Church in Campbell Weekly News

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Christ as Righteousness, Holiness, and Glory

The tabernacle consisted of three parts: the outer court, the Holy Place, and the Holy of Holies. In the outer court Christ is seen as righteousness for us to enjoy. We have to put on Christ as our righteousness. In the Holy Place Christ is seen as holiness, and in the Holy of Holies there is Christ as the glory. The content of the Holy Place is holiness, and the content of the Holy of Holies is glory. Righteousness, holiness, and glory are Christ in different aspects. This shows us that Christ is the content of the church life in three aspects to be manifested in the church life. Ultimately, He is the effulgence of God's glory (Heb. 1:3) to be expressed in and through the church. The church as the reality of the tabernacle is built to show forth, manifest, and express Christ as righteousness, holiness, and glory. If we have a vision of this, our church life will be revolutionized.

The enjoyment of Christ as our righteousness

Now we need to consider how people can enjoy and express Christ as their righteousness. A person approaching the tabernacle from afar would first see the white fine linen hangings of the outer court. There was something white, pure, and clean separating the outer court of the dwelling place of God from worldly things. The white linen typifies, expresses, shows forth, declares, and proclaims that Christ is our righteousness. We put on Christ as our righteousness before God and man. In ourselves we have nothing to cover or qualify us so that we can stand before God and man. Christ as our righteousness covers and qualifies us.

In order to enjoy Christ as our righteousness, we have to pass through the altar and the laver. The altar signifies the cross. We can prove this by Hebrews 13:10, which says, "We have an altar from which they who are serving the tabernacle have no right to eat." The Old Testament priests had no right to enjoy the offerings on this altar which we have. We have an altar, and this altar is the cross. On the cross Christ accomplished an all-inclusive death. That means that on the cross Christ carried out an all-inclusive judgment. Everything negative has been judged on the cross. If we want to enjoy Christ as our righteousness and participate in the church life, we have to realize that whatever we have, whatever we are, and whatever we can do have all been judged on the cross. By judgment we are redeemed. By redemption we are justified. This is the experience of the cross.

Based on the cross, the Holy Spirit comes into us to regenerate us. Our regeneration is the beginning of the cleansing, washing, work of the Holy Spirit (Titus 3:5). Regeneration is a part of the significance of the washing of the laver. The laver washes and cleanses. The altar was covered with bronze (Exo. 27:1-2), and the laver was made entirely of bronze (30:18), typifying God's judgment. The laver was made with a particular kind of bronze. It was made from the bronze mirrors of the ministering women who ministered at the door of the Tent of Meeting (38:8). In ancient times they had bronze mirrors, not glass mirrors. The laver exposed the priests in the way that a mirror does to show us what we are. Before the laver cleansed and washed the priests, it told them what they were, giving them a real picture of themselves. A father may tell his child that he is dirty, but the child may not believe him. But when the father brings his child to the mirror, the child can see for himself how dirty he is. By the mirror the child is convinced that he is dirty. Then he will go to the sink to wash himself. In the same way, the laver first exposed the priests. Then it cleansed them. This signifies the working of the Holy Spirit.

The enjoyment of Christ as our holiness

By the cross and the working of the Holy Spirit, we enjoy Christ as our righteousness. In the outer court we see that Christ is expressed as righteousness before God and man. But this is just the outward behavior, the outward conduct, with nothing related to the inward nature. Righteousness relates to conduct, to behavior, but holiness relates to nature. God's divine nature is holiness. As far as our conduct, morality, and behavior are concerned, we may enjoy Christ as our righteousness, but this is just the outward aspect. We have to go deeper to enjoy Christ as our inward nature, our holiness. In other words, we have to go on to express Christ not only as righteousness in our behavior but also as holiness in our nature, in what we are.

Now we need to consider how we can go on to enjoy Christ in such a deeper way. After the people offered the offerings and the shed blood was sprinkled so that they could experience redemption, they began to eat. All the experiences of holiness begin with eating. The bread on the table of the bread of the Presence in the Holy Place was for eating (Lev. 24:5-9). We do not merely put on Christ as our righteousness, but we also eat Christ as our spiritual food so that He can become our very nature (John 6:57). When the prodigal son in Luke 15 returned to his father, the father clothed him with the best robe to justify and qualify him so that he could come into the living presence of the father to eat and enjoy the fattened calf. Our salvation is not a matter of just putting something on but also of taking something in, of eating something. First, we have to put on Christ as our righteousness. Then we have to take Christ into us as our holiness.

The first part of Romans shows that we have Christ as our righteousness to put on. The next part speaks of Christ as our holiness taken into us and working within us. We enjoy Christ as our holiness by eating Him as our spiritual food. By eating Christ, He will work in us to enlighten us all the time. Then we enjoy Him as the light of life, which is the reality of the lampstand in the Holy Place. This brings us into the enjoyment of Christ as the sweet incense ascending to God to have His acceptance at the incense altar (Exo. 30:1-4). We enjoy the sweet acceptance of God in Christ in an inward and subjective way. When we take Christ into us, He is mingled with us to be our holiness.

Real sanctification involves not just a positional change but a dispositional change. The process of sanctification changes us in nature, in form, and in essence as well as in place. This metabolic change is transformation (2 Cor. 3:18; Rom. 12:2). When the church is transformed, the church expresses Christ as holiness. Holiness as the content of the church is Christ Himself.

In the outer court the most striking thing was the white linen hangings, signifying Christ as righteousness. In the Holy Place the significant element was gold. Gold signifies God's holy nature, His holiness. The outer court shows that the church expresses Christ as our righteousness. The Holy Place shows that the church expresses Christ as our holiness. When you were outside the tabernacle, you saw righteousness. When you came inside, you saw holiness.

When we look at the church outwardly, we should see good, pure, and righteous people. But when we come into the church, we should see that these people are not only righteous but also holy. They should have not only outwardly good behavior but also something in their nature which is divine and holy. By the Lord's grace, we should express Christ in such a way. This is what we have to attain. We have Christ as our righteousness without and our holiness within, and we need to express Him in such a way even to the rulers and the authorities in the heavenlies.

The enjoyment of Christ as our glory

Eventually, our natural man — including the will, the self, the flesh, the "I" — must be broken. The "I" has to be broken, riven, torn down. Then we will get into the spirit. When we are walking in the spirit and not in our natural life, we will enjoy Christ as the glory of God in the Holy of Holies. We will have Christ expressed among us and through us as the glory of God. This is the expression of Christ to the uttermost. We should not only have Christ as righteousness in our behavior and holiness in our lives. We should also have Him as our glory. Then the natural life, the self, the flesh, the "I," has been put away, and we are in the spirit, the Holy of Holies. When we are in the spirit, we can sense that we have Christ as the glory expressed among us.

In the outer court we see the white linen, and in the Holy Place we see the gold. The most significant thing in the Holy of Holies is the glory. Christ as righteousness, holiness, and glory is the very content of the church life, and the church is the expression of such a Christ. In these days we expect that such a local expression of Christ will be raised up in many places. This is God's intention, and this is what His enemy is trying to frustrate.

We can never be built together in ourselves. The acacia wood of the standing boards of the tabernacle signifies our regenerated, resurrected, uplifted, and reinforced human nature, not our natural human nature. In our untransformed human nature, we cannot be built up. The stronger we become in our natural man, the more independent we are. The weaker we become, the more we become limited and dependent on others. We have to be overlaid with gold. When we enjoy Christ more and more, the increasing measure of Christ unites us with others in God's building. In ourselves we are too independent and can never stand with others. But when we enjoy Christ, we are being overlaid with Him, and the Christ whom we enjoy unites us. The more we enjoy Christ, the more oneness we will have.

(Excerpts from Christ as the Content of the Church and the Church as the Expression of Christ, Chapter 3)

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Burdens for Church Prayer

- 2026 Targets, # of baptized:22; # of prayer meeting attendance:35; average Lord's Day and small group attendance:10% increase
- Spread the kingdom of God by preaching the gospel on the WVC campus and by Bible distribution in the community.
- Multiply the number of small groups for the increase and building up of the Body of Christ
- Perfect young working saints with shepherding families as containers for the next generation.
- Practice PSRP, BNPB, and vital small groups.
- Blending in the Body, by participating in conferences and trainings
- Establish and strengthen the church services, including children, YP, ushering, etc.
- Establish a prayer life individually and corporately
- Pursuing the truth and growth in life to live in the reality of the kingdom.

Announcements

- Life-study， James messages 3，4
- HWMR 2026 Summer Training Week 2
- 11/10 (Tue) 7:45pm, Campbell meeting hall.
- 11/14 and 12/19 (Sat) 10-12 pm NorCal Churches with br Minoru on small groups
- 11/21 and 12/12 (Sat.) 10-12pm, South Bay Chinese Speaking saints corporate pursue - Pillars in God's Building), $50/person (lunch included), Mountain View
- 11/26-29 International Thanksgiving Conference at Denver CO
- **2026 NorCal Thanksgiving Conference Schedule**

	10:00AM	7:30PM
11/27(Fri)	Message 1	Message 2
11/28(Sat)	Message 3	Message 4
11/29(LD)	Message 5	Message 6

https://www.norcalchurches.org/2026-thanksgiving-conference/

- 2/20/2027-2/21/2027 ICSC. Taipei. Registration deadline 12/31/2026
- 2027 Gospel calendar online order ($12 each by 10/31): https://www.livingstream.com/gospel-calendars/zh/gospel-calendars/99999558-2027-gospel-calendar.html
- 12/21-26 Semiannual Training, register by 11/1
- Financial Giving:
  PayPal/Zelle: churchincampbell@gmail.com
  Venmo @Churchin-Campbell
- Church in Campbell bookroom account (PayPal/Zelle)
  churchincampbellbooks@gmail.com