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Exodus: Delivered By God, For God / Light of the World; Lampstand; Tabernacle / Ex 25:31–40; Psalm 45:3; 1 John 1:5

The lampstand in the Tabernacle existed to show and remind the people of Israel of the light and life that God provides His people by His presence. The lampstand symbolizes Christ, the life and light of men and reminds believers that as His people we are to be a light to the world, holding forth the Word of God which is "lamp unto our feet and a light unto our path."

Introduction

From the outset of Sacred Scripture we are introduced to the concepts of light and darkness. The dawning of creation started with God speaking the words "Let there be light..." and without this light, there would have been no life. Our physical existence would not be possible without the light of creation. We survive on the sustenance that life brings forth in the form of food. Without light we would be incapable of seeing, even when our eyes are functioning perfectly, because light is necessary to form the images on our retinas so that our brain can interpret what we see. Without the warmth that light gives we freeze.

As much as our physical existence needs light for survival, our spiritual existence needs it even more. Scripture teaches that without light in our spiritual life we are walking in darkness and will continue to walk in that darkness for eternity. In fact, the second death, is described in Matthew 22:13 as the "outer darkness; in that place there will be weeping and gnashing of teeth." For this reason the claim of Jesus found in John 8:12 "Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will never walk in the darkness, but will have the Light of life."" becomes not only an important statement regarding the truth of who Christ is, but also one that defines for us the reality of our spiritual life when we have faith in Him.

Prior to coming to faith in Christ we are the very people that Isaiah describes in Isaiah 9:2 "The people who walk in darkness... Those who live in

the land of the shadow of death..." but once the light of Christ shines into the hearts of men we are altered, transformed in such a way that we actually become light bearing images of Christ. In His sermon on the mount in Matthew 5 Jesus says in Matthew 5:14 ""You are the light of the world." and He proceeds to tell us in Matthew 5:15 "nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house." These words teach us a very important truth, one that most of us recall as being memorialized in the words of the children's song "This Little Light of Mine". Kids love to sing that song and make the hand gestures that come along with it, getting excited at the fact that we are not going to hide it under a bushel nor will we let satan blow it out, but as we grow older the hand gestures grow childish, the enjoyment of the song fades and we often forget the message that both it and the scriptures teach us, yet it is not a message or a truth that we can allow to grow stagnate in our lives or slip from our minds.

Paul pointed out this to the church at Philippi in his letter. In Philippians 2:14–16 he writes "Do all things without grumbling or disputing, so that you will be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life..." The call placed on our lives by Christ, the call that we are reminded of here in Philippians is one that demands that as believers, as children of God, as members of the royal priesthood we have a responsibility, to shine forth as lights in this world. In John's gospel, Jesus tells His disciples John 9:5 ""While I am in the world, I am the light of the world."" While He was here, He Himself shone forth, now that He has ascended to His place at the Father's side, we are to be His light-bearers in this dark world by the power of the Holy Spirit, the One whom will guide in to all the truth, who will disclose what is to come, who will take of Christ, that is His teaching, and disclose it to us and as a result of this work in us, we will shine forth in the darkness.

The light and life of the presence of God is now displayed within His people by the work of the Holy Spirit in our lives, a continual reminder of His presence to His people. The Israelites, however, standing at the base of Mt Sinai, did not yet have a reminder of this light and life. They have been standing before the mountain of God waiting to hear from the mediator between themselves and God, Moses, who remained on the top of the mountain in communion with God. The instructions Moses is receiving on

that mountain are of the utmost importance. These instructions, once they are carried out by the people of God, will provide a reminder in their midst of the continual providence, protection and presence of God as He dwells among His people in the Tabernacle. As we have previously discussed the Tabernacle, according to Hebrews 8:5 "...serve [as] a copy and shadow of the heavenly things...". To ancient Israel these things were required by God to worship Him correctly, however, as I have previously stated, we are not ancient Israel, however, this does not mean that the instructions found here have no bearing on us today, in fact quite the opposite, they stand as types and shadows of Christ and each of them teach us something of our Lord and Savior.

The next piece to be built within the tabernacle is no exception, the golden lampstand, or Menorah, which brings us to our text for today.

Text

Let us stand for the reading of the inerrant, infallible, authoritative and sufficient Word of the Loving God

Exodus 25:31–40 LSB

"Then you shall make a lampstand of pure gold. The lampstand, its base, and its shaft are to be made of hammered work; its cups, its bulbs, and its flowers shall be of *the same piece*.

"Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side.

"Three cups *shall be* shaped like almond *blossoms* in the one branch, a bulb and a flower, and three cups shaped like almond *blossoms* in the other branch, a bulb and a flower—so for the six branches going out from the lampstand;

and in the lampstand four cups shaped like almond *blossoms*, its bulbs and its flowers.

"And a bulb shall be under the *first* pair of branches *coming* out of it, and a bulb under the *second* pair of branches *coming* out of it, and a bulb under the *third* pair of branches *coming* out of it, for the six branches coming out

of the lampstand.

"Their bulbs and their branches shall be of *the same piece*; all of it shall be one piece of hammered work of pure gold.

"Then you shall make its lamps seven *in number*; and they shall mount its lamps so as to shed light on the space in front of it.

"And its tongs and their trays *shall be* of pure gold.

"It shall be made from a talent of pure gold, with all these utensils.

"And see that you make *them* after the pattern for them, which was shown to you on the mountain.

Father, we thank You for this Holy Word, for its principles, promises, directions and light. In this Word may we learn more of Christ, remind us of how dear He is to us through the Word. We are one with Him by faith according to the Word, form our hearts according to the Word, into the image of Thy Son. Father, we pray that Your words be written upon our hearts and inscribed on our lips; so shall all glory be to You as we study Your Word together in this place today. Amen

You may be seated

Preparing for the Light

The tent of meeting, or the tabernacle of God, is a two room, simple structure built for the purpose of being God's dwelling place with His covenant people, Israel. The construction of the actual tent was made of four layers of different materials ranging from a fine linen to heavy hides made from marine life and as a result the interior of the structure was dark, very dark, at least to the eyes of the humans who would enter and minister there, the Levites. As we have discussed previously this portion of the tent was for the purpose of serving daily. It consisted of the table and the bread of presence, as we discussed last week, the altar of incense, and the lampstand, which is the focus of our conversation this morning.

Once again, God delivers to Moses very specific instructions on how to

construct this ornate piece of furniture, beginning with the statement that like the mercy seat, this object, this menorah is to be constructed of solid gold, a single talent of gold to be more precise. This would equate to approximately 75 lbs of pure gold. The Hebrew word here has been translated in the past as candlestick, however, the actual word means light-bearer or lampstand. The instructions we find written for us, much like both the ark and the table, are insufficient for us to recreate this piece of work accurately but what we do know is that this was an intricately fashioned piece.

In the first verse we are given the specific sections of the lampstand, the base, the shaft and finally the cups, bulbs, and flowers. The word translated cups here is actually what one would see at the base of a flower, the portion that connects it to the branch. In verse 34 Scripture teaches us that the fabrication is to be that of an almond tree flower, cups and bulbs. The almond tree is one of the very first trees to blossom in that area of the world, blooming as early as late January and signifies life. Some commentators have linked the description of the lampstand here with the construction of Aaron's rod, the one that will later bloom as God affirms Aaron's authority when it is challenged later in the text.

The overall shape of the lampstand would resemble a tree. The Hebrew words used to describe the base and the shaft teach us that the base itself likely tapered out to form a wide and sturdy base, while the original language for the shaft describes a reed or a stalk. The picture that results here is that of a tree, wide and sturdy at its base rising in a single trunk moving up to the branches, which are described for us in verse 32. Although the description is a little hard to follow in the English language there is a technical device being used here. The repetition that we see here along with the numbers tell us that each of the branches was to be constructed in the exact same manner, that they were to be identical. Three branches would come off of one side of the trunk and three from the other. A look at a modern day menorah gives us somewhat of a picture of the construction of the lampstand and on the Arch of Titus in Rome there stands a carving of the lampstand brought back from the temple in Jerusalem by the Romans. Although Scripture does not say if the lampstand within the tabernacle was transitioned into Solomon's temple, we do know that instead of one lampstand there were ten.

At the end of each of the seven branches, three to one side, three to the other and finally the shaft itself culminating in the seventh branch was to be something that allowed for the placement or hanging of seven lamps. presumably this was a small platform which the lamps of that age would have set on top of so that they would provide light in the dark space. These are the instructions given to Moses in order to prepare for light to enter the Holy Place.

There are many speculations and thoughts surrounding the meaning behind the construction of this particular piece of furniture, its shape and the inclusions of the cup, bulbs and blossoms of the almond tree. As I mentioned previously the almond itself is symbolic of new life, or rebirth. In Zechariah 4:1-14, Zechariah has a vision which reads as follows:

Zechariah 4:1-14 LSB

Then the angel who was speaking with me returned and roused me, as a man who is roused from his sleep.

And he said to me, "What do you see?" And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it,

also two olive trees by it, one on the right side of the bowl and the other on its left side."

Then I answered and said to the angel who was speaking with me saying, "What are these, my lord?"

So the angel who was speaking with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."

Then he answered and spoke to me, saying, "This is the word of Yahweh to Zerubbabel, saying, 'Not by might nor by power, but by My Spirit,' says Yahweh of hosts.

'What are you, O great mountain? Before Zerubbabel *you will become* a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!" ' "

Also the word of Yahweh came to me, saying,

"The hands of Zerubbabel have laid the foundation of this house, and his hands will finish *it*. Then you will know that Yahweh of hosts has sent me to you.

"For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel—*these are* the eyes of Yahweh which roam to and fro throughout the earth."

Then I answered and said to him, "What are these two olive trees on the right of the lampstand and on its left?"

And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden *oil* from themselves?"

So he spoke to me, saying, "Do you not know what these are?" And I said, "No, my lord."

Then he said, "These are the two anointed ones who are standing by the Lord of all the earth."

Theologians disagree on whether this particular vision is of the lampstand that stood in the tabernacle or the lampstands that stood in the temple. The descriptions here have led some to believe that the construction of the base and the shaft of the lampstand more closely resembles that of an olive tree while the branches, cups, buds, and flowers are distinctly that of the almond tree. If this is the case it is important because it symbolizes three distinct things at once, God's providence, the nationhood of Israel and the miraculous and divine deliverance of God. I will leave it there for you to continue to study on your own.

One thing we do know is that the purpose of the lampstand is to hold forth the lamps. The construction of such demonstrates God's plan, provision and care in ensuring that the work is done to prepare the way for the light. Unfortunately, the Israelites do not fully understand or grasp just what this means to them and indeed all of humanity.

If the instructions, preparation and fabrication of the lampstand is to hold forth the light, to prepare the way for light to enter into the darkness, then it is safe to view the Old Testament, which testifies to the preparations of God to bring His light, Christ, into the world, as a type of lampstand. In 2 Corinthians 4:6–7 Paul writes “For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;”

Purpose and Maintenance of the Lamps

At the conclusion of the description of the lampstand God instructs Moses in Exodus 25:37 ““Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it.” As we noted previously, the six branches coming off of the central shaft, along with the top of the central shaft itself form seven lamp holders. The number seven represents completeness or fullness. To the Israelites, this represents that God is present among His people in His fullness, in other words, He is fully and continually present with them.

The lamps that were lit were done so to cast light to the space in front of the lampstand. The layout of the holy place was such that the lampstand was placed along the south wall. Interestingly the south represents warmth, light and blessing (Luke 12:55 ““And when you see a south wind blowing, you say, ‘It will be a hot day,’ and it happens.” ; Job 37:17 “You whose garments are hot, When the land is quiet because of the south wind?”). Directly opposite of the lampstand, along the north wall of the tabernacle lay the table of the Bread of the Presence, and the light from the lamps cast their light towards the space between.

Leviticus 24:1–4 provides us with more detail on the use of the lamps: “Then Yahweh spoke to Moses, saying, “Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually. “Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before Yahweh continually; it shall be a perpetual statute throughout your generations. “He shall keep the lamps in order on the pure gold lampstand before Yahweh continually.” Note that the lamps were to be tended evening and morning continually

before the Lord. There is a little disagreement on whether this meant that the lamps would be continually lit, or if they were only lit in the evening and kept burning to morning, the important facts here are; first, that Israel understood the meaning and the timing so that they were obedient to God's commands and secondly, that we understand the purpose was not to provide light to God, but to His people. God has no need of light for He is the light and life, we have need for the light, we are those who are walking in darkness, we are those who without the light of God shining in our hearts are in a state of perpetual darkness.

Again, to ancient Israel, these lamps, lifted up on the lampstand, demonstrated the light of God's presence with His people as He dwelt with them. However, we, again are not them, and we need to understand the impact this teaching of scripture has on our lives here and now. In 2 Peter 1:19, Peter writes: "And we have as more sure the prophetic word, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts." Notice that Peter here describes the Word of God as a lamp shining into a dark place. In John's Gospel, Jesus declares in John 8:12 "Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will never walk in the darkness, but will have the Light of life."" and in John 1:1-4 "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men."

We could simply leave the subject here, declare that the lampstand and the lamps are representative of Christ, the Incarnate Word, the Light of men, but to do so would miss the full picture. Yes, Christ is the Light, Isaiah 9:2 "The people who walk in darkness Will see a great light; Those who live in the land of the shadow of death, The light will shine on them." Absolutely, unequivocally, Christ is the light of that those walking in darkness have seen and the light that has shone in the hearts of men, creating in them both the will and the desire to come to Him by faith and to receive within themselves this light...but it doesn't end there.

In John 9:5 Jesus plainly teaches His disciples that ""While I am in the world, I am the light of the world."" This does not mean that He stops being the true light but there is a transition that is going to take place, one in which

those who have had the light of God shed abroad in their hearts, become that light to the world. Earlier we referred to Paul's reminder in Philippians that we are to be light to the world, holding forth the Word of God, allowing it, by the power of the Holy Spirit and the truth of the Gospel, to shine in the hearts of men.

M.R. DeHaan writes "The world has no light other than the light which we shed abroad, by holding aloft the lamp of the Word and lifting the Lord Jesus Christ and letting Him shine through us."

AW Pink points out that we are now in an interval space. Citing 1 John 1:7 "but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin." He notes that the only people who have light, are those who have saving faith, walking in the Light of Christ, according to and in obedience to His Word. He describes the time in which we currently live in this way:

"It is now nighttime because the "Dayspring from on High" is absent. The lampstand tells of the gracious provision which God has made for His own beloved people during the interval of darkness, before the Sun of righteousness shall rise once more and usher in for this earth that morning without clouds."

We live in the space between the first advent, when the light was among men in physical form, and the second advent, where He will return to usher in New Jerusalem and in that space, we are the reflections of His light, called to shine forth in the darkness of this world through the proclamation of His truth in the power of the Holy Spirit, the oil that feeds the lamps.

Verses 38 and 39 describe for us the equipment which is used to maintain the light coming from the lamps, the tongs and the trays. These were implements used to trim the wicks of the lamps (the tongs) and then to carry them outside of the tent (the trays). Of the six times we find the word used here for tongs it is directly speaking of the tool used for the purpose of maintaining the lamps on the lampstand, the sixth usage, however, appears in a very peculiar place. In Isaiah we read in the 6th chapter of Isaiah's encounter with God

Isaiah 6:1-7 LSB

In the year of King Uzziah's death I saw the Lord sitting on a throne, high and lifted up, with the train of His robe filling the temple.

Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

And one called out to another and said,

"Holy, Holy, Holy, is Yahweh of hosts;

The whole earth is full of His glory."

And the foundations of the thresholds shook at the voice of him who called out, while the house *of God* was filling with smoke.

Then I said,

"Woe is me, for I am ruined!

For I am a man of unclean lips,

And I live among a people of unclean lips;

For my eyes have seen the King, Yahweh of hosts."

Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs.

And he touched my mouth *with it* and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is atoned for."

If you will, note the usage of the word found here in verse 6. This is the only time in scripture that it is used for something other than the maintenance of the wicks in the lamps that provide the light. The lamps that would have been used were typically clay pots with a small pinched area, the pots were then filled with oil and a wick placed in the small pinched area. As the oil would burn the wick would be slowly consumed and the priest would have to remove the burned, ash ends of the wick by trimming it off and discarding of it outside of the tent. This prevented the ash from creating an unclean space.

As the reflections of the light of Christ in this world, our primary tool by which we convey that light and lift Christ up to shine, is our mouths. Isaiah, encountering the presence of the Holy God, understood immediately the impact the mouth and the lips have...he cries out that his lips and the lips of the people are unclean. To cleanse his lips we are told that the seraphim take the tongs and lift a coal from the altar and seared his lips clean. Just like the trimming of the wicks so that the light will continue to burn brightly and will not be made unclean by the ash, just like Isaiah's unclean lips that had to be cleansed, so too must we be trimmed and cleansed, washed in the water of the Word so that our light does not dim in the sight of man, but in fact grows stronger and brighter, demonstrating the life-giving, life-changing power of the gospel of Jesus Christ.

The Divine Source

Finally, in verse 40 we see a repetition of the command given to Moses by God found in verse 9. Exodus 25:40

Exodus 25:40 LSB

"And see that you make *them* after the pattern for them, which was shown to you on the mountain.

In this text God immediately delivers to Moses not one, but two imperatives, look (or see) and make. The first, look or see, is more than just a glance, God is commanding Moses to study intently what he sees before him. Later, the Greek version of this word is used by John when he proclaims to the crowds "Behold, the Lamb of God that takes away the sins of the world." The instructions that God give Moses are to be precisely obeyed. Precision is a key element in the worship of God, we see this no more clearly demonstrated than in the incident recorded for us regarding the sons of Aaron, who offered strange fire before the Lord and were immediately struck and killed by God.

The second imperative picks up where the first leaves off, the action that results from the looking. God tells Moses, not only are you to behold, to look intently upon, to scrutinize, study and memorize every minute detail, you are also to move into action. You take the knowledge you have gained and put it into practice, ensuring that as you do this, you do it exactly as I have instructed.

Here is where it is imperative that we begin to put all of the pieces together this morning and understand God's message to us, today. Moses' command was obviously to study this pattern and build the tabernacle and the furniture as God commands. We have already discussed how we are the reflected light of Christ in the world today, that through the power of the Holy Spirit our light should shine brightly and our light should be maintained by the Word, but where does all of this take us. The simple answer here is into the world, but we must note that there is a cautionary tale here that cannot be ignored.

I remember as a youth singing the song "Pass It On" if you are unfamiliar, the first verse goes like this:

It only takes a spark
To get a fire going
And soon all those around
Can warm up in its glowing
That's how it is with God's love
Once you've experienced it
You spread His love to ev'ryone
You want to pass it on

There is obviously some great truth here, that we are to share and spread the love of God, but again, we must remember the caution in God's command to Moses, "see that you make them after the pattern which was shown you on the mountain." and this is where so often, we falter. The Light has shone in our lives, we have been given a new life and a new hope. The Holy Spirit is at work in us, revealing the perfections of Christ, making Him real to us, endearing Him to our hearts which enables us to behold and enjoy His excellence and we want to share that with those we love. We do not want them to be unaware and, as we all know, we are commanded by God to go and share this good news but we are to do so in a way that ensures we stay true to what He has given.

Paul, writing to the church at Galatia, warns them that if someone brings to them a "gospel" that is contrary to the teaching of Scripture that they should be cursed. Jesus tells us in the great commission that we so often like quote to "teach them all the things which I have commanded you". That is the sharing of the gospel. The gospel is the entire counsel of the

Word of God. To be sure, we do not introduce it to them in such a way as to try and cram the entire whale into their minds at once, but that doesn't diminish the responsibility to feed them the whole things. This is where we fall short so often. We have great tools to open the door but once the door is open we fail to fully equip them to guard the door, to ensure that the only thing built there is built "after the pattern" that we have been given.

Final Applications

The subject of light, darkness and the lampstand is an incredibly rich subject and one that can be studied for a long time without truly tapping into the depths. Before we close today, however, I want to leave you with just a few more applications that need to be made here.

First, in Revelation 2-3 we have the letters to the seven churches. Each church representative of a type of church that we can find here in this world today. Unfortunately, what we also see is that the majority of those churches have something in them that has tarnished their light and there is a threat that their lampstand be removed from them. In this case the lampstands represent the ministry of the church, which ties directly to the lives of the individual believers within the church. It is the responsibility of the church, under the leadership of the elders, to equip and train the men and women of God fully and properly. Part of full and proper training involves rebuke, reproof and correction and when the church fails at this task the people suffer and the light can be tarnished. As the representative, reflective lights of Christ in this world, we must properly maintain and care for the light of our testimony, our life and ensure that it is subject to the commands of God.

Secondly, we must remember that Christ is the true light, not us. This is not about us, or ultimately even primarily for us, although our good is a result, it is about Christ and Christ alone. He is the light to His people (Proverbs 4:18 "But the path of the righteous is like the light of dawn, That shines brighter and brighter until the fullness of day." ; 2 Corinthians 4:6 "For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ."). He is also the light in His people (Ephesians 1:18 "so that you—the eyes of your heart having been enlightened—will know what is the hope of His calling, what are the riches of the glory of His inheritance in

the saints," ; Ephesians 5:13–14 "But all things become visible when they are exposed by the light, for everything that becomes visible is light. For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you.""), and finally He is the light through His people (Matthew 5:14–16 ""You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.").

Finally, as in the beginning the Light brings forth light, so too the lampstand should stand as a reminder to use of God's life-giving, light-giving power. It was by His word that the world came into existence, it is by His word that the world holds together, and it will be by His word that the Son returns. In one of the great messianic texts found in Isaiah 11:1–2 we read "Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. The Spirit of Yahweh will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and the fear of Yahweh." These seven spirits, demonstrating the fullness of God, the fullness that, according to Colossians 1:19 "For in Him all the fullness of God was pleased to dwell," , dwelt in Jesus is also shown to us in the great Revelation of John where we read in Revelation 4:5 "And out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." The seven lamps, the seven lights, corresponding to the seven spirits, the fullness of the presence of God dwelling with the people of God. Christ, our light, dwells within us and through our holding forth and standing firm on the foundation of His word and in the power of Holy Spirit reflect that light into the world today.

Closing

Ask yourself this as we close: **Is your life truly a beacon of God's light, or are you allowing the ashes of sin, neglect, or compromise to dim the flame?**

Christ has placed His light in you, not to be hidden, but to shine brightly for His glory. How will you respond? Will you commit to trimming the wicks of your heart by repenting of sin, feeding the flame through the Word, and

walking daily in the power of the Holy Spirit?

The world around us is desperate for light, for hope, for truth. Let us rise as faithful light-bearers, reflecting the radiance of Christ to a watching world, so that they too may glorify our Father in heaven.

Let us pray.