

# The Golden Lampstand

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Exodus 25:31-40; 37:17; 39:37)

Having been cleansed by washing at the brazen laver, the priest reverently made his way a few feet toward the Tabernacle entrance. His heart pounded with anticipation as he carefully drew back the heavy curtain of the Tabernacle and entered to minister in the holy place. A hush fell over him as he contemplated the privilege and responsibility of representing his people before a holy God. In a spirit of humility, he worshiped and communed with the true and living God.

The Tabernacle was a rectangular building divided into two sections. The holy place was 30 feet long and 15 feet wide, and the holy of holies was 15 feet square. The holy place and the holy of holies were divided by a huge, heavy veil made of blue, purple, scarlet, and fine-twined linen, richly embroidered with figures of cherubim (**Ex. 26: 31– 33**).

Three pieces of furniture graced the holy place. **The golden lampstand** stood on the left side (south); **the table of showbread** stood on the right side (north); and **the altar of incense** stood in front of the veiled entrance to the holy of holies, which contained (the ark of the covenant). The furnishings were made from the exact specifications that God gave to Moses on Mount Sinai (**Ex. 25:40**)

Light from the huge golden lampstand filled every corner of the holy place with a warm, shimmering brilliance, providing illumination for the priest as he ministered.

The lampstand was made of one talent of pure gold (**Ex. 25: 39**), which weighed 90 pounds. With gold retailing at approximately \$350 an ounce, the cost to reproduce it today would be tremendous.

The lampstand had a center stem with three branches on each side, making it a seven-pronged lampstand. Each stem had three groups of almond blossom cups, knobs, and flowers— except the middle stem, which had four (**Ex. 25: 31– 40**). It was not made from a mold but was hammered out of a single talent of gold (**Ex. 37: 17, 24**). The artisan who crafted it was given great ability by God to be able to sculpt such a beautiful piece. It was part of the priests' ministry to care for the lampstand.

Its lamps were kept continuously burning (**Ex. 27: 20– 21**) by filling them daily with pure olive oil. The priests trimmed each lamp every evening and morning (**Ex. 30: 7– 8**).

### **The Lampstand and Christ**

The lampstand was filled with rich symbolic teaching for Christians. The gold in the lampstand typified the deity of Christ, the divine Son of God,

who stepped across the galaxies of the universe and became a man. He was pure in His humanity, having neither spot nor blemish (**1 Pet. 1: 19**), but it was His deity that sustained His humanity.

The lampstand, as we have already seen, was not molded or pieced together but was hammered out of a solid talent of gold (**Ex. 25: 31**), symbolizing the Lord, who endured the harsh, hot sting of a biting whip before His crucifixion (**Mt. 27: 26, 30**). Isaiah wrote concerning His suffering, “we did esteem him stricken, smitten of God, and afflicted . . . and with his stripes we are healed” (**Isa. 53: 4– 5**). Contemplate the stripes of the Lord, and your love for Him will be renewed and deepened.

The dimensions of the lampstand are not given, but its size, weight, and beauty portray Christ in His fathomless greatness. He is the creator of all things, and by Him all things are held together (**Col. 1: 16– 17**). He is limitless in His value, for in Him are hidden all the treasures of wisdom and knowledge to be found (**Col. 2: 3**). Paul summed up the greatness of Christ when he wrote, “For in him dwelleth all the fullness of the Godhead bodily” (**Col. 2: 9**). Joy should fill our souls as we realize that we are complete in Him (**Col. 2: 10**), the one who provides a wealth of wisdom and knowledge for our Christian walk.

The lampstand's purpose was to provide light. It was a beautiful type of Christ, who is the true light of the world. Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (Jn. 8: 12). The "light of life" that Jesus spoke of can be obtained only through faith in His atoning work on the cross. But Jesus made it very clear that the world in general would not come to Him as the "light of life": "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn. 3: 19).

The light in the holy place was symbolic of Christ's holiness. John wrote, "God is light, and in him is no darkness at all" (1 Jn. 1: 5). The glory of our Lord will also illuminate the New Jerusalem in eternity: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did light it, and the Lamb is the lamp of it" (Rev. 21: 23).

Christians will enjoy the great privilege of walking in the glory of Christ's light throughout all eternity (Rev. 21: 24).

### **The Lampstand and the Christian**

The golden lampstand typified Christ, who lights up the walk and fellowship of believers. The holy place had no windows to allow light to shine into the Tabernacle. The light in the holy place was hidden from

the world; only the priests had the privilege of ministering and enjoying the light of the lampstand. So it is with Christians.

As believer-priests, we are able to enter into the light of fellowship and communion with God. John, who knew intimate fellowship with the Lord, wrote, “**But if we walk in the light, as he is in the light, we have fellowship one with another**” (1 Jn. 1: 7).

Today, Christians are the only reflectors of Christ’s light to a lost and dying world. Too often the light of believers shines dimly because it is hidden under a bushel (**Mt. 5: 15**).

Believers’ lamps are to beam brightly, as a lighted city standing on a hill (**Mt. 5: 14**) whose glow can be seen for miles around (**Mt. 5: 16**). Christ, who is the pure gold, produces true faith in believers. Christians go through the hammering experience of suffering to try their faith so that it will come forth as gold tried in the fire. This type of faith is “**much more precious than of gold that perisheth**” (1 Pet. 1: 7). The golden lampstand was a type of the church. In Revelation chapters 2 and 3, the church is portrayed as a golden lampstand. Christ is the light of each lampstand and is to shine brightly through each of these local assemblies into the dark world of sin. Jesus warned the Ephesian church, who had lost its first love for Him, “**repent, and do the first works, or**

else I will come unto thee quickly, and will remove thy lampstand out of its place” (Rev. 2: 5). Sad to say, the light of all seven churches mentioned in Revelation 2 and 3 was removed, and today those churches do not exist. This situation should sound a solemn warning to the church of the 20th century to take heed, lest it suffer the same fate.

### **The lampstand and the Comforter \*\*\*\***

The oil in the lampstand was a beautiful type of the ministry of the Holy Spirit. At the top of each branch were cups into which pure olive oil was poured. The oil produced the glowing light that filled the Tabernacle. The seven stems, olive oil, and flame are types of the Spirit’s ministry, which was clearly taught by John: “And out of the throne proceeded lightnings and thunderclaps, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God” (Rev. 4: 5). The “seven spirits of God” symbolize the perfection and fullness of the Spirit’s ministry. The Holy Spirit is the person of the Godhead who administers the plans, purposes, and programs of God on earth.

**First**, the Holy Spirit played a major role in the Lord’s life and ministry. He was conceived (Mt. 1: 18– 20), baptized (Mt. 3: 16), anointed (Jn. 3: 34; Heb. 1: 9), empowered for service (Lk. 4: 14, 18), and resurrected (Rom. 8: 11) by the Holy Spirit. In His opening words to the church at

Sardis, the Lord said, “And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars” (Rev. 3: 1).

The “seven spirits of God” is a reference to the Holy Spirit in His sevenfold ministry, which Christ possesses. Isaiah taught that the Holy Spirit will be manifested in a sevenfold ministry through Christ during the Kingdom age: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord” (Isa. 11: 1– 2).

It is interesting to parallel the sevenfold ministry of the Holy Spirit with the seven branches of the lampstand. In this context, the Holy Spirit is referred to as the “Spirit of the Lord” resting on Christ, who could be compared to the center shaft of the lampstand. Branching out of the stem were three branches on each side, corresponding to the ministry of the Holy Spirit of the Lord: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord.

# The FEASTS of Israel



THE SPRING FEASTS: **1. THE PASSOVER** **2. THE FEAST OF UNLEAVENED BREAD** **3. THE FEAST OF FIRSTFRUITS** THE SUMMER FEAST **4. THE FEAST OF PENTECOST** THE FALL FEASTS OF ISRAEL **5. THE FEAST OF TRUMPETS** **6. THE DAY OF ATONEMENT** **7. THE FEAST OF TABERNACLES**

Each one of these feasts and celebrations, along with those that occur at other times of the year such as Passover and Pentecost—were instituted directly by God through Moses roughly 3500 years ago

Jewish people have been keeping these festivals and the traditions that surround them down through all those centuries. But what many never understood is that each observance was filled with foreshadowing and symbols pointing to Jesus—the promised Messiah

Revelation 1:20 “he mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw[j] are the seven”

When John saw the seven stars upon the right hand of Christ and the seven golden lampstands in the midst of which was Christ, it was a mystery to him. He did not realize the significance of the seven heavenly stars and the seven golden lampstands.

Hence, the Lord unveiled the mystery to him, saying that “the seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.” The significance of this not only

was a mystery to John but also is a mystery to believers today. All believers need the unveiling of this mystery that they may see the churches and their messengers.

The churches, signified by the seven golden lampstands, are the testimony of Jesus (vv. 2, 9) in the divine nature, shining in the dark night locally yet collectively. The churches should be of the divine nature—golden. They should be the stands, even the lampstands, that bear the lamp with the oil (Christ as the life-giving Spirit) and shine in the darkness individually and collectively. They are individual lampstands locally, yet at the same time they are a group, a collection, of lampstands universally. They not only are shining locally but also are bearing universally the same testimony both to the localities and to the universe. They are of the same nature and in the same shape. They bear the same lamp for the same purpose and are fully identified with one another, not

having any individual distinctiveness. The differences among the seven churches recorded in chs. 2 and 3 are all of a negative nature, not a positive one. Negatively, in their failures, the churches are different and separate from one another; but positively, in their nature, shape, and purpose, they are absolutely identical and are connected to one another.

It is easy for believers to see the universal church, but it is difficult for them to see the churches. The revelation of the local churches is the Lord's ultimate unveiling concerning the church, and it is recorded in the last book of the divine Word. To fully know the church, believers must follow the Lord from the Gospels through the Epistles to the book of Revelation until they are enabled to see the local churches as unveiled here. In Revelation the first vision is concerning the churches. The churches with Christ as their one center are the focus in the divine administration for the accomplishing of God's eternal purpose

