

## Life-Study of Exodus Summaries – Messages 92-96

### MESSAGE 92-94 – The Lampstand

The **lampstand** signifies the **expression of the Triune God**. The golden lampstand exists in the **nature** of God the Father. The stand is a form signifying God the Son as the **embodiment** of God the Father, and the seven lamps signify God the Spirit being the seven Spirits of God for His **expression**. In the eyes of God, **every local church is a lampstand**. If we would see the lampstand, we must be in the house of God, the church. The lampstand also shows us that Christ is the **light of life**. When we receive the divine life supply from the table, Christ as the light of life comes out. This light is the divinity of Christ and the light He shines is **immeasurable**.

With the lampstand, the gold was **beaten** to shine forth the light of God. If we are short of **sufferings**, our light may **not shine brightly**. The **cups** shaped like almond blossoms signify the **resurrection life** blossoming. If we would shine forth the light of life, we must have divinity and we must be in resurrection. The **knobs** containing the blossoming buds signify the **sustaining** and **supporting** power of the resurrection life and the **blossoming buds** signify the **expression** of the resurrection life. The priests who signify Christ, or anyone who serves as a priest with Christ keeps the resurrection life shining. Our charred **natural** life needs to be **snuffed** so that the shining of the **resurrection** life in us may be **bright** and pure. The trimming must be of the divine nature. The issue of the snuffing is a brighter shining of the light.

The lampstand is a **growing** entity, Christ is the One who is growing. Christ grows first in Himself and then also **in us as the branches**. It is crucial for all the branches to give the lampstand a **free way** to grow in them and through them. The more the lampstand grows in the branches, the more it will blossom and shine, and the more light there will be. May we live a shining life that we may be the lampstand bearing the testimony of Jesus! (Life-Study of Exodus, 92-94).

### MESSAGE 95-96 – The Covering of the Tabernacle

The first layer was made of ten curtains of **fine twined linen** which typifies Christ's fine humanity. The number ten signifies human perfection and completion. It is composed of five times two. Five is the number of responsibility, and two is the number of testimony which shows us two times of responsibility for a testimony. As a **perfect** and **complete** man, Christ has a balanced overflow, an equal overflow on both sides. God's immeasurable glory is indicated by the unnumbered and unmentioned dimensions of the cherubim. On the edge of the outermost curtain in each set, there were fifty blue loops signifying the heavenly availability for **joining**. The **clasps of gold** signify the **joining** power of the divine nature. In the church life today we have the joining power only in the divine nature; we do not possess it according to our human life.

The second layer of the covering, goats' hair, typifies Christ being made **sin** for us. This layer also has fifty loops, but they were not blue. When the Lord became a sinner for us, He was not heavenly. The clasps in the second layer are **bronze**, a sign of **judgment**. Doubling over the sixth curtain at the front of the tent and the overhanging half curtain at the back of the tabernacle indicates that after **Christ became sin and was judged by God for us**, He became the **covering** and **protection** of the believers, who are the **components** of the God's dwelling place. Under any situation, whether hardship or ease, the redeeming Christ is our covering and protection.

The covering of rams' skins dyed red typifies Christ's suffering **death** and shedding His **blood**. This layer signifies **redemption**. Finally, the outermost layer was a covering of porpoise skins. As the rams' skins, Christ enables us to stand before God, but as the porpoise skins He enables us to stand against Satan and all his attacks. Praise the Lord! (Life-Study of Exodus, 95-96).