

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

JL Hymns: 791, 864

Scripture Reading: Exo. 27:20—28:5

- Exo 27:20 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.
- Exo 27:21 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.
- Exo 28:1 And bring near to yourself Aaron your brother and his sons with him, from among the children of Israel, that he may serve Me as a priest—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
- Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.
- Exo 28:3 And you shall speak to all who are wise in heart, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may serve Me as a priest.
- 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,

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:

- 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.
- 1 John 3:1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.
- John 12:36 While you have the light, believe into the light, so that you may become sons of light. Jesus said these things, and He went away and was hidden from them.
- Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
- A. Light is the nature of God in His expression—1 John 1:5.
 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.
- B. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light—v. 5.
 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.
- 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.
 Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
 John 12:36 While you have the light, believe into the light, so that you may become sons of light. Jesus said these things, and He went away and was hidden from them.
- 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.
 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.
 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

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

- Exo 27:20 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.

- Exo 27:21 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.
- 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:
- Exo 40:2 On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.
Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
- Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst;
Lev 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting, saying,
1. Whenever we come together to meet as the church, that meeting is God’s dwelling place—Matt. 18:20; Eph. 2:21-22.
Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.
Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 2. Our meeting is the sanctuary of God, the Holy Place—Exo. 25:8; 1 Cor. 1:2a; 3:16; 14:25-26.
Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst;
1 Cor 1:2a To the church of God which is in Corinth, ...
1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
1 Cor 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.
1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.
- 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.
Exo 27:20 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.
Luke 11:33 No one, after lighting a lamp, puts it in the cellar or under the bushel, but on the lampstand, in order that those who enter in may see the light.

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

- Exo 27:21 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.
- 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.
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.
1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
Rev 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- 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.
 - Exo 27:20 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.
 - 1 Cor 14:19 But in the church I would rather speak five words with my mind, that I might instruct others also, than ten thousand words in a tongue.
 - Matt 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.
 - Matt 5:15 Nor do men light a lamp and place it under the bushel, but on the lampstand; and it shines to all who are in the house.
 - Matt 5:16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.
 - Mark 4:21 And He said to them, Does the lamp come so that it may be placed under the bushel or under the bed? Does it not come that it may be placed on the lampstand?

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:

- John 1:4 In Him was life, and the life was the light of men.
- John 1:5 And the light shines in the darkness, and the darkness did not overcome it.
- John 1:9 This was the true light which, coming into the world, enlightens every man.
- 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.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Rev 21:24a And the nations will walk by its light; ...
- A. Today's Christians are divided by many kinds of natural and artificial light—Isa. 50:10-11; 2 Cor. 11:14.
 - Isa 50:10 Who among you fears Jehovah; / Who hears the voice of His servant; / Who walks in darkness / And has no light? / Let him trust in the name of Jehovah, / And rely on his God.
 - Isa 50:11 Indeed, all of you who kindle a fire, / Who surround yourselves with firebrands, / Walk into the light of your fire / And into the firebrands which you have lit. / You will have this from My hand: / You will lie down in torment.
 - 2 Cor 11:14 And no wonder, for Satan himself transfigures himself into an angel of light.
- 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.
 - Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
 - 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.
 - 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 - Eph 5:8 For you were once darkness but are now light in the Lord; walk as children of light
 - Eph 5:9 (For the fruit of the light consists in all goodness and righteousness and truth),

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:

- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
- 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.
 - Psa 77:19 Your way was in the sea, / And Your paths in the great waters; / And Your

- footsteps were not known.
2. His way is revealed in the sanctuary, that is, in our spirit and in the church—Eph. 2:22; 1 Tim. 3:15.

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
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.
 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.

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:

- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
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.
- Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- A. The light in the sanctuary of God issues from the lampstand, which signifies the embodiment of the Triune God—Exo. 37:17.
Exo 37:17 And he made the lampstand of pure gold. He made the lampstand with its base and its shaft of beaten work; its cups, its calyxes, and its blossom buds were of one piece with it.
- B. The light comes out of the gold, that is, the divine nature of Christ—John 1:1; 8:12; 2 Pet. 1:4.
John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
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.
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.
- 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:
Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
1. Oil comes from olive trees, and the olive tree signifies Christ—11:17; Judg. 9:9; Psa. 104:15.

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,
Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
Psa 104:15 Even wine that cheers man’s heart, / Oil that makes his face shine, / And bread that sustains man’s heart.

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.
Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
 3. Whatever we utter in the meetings must be with the pure oil of the olive tree—1 Cor. 2:12-13:
1 Cor 2:12 But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God;
1 Cor 2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words.
 - 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.
2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor 4:12 So then death operates in us, but life in you.
Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
- 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.
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 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
1 Cor 6:17 But he who is joined to the Lord is one spirit.

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:

- Exo 28:1 And bring near to yourself Aaron your brother and his sons with him, from among the children of Israel, that he may serve Me as a priest—Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
- Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.
- Exo 28:3 And you shall speak to all who are wise in heart, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may serve Me as a priest.
- 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,
- 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.
- 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.
- Gal 3:27 For as many as were baptized into Christ have put on Christ.
- 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:
- 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, is for beauty—Exo. 28:5.

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

Exo 27:20 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.

Exo 27:21 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.

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.

- Exo 25:23 And you shall make a table of acacia wood: two cubits shall be its length, and a cubit its width, and one and a half cubits its height.
- Exo 25:31 And you shall make a lampstand of pure gold. The lampstand with its base and its shaft shall be made of beaten work; its cups, its calyxes, and its blossom buds shall be of one piece with it.
- Exo 30:1 And you shall make an altar on which to burn incense; you shall make it of acacia wood.