

HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 2, Week 9

Lighting the Lamps

Scripture Reading: Num. 8:1-4; Exo. 27:20-21; Rev. 1:4; 4:5; Psa. 73:16-17

Lighting the lamps — 8:1-4

Numbers 8:1 - Then Jehovah spoke to Moses, saying,

Numbers 8:2 - Speak to Aaron and say to him, When you **set up the lamps**, the **seven lamps** will **give light in front** of the **lampstand**.Numbers 8:3 - And Aaron did so; he set up its lamps to **give light in front** of the **lampstand**, as Jehovah had commanded Moses.Numbers 8:4 - Now this was the workmanship of the **lampstand**, **beaten** work of gold; from its base to its flowers it was beaten work. According to the **pattern** which Jehovah had shown Moses, so he made the **lampstand**.

The lighting of the lamps — 27:20-21

Exodus 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 shine continually**.Exodus 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.Revelation 1:4 - John to the **seven churches** which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the **seven Spirits** who are before His **throne**,Revelation 4:5 - And out of the **throne** come forth lightnings and voices and thunders. And there were **seven lamps** of fire burning before the **throne**, which are the **seven Spirits of God**;

Psalm 73:16 - When I considered this in order to understand it, It was a troublesome task in my sight,

Psalm 73:17 - Until I went into the **sanctuary of God**; Then I **perceived** their end.

The Lamps

Exodus 25:37 says, "And you shall make its lamps, seven." These **seven lamps** signify God the Spirit being the **seven Spirits of God** for His expression (Rev. 4:5; 5:6). The shining of the lamps denotes expression. Thus, the **seven lamps** are the **expression** of God the Son as the embodiment of God the Father. In the book of Revelation we see that the seven lamps are the Spirit of God.

Because we have in the **lampstand** the element of **gold** signifying **God the Father**, the **stand** signifying **God the Son**, and the **seven lamps** signifying **God the Spirit**, we have the ground to say that **the lampstand itself is the expression of the Triune God**.

We have pointed out that, consummately, in the book of Revelation **the lampstand becomes the church**. If we realize this, our understanding of the church will be deepened and enriched. **The church is actually the expression of God**. In this **expression** we see the Father's **nature**, the Son's **embodiment**, and the Spirit's **expression**. In the proper church life, God the Father is the **substance**, God the Son is the **embodiment**, and God the Spirit is the **expression**. In Exodus 25 the lampstand **signifies Christ**, but in Revelation 1 it **signifies the churches**. This indicates that **the unique Christ has been reproduced, that the one lampstand has become seven lampstands**. In Exodus 25 we have the masterpiece, but in Revelation 1 we have the masterpiece reproduced and multiplied. Praise the Lord for the one lampstand in Exodus 25 and the seven lampstands in Revelation 1! At first God's expression was **only in Christ** as the lampstand. Now this expression has been **reproduced in the churches** as golden lampstands. By this we see that Christ has been reproduced. **The church is actually the reproduction of Christ**. Both Christ and the church are the expression of the Triune God. In the church life we have the nature of the Father, the embodiment of the Son, and the expression of the Spirit. How wonderful! (Life-Study of Exodus, Chapter 92, Section 2)

DAY 1

I. Although many details regarding the Tent of Meeting were omitted in Numbers 8, God specifically instructed Aaron to light the lamps of the lampstand—vv. 1-4:

- A. After the offering of the twelve tribes of Israel and the speaking of God in Numbers 7, God instructed Moses to **light the lamps**; Numbers 8:1-2 says, "Jehovah spoke to Moses, saying, ... When you set up the lamps, the seven lamps will give light **in front** of the lampstand":
1. The **seven lamps**, signifying the **seven Spirits** (Rev. 4:5), gave **light in front** of the lampstand, **shining toward** the middle of the tabernacle; thus, the shining of the lamps was in the right **direction** for serving and moving; at this point God's people could begin to render their spiritual service to Him.
 2. The unique **purpose** of **lighting the lamps** was for offering, fighting, and moving; offering, fighting, and moving all require light.
- B. Without the shining of the light, the children of Israel could not move, much less fight for God; therefore, as soon as they consecrated something to God as seen in Numbers 7, they **immediately lit the lamps** in order for the light to shine.
- C. If God's people **consecrate** something to God, He will **shine** among them, and they will have light; in order for God's people to become His army, they must have light in order to fight, walk, and serve—cf. Rom. 13:12, 14.

DAY 2

II. The light of the lampstand is based on the strength of the priests' service:

- A. In 1 Samuel the lamp of God was about to go out because Eli the priest was weak and degraded—3:3.
- B. The light in a local church cannot be bright unless we fulfill our priestly duty to burn the incense and light the lamps— Exo. 25:37; 27:20-21; 30:7-8; Acts 6:4; 1 Cor. 14:24-25.
- C. Numbers 7 ends with God speaking in the Tent of Meeting, and chapter 8 begins with God's continued speaking concerning the lighting of the lamps for light—7:89—8:3:
 - 1. This sequence indicates that whenever God's word comes, His people receive light; thus, during the age of Eli the priest, when the word of Jehovah was rare, the lamps in the Holy Place were about to go out—1 Sam. 3:1-3; cf. Psalms 119:105, 130.
 - 2. Only when there is God's speaking in the church can light shine brightly among God's people; the ministering priests were able to minister and move because of the light of the lampstand—cf. Mal. 2:7.
 - 3. Moreover, the seven lamps giving light in the same direction signifies that even though each person has a distinct ministry in the Body, their direction is the same and their ministries are still one ministry—Col. 4:17; 2 Tim. 4:5; Acts 20:24.
 - 4. For example, Paul had his ministry, Peter had his ministry, and John had his ministry; nevertheless, their direction was toward Christ; they testified for Christ together; their light shone out from Christ and shone toward Christ; hence, their ministries were one.

DAY 3

III. "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"—Exo. 27:20-21:

- A. The **olive tree** signifies Christ (cf. Rom. 11:17, 24), and the **oil** of beaten olives signifies the **Spirit of Christ** produced through Christ's process of incarnation, human living, crucifixion, and resurrection—cf. John 1:14; 1 Cor. 15:45b.
- B. *To make the lamps burn continually* means literally "to cause the light of a lamp to ascend":
 - 1. The **lampstand**, signifying Christ as the embodiment of the Triune God, was made of pure **gold** (Exo. 25:31), but the **wicks** that burned to give off the light were of the **plant life**; in order to burn so that light would shine, the wicks had to be saturated with oil.
 - 2. The **wicks** signify the uplifted **humanity of Christ**, which burns with the divine oil to shine out the divine light.

DAY 4

- C. The tabernacle as the **Tent of Meeting**, the place **where God met with His redeemed people and spoke to them** (Lev. 1:1), typifies **the meeting of the church**:
 - 1. Thus, in typology the **lighting of the lamps** points to the **proper way to meet**; everything done **in the church meetings**, whether praying, singing, praising, or prophesying, **should** cause **the lamps to shine**; this is to light the lamps in God's sanctuary so that the light may swallow up the darkness—cf. John 1:5; Phil. 2:15-16a; Eph. 5:8-9.
 - 2. *Before the Testimony* means before the law in the Ark, which was behind the veil:
 - a. For the most part, the meeting of God's people is **in the Holy Place**, not in the Holy of Holies; however, we meet in the Holy Place with the expectation of **entering** the Holy of Holies.
 - b. The light from the lamps enables us to **see** the different **aspects of Christ**, signified by the items of furniture in the Holy Place, and also the **way leading** into the Holy of Holies, into the depths of Christ within God—cf. 1 Cor. 2:9-10.

DAY 5

- D. The **holy task of lighting the lamps** was a service of holy persons, the priests, not of the common people:
 - 1. According to the entire Bible, a **priest** is one who is **possessed** by God, **filled** with God, **saturated** with God, and living **absolutely** for God; furthermore, a priest had to be clothed with **priestly garments** (Exo. 28:2), which **signify Christ lived out** of the priesthood.
 - 2. The **lighting of the lamps** in the Holy Place requires the **service** of this kind of person—cf. 1 Pet. 2:5, 9; Rev. 1:6.
- E. The light in the Holy Place was not a natural light or a man-made light; it was a **light** that came **from** the golden lampstand, that is, from the divine nature of Christ.
- F. To experience the **genuine lighting of the lamps** in the church meetings, we must have Christ, the **embodiment** of the Triune God, **as the lampstand**, the divine **nature** as the **gold**, the up-lifted **humanity** of Christ as the **wick**, and the **Spirit of Christ** as the **oil** with all the steps of Christ's process, and we **must be holy people** as the priests, clothed with the expression of Christ as the priestly garments.
- G. The priests were to maintain the lamps from **evening to morning** before Jehovah:
 - 1. Nothing is said in Exodus 27:21 about the day; the present age is the night, not the day.
 - 2. Hence, **we need the light to shine during this age of night until the day dawns**—cf. Rom. 13:12; 2 Pet. 1:19.

DAY 6

IV. The seven lamps of the golden lampstand are the seven Spirits before God's throne, the seven lamps of fire burning before God's throne — Rev. 1:4; 4:5:

- A. In the universe God has a **center of administration**, which is His **throne**.
- B. God is **administering** and **moving** from His **throne** to execute His eternal policy.
- C. The seven lamps of fire burning before God's throne **signifies** that the seven lamps are absolutely related to God's administration, economy, and move.

V. To know God's administration and economy we must have the light of the golden lampstand from the seven shining and illuminating lamps:

- A. Natural light cannot help us to know God's economy, administration, and eternal purpose—21:23, 25; 22:5a.
- B. The light of the **lampstand** is the light in the Holy Place, which **typifies** the church.
- C. Once we **enter into** the realm of the church, we are **enlightened** to **know** God's eternal purpose, His heart's intention, and His economy, and we also **know** which path we should take for the journey before us toward God's goal.
- D. In **God's sanctuary** (in our spirit and in the church) we receive divine revelation and obtain the explanation to all our problems—Psa. 73:16-17.

VI. According to Revelation 4, the emphasis with the seven burning lamps of fire is on the move of God's administration:

- A. Christ carries out His mission as the **Ruler** of the kings of the earth by the **seven burning Spirits** before the throne to sovereignly control the world situation so that the environment might be fit for God's chosen people to receive His salvation— Acts 5:31; cf. 17:26-27; John 17:2; 2 Chron. 16:9.
- B. The flame of the seven burning Spirits **judges**, **purifies**, and **refines** the church to produce the golden lampstands.
- C. The burning of the fiery lamps is not only for **shining** and **burning** but also for **motivating** us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

THE SEVEN LAMPS OF FIRE BEING FOR GOD'S MOVE

Now we would like to consider the shining of the seven lamps. This is a driving burden within me, and I hope that I can stir you up! The **seven lamps** are the **lamps of fire burning before the throne**; they are not feeble lights but burning lamps of fire. Most of us would understand this as meaning that the lamps first shine on us, and then they burn us. We may say that **the seven lamps of fire illuminate us so that whatever our inward condition is, it cannot be concealed**. Whether it is genuine or false, it is completely laid bare. We can pretend in front of our husband, wife, or others, but there is **no way for us to pretend** before the lamps of fire because we are fully illuminated. To be sure, there is this meaning of the lamps of fire. Perhaps others would say that the **burning lamps of fire indicate that we are burning in spirit**. Every one of us is burning when we are burning in our spirit. This is correct also. However, according to Revelation 4, the emphasis of the seven burning lamps of fire is neither on shining nor on burning. (The Ultimate Significance of the Golden Lampstand, Chapter 4, Section 4)

SEVEN LAMPS OF FIRE

The **sevenfold Spirit** is also the **seven lamps of burning fire**. *“Out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God”* (4:5). Why did the Spirit become like **seven burning lamps**? It is because the degraded church had become so cold. All the churches were like refrigerators, so the sevenfold Spirit came down to set them afire. Today the churches do not need cold teachings; they need the burning Spirit. We do not need to be coldly taught; we need to be set on fire.

Some people say that we must have a sober mind. But I am afraid that what they mean is not a sober mind but a cold mind. We may be exceedingly sober in a sense, but in another sense so cold. Are you burnt and burning? I do not want to teach you; I want to burn you. We must be set on fire to be burnt and burning. In such a cold age we do not need cold teachings and cold doctrines; we need the burning fire. The **intensified Spirit** is the burning fire to burn us.

Some say that we must keep a good order. When we are so cold, everything is orderly; but if this building were on fire, everyone would shout, “Fire! Fire!” Everything would be upside down. Cold teaching keeps us so silent, but the burning fire burns us until we cannot be silent. Do we need burning or teaching? Hallelujah! We need the burning. We need to be revolutionized.

Christianity is too silent and too cold. That is why we need to be burnt and burning all the time. The **sevenfold Spirit** is the seven burning lamps to set us on fire. This is what the degraded church, the dead church, the cold church, needs.

One further point: **The seven Spirits are the seven lamps for enlightening**. When we are cold and dead, we are in darkness. Coldness, deadness, and darkness always go together. When we need the **burning** and **enlivening**, we also need the enlightening. Light brings in life and warmth. The sevenfold Spirit is the enlightening lamps of burning fire. When He burns, He enlightens and enlivens us as well. He enlightens and enlivens us by burning us. Today **we need the burning as well as the enlightening and enlivening of the intensified Spirit so that we may be set on fire to see the local churches and the Lord's purpose and so that we might be made living**.

(The Seven Spirits for the Local Churches, Chapter 1, Section 2)