

Life-Study of Exodus Summary - Messages 147-185

The Golden Incense Altar

In the sight of God, **the priestly service begins at the incense altar**, at the place where prayers are offered to God. **The prayer life of Christ is the centre of God's execution of His government on earth**. In Revelation 8, we can see that the prayers of the individual Christ have become the prayers of the **corporate Christ**. Therefore, the prayer life of Christ is the prayer life of the corporate Christ. Whenever we pray in the spirit, Christ is praying in our praying. **When we pray, we need to be in the tabernacle**, signifying the incarnated God. We also need to be **filled and satisfied by eating the holy food**, our portion of the offerings, finally, we should offer incense to God. In this way, we pray at the incense altar.

The Propitiation Silver

The propitiation silver was only for those who were able to go to war; it is not common or general. For the church to be the fulness of the Triune God means that the church is the expression of God. The church must be a warrior fighting against God's enemy. **The prayer at the incense altar is for God's move**, God's move **requires an army that can fight for His interests**, and for the formation of His army, a census is necessary. The formation of God's army requires **redemption**. Hence the ransom silver is necessary. The amount of half a shekel indicates that God's requirement in this matter is not too high. If we would fight in God's army, **we must fight only by the precious Christ**. Every local church rests upon the Christ in the heavens paid by those who are able to go to war. If we all pay the half-shekel in each meeting, our meetings will be living, rich, uplifted, excellent, and wonderful.

The Laver of Bronze

The laver of bronze is for the tabernacle's operation. **Washing in the laver reminds us to be careful not to get our hands dirty**; to keep ourselves from the defilement by the earthly touch. **If we try to serve God in the tabernacle with unclean hands, we shall die, spiritually speaking**. The more we walk in the Spirit and live in the mingled spirit the more we shall be washed. Each washing will be a reminder not to be involved in situations that will defile us. May we be washed with the washing of the life-giving Spirit to avoid spiritual death.

The Holy Anointing Oil

The ointment signifies God, who is triune, after a long process becoming the all-inclusive compound Spirit to reach His chosen and redeemed people to be one with them. Its function is to **sanctify the things of God and men of God, separating them from anything common and making them most holy for God's service**. This compound ointment is all-inclusive and must not be poured upon the flesh of man. This indicates that if we would enjoy the Spirit of Christ, we must be priests in the new creation. **The Christian life is altogether a life of being anointed by the compound Spirit**. Everything related to the Christian life is wrapped up with this anointing. Here in the anointing of the compound Spirit we have holiness, victory, life, light, power, and real spirituality.

The Workers of the Tabernacle, The Furniture, and the Priestly Garment

A master builder is a leader in God's building. These are ones who are under the shadow of God's grace, full of the Lord's light, and who are free and noble. They are filled with the Spirit of God which involves wisdom, understanding, knowledge, and workmanship to devise skillful works. There is also the co-master builder, those who care for God's tabernacle with strength and support. The building work done by these people indicate that both those of the high and low estate are included.

The Sabbath in Relation to the Building Work of the Tabernacle

The significance of the Sabbath is that to God, the Sabbath was rest after work, but to man it was **rest first and then work**. It is a divine principle that God does not ask us to work until we have had enjoyment. After a full enjoyment with Him and of Him, we may work together with Him. We would be one with Him by first enjoying Him and then by working for Him, with Him, and in oneness with Him. This is an eternal covenant.

A Companion of God

The worship of the golden calf caused a serious problem between man and God. God's way out was through Moses as the middleman, the mediator. **If we would serve the Lord, we must be a person who has an intimate relationship with Him and know what is on His heart**. We need to know God's heart and also be a person according to God's heart. Then we shall have God's presence as Moses did. Moses had God's presence to the full extent. Only a person like Moses can be a companion of God. Only this kind of person can share a **common interest with God** and be used by God to carry out His enterprise on earth.

Moses' Stay with God

Moses met with the Lord early in the morning meaning that we should meet with God in a situation that is early in the day and full of light. **The Lord's charge to Moses indicates that we all need a time to contact the Lord alone**. When it is time to meet with the Lord alone, we should be free even from our necessities. We should not speak too much, rather, we should let God speak to us. When we meet with God, we should forget our possessions, our necessities, and even our family. **We should not care for ourselves, we should simply stay in the presence of God**.

It was not God's intention that His people would try to keep the Commandments. **God's intention was to command His people to enjoy Him – to feast with Him and rest in Him. Every day we need to feast and rest**. In order to feast with the Lord, we must fulfill five conditions. The first is that if we would enjoy the Lord, we need to realize that we are poor beasts under the load of a heavy burden and we must be replaced. After this replacement, we must learn to stay away from sinful things. Then we enjoy our present portion of Christ to the uttermost and not leave any part of it for the next age. Fourth, as we enjoy Christ in a full way, we should reserve the topmost portion for God's enjoyment and satisfaction. We should bring this topmost portion of our enjoyment of Christ to God's house for His satisfaction. Finally, we should be careful to avoid killing others in the sphere of the life supply.

The Erection of the Tabernacle

God begins with the ark of the testimony and then proceeds outward to the outer court. But according to our experience, we begin with the altar of burnt offering and proceed onward until we reach the ark. God's coming requires a number of steps, or turns, from the ark in the Holy of Holies to the altar in the outer court. In Exodus 12 and 40, we see that God's people had two beginnings. The first was to be saved, to experience the Passover, to have God's judgment pass over us. The second is related to the building of God's dwelling place.

In the church life today, there is a difference between the tent of meeting and the tabernacle.

Those who only gather around the tent of meeting may have the cloud. However, **we need to enjoy not only the cloud upon the tent of meeting, but also the glory within the tabernacle**. The tabernacle is related to God's testimony, but the tent of meeting is related mainly to God's interest on earth and to His move. The dwelling place of God is the unique leading. When the cloud moved, all the people of Israel moved as well. **When we are one with God's dwelling place, which is filled with His glory, we have everything we need**. We have the Lord's leading and guidance; we have His blessing and victory. (Life-Study of Exodus – Messages 147-185).