

## Life-Study of Exodus Summaries – Messages 112-115

### MESSAGE 112–113 – The Court of the Tabernacle

The gate of the court of the tabernacle, like the entrance of any kind of building, has a **particular appearance**. On each side we have the number **three** signifying **God**, and in the middle we have the number **four** signifying **man**, the creature. This means that the **Triune God is borne by man**, or that man bears God as a **testimony**. The very Triune God whom we bear as a testimony is no longer just the number three itself, but the number three with the number four; three joined to four. God with man, or God in man, is the One we bear as a testimony.

What we see signified at the front of the court of the tabernacle is **man bearing as a testimony the Triune God involved with man**. Whenever a person repents, believes, and enters into God's salvation, that person should realize that he is entering into God's building and that this building is God's testimony. The basic material, bronze, signifies that **whoever would enter into God's building must be fully judged**. The expression of the outer court is linen, signifying the righteousness of God. After we have been judged, we bear God's righteousness. The righteousness of God is linked to use by the silver hooks and connecting rods indicating that **out of God's judgment comes Christ's redemption**, the holding power and the linking strength.

A proper human life is a life constantly under judgment. In the church life we also need to be under God's judgment. After we have been under God's judgment in a full way, the righteousness of God will be expressed upon us. (Life-Study of Exodus, 112–113).

### MESSAGE 114–115 – The Lighting of the Lamps and the Garments for the Priesthood

Because there were no windows in the tabernacle, there was the need for the lighting of the lamps inside the tabernacle. **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. The lighting of the lamps was a priestly service. 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 light in the Holy Place was a light that comes purely out of the **divine nature of Christ**. The lampstand is the embodiment of the Triune God. With the exception of the wick, everything is golden. Christ is divine, golden, but it is His humanity, signified by the wick, that burns with oil. The oil signifies the Spirit of God. What we have today is not only the Spirit of God, but the **Spirit of Christ**.

As the fulfillment of the type of the tabernacle, **the church today is the real tabernacle**. God's dwelling place. Though the Holy Place is within the church, and the church is God's sanctuary, it is possible for a group of believers to come together to **meet in darkness**. When we light the lamps, using the oil of the Spirit of Christ, we cause the lamps to ascend. When the **holy priests speak** in the church meeting, the light ascends, and the **sanctuary is full of life**.

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. 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**. When we come to the meetings to light the lamps, we may be short of the real experience of Christ as the embodiment of the Triune God. We may also be lacking in the experience of the divine nature and the humanity of Christ. We need to praise the Lord in a proper way, with the pure olive oil of the Spirit. (Life-Study of Exodus, 114–115).