

WEEK 46 — OUTLINE

The Eightfold Significance of the Tabernacle

Scripture Reading: Exo. 26:1-14, 19; 36:20, 22, 31-32, 36, 38

« DAY 1 »

I. We need to see and experience the redemption of Christ:

- A. The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church is built on the basis of the redemption of Christ and rests on the ascended Christ experienced by us (Exo. 26:19; 36:24, 26, 30, 36; 38:27).
- B. Sockets signify stability for standing; each socket was made of a talent (approximately one hundred pounds) of silver (v. 27), signifying the redemption of Christ as the solid base for the believers' standing in God's dwelling place (John 14:2-3 and footnote 2 on verse 3).

II. We need to see and experience the manifestation of the divine nature:

- A. The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold; gold signifies the divine nature with the divine life of Christ, which is God Himself (Exo. 36:13, 34, 36, 38; 37:1-28).
- B. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the nature and life of God; what we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ (2 Pet. 1:4).

« DAY 2 »

III. We need to see and experience the transformed human nature:

- A. The gold of the tabernacle overlaid the acacia wood, signifying the transformed human nature (Exo. 36:20, 31, 36; 37:1, 4).
- B. With the building of the church, the divine nature depends greatly upon our human nature; the standing strength for the gold was with the acacia wood.
- C. The standing strength needed for the tabernacle is with the human nature overlaid, that is, transformed, with the divine nature and the divine life of Christ; the divine nature and the human nature must be mingled together.

IV. We need a firm and unshakable standing in the Body, and we must always be willing to be balanced by others:

- A. The two tenons, which fit into the two sockets under each board, may

signify our complete faith in Christ's redemption, which gives us a firm and unshakable standing (26:19; 36:22; 2 Cor. 1:24; Rom. 5:2; Gal. 5:1).

- B. Furthermore, two tenons are for balance; we always have to be balanced by others.
- C. We must always be checked, tested, and confirmed by others that we may have the balance; otherwise, we will be peculiar and will go to an extreme.

« DAY 3 »

V. Each member of the Body needs to be completed for the building up of the church, and there is the need for reinforcing when a turn in the Lord's move is made:

- A. The width of each of the boards of the tabernacle was one and a half cubits (Exo. 36:21), indicating a half measurement of three cubits.
- B. This signifies that every believer as a half unit needs to be matched by another to form a complete unit of three cubits for the building of God's dwelling place.
- C. We must remember that we always need another member to make us complete in the principle of the Body (cf. 1 Cor. 1:1).
- D. The doubling of the corner boards (Exo. 26:24) signifies that at each turn in the Lord's move, there is a need for doubling, strengthening, reinforcing; for example, at Antioch there was a turn to the Gentile world, and Barnabas and Saul were doubled and strengthened to become corner boards for the building of the church (Acts 13:2, 46).

« DAY 4 »

VI. We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature:

- A. All the boards of the tabernacle (Exo. 26:15-30) were joined together within the gold and by the golden bars; in other words, they were in the divine nature and divine life of Christ.
- B. According to Exodus 36:31-32, there were five bars on the south side, five bars on the north side, and five bars on the west side; the three groups of bars (representing the uniting Spirit) indicate that this Spirit is the Spirit of the Triune God.
- C. Furthermore, five is the number of responsibility; therefore, the bars signify the Spirit of the Triune God, who takes the full responsibility for God's building by mingling His divine nature with the human nature.

VII. God's building, the church, is covered by a "fourfold" Christ (the covering of the tabernacle consisted of four layers) (26:1-14; 36:8-19):

- A. The first and innermost layer of covering, forming the ceiling of the tabernacle was made of fine twined linen and blue and purple and scarlet strands with cherubim:
 - 1. Fine twined linen signifies the fine living of Christ manifested through sufferings and trials; this layer was also a protection for the standing boards and all the contents of the tabernacle, signifying that the glory and beauty of the Lord Jesus in His humanity (cf. 28:2) cover, protect, and embrace all His believers as the church.
 - 2. Furthermore, this Christ bears the heavenly character (blue), the kingship, the authority of heaven (purple), the redemption (scarlet), and the glory of God (the cherubim).
- B. The second layer of covering, the goats' hair (26:7), typifies Christ as the One who was made sin for us (2 Cor. 5:21) and who died on the cross for our sins (1 Cor. 15:3; 1 Pet. 2:24; 3:18); goats signify sinners (Matt. 25:33, 41), and goats' hair signifies the sins of sinners; thus, goats' hair as a covering on the tabernacle signifies Christ's being made sin for us in His redemptive work (2 Cor. 5:21).
- C. The third layer of covering, the rams' skins dyed red (Exo. 26:14a), typifies Christ as the One who accomplished redemption by dying and shedding His blood to meet God's need and ours (Heb. 9:12-14; 1 Pet. 1:18-19; Col. 1:14).
- D. The fourth layer of covering, the porpoise skins (Exo. 26:14b), signifies that Christ is without comeliness or beauty (Isa. 53:2); the covering of porpoise skins protected the tabernacle from storms and rain, signifying that Christ as our covering enables us to stand against Satan and all his attacks.

VIII. We need to become pillars in the Triune God (Rev. 3:12; cf. 21:22), signified by the nine pillars in the tabernacle; at the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil (Exo. 36:36, 38):

- A. The pillars at the entrance of the tabernacle and those within the tabernacle provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

- B. Revelation 3:12 says, “He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name”:
1. Because the overcomer is a pillar built into God’s building, he shall by no means go out anymore.
 2. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer.
 3. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.

<< WEEK 46 — DAY 1 >>

Morning Nourishment

Exo. 26:19 “And you shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.”

Eph. 1:7 “In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.”

Sockets signify stability for standing. Each socket was made of a talent (approximately one hundred pounds) of silver (Exo. 38:27), signifying the redemption of Christ as the solid base for the believers' standing in God's dwelling place (John 14:2-3 and footnote 2 on v. 3). (Exo. 26:19, footnote 1)

Today's Reading

[There are] eight points related to the tabernacle....These eight matters are basic for the building up of the church.

Exodus 36:22a and 24 say, “Each board had two tenons joined to one another....And he made forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under the next board for its two tenons.” Beneath each board there were two tenons....The number two [is] the number of testimony and confirmation....A testimony is given by us to others, and confirmation is something received by us from others....If one board were to have only one tenon, it would be easy for it to turn and even fall down. One board with two tenons is more stable, not easily turning or falling. Some brothers or sisters may easily be turned or changed. Last month they may have been doing quite well, but now they have changed and are no longer doing well. It seems that they have only one tenon instead of two. If we have two tenons, we will be stable. It will not be easy for us to have such a change or to fall because we are always confirmed by others and can give testimony to others.

With each tenon there was a socket made of silver (v. 24). Silver represents redemption. The redemption of the Lord is the base on which the building of God is laid. These silver sockets were very weighty. According to 38:27, each socket was of a talent of silver, the equivalent of about one hundred pounds. The tenons of the boards were placed into the sockets of silver. Forty-eight boards had two sockets each. Another four sockets were cast for the four pillars that bore the inner veil (36:36). This totaled to one hundred sockets of silver. One hundred in the Scriptures signifies fullness and completion. The Lord said that some would bear fruit thirtyfold, sixtyfold, and one hundredfold (Matt. 13:8), indicating fruit-bearing in fullness. The redemption of the Lord as the base of the tabernacle is in fullness. There is nothing short; Christ's redemption is absolutely full and complete.

The tabernacle was not grounded on the earth. It was based and grounded on the silver sockets. It was something different from the earth and separated from the earth. This shows us that the church is not grounded or built upon something of the earth but on something apart from the earth, the full and weighty redemption of Christ. One hundred, the number of the silver sockets, indicates that there is nothing short in Christ's redemption. It is absolutely complete, full, and weighty. It is the foundation of the church and the basis for the building of the Lord's dwelling place.

The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold (Exo. 36:13, 34, 36, 38; 37:1-28). From within the tabernacle, one could see almost nothing but gold. Gold signifies the divine nature with the divine life of Christ, which is God Himself. The church is built upon the foundation of the redemption of Christ, but what the church manifests is the divine nature and divine life of Christ. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the very nature and life of God....What we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 117, 110-111, 117-118)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 8

<< WEEK 46 — DAY 2 >>

Morning Nourishment

Exo. 36:20 “And he made the boards for the tabernacle of acacia wood, standing up.”

22 “Each board had two tenons joined to one another; thus he did for all the boards of the tabernacle.”

What is manifested in the church is the divine nature, but the manifestation of the divine nature depends upon the human nature. The gold of the tabernacle overlaid the acacia wood (Exo. 36:20, 31, 36; 37:1, 4). What was manifested was the gold, but the gold overlaid the acacia wood. In a sense, the gold depended upon the acacia wood. This may seem strange to our concept. We may have thought that the condition of our human nature depends upon the divine nature. But the picture of the tabernacle shows that the gold depends upon the wood. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 118)

Today’s Reading

With the building of the church, the divine nature of God depends greatly upon our human nature. The gold did not stand upright in the tabernacle; it was the acacia wood that stood with the gold upon it (Exo. 36:20). Gold is a soft metal and is not hard enough to stand upright. The standing strength for the tabernacle was not with the gold but with the acacia wood. Without the acacia wood, the gold could not stand.

The acacia wood represents the transformed human nature and character. According to the history of the church, the building of the church has depended very much upon the transformed human nature. Brothers such as Martin Luther, George Müller, and John Darby had a transformed human nature, and their character was strong. If you would read their biographies, you could see that they were the real acacia wood. The building of the church needs the proper human character. The manifestation in the church is the divine nature with the divine life, but the support is the human character, the human nature. The standing strength needed for the tabernacle is with the human nature “overlaid,” that is, transformed, with the divine nature and divine life of Christ. The human nature and the divine nature must be mingled together. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 118-119)

The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ’s redemption, which gives us a firm and unshakable standing (2 Cor. 1:24; Rom. 5:2; Gal. 5:1). (Exo. 26:19, footnote 1)

[A] point with which we must be deeply impressed is related to the two tenons under each board (Exo. 36:22). There are always two sides, two aspects, to the things created by God. As a member in the church you are one board, but you must have two tenons. The two tenons may be compared to your two feet. You are one person but with two feet. Your feet are needed for balance...We must always be balanced by the number two. Not only do we have two feet, but we also have two hands, two arms, two shoulders, and even two ears and two eyes. Everything is in twos for balance. We must remember that we always have to be balanced by others. If anything stands alone, it will lose its balance. We must always be checked, tested, and confirmed by others so that we may have the balance. Otherwise, we will be peculiar and will go to an extreme. The significance of the two tenons is that they show us our need for balance.

If a board had only one tenon, it would turn easily and even fall, just as we may easily fall if we stand on one foot. When we are walking and wish to turn, we must lift one foot off the ground. We cannot turn when we are standing on two feet. Many Christians today may easily be turned. They are like a board with one tenon. Spiritually speaking, they may face in one direction today, but tomorrow they may face in the opposite direction. It is easy for such ones to be changed and fall because they do not have two tenons. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 119)

Further Reading: CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 7

« WEEK 46 — DAY 3 »

Morning Nourishment

Exo. 36:21 “Ten cubits was the length of a board, and one and a half cubits, the width of each board.”

26:23-24 “And two boards you shall make for the corners of the tabernacle in the rear. And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.”

The width of the boards of the tabernacle was one and a half cubits (Exo. 36:21), indicating a half measurement of three cubits. One half always needs the other half. As members of the Body, we are just one half. We must remember that we always need another member to make us complete. In creation there is the same principle. A man is not complete unless he has a wife. Likewise, a woman is not complete unless she is married to a husband. The couple is the completion. The husband is one half, and the wife is another half...For the building of the church, our need is to be completed. We can never be individuals; we must always be completed by others. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 119-120)

Today's Reading

Exodus 26:23 says, “And two boards you shall make for the corners of the tabernacle in the rear.” The tabernacle was ten cubits wide. According to verse 22, there were six boards for the rear of the tabernacle. These boards covered nine cubits of the width of the tabernacle, leaving a gap of less than one cubit, when the thickness of the side boards is taken into account. We simply do not know how this gap was filled. There is something here in God's building which we cannot figure out.

Verse 24 is difficult to understand: “And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.” The word “they” refers to the two boards mentioned in verse 23. They were to be doubled below, and this doubling was to be complete at the top to a single ring...Each board had three rings into which the connecting bars were inserted so that the boards could be joined together. It is very difficult to determine where to put the top ring on the corner boards. Because these boards were doubled in thickness, we are left with the problem of how the ring would be in line with the rings on the other boards and also how the bar could fit into it.

The spiritual significance of these boards being doubled [is as follows]. The corner is a place of turning. Whenever there is a turn in the Lord's move, there is the need for doubling, strengthening, reinforcing. For example, the church life spread from Jerusalem to Antioch. Antioch was a corner, a place of turning toward the Gentile world. If you study Acts 13, you will see that an important turn took place at Antioch. However, just as we cannot have a thorough understanding of the corner boards of the tabernacle, so we cannot have a complete understanding of the turn which took place at Antioch. Likewise, we do not have a full understanding of the turns the Lord has made in His recovery. In 1949 there was a turn from the mainland of China toward Taiwan. Even though I participated in that turn in a full way, I cannot adequately explain what took place. No one among us can fully figure out this turn. But we do know that when that turn took place, there was a doubling, a strengthening, a reinforcing. The fact that we cannot figure out all the details of the corners of the tabernacle indicates that we shall always be somewhat puzzled by the turns the Lord makes in His recovery. In 1970 there was a migration for the spreading of the church life in the United States. Those who shared in this migration know that it was a turning. Nevertheless, this turn was puzzling and difficult to understand. Although it is difficult to explain, we know this turning involved a doubling, a strengthening. Today there are corners in the Lord's testimony. Every corner needs to be strengthened and doubled. This strengthening is immeasurable, and we have no way to understand it in full. (Life-study of Exodus, pp. 1137-1139)

Further Reading: Life-study of Exodus, msg. 97

<< WEEK 46 — DAY 4 >>

Morning Nourishment

Exo. 26:26 “And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle.”

28-29 “And the middle bar shall pass through in the center of the boards from end to end. And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.”

We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature. According to Exodus 36:31-34, the bars of acacia wood overlaid with gold were in the golden rings, and the golden rings were joined to the gold overlaying the boards. This typifies the holding strength and the holding power of the divine nature and life of Christ. All the boards were joined together within the gold and by the bars overlaid with gold. The boards could be joined together as one simply because they were in the gold; that is, in type, they were in the divine nature and divine life of Christ. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 120)

Today’s Reading

The strength and the power for joining together were the bars, which represent the Holy Spirit. According to Exodus 36:31 and 32, there were five bars on the south side, five bars on the north side, and five bars on the west side. The three groups of bars indicate that this Spirit is the Spirit of the Triune God.

We must be impressed with the picture in Exodus 36. There were three groups of bars, and each group consisted of five bars. Five is four plus one. As we have seen, four bars were smaller and one bar, the middle one, was bigger, extending from one end of a wall to the other end. This is a picture of the mingling of the divine nature with the human nature. Four represents the creature, and one represents the Creator. These two added together become five. Moreover, five signifies responsibility. Therefore, the bars signify the Holy Spirit of the Triune God, who takes the full responsibility for God’s building by mingling His divine nature with the human nature. How could the church be built up with so many believers? It could be done only in the divine nature and divine life of Christ by the Spirit of the Triune God. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” p. 120)

The bars were made of acacia wood for connecting strength and overlaid with gold for uniting. They signify the initial Spirit...becoming the uniting Spirit to join all the members of Christ into one Body (Eph. 4:3-4). The boards stand in silver, signifying Christ’s redemptive work, and they are united by gold, signifying Christ’s divine person. That the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ’s divinity but also His humanity (Eph. 4:2 and footnote). In actuality, the uniting bars signify not the Holy Spirit alone, but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity. (Exo. 26:26, footnote 1)

In order to become one entity as God’s dwelling place, the forty-eight boards in the tabernacle had to be united in oneness. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood. Gold signifies the Triune God with His divine nature, and the shining of the gold signifies the glory of God. The oneness of the boards in the overlaying gold symbolizes the oneness of the believers in the Triune God and in His glory, His expression. This is the practical oneness for which the Lord prayed in John 17:21-23. This oneness is the building up of the believers to be God’s dwelling place (cf. John 14:23). (Exo. 26:29, footnote 1)

The gold rings signify the sealing Spirit (Eph. 1:13), the initial Spirit, that is, the regenerating Spirit (John 3:6), given to us by God at the time of our believing in Christ (Gen. 24:22; Luke 15:22; Acts 2:38). Since the number three signifies the Triune God in resurrection, the three rings (see footnote 1 on Exo. 26:28, par. 1) indicate the all-inclusive Spirit of the Triune God in resurrection (John 7:39) for the uniting of the believers (Eph. 4:3). (Exo. 26:29, footnote 2)

Further Reading: Life-study of Exodus, msg. 98

<< WEEK 46 — DAY 5 >>

Morning Nourishment

Exo. 26:1 “Now the tabernacle you shall make with ten curtains of fine twined linen and blue and purple and scarlet strands; you shall make them with cherubim...”

7 “And you shall make curtains of goats’ hair for a tent over the tabernacle; eleven curtains you shall make...”

14 “...You shall make a covering for the tent, of rams’ skins dyed red, and a covering of porpoise skins above it.”

The covering of the tabernacle consisted of four layers. The first and innermost layer (Exo. 26:1-6), referred to here as the tabernacle, consisted of ten curtains of fine twined linen and blue and purple and scarlet strands. The number ten signifies human perfection and completeness..., and the fine linen curtains typify Christ’s fine humanity. Hence, the first layer of covering typifies Christ as a fine, perfect, and complete man without defect, shortage, or excess....This layer was not only a covering but also a protection for the standing boards and all the contents of the tabernacle, signifying that the humanity of the Lord Jesus covers, protects, and embraces all His believers as the church. The first layer of covering, forming the ceiling of the tabernacle, is the inward expression of the beauty and glory of the Lord Jesus in His humanity. (Exo. 26:1, footnote 1)

Today’s Reading

The tabernacle was grounded on the silver sockets and was covered with the fourfold covering, [which represents the fourfold Christ]. This means that even though the church is grounded on the redemption of Christ, it still has to be covered by Christ, not by a simple Christ but by a fourfold Christ. The first layer of the coverings was made of linen. This is something of the vegetable life. The second layer was made of goats’ hair, the third layer was of rams’ skins, and the last layer was made of porpoise skins, all something of the animal life. The goats’ hair and the rams’ skins were of the life of the animals belonging to the flock on the land, but the porpoise skins were from the animals of the sea. The picture of the coverings shows us that with Christ there are different aspects of life. There is an aspect of life pictured by linen, and there is the aspect of life pictured by the rams and the goats. There is also another aspect of life pictured by the porpoise in the sea.

The Lord in His human life is perfect, as represented by the white linen. Furthermore, this Christ bears the heavenly character, the kingship, the authority of heaven, the redemption, and even the glory of God, as signified by the blue, the purple, the scarlet, and the cherubim of the linen curtains. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 120-121)

In the Bible...goats signify those who are evil and condemned by God (Matt. 25:33, 41). Thus, goats signify sinners, and goats’ hair signifies the sins, the evil deeds, of sinners. Thus, the second layer is composed of sinners with all their sins.

Rams are males and signify Christ as a strong man. [In Exodus 26:14] the covering of rams’ skins dyed red typifies Christ’s suffering death and shedding His blood. Before there could be rams’ skins for the third layer, these rams had to be put to death. Furthermore, the rams’ skins were dyed red. This signifies the shedding of blood for redemption.

According to verse 14, the fourth layer, the outermost layer, was a covering of porpoise skins. These porpoise skins typify Christ as the One who is able to withstand any attack. They also signify that toward Satan, the principalities, and the demons, Christ is rough and tough. As the rams’ skins, Christ enables us to stand before God, but as the porpoise skins He enables us to stand against Satan and all his attacks. He also protects God’s dwelling place from storms, rain, and snow. Water can penetrate rams’ skins; however, it is impossible for it to permeate the layer of porpoise skins. The function of the porpoise skins is to protect us not from God’s judgment but from the attack of the enemy. As the porpoise skins, Christ is without comeliness or beauty (Isa. 53:2). In the face of Satan’s attack, He truly is rough and tough. (Life-study of Exodus, pp. 1119, 1126-1127)

Further Reading: Life-study of Exodus, msgs. 95-96; CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” ch. 6

<< WEEK 46 — DAY 6 >>

Morning Nourishment

Exo. 36:36-38 “And he made for [the veil] four pillars of acacia and overlaid them with gold....And he made a screen for the entrance of the tent...and its five pillars with their hooks...”

Rev. 3:12 “He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.”

There were nine pillars in the tabernacle (Exo. 36:36, 38). At the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil. In the church there are some who are the pillars. Galatians 2:9 says, “Perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars.” Peter, James, and John, as the mature and stronger ones, were not merely boards but the pillars of the church. Similarly, in Revelation 3:12 the Lord promised the church in Philadelphia that “he who overcomes, him I will make a pillar in the temple of My God.” (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 121-122)

Today’s Reading

The pillars are different from the boards. The boards that form the wall of the tabernacle are good for protection and separation, but there is no way for people to enter into God’s building through them. The pillars, on the other hand, are good for both protection and separation as well as for entrance. For this reason, to be a pillar, one must be much stronger than the boards.

For the building, we need brothers and sisters to be the separating boards. The separating boards are like the wall of the New Jerusalem (Rev. 21:12), separating and protecting by life.

However, if we are all boards, then there will be no entrance for people to come into God’s dwelling place. The church will be closed, and we will become exclusive. For the sake of the entrance, some of us have to be dealt with. A pillar is finer and stronger than a board. The boards must be cut and fitted to become the pillars. On the one hand, to be cut and fitted is to be reduced, but on the other hand, it is to be increased in strength. Those who have been dealt with will be very flexible. They can be for protection and support, and they can also be the entrance for others to come into God’s dwelling place. People will be free to go in through them.

We pray that the Lord would increase the numbers in the churches, but for this there is the need for some among the believers to become the pillars. The number of the boards was forty-eight, but the number of the pillars was only nine. The majority are the boards, whereas the minority are the pillars. We need the pillars to bring in the liberty of the Holy Spirit, to provide the entrance for men as redeemed creatures to come into the Triune God.

In John 10:9 the Lord said, “I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.” The sheep may go in and go out through Him. They have the liberty through the Lord as the entrance for coming in and going out. With the church there is the need of the separating wall, and there is the need of the entrances for people to come into the Triune God with full liberty. (CWWL, 1963, vol. 1, “Spiritual Applications of the Tabernacle,” pp. 122-123)

Because [the overcomer who has been made a pillar] is built into God’s building, he shall by no means go out anymore. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom. (Rev. 3:12, footnote 2)

That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom..., whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity. (Rev. 3:12, footnote 3)

Further Reading: Life-study of Exodus, msgs. 99-102

Serve and work within the Body

Service — In the Body

913

The musical score is written in 3/4 time with a key signature of two flats (Bb and Eb). It consists of four staves of music. The first staff begins with the lyrics '1. Serve and work with - in the Bo - dy, This the Lord doth sig - ni -'. The second staff continues with 'fy; For His pur - pose is the Bo - dy, And with it we must com -'. The third staff is labeled 'Chorus' and begins with 'ply. (C) Serve and work with - in the Bo - dy, Nev - er in - de - pen - dent -'. The fourth staff concludes with 'ly; As the mem - bers of the Bo - dy, Function - ing re - lat - ed - ly.' Chord symbols are placed above the notes: Eb, Ab, Eb/G, Eb, Fm, Ab, Bb7, Bb7/D, Eb, Ab, Eb/G, Cm, Eb/Bb, Ab, Eb/Bb, Bb7, Eb, Bb7, Eb, Ab, Eb/G, Eb, Eb/G, Bb/F, F7/A, Bb, Bb7/D, Eb, Ab, Eb/G, Eb, Ab, Eb/Bb, Bb, Bb7, Ab/Eb, Eb.

2. As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually.

3. Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony.

4. Thus we must be built together,
In position minister;
For the basis of our service
Is the body character.

5. In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die.

6. 'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear.

7. To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow.

8. Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move.