in the sanctuary of God (27:20-21).

VIII. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ within God (25:23, 31; 30:1).

<< WEEK 44 — DAY 1 >>

Morning Nourishment

1 John 1:5 “And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.”

Eph. 5:8 “For you were once darkness but are now light in the Lord; walk as children of light.”

Spirit is the nature of God’s person, love is the nature of God’s essence, and light is the nature of God’s expression. Light, therefore, is God’s expression; it is God shining. Hence, when we dwell in God, who is the shining One, we are in light.

First John 1:5 says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. (Life-study of 1 John, p. 61)

Today’s Reading

As God is light, so we, the children of God, are the children of light. (Eph. 5:8, footnote 3)

The Lord Jesus came to this world as the shining light that man might not remain in darkness. Christ is the manifestation of God as light, and if people receive Him as light, they will have God. If a man believes into Him, he will not remain in darkness. However, if a man refuses to receive Him as light, he simply rejects God and will be overcome by darkness. Christ comes as light. If a man receives Him, he will have God and will become one of the sons of light, the children of God. In John 12:46 the Lord was making a declaration to the religious crowd that He is the manifestation of God coming to them as light. If they receive Him, they will become sons of light. (The Conclusion of the New Testament, p. 2904)

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God. (Life-study of 1 John, p. 62)

The proper way of meeting is related to the Old Testament type of lighting the lamps in the Holy Place. We should never think that lighting these lamps is an insignificant thing. In typology, the lighting of the lamps at least implies the proper way to meet.

The lighting of the lamps always took place in the Tent of Meeting. The tabernacle was not only God’s dwelling place; it also was a place of meeting. Hence, it was a place both for God’s dwelling and for the meeting of the children of Israel.

The lighting of the lamps is related to the meeting of God’s people. If we are asked in what way we meet in the church life, we should reply that we meet in the way of lighting the lamps. To meet properly as Christians is to light the lamps. Whenever we come together for the church meetings, we need to light the lamps. Furthermore, everything we do in the meetings should cause the lamps to shine. All the singing of hymns and the giving of testimonies must be the lighting of the lamps.

Whenever we come together to meet as the church, that meeting is in God’s dwelling place. It is very important to remember this. Our gathering is a sanctuary...We need to remember that we are in a holy gathering of the saints. As those whose gathering is the sanctuary of God, we need to light the lamps in the sanctuary, that is, in the tent of meeting. Of course, the physical building in which we meet is not the sanctuary, or the Holy Place; it is the gathering which is the sanctuary. No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God’s sanctuary so that the light may swallow up the darkness. (Life-study of Exodus, pp. 1317-1318, 1320)

Further Reading: Life-study of Exodus, msg. 115

« WEEK 44 — DAY 2 »

Morning Nourishment

Exo. 27:20-21 “And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.”

Do you know what it means to light the lamps in the sanctuary? To light the lamps is to give off light. When some dear ones open their mouths to speak in the meeting, we all have the sense that the light is ascending and that the darkness is vanishing. (Life-study of Exodus, p. 1318)

Today's Reading

The activity of lighting the lamps was holy. These lamps were not in a common or ordinary place; they were the lamps in the sanctuary, in the Holy Place. Because it was a holy task to light these lamps, the common people were not qualified to do this. They may have been good people and well-educated, but they were not holy. There was the need for holy persons to light the holy lamps in the Holy Place. Thus, for the lighting of the lamps there was the need of the priesthood.

The priestly service involved three main items. The first was to offer the sacrifices at the altar in the outer court. All the sacrifices had to be offered to God by a priest. A person coming to offer something to God was not able to do this himself. He had to offer his sacrifice through a priest....This aspect of the priestly service was rather rough or coarse, for it involved the sacrifice of large animals.

The second and third items of the priestly service were the lighting of the lamps and the burning of the incense. These matters were fine and delicate.

According to the Bible, spiritually speaking, a priest is one who has been fully possessed by God. In the New Testament sense, a priest is not only possessed by God in full, but is entirely filled and saturated with God. The priests in the Old Testament were types, shadows, of the real priests in the New Testament. Today we who believe in Christ are true priests. As priests, we should be possessed by God, filled with God, and saturated with God. Furthermore, a priest is a person who is absolutely for God. His life and living are wholly for God. He lives and has his being for God. He does not care for anything on earth except God. Hence, a priest is a person possessed by God, saturated with God, and living for God. He has no other interest. In every respect and in every way, his unique interest is God. Because a priest is filled and saturated with God, he is a man of God. The lighting of the lamps in the Holy Place requires the service of this kind of person. For this reason, we emphasize the fact that the lighting of the lamps was a priestly service, a service of the priests.

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

The divine light, the holy light, includes the embodiment of the Triune God, the divine nature, the humanity of Christ, and the Spirit of Christ. Christ is the One who has passed through incarnation, human living, crucifixion, and resurrection. When we light the lamps, using the oil of the Spirit of Christ, we cause the lamps to ascend. Literally, “to make the lamps burn” means “to cause the light of a lamp to ascend” (Exo. 27:20)...When the holy priests speak in the church meeting, the light ascends, and the sanctuary is full of light. (Life-study of Exodus, pp. 1308-1309, 1312, 1314)

Further Reading: Life-study of Exodus, msg. 114; Life-study of the Psalms, msgs. 30-31

« WEEK 44 — DAY 3 »

Morning Nourishment

John 1:4-5 “In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.”

9 “This was the true light which, coming into the world, enlightens every man.”

The light of the holy city is the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man (Rev. 21:23, 25; 22:5a). In the whole universe there are only three kinds of light. First, there is the natural light, the sun and the moon, created by God. Then there is the artificial light made by man. Third, there is the real light, the genuine light, which is God Himself. Revelation tells us that in the New Jerusalem we do not need the natural light of the moon and the sun or the artificial light. This is because we have the first-class light, which is the source of all the light. This light is God, shining within Christ, diffused over all the nations. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 45-46)

Today's Reading

Our natural knowledge, our natural ability in understanding and realizing things, is like the light of the sun and the moon. Furthermore, we have received many “lamps” from the teachers in high schools and universities. These are the artificial “lamps.” In the church life, we do not need our understanding by our natural ability or our school-taught knowledge. Instead, we have our God shining within us through His word.

Today's Christians are divided by many kinds of natural and artificial light. We must be controlled by the unique, genuine, top, first-class light. This light is our redeeming and shining God. We must apply this light to our daily walk. Many of the saints exercise their natural ability too much, even in the church life. This is why there are murmurings and reasonings in the church life. We do not need the natural and the artificial light. For the building up of the Body of Christ, we walk and live under the divine, redeeming, and shining light through the word of God. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 46-47)

Psalms 36:9b says, “In Your light we see light.” This tells us that a man can only see real light and realize the true nature of things through God's light. The first occurrence of the word “light” in this verse means the enlightening light, and the second occurrence of “light” means the true nature of things. The first “light” refers to the light that comes from God's enlightening, and the second “light” is the facts that one sees, that is, the facts that are revealed under God's enlightening. A believer must live in God's light before he can have sight. Only those who live in God's light will see light, and only those who live in His light can discern the true nature of things. Those who do not know the power of sunlight will search around with a torchlight. But once a man sees the power and radiance of sunlight, he will drop his torchlight. Once we realize that God is light, we will live in His light, and there will be no more need for human firebrands. (CWWN, vol. 44, pp. 898-899)

God's way is hidden in the sea, and His paths in the great waters, with His footsteps, are not known to men (Psa. 77:19), but His way is revealed in His sanctuary, that is, in our spirit and in the church (Eph. 2:22; 1 Tim. 3:15). When we exercise our spirit and live in the church, God's way becomes clear to us. (Psa. 77:13, footnote 1)

[In Psalm 73] the solution to the psalmist's perplexity concerning the prosperity of the wicked was obtained in God's sanctuary. First, God's sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15). Thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked (Psa. 73:18-20). In our spirit and in the church we receive divine revelation and obtain the explanation to all our problems. (Psa. 73:17, footnote 1)

Further Reading: CWWN, vol. 44, pp. 871-873, 897-907; Life-study of the Psalms, msgs. 30-31

<< WEEK 44 — DAY 4 >>

Morning Nourishment

John 8:12 “Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.”

Col. 2:9 “For in Him dwells all the fullness of the Godhead bodily.”

Suppose when believers come together, everyone in the congregation is a priest. When they open their mouths to speak, that will be the lighting of the lamps. A young sister may give a short word of testimony, and in her testimony there will be the lighting of the lamps. The saints in the meeting may be surprised, and the meeting itself will be full of light. Then the gathering, the sanctuary, will be full of divine light. This light comes out of the embodiment of the Triune God, out of the divine nature, out of Christ’s humanity, and out of the Spirit of God becoming the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. What we say and do in the meetings should always include these elements. (Life-study of Exodus, p. 1313)

Today’s Reading

Certain elements must be involved whenever we experience the genuine lighting of the lamps in the meetings. These elements are the embodiment of the Triune God, the divine nature, the uplifted humanity of Christ, and the Spirit of Christ with Christ’s process of incarnation, human living, crucifixion, and resurrection. If we have these elements, then whatever we say and do in the meetings will give forth light. This is the lighting of the lamps in the Holy Place.

The light in the Holy Place was a particular light. It was not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light. Neither a natural light nor a man-made light, it was a light that came from the golden lampstand. In other words, it is a light that comes from the divine nature.

In the messages on the golden lampstand we pointed out that the lampstand is made purely of beaten gold. No substance or material other than gold is used. The light comes out of the gold. This indicates that the light in the Holy Place comes purely out of the divine nature of Christ.

The lampstand is the embodiment of the Triune God. With the gold we have the nature of the Father, the divine nature; with the form, the shape, of the lampstand, we have the Son; and with the lamps of the lampstand, we have the expression of the Spirit. Therefore, the lampstand is the embodiment of the Triune God, and the light in the Holy Place issues from the Triune God. With this golden lampstand, there is no mixture. With the exception of the wick, everything is golden.

The light of the lampstand comes from the burning of the wick. In ancient times the wick was made of materials from plants. The wick signifies Christ’s humanity...Christ is divine, golden. But it is His humanity, signified by the wick, that burns with oil. If the wick had not been saturated with oil, it would give off smoke instead of light. This is the reason Exodus 27:20 speaks of bringing “pure oil of beaten olives for the light, to make the lamps burn continually.”

We need to dwell on this matter of the olive oil used in lighting the lamps. Christ, as signified by the lampstand all of gold, is the embodiment of the Triune God. But in the center of the lamps there were the wicks. These wicks were not of gold; on the contrary, they were of the plant life. Because gold does not burn, it cannot give light. It is the wicks that burn to give light. However, in themselves it is very difficult for the wicks to give off light. Instead of giving off light, they give off smoke. This is the reason it is necessary to saturate the wicks with oil in order to have light.

In typology oil signifies the Spirit of God. Oil comes from olive trees, and the olive tree signifies Christ. In the sight of God, Christ is the real olive tree. (Life-study of Exodus, pp. 1313, 1309-1311)

Further Reading: CWWN, vol. 36, pp. 257-271

<< WEEK 44 — DAY 5 >>

Morning Nourishment

Rom. 11:17 “But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.”

Phil. 3:10 “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.”

Judges 9 speaks positively of three kinds of trees: the olive tree, the fig tree, and the vine tree. According to Judges 9:9, the fatness of the olive tree is used to honor God and man. According to verse 11, the fig tree is known for its sweetness and good fruit. This fruit is for man’s nourishment. Verse 13 says that the vine produces wine, which cheers God and man. All three of these trees typify Christ. Christ is the olive tree, Christ is the fig tree, and Christ is the vine tree. In John 15 the Lord Jesus clearly said, “I am the vine” [v. 5]. In this message we are concerned with Christ as the olive tree. (Life-study of Exodus, p. 1311)

Today’s Reading

The lampstand is Christ as the embodiment of God,...within the lamps are the wicks, and...the wicks signify Christ’s humanity. The wicks burn with oil, and the oil signifies the Spirit of God. What we have today is not only the Spirit of God, but the Spirit of Christ. The Spirit of God has become the Spirit of Christ. Just as olives pass through a process to produce olive oil, so the Spirit of Christ has passed through a process. For us today, the oil with which the wicks burn signifies the Spirit of Christ.

Putting all these matters together, we have the gold to make the lampstand signifying Christ as the embodiment of the Triune God; we have the wick, Christ’s humanity burning with oil; and we have the oil signifying the Spirit of Christ. As the olive tree, Christ grew on earth and then passed through a process that included incarnation, human living, crucifixion, and resurrection. When all these matters are put together, we have the coming forth of the light.

The pure and holy pray-reading, calling on the Lord’s name, and praising should not be mixed with lightness or joking. Whenever there is such a mixture, there is darkness instead of light. Whatever we utter in the meetings must be with the pure oil of the olive tree. This is the only oil that will burn to give light in the Holy Place.

Lighting the lamps in the Holy Place is a serious matter. It requires certain basic things: the lampstand, the wicks, and the olive oil. Furthermore, in order to have the oil, it is first necessary to have the olive tree with olives. As we consider the picture of the lighting of the lamps with olive oil, we have a portrait of spiritual experience. If we would light the lamps, we need much experience. We need the experience of Christ as the olive tree in His incarnation, human living, crucifixion, and resurrection. These aspects of Christ’s process need to become our experience. This means that what is His must become ours. If we do not have the experience of Christ’s process, we do not have the olive tree with the olive oil. Then we shall be empty-handed when we come to light the lamps. We shall be short of olive oil. Therefore, we need the adequate experience of Christ.

We need the cross to work in us. The pure olive oil is oil that has passed through incarnation and crucifixion and has entered into resurrection. In this oil there is no mixture, no natural element.

Meeting together to light the lamps in the sanctuary comprises every aspect of our spiritual experience in the Christian life. It includes our experience of Christ as the embodiment of the Triune God, our experience of the divine nature, our experience of the uplifted humanity of Jesus that burns to give light before God and before His testimony, our experience of the Spirit of God as the oil pressed out of the fruit of the olive tree, and our experience of Christ in His process with the steps of incarnation, human living, crucifixion, and resurrection. (Life-study of Exodus, pp. 1311, 1319, 1322-1323, 1319-1320, 1318)

Further Reading: CWWN, vol. 37, ch. 13

<< WEEK 44 — DAY 6 >>

Morning Nourishment

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

Gal. 3:27 “For as many of you as were baptized into Christ have put on Christ.”

As those who are part of the priesthood, we need to know what these priestly garments are and to have the reality of these garments in our experience. Exodus 28:4 says, “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.” What is the spiritual significance of all these garments? The significance of the priestly garments is the expression of Christ in the priesthood. This means that the garments signify Christ lived out of the priesthood. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of Christ’s process, but we have also the expression of Christ. (Life-study of Exodus, pp. 1314-1315)

Today’s Reading

If in our daily living we do not have the expression of Christ, then whatever we do in the church meetings will be hypocrisy. Our speaking and activities in the meetings will be hypocritical. If we do not have the priestly garments, we are not qualified or equipped to light the lamps. The qualification for a priest to light the lamps in the Holy Place is the expression of Christ. As priests who would light the lamps, we need the adequate expression of Christ. The conjunction “and” at the beginning of chapter 28 indicates that the priestly garments are needed for the lighting of the lamps.

As a priest, what kind of garments, what kind of expression, do you have in the church meetings? If you try to light the lamps in the sanctuary without the adequate expression of Christ typified by the priestly garments, you will suffer spiritual death. This means that you will experience a divine killing because you are not properly clothed in the sight of God. Priests need a long robe to cover them completely. This priestly robe is Christ.

Those who shine forth light...are surely those with the priestly garments, the expression of Christ. How much light there will be in the sanctuary depends on the extent to which we are qualified to light the lamps by wearing Christ as the priestly garments. In order to light the lamps, we must express Christ, and we must have the experience of the embodiment of God, the divine nature, the humanity of Jesus, and the Spirit of Christ with the elements of incarnation, human living, crucifixion, and resurrection. All these elements need to be the ingredients of our Christian life. If this is the case, then we are qualified to light the lamps in the sanctuary of God. (Life-study of Exodus, pp. 1315, 1318-1319)

In typology garments signify expression (cf. Isa. 64:6; Rev. 19:8). The priestly garments signify the serving priests’ expression of Christ. The priests were also sanctified, separated to God, by their holy garments (Exo. 28:3). (Exo. 28:2, footnote 1)

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ’s divine glory and human beauty. 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. 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, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

I hope that through these messages on the lighting of the lamps and the garments for the priesthood many of us will understand the real meaning of the gathering of the believers. The purpose of the meeting is to have the proper sanctuary with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ with God. (Life-study of Exodus, p. 1324)

Further Reading: Life-study of Exodus, msgs. 118, 130

O how blessed is the priest's life

Service — Enjoying Christ as Everything

911

1. O how bless - ed is the priest's life, Christ to him is all in
all: All His cloth - ing, food, and dwell - ing, And His por - tion there - with -
al. (C) O how bless - ed is the priest's life, Christ to him is all in
all: All his cloth - ing, food, and dwell - ing, And his por - tion there - with - al.

2. All the clothing of his service

Is the beauty of the Lord;
Glorious splendor do his garments,
Breast and shoulder-piece afford.

3. When in sacrifice he offers

Christ to God as God has willed,
Then as food he doth enjoy Him
And is with His riches filled.

4. Putting on the Lord as clothing,

Christ without he doth express;
Eating, drinking, with Him mingled,
Christ within doth him possess.

5. Holy, glorious is their dwelling,

'Tis the increase of the Lord;
Here the priests built up together
Unto God a house afford.

6. All his portion, all his living,

Everything the priests possess—
All is Christ and Christ forever,
In His all-inclusiveness.