

**CRUCIAL ASPECTS OF GOD'S ECONOMY
PORTRAYED IN EXODUS (4)—BUILDING**

Message Six

**Experiencing and Enjoying Christ in the Holy Place—
The Lampstand and the Incense Altar**

Scripture Reading: Exo. 25:31, 39-40; John 8:12; 1:4; 2 Pet. 1:4; Rev. 3:18; Gal. 4:19;
Rev. 4:5; 2:4-5; Exo. 30:1-3, 6-8; Rev. 8:3-4; Heb. 7:25; 1 Tim. 2:1; Rom. 8:26-27; Eph. 6:18-
19; Col. 4:3; 1 Tim. 2:8

- I. The arrangement of the furniture in the Holy Place portrays our experience of Christ; the first item in the Holy Place is the table of the bread of the Presence, signifying our experience of Christ as our life supply—Exo. 25:23-24, 30; John 6:35, 57.**
- II. The second item is the lampstand, signifying our experience of the Triune God embodied in Christ as the shining light of life—Exo. 25:31, 37; John 8:12:**
 - A. In sequence the lampstand follows the table; our experience of Christ as the light of life comes out of enjoying the life supply—1:4; 8:12.
 - B. The lampstand is of pure gold, signifying the divine nature of God the Father; we must pay the price to gain more gold and receive God as the golden element within us—2 Pet. 1:4; Rev. 3:18:
 1. How much of the divine nature has been wrought into us determines to what extent we are the church in actuality—Rev. 1:20.
 2. We shine with the divine element which has been infused into us; the degree of our shining is according to the amount of the divine element within us.
 - C. The stand is a solid form, signifying God the Son as the embodiment of God the Father; we must allow Christ to be formed in us so we can be conformed to His image—Gal. 4:19; Rom. 8:29.
 - D. The seven lamps signify God the Spirit being the seven Spirits of God for His expression; we must be filled with the Spirit to become the bright and shining expression of God—Rev. 4:5; Matt. 25:9.
 - E. The lampstand and its features are all “one piece...all of it one beaten work of pure gold,” indicating that all we gain and experience of Christ is not for us individually but for the building and corporate expression of God—Exo. 25:36.
 - F. If we would be the golden lampstand in reality, we need to love the Lord with the best love, giving Him the first place, the preeminence, in all things—Rev. 2:4-5; Col. 1:18.
- III. The last item is the golden incense altar, signifying our experience of the interceding Christ, praying to maintain the relationship between God and His people—Exo. 30:1-3, 6-8; Rev. 8:3-4:**
 - A. The incense altar is the center of the divine administration, the place from which the activities at all the other places in the tabernacle and the outer court are motivated; Christ's interceding life motivates us to experience the altar, the laver, the table, the lampstand, and the ark—Heb. 7:25.
 - B. At the incense altar the prayers of the saints are offered to God in Christ and with Christ as the incense; this is the prayer life of the corporate Christ, with Christ as the Head interceding in the heavens and the church as the Body interceding on earth— Rev. 8:3-4; 1 Tim. 2:1; cf. Luke 22:32.

- C. If we would participate in the carrying out of God's economy, we need to experience the golden incense altar—Exo. 30:1-10; Rom. 8:26-27; 1 Tim. 2:1:
1. We need to participate in Christ's interceding life—Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18.
 2. The kind of prayer we have depends on the kind of person we are—Luke 9:54-55; 1 Tim. 2:8; Eph. 6:18; Col. 1:9.
 3. To experience the incense altar is to experience prayer that is not natural, selfish, or religious, but intercessory for God's interests; in such prayer, Christ as the Intercessor is praying in our prayer—Heb. 7:25; Rom. 8:34.
- D. Our prayer at the incense altar ushers us from our soul (signified by the Holy Place) into our spirit (signified by the Holy of Holies)—Exo. 30:6; Heb. 9:3-4.
- E. When we pray at the incense altar, it is very difficult for us to be occupied with ourselves; instead, we pray for God's economy, for God's dispensing, for God's move, and for God's recovery.

Focus:

To be built into God's building we must press on from the outward experiences of Christ's redemption as portrayed in the outer court to the deeper, inward, and corporate experiences of Christ as our life supply, our light of life, and our interceding prayer as portrayed in the Holy Place. In this message we need to help the young people realize and experience the Lord's shining light and learn how to enter into a proper prayer life for their priestly service.

