

## **Food, Clothing and Dwelling**

### **CHRIST AS THE FOOD OF THE PRIESTS**

Let us first read Leviticus 2:3: "What is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire." The priests were to eat a portion of the meal offering.

Then let us read Leviticus 7:14 and 31-34: "From it he shall present one out of each offering as a heave offering to Jehovah; it shall belong to the priest who sprinkles the blood of the peace offerings...And the priest shall burn the fat on the altar, but the breast shall be for Aaron and for his sons. And the right thigh you shall give to the priest for a heave offering out of the sacrifices of your peace offerings. The one among the sons of Aaron who presents the blood of the peace offerings and the fat shall have the right thigh as his portion. For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel out of the sacrifices of their peace offerings and have given them to Aaron the priest and to his sons for a perpetual statute to be observed by the children of Israel." Some parts of the peace offering were also a portion for the priests.

Furthermore, Leviticus 6:26 says, "The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the Tent of Meeting." The sin offering was another portion for the priests.

Leviticus 7:6-7 says, "Every male among the priests may eat of it; it shall be eaten in a holy place; it is most holy. The trespass offering is like the sin offering; there is one law for them: The priest who makes expiation with it shall have it." This is the trespass offering as a portion for the priests.

Leviticus 24:9 says, "It shall be for Aaron and his sons, and they shall eat it in a holy place, for it is most holy to him of Jehovah's offerings by fire, a perpetual statute." The context of this passage shows that this is the bread of the Presence. The bread of the Presence was a portion for the priests.

These verses show us that nearly all the different kinds of offerings became the food for the priest to eat. In the last chapter we saw that the priests mainly take care of the things of Christ. They are not only the ones serving God or interceding for others, but they also take care of the different aspects of Christ, handle Christ, and minister Christ to others. Like the businessman who handles a certain kind of merchandise, so the priests handle Christ as their merchandise. They handle the all-inclusive Christ, the rich Christ, the infinite and unsearchable Christ! They are continually taking care of Christ and ministering Him to others.

Now we see that the living of the priests is also Christ. They not only handle Christ, but they also eat of Him. They must experience Him in a very inward and subjective way. They handle Christ not only as the merchandise for others but also as the food for themselves.

The different offerings typify the different aspects of Christ to us. The priests were destined to live by these offerings, for they ate what they offered, and they ate it properly in a regulated way.

[At certain times, they ate certain offerings at a certain place.](#) If we had the time, we would see where we should enjoy the various riches of Christ. It is very interesting and even marvelous.

The bread of the Presence is one of the foods for the priests, and we have seen that it signifies Christ as our life and life supply. To handle Christ as the bread of the Presence and to minister Him to others, we must first enjoy and feed on Him as the bread of the Presence. This means that we must experience Christ as the inner life and the life supply by feeding on Him.

The more I speak about Christ, the more I am satisfied. If this is not true, then I am a false minister. The more I talk with you about Christ and present Christ to you, the more I feed on Christ. While I am ministering Him, I am feeding on Him. He is so subjective to me. I am not selling Christ by my thinking mind but by my enjoying spirit. He is my food. Nothing is so subjective to us as food. The food we eat becomes our very being after a short period of time. [We must experience Christ in such a subjective way.](#)

## CHRIST AS THE CLOTHING OF THE PRIESTS

(Exo. 28:1-11, 13-21, 30)

The robe is Christ Himself as our righteousness. We are under His covering. Our robe must be Christ expressed as our righteousness. We must not express our meekness, our humility, our rightness, our goodness, but Christ as all these things. We must learn to reject our natural meekness, humility, and rightness; then Christ will have a free way to flow out of us to be expressed as our covering.

The ephod is made of five main items: fine twined linen, gold, blue, purple, and scarlet. This is very interesting. Linen signifies the purity of Christ; gold, the divine nature of Christ; blue, the heavenly nature of Christ; scarlet, the redemption of Christ; and purple, the kingship and dignity of Christ. All these things must be Christ wrought into us and expressed through us.

The turban is Christ as our boast and glory. He is our turban, our crown, our head covering; He is our boast and glory. We have nothing to boast of except Christ.

The garments of the priests also contain the aspect of building, signified by the precious stones built into the gold. The first stone mentioned is onyx, and the last one is jasper. This is very interesting, for in chapter 2 of Genesis, the first book of the Bible, the onyx stone is in the flow of the river in the garden of Eden. Then in Revelation, the last book, the main precious stone is jasper. Revelation 4 tells us that the One who sits on the throne looks like jasper. The manifest appearance of God is likened to jasper in the Bible. Jasper is the very expression of God. Jasper and onyx, as well as many other precious stones, are built up in that golden city, the New Jerusalem, which is the dwelling place of God. Thus, on the garments of the priests is the miniature of the New Jerusalem. In the settings of gold on the breastplate, the stones are built up together as a body. This simply means that when Christ is fully wrought into us, He will be expressed through us, and in this expression of Christ is the building of the church.

There are also the Urim and the Thummim upon the breastplate. Urim means "light," and Thummim means "perfecters."

First, we must take Christ in and digest Him as our very content. Second, we must express Him outwardly. Third, in this outward expression is the building up of the Body. Finally, in this building are the “Urim” and “Thummim” as the revelation of the Lord’s mind concerning His people. The Lord’s revelation to His people is through the building (the Body) and in the building (the church).

## THE DWELLING OF THE PRIESTS

(Exo. 26:1, 5-6. 2 Cor. 5:1-4. Ephesians 4:22-24)

It is very interesting to notice that the garments of the priests are composed of the same materials as the tabernacle. Their garments were made of gold, fine linen, blue, purple, and scarlet; the tabernacle was also made with gold, fine linen, blue, purple, and scarlet. This simply means that [what the priests wore was their abiding place. Their clothing was their housing.](#)

[The church is just the expression of Christ from within so many saints. Christ expressed from within us all is the church.](#) If we do not have this expression of Christ, we do not have the church. In a sense we may rightly say that we are the church, but the real church life is the expression of Christ. So the clothing of the priests was their housing and their dwelling place. Their clothing was the same as the tabernacle, and the tabernacle was the place where they dwelt.

We must realize that the priests today are God’s dwelling place, which was typified by the tabernacle. First Peter 2:5 says, “You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood.” We have pointed out previously that the word priesthood here means a body of priests. It does not mean the office of the priests. Priesthood in Hebrews 7:11 means the office of the priests, but here in 1 Peter 2:5, it means the body of priests. The holy priesthood is a spiritual house, a corporate body of priests. When we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God’s dwelling place. We will become the tabernacle according to type. The tabernacle could never be separated from the priests. Where there are the priests, there is always the tabernacle, and where there is the tabernacle, there are always the priests. The priests go with the tabernacle, and the tabernacle goes with the priests. The New Testament tells us clearly that the priests are the spiritual house—the tabernacle.

How do we consider ourselves? Do we consider ourselves to be a proper dwelling place of God—a spiritual house? As we have mentioned, the tabernacle is an expression of gold, fine linen, blue, purple, and scarlet. If we say that we are God’s dwelling place, God’s tabernacle, do we express the gold? Do we have the purity? Do we express the blue, the purple, and the scarlet? If not, then what do we express? Is it something natural? Is it something of the flesh? If we express something natural, something of the flesh, we are not a suitable tabernacle of God. We must only have the expression of gold, pure linen, blue, purple, and scarlet. Then we are qualified to be God’s spiritual house—the tabernacle. When we express Christ in such an adequate way, we have put on the new man. That is, we have put on the church; we are clothed with the Body of Christ.

Let us check ourselves: If we say that we are the Body of Christ, what do we express? Do we express the divine nature or something else? I am afraid that many times, in contrast to expressing the divine nature, we express the self and even the flesh, which is worse. Many times we express the self, the flesh, the soul, the old man, and the natural life, instead of the gold of the divine nature. When we express all these negative things, we are simply outside the church life.

If we say that we are the Body of Christ, we must check what we express. Do we express sin and wickedness or the purity and righteousness of Christ? Do we express worldliness rather than heavenliness? We say that we are the Body of Christ, but I fear that others can see only worldliness in our daily life. How then can we say that we are the Body of Christ? What we express is not the same as what the curtains of the tabernacle express. The curtains of the tabernacle express all the beauties of what Christ is.

Do we express the kingship as seen in the purple? Sometimes we just express that we are babies, so weak and low. Then what about the redemption? I fear that many dear brothers and sisters do not sense that they are dirty. I have been watching and listening to so many of the saints pray, and not many of them deeply sense that whenever they contact the Lord, they need the blood. Not many realize that they are defiled and filthy. We lack the consciousness of being sinful before the Lord. In a sense we are self-righteous. We do not sense that we are dirty, but we always feel that we are right. How we need to express the Lord's redemption.

We must express all that Christ is. Then we not only become a part of the tabernacle; we become the tabernacle. It is then that we are not homeless. Unless we come to this point, regardless of how many years we have been a Christian, we are always homeless. We do not have rest, because we do not have a proper and genuine church life. When we are filled with Christ and express Him in a proper way, we become part of the church, and the church is always with us. Then we have a place to rest, to dwell, and to abide.

This is not doctrinal. To argue doctrine means nothing and brings us nowhere. We must check the reality. Do we really sense that we have a spiritual home all the time? Do we always have this sense? Praise the Lord, I have a spiritual home, and that home is the genuine church life of which I am a part. The new man becomes my clothing, and this clothing is my housing. When I wear this new man, I am just at home. Here I have rest, here I can dwell, and here I can abide. My whole life is now at home. Where are you? Are you at home? Do you have a spiritual home? I can say that for so many years I have been enjoying the home life, and this home is the genuine church life. But whenever I express something of the self, something of the soul, or something of the flesh, immediately I am outside the church life. I just become homeless.

It is only when we are filled with Christ by enjoying Him that we express Him as these five aspects. In this way we have the clothing, and the clothing becomes our housing. We have the church life, we are a part of the church life, and we are at home. We can now rest and abide in this expression.