

## Life-Study of Exodus Summaries – Messages 116-120

### MESSAGE 116–120 – The Priestly Garments

Immediately after the tabernacle came into existence, there was the need of the **priesthood** for the lighting of the lamps. This indicates that, spiritually speaking, **the priesthood and the tabernacle are one entity**. The spiritual house is the holy priesthood. The **church today** is first the house of God full of life! The church is a constitution of **Christ with His redeemed people**. The church is a house built with life, filled with life, and constituted of life. When we are built up together, we become the church in the aspect of God's dwelling place. Then we automatically are the church in the second aspect, the **aspect of the priesthood**. We are a corporate people **servicing** God as priests.

True spirituality is a matter of the building. **Without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power**. Without the building there is no protection or covering. If we want to be protected, we need to be built into God's building. Our protection is not our **spirituality**; it is the **building**. Our unique need is to be built in. The building is God's unique goal. For eternity, He wants the New Jerusalem. Today He wants the church. Without the building the priesthood will collapse. We cannot have the priesthood without the building. We all need to see that **the goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be transformed and built up**. When we are built up together, God will have a building. This building is the priesthood.

According to Exodus 28:1-4, the priests were required to wear a particular kind of garment. These garments included six main items: a **breastplate**, and **ephod**, a **robe**, a **tunic of woven work**, a **turban**, and a **girdle**. The priestly garments signify that **those who serve God as priests must have a certain kind of expression; the expression of Christ**. The priestly garments qualify the priests to serve, and also sanctify the priests. The priestly garments is for glory and beauty, this is indicated by the gold of the garments woven together like fabric.

The first two items, the breastplate and ephod, were only worn by the high priest. The ephod was worn not to cover the high priest's nakedness or protect him from the cold; it was for glory and beauty. We the believers do not have the right to put on what is signified by the ephod. **Only Christ wears the ephod**. Only Christ has the fastening power and the girding strength. Christ holds us, binds us, and fastens us to Himself. We may say that Christ links us to Himself. The holding power is His divine glory and human beauty. When we realize the divine glory and the human beauty of Christ, we are **spontaneously** fastened to Him.

Christ has an ephod of gold, blue, purple, scarlet, and fine-twined linen. It was made of two pieces that were held together at the shoulder. The golden filigree settings that held the onyx stones were fastened to the shoulder pieces. This signifies that **only the divinity of Christ can hold us**. Because we have been regenerated, we have this divine nature. The divine nature now becomes the power to hold us in a beautiful, glorious way. We the believers are signified by the onyx stones. In our **natural life**, we are all **dust**. But through **regeneration** we have become a **stone**. Now we are in the process of being transformed into the image of the Lord from glory to glory. This transformation is signified by onyx stone. (Life-Study of Exodus, 116–120).