

## Life-Study of Exodus Summaries – Messages 107-111

### MESSAGE 107–109 – The Altar of Burnt Offering

When the **altar** was carried, the poles were on the shoulders of a number of persons. These poles were placed in the rings. The weight of the **grating** with the wood and the sacrifices rested upon these **four rings**. Although the burning was accomplished by the grating, the **upholding power** is in the **rings**. Everything Christ did was under the leading of the **Spirit** and by the power of the eternal Spirit. The power of Christ's redemption depends on the eternal Spirit. The **unique issue** of the **redemption** of Christ is the **Spirit**.

According to the Bible, Christ and His redemption cannot be separated. Christ Himself is our redemption. The grating is a type of Christ in His redemption; it signifies Christ Himself in His redemptive work. The grating also signifies the all-inclusive Christ with His **eternal death**. The grating issues in the four rings. The rings forming one piece with the grating indicates that the redeeming Christ issues in the Spirit. The rings go wherever the poles go. The Spirit moves with the believers. In other words, the Spirit **moves** with the **church** and the church bears the **power** of the Spirit.

As believers, we may have the assurance that because Christ's redemption reaches the level of God's requirements, we have been accepted by God. Whenever we enjoy Christ and His redemption, we have the sense deep within that Christ's redemption is fully according to the standard of God's requirements. (Life-Study of Exodus, 107–109).

### MESSAGE 110–111 – The Court of the Tabernacle

If we consider the tabernacle, the furniture, and the outer court as a whole, we shall see that the entire situation indicates two important matters: **righteousness** and **holiness**. Before we were saved, everything we were and everything we did were in **death**. The entire old creation is under the **condemnation** of God. The new covenant ministry comes to impart the **Spirit** into us, to **regenerate** us and make us **living**. Therefore, the Spirit who imparts life issues in righteousness. The **Spirit** is the **life supply**, and **righteousness** is the **expression** of God. From God's side, we need holiness and then righteousness. But from our side, we first have righteousness and then holiness. The proper church life is a life of the **kingdom of God**, and this kingdom is righteousness. This kind of life is a life that is **governed, regulated**. When others contact the church and examine the church, they should be able to say that in the church life everything is in order and under the rule and regulation of God. In the church life, **everything** must be under God's **judgment**: our nature, our actions, our words. Our righteousness must stand on pillars of bronze.

The **outer court** signifies the sphere and boundary of God's building. The **hangings** of the court signify Christ as **God's righteousness** to be the **expression** of God's building as its boundary. Our expression of righteousness should be the expression of Christ's **human living**. The **sockets** of bronze signify Christ judged by God being the **base** of the **separation** of God's building. The fine linen hangings were on pillars of bronze, and the pillars stood in sockets of bronze. This means that the **righteousness of God comes out of God's judgment**. With the court of the tabernacle there was a total of sixty sockets and sixty pillars signifying Christ in the likeness of the man of flesh being judged by God according to His righteousness. When we live Christ, His judged life will bring our daily life under the judgment of God. The **capitals**, the **hooks**, and the **connecting rods** of the pillars were all of **silver**, signifying Christ's **redemption** issuing out of God's **righteous judgment**. We need to have the outward expression of righteousness toward all human beings, and the inward expression of holiness toward God so that we may see Him, enjoy Him, and have fellowship with Him (Life-Study of Exodus, 104–106).