

WEEK 2 — OUTLINE

Becoming Pillars and Pillar Builders in and for the Building of God

Scripture Reading: Matt. 16:18; Gen. 28:10-22; Prov. 4:18; 1 Kings 7:17-20;
Rev. 3:12

« DAY 1 »

I. **Jacob's dream unveils that God desires to have a house on earth, and His intention is to transform His called ones into stones, pillars, material for His building (Gen. 28:10-22; Matt. 16:18; 1 Pet. 2:4-5; Rev. 3:12):**

- A. *In the book of Genesis there are two kinds of pillars—the pillar of salt (19:26), which indicates shame, and the pillar of stone (28:18; 35:14), which indicates building in strength (1 Kings 7:21).*
- B. *In Genesis 28 Jacob was a supplanter, but by the time we come to chapter 48, this supplanter has been thoroughly transformed into a man of God; this man of God is the pillar (28:18, 22a; cf. Prov. 4:18).*
- C. *“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” (Rev. 3:12, cf. v. 8):*
 - 1. The word make is very significant, meaning to constitute into something, to construct in a creative way; the Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine

essence (2 Cor. 3:18; Rom. 12:2).

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2. For the overcomers to be pillars in the temple means that they will be pillars in the Triune God, for the temple is “the Lord God the Almighty and the Lamb” (Rev. 21:22; cf. Psa. 90:1; John 14:23).

II. The life and experience of Jacob reveal the way that we can be transformed into pillars for God’s building:

- A. *Since our selection was according to God’s mercy, we need to continually depend on His mercy, enjoying His new mercies day by day to become vessels of mercy, honor, and glory (Rom. 9:11-13, 16, 21, 23; Lam. 3:21-24).*
- B. *We need to enjoy Him as the All-sufficient God (Gen. 48:3; 17:1; Phil. 1:19).*
- C. *We need to enjoy His continual shepherding until the end of our days—“the God who has shepherded me all my life to this day” (Gen. 48:15b; Rev. 3:8).*
- D. *We need to behold God’s face (Gen. 32:30; 2 Cor. 3:18; 4:6-7), seek His face (Psa. 27:8, 4), enjoy His face as our serving supply (Exo. 25:30; 33:11a), doing everything in the face, the person, of Christ for our transformation from glory to glory (2 Cor. 2:10; cf. 13:14); when the Triune God is dispensed into us, we have the face of the Triune God as our grace and His countenance as our peace (Num. 6:25-26):*
 1. Seeing God equals gaining God to be constituted with God (Job 42:5-7).
 2. Seeing God transforms us because in seeing God, we receive His element into us, and our old element is discharged (2 Cor. 3:18; Rom. 12:2).
- E. *In the Scriptures the pillar is a sign, a testimony, of God’s*

building through transformation in practicing the Body life (Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12):

1. According to Genesis 28:18, Jacob took the stone that he had made his pillow and set it up for a pillar:
 - a. The stone becoming a pillow signifies that the divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest (cf. Matt. 11:28).

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- b. The pillow becoming a pillar signifies that the Christ whom we have experienced and on whom we rest becomes the material and the support for God's building, God's house (1 Kings 7:21; 1 Tim. 3:15).
2. The pillars of the temple were built of bronze, signifying God's judgment (1 Kings 7:14-15; cf. John 3:14):
 - a. Those who are useful to God are constantly under God's judgment, realizing that they are men in the flesh, worthy of nothing but death and burial (Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17).
 - b. We must judge ourselves as nothing and being only qualified to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God (1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7).

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- c. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them (Matt. 16:24; Luke 9:54-55).
3. On the capitals of the pillars in the temple were "nets of checker work [like

a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God’s building live and bear responsibility (1 Kings 7:17).

4. On the top of the capitals were lilies and pomegranates (vv. 18-20):
 - a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ” (S.S. 2:1-2; Matt. 6:28, 30; cf. 2 Cor. 5:4; Gal. 2:20).

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- b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life (1 Kings 7:20; cf. Phil. 1:19-21a).
 - c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.
- F. In spiritual significance the bowls of the capitals are a testimony (two) indicating that those who place themselves under God’s judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies).*

III. Solomon, the builder of the temple, is a type of Christ (Matt. 12:42), and Hiram, the builder of the pillars (1 Kings 7:13-15), is a type of the gifted persons in the New Testament, who perfect the saints for the building up of the Body of Christ (Eph. 4:8, 11-12, 16):

- A. *That the work of building was not done by Solomon directly but by Solomon through Hiram indicates that Christ builds up the church not directly but through the gifted persons.*
- B. *Second Chronicles 2:14 says that Hiram’s mother was “a woman of the daughters of Dan”; the tribe of Dan is the tribe of idolatry that caused God’s people to stumble and fall from God’s way (Gen. 49:17); the fact that Hiram’s mother was of Dan indicates that Hiram’s origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a).*
- C. *Hiram “was the son of a widow and of the tribe of Naphtali, and his father was a man of Tyre, a bronze worker; and he was full of wisdom and understanding and skill to do all kinds of work in bronze” (1 Kings 7:14):*
1. That Hiram became one who was “of the tribe of Naphtali” (v. 14), the tribe of resurrection, that is, of transformation (Gen. 49:21), signifies that in order to be a part of God’s building and participate in its building work, we need to be transferred from the “tribe of Dan” into the “tribe of Naphtali” by being regenerated and transformed in Christ’s resurrection (1 Pet. 1:3; 2 Cor. 3:15-18).

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2. “Naphtali is a hind let loose; / He gives beautiful words” (Gen. 49:21):
 - a. A hind is a person who trusts and rejoices in God in a desperate situation (Hab. 3:17-18).
 - b. Habakkuk 3:19 says, “Jehovah the Lord is my strength; / And He makes my feet like hinds’ feet / And will cause me to walk on my high places.”
 - c. “The hind of the dawn” is also mentioned in the title of Psalm 22, which is on Christ in resurrection for the church (v. 22; Heb. 2:12; S.S. 2:8-9); Naphtali is a tribe of the hind, signifying a regenerated and transformed person who trusts in God, walks on the mountaintops, and lives in resurrection for the church life.

- d. Naphtali was in the land of Galilee (Matt. 4:15), and the first group of apostles came from Galilee (Acts 1:11); the beautiful words that came out of these Galileans were the word of life (5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), the word of knowledge (v. 8), and the word of building (Acts 20:32).
3. Tyre was a Gentile city noted for its commerce; hence, it was one with Satan (Ezek. 28:12, 16).
4. Hiram's father was the source of Hiram's skill in working with bronze; however, his father died, leaving his mother, the source of his existence, a widow:
 - a. This signifies that in order to be useful to God for the building of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our "Tyrian" father, the source of these things, to die.
 - b. Furthermore, our "Danite" mother must be "widowed" (separated from the worldly source), and we must be of the "tribe of Naphtali," the tribe of transformation.
 - c. Thus, we continue to possess the learning and the skills without the source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection; Moses and the apostle Paul are excellent examples of this principle.

D. Hiram was brought from Tyre to King Solomon in Jerusalem (1 Kings 7:13-14), the place where the temple was to be built; Jerusalem typifies the church:

1. Both today's Solomon (Christ) and God's present building are in the church.
2. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church (Rev. 1:10-11).

IV. The need in the church today is for the Lord to gain pillars and pillar builders; in order for this need to be

met, we all must pray to the Lord, saying, “Lord, for the sake of Your building, make me a pillar and a pillar builder.”

<< WEEK 2 — DAY 1 >>

Morning Nourishment

Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Rev. 3:12 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,...and My new name.

Jacob's dream is a most crucial point in Genesis, and 28:10-22 unveils the most crucial matter in the revelation of God. God desires to have a house on earth, and His intention is to transform His called ones into stones, material for His building. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The stone symbolizes Christ as the foundation stone, the top stone, and the cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22). (Gen. 28:12, footnote 1)

Today's Reading

If Jacob had not called this pillar the house of God, we would never realize that the pillar of stone was for the building of God's house...Now we know that this stone can become a house. This indicates that the pillar will become a building, the house of God.

In the book of Genesis, there are two kinds of pillars—the pillar of stone (28:18; 35:14) and the pillar of salt (19:26). Which kind of pillar do you want to be?

Certainly, we all want to be pillars of stone. The pillar of stone indicates building in strength. Solomon set up two pillars in the porch of the temple (1 Kings 7:21). The first pillar was named Jachin, which means “He shall establish,” and the second was named Boaz, which means “in it is strength.” The pillar of stone not only indicates building, but building in strength. The pillar of salt indicates shame, for a pillar of salt is useless for God’s purpose. Lot’s wife, who was one of God’s called people, became a pillar of shame. She should have been building material, but due to her degradation she became shameful material.

Although in Genesis 28 Jacob was a supplanter, by the time we come to chapter 48 we see that this supplanter has been thoroughly transformed into a man of God. This man of God is the pillar. In a sense, the house of God was built with this pillar. When you enter into the temple of God in the universe, the first thing you see is this God-man, this Israel standing before God’s building. After Jacob was transformed into Israel, he stood in front of God’s building as a signboard of God’s house. (Life-study of Genesis, pp. 1049, 1051-1052)

[In Revelation 3:12] we see that the overcomer will be made a pillar built into the temple of God. Because he is built into God’s building, “he shall by no means go out anymore.” This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

In Revelation 3:12 the word make is very significant. The Lord says that He will make the overcomer into a pillar. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord’s work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God. (The Conclusion of the New Testament, p. 1215)

Further Reading: Life-study of Genesis, msg. 82

<< WEEK 2 — DAY 2 >>

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today’s church life, the overcoming saints are pillars in the Triune God. (The Conclusion of the New Testament, pp. 1215-1216)

Today’s Reading

The thought concerning the pillar in the book of Genesis is that of testimony. After Jacob had arranged a settlement with Laban, he “took a stone and set it up as a pillar” (31:45), and this pillar was a testimony (vv. 51-52). Undoubtedly, when Jacob set up the pillar in chapter 28, his concept was also that of a testimony. Under the inspiration of the Spirit of God, he said that this testimony would be the house of God. The temple in the Old Testament certainly was a testimony to God. The principle is the same with respect to the church today. According to 1 Timothy 3:15, the house of God, which is the church, is the pillar. This means that the church as a whole stands on earth to testify God to the universe.

By having Christ wrought into our being, we become material for the building. First, the stone for the pillar is Christ. Following this, it is Christ experienced by us and wrought into us. Now this stone is not merely Christ, but Christ within us. Christ is wrought into our being, and we become one with Him. In this way, we become the building material for the pillar.

The working of Christ into our being is true transformation. When the element of Christ is added into us, we become the material for the building of the pillar.

According to Genesis 28:18, Jacob “took the stone that he had put under his head, and he set it up as a pillar.” The pillar was the stone he had used for a pillow. This stone depicts Christ as our rest.

We have seen that Jacob took a stone and made it his pillow. For years I could not understand the significance of this...After being saved we might have had troubles. Nevertheless, deep within, we had the assurance that there was a solid rock upon which we could rest. This solid rock is the very nature, the very element of Christ, which has been wrought into our being.

As men, we were made from the dust of the ground (2:7). Romans 9 indicates that we are vessels of clay, not of stone. If I had been Jacob, I would have made a pile of clay and rested upon it. In God’s eyes, however, clay can never be our rest. Our human life, our natural human life and being, cannot be our rest. It does not matter how well educated we are nor what position we have. As long as we do not have the divine nature within us, we are merely clay. This clay cannot be our solid support. None of us found rest until we were saved. On that day, something divine, something of Christ, was wrought into us and became the solid support within us. This is our rest, our pillow. Our pillow is the divine element, the very Christ, which has been wrought into our being. As we were taking our human journey, we suddenly had a dream in which Christ Himself was wrought into us. Christ’s nature is the rock which has been wrought into our nature of clay. Hence, we have a rock upon which we can lay our head. (Life-study of Genesis, pp. 1064, 1059, 1058, 932-933)

Further Reading: Life-study of Genesis, msg. 83

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Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

After having the dream, Jacob set up the stone for a pillar (Gen. 28:18). The stone upon which we lay our head must become building material. Before coming into the church life, we could not understand this. But now, having come into the church, we realize that the very stone upon which we lay our head for rest must become a pillar; that is, the stone must become the material for God's building. Praise the Lord that we have been saved and are at rest. But what about God's rest? He cannot have rest until the stone upon which we rest our head has been set up to be a pillar for His building. God will not set up this pillar—we must do it. Our pillow must be set up to be a pillar. In other words, our experience of Christ must become a pillar.

After coming into the church life, day by day we are setting up our experience of Christ to be a pillar. It is no longer just a pillow but a pillar. It is not only a matter of our rest; it is a matter of God's building for His rest. (Life-study of Genesis, pp. 933-934)

Today's Reading

The two pillars in front of the temple in the Old Testament were a strong testimony of God's building.

Now we come to a crucial point—the two pillars were made of bronze (1

Kings 7:15). In Genesis the pillar is a pillar of stone, but in 1 Kings 7 the pillars are pillars of bronze. A stone indicates transformation. Although we are clay, we can be transformed into stone. But what does bronze signify? It signifies God's judgment. For example, the altar at the entrance of the tabernacle was covered with bronze indicating God's judgment (Exo. 27:1-2; Num. 16:38-40). The laver was also made of bronze (Exo. 30:18). Furthermore, the serpent of bronze put on a pole (Num. 21:8-9) also testified of Christ's being judged by God on our behalf (John 3:14). Therefore, in typology, bronze always signifies God's judgment. That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God's judgment. We should not only be under God's judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, "I have been crucified. I have been crucified because I am not good for anything in God's economy. I am only qualified for death." Many brothers are intelligent and capable, and many sisters are quite nice. Nevertheless, we must recognize that actually we are not good at all. We are not even worth a penny. We are only good for death. To say, "I have been put aside, condemned, and put to death," is a type of self-judgment. What is your judgment regarding yourself? You must answer, "My judgment of myself is that I am good for nothing and that I have been crucified."

If you think that you are qualified to be a pillar, then you are already disqualified.

In Galatians 2:20 Paul said, "It is no longer I who live, but it is Christ who lives in me." We may also apply his word in 1 Corinthians 15:10, which says, "But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me."...Paul seemed to be saying, "Whatever I am, I am by the grace of God. By myself, I am nothing. By myself, I could never be an apostle or a minister of God's living word. I labored more than the others, but it was not I who labored—it was the grace of God." This is the experience of bronze. (Life-study of Genesis, pp. 1064-1065, 1067)

Further Reading: Life-study of Genesis, msg. 84

<< WEEK 2 — DAY 4 >>

Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

S.S. 2:1-2 I am a rose of Sharon, a lily of the valleys. As a lily among thorns, so is my love among the daughters.

Our problem is that we do not condemn ourselves. Rather, we vindicate, justify, approve, and excuse ourselves. Often we say, “That is not my mistake; it is Brother So-and-so’s mistake. I am always careful. I am not wrong.” This is self-vindication. After we vindicate ourselves, we proceed to justify and approve ourselves. We do not need to be tested, for we have already approved ourselves. In our eyes, there is no problem with ourselves. Sometimes, however, we are caught in a mistake. Then we excuse ourselves, perhaps by saying, “I made that mistake because the meeting was so long and I was tired.” How often we make exits for ourselves! We have four big exits: self-vindication, self-justification, self-approval, and self-excuse. Even when we are caught in a mistake, we still excuse ourselves. For example, a sister may say, “I type poorly because the others have the best typewriters and the worst typewriter is allotted to me.” In the past, I have had a lot of self-vindication, self-justification, self-approval, and self-excuse....If we would daily crucify these four things, there would be no fighting whatever in our homes. (Life-study of Genesis, p. 1071)

Today’s Reading

First Kings 7:17 speaks of “nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.” To what do the nets of checker work and wreaths of chain work refer? After consulting many versions, I discovered that the checker work resembles a trellis, a frame with small square holes that bears a vine. Furthermore, the word work in this verse implies a design. Hence, checker work is a checker design and chain work a chain design. As we shall see, this checker

design is for the growth of the lilies. This trellis is the setting for the lilies. In a sense, it is a net to hold the lilies. The chain work is like a wreath encompassing the outside of the capital. Hence, upon the capitals are nets of checker work and wreaths of chain work.

What does all this signify? We have seen that the number five, the height of the capitals, denotes responsibility, and that two times five means fullness of responsibility. But why are there also on these capitals nets of checker work and wreaths of chain work? While I was burdened to understand this, the Lord showed me that this is the intermixed and complicated situation. The burden and responsibility borne by the pillars in the family, in the church, and in the ministry is always in a complicated and intermixed situation.

In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the top of the pillars in the portico were of lily work.” The lily signifies a life of faith in God. First, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself but by Him, and I minister, not by myself but by Him.

On the one hand, we are the condemned and judged bronze; on the other hand, we are the living lilies. The bronze means “not I,” and the lily means “but Christ.” Those who are lilies can say, “The life that I now live, I live by the faith of Jesus Christ.” (Life-study of Genesis, pp. 1073-1075)

Further Reading: Life-study of Genesis, msg. 87

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

First Kings 7:20 says, “So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.” Hallelujah for the two hundred pomegranates! Around each capital was a projection, like a bulge. Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. If you contact these elders who daily bear the responsibility in the intermixed and complicated situation, you will see that they express pomegranates, the riches of life. All the complaints, dissatisfactions, and troubling telephone calls eventually form a projection full of pomegranates. How wonderful this is! (Life-study of Genesis, p. 1076)

Today's Reading

If you read all the portions concerning the two pillars, you will realize that the bowls are composed of the network, the chain work, the lilies, and the pomegranates. The pomegranates are not on the base of the capital but on the chain work surrounding the bowls. The network covers the bowls, the chain work surrounds the bowls, the pomegranates are upon the chain work, and the lily grows upon the network. All these things together are the bowl. If you consider this in the light of your experience, you will realize that through the crossing out by the network and the restriction of the chain work, you live as a lily to express the riches of the life of Christ. This is a living testimony coming out of the process of resurrection. (Life-study of Genesis, p. 1082)

In spiritual significance the bowls of the capitals are a testimony (two)

indicating that those who place themselves under God's judgment (bronze), counting themselves as nothing, are able to bear responsibility (five) in full (ten) and express the riches of the divine life (pomegranates) in the midst of a complicated and intermixed situation (the checker work and chain work) out of the process of resurrection (the base of the capitals, three cubits in height) because they do not live by themselves but by God (lilies). (1 Kings 7:16, footnote 1)

The pillars of the temple were built by Solomon through Hiram, "a bronze worker" who was "full of wisdom and understanding and skill to do all kinds of work in bronze" (1 Kings 7:14). Much of what is found in the Old Testament, such as the tabernacle and the temple, is a shadow, a type. We need to know the fulfillment of all these types. Solomon was a type of Christ, and Hiram was a type of the gifted person in the New Testament. Undoubtedly, the apostle Paul was a gifted person; he was the New Testament Hiram....[In Ephesians 4:11 and 12] the gifted persons are given by the Head to the Body to perfect the saints. That the pillars were not built by Solomon directly but by Solomon through Hiram indicates that today Christ does not build up the pillars directly but through the gifted persons. Thus, we must submit to the hands of the gifted persons, just as the bronze was subject to the skilled and gifted hands of Hiram. (Life-study of Genesis, pp. 1063-1064)

Second Chronicles 2:14...says that Hiram's mother was "a woman of the daughters of Dan." The tribe of Dan is the tribe of idolatry that caused God's people to stumble and fall from God's way (Gen. 49:17 and footnote). The fact that Hiram's mother was of Dan indicates that Hiram's origin, like that of all men, was of sin (Psa. 51:5; cf. John 8:44a). That Hiram became one who was "of the tribe of Naphtali," the tribe of resurrection, that is, of transformation (Gen. 49:21 and footnote), signifies that in order to be a part of God's building and participate in its building work, we need to be transferred from the "tribe of Dan" into the "tribe of Naphtali" by being regenerated and transformed in Christ's resurrection (1 Pet. 1:3; 2 Cor. 3:18). (1 Kings 7:14, footnote 1)

Further Reading: Life-study of Genesis, msgs. 85-86

<< WEEK 2 — DAY 6 >>

Morning Nourishment

Gen. 49:21 Naphtali is a hind let loose; he gives beautiful words.

Hab. 3:19 Jehovah the Lord is my strength; and He makes my feet like hinds' feet and will cause me to walk on my high places...

In Genesis 49:21 Jacob spoke of Naphtali with high favor. A hind does not seem to be related to beautiful words. But we must not understand the Bible according to our natural mind; we must understand the Bible according to the Bible.

A hind signifies a person who trusts in God in a desperate situation....Those who trust in God and rejoice in God in the midst of a desperate situation, a situation in which every source of supply is cut off, are hinds.

Habakkuk 3:19 says, "Jehovah the Lord is my strength; / And He makes my feet like hinds' feet / And will cause me to walk on my high places." Those who trust in God walk, not in the valleys, but upon the tops of the mountains. If you do not know how to exercise faith in God when you are in a desperate situation, at that time you will creep in the valleys. You will never walk and skip upon the mountains. Only those who trust in God when they are in a desperate situation can leap upon the mountaintops. (Life-study of Genesis, pp. 1096-1097)

Today's Reading

The hind is also mentioned in the title of Psalm 22, which says, "According to the hind of the dawn." This psalm is about Christ in resurrection through crucifixion....In the Old Testament the hind refers not only to a person who trusts in God and walks upon the mountaintops, but also to one who lives in resurrection for God's assembly, for the church life.

Naphtali also gives beautiful words. Naphtali was in the land of Galilee (Matt. 4:15). All the first group of apostles came from Galilee, and in Acts 1:11 they were addressed as "men of Galilee." Out from these Galileans, people of Naphtali, came beautiful words, that is, the preaching of the gospel. In the New Testament we see

that the word which came out of these Galileans was the word of life (Acts 5:20), the word of grace (14:3), the word of salvation (13:26), the word of wisdom (1 Cor. 12:8), the word of knowledge (v. 8), and the word of building (Acts 20:32). (Life-study of Genesis, pp. 1097-1098)

Tyre was a Gentile city noted for its commerce; hence, it was one with Satan (Ezek. 28:12, 16). Hiram's father was the source of Hiram's skill in working with bronze. However, his father died, leaving his mother, the source of his existence, a widow. This signifies that in order to be useful to God for the building of the church, God's dwelling place, we need to acquire the secular learning and skills but must allow our "Tyrian" father, the source of these things, to die. Furthermore, our "Danite" mother must be "widowed" (separated from the worldly source), and we must be of the "tribe of Naphtali," the tribe of transformation. Thus, we continue to possess the learning and the skills without the source, our existence (mother) is no longer linked to our worldly origin, and we are in resurrection. Moses and the apostle Paul are excellent examples of this principle. (1 Kings 7:14, footnote 2)

Hiram was brought from Tyre to King Solomon in Jerusalem (vv. 13-14), the place where the temple was to be built. Jerusalem typifies the church. Both today's Solomon (Christ) and God's present building are in the church. Thus, in order to be useful to God for His building, we must gain secular skills, live in resurrection, and come to the proper ground, the ground of the church. (1 Kings 7:14, footnote 3)

History records that Moses and Paul were more than useful in the hands of God. They were not only pillars; they were also pillar builders. This is the need in the church today. In order for this need to be met, we all must pray to the Lord, saying, "Lord, for the sake of Your building, make me a pillar and a pillar builder." (Life-study of Genesis, pp. 1117-1118)

Further Reading: Life-study of Genesis, msg. 88; The Builder of the Pillars (booklet)

WEEK 2 — HYMN

Glorious things to thee are spoken

The Church — Philadelphia

1275

1. Glor - ious things to thee are spok - en, Phi - la - del - phia, church of love.
5 These things saith the One who's ho - ly, He who's real speaks from a - bove;
9 He that has the key of Dav - id, Who the king - dom's en - trance won,
13 "I will o - pen, no man shut-teth"— He has spok - en; it is done.

- Hallelujah, Philadelphia,
Thine are works that please the Lord.
Strength thou hast, though just a little
And hast kept His living Word.
Thou His holy name denied not,
But confessed it here below—
Lo, a door is set before thee,
Through which none but thee can go.
- Thou, beloved Philadelphia,
Dost His Word of patience keep.
From the hour of trial He'll save thee,
Which o'er all the world shall sweep.
Troublers too shall know He loves thee;
They to thee must then bow down.
"Hold thou fast, for I come quickly,
That no man may take thy crown."
- Hallelujah, overcomers,
"In the temple of My God,
I will build them in as pillars,
Nevermore to go abroad."
God's own name is written on them
And the new name of the Lord.
With the triune God they're blended;
They're the city of our God.
- Hallelujah, out of heaven,
Comes the New Jerusalem:
Gates of pearl and walls of jasper,
Mingled with each precious gem.
Philadelphia, Philadelphia,
Has become His Bride so dear.
Now the Spirit in the churches
Speaks to all who have an ear.

