

## Life-Study of Exodus Summaries – Messages 97-101

### MESSAGE 97–98 – The Boards of the Tabernacle

The **standing boards** of acacia wood overlaid with gold typify the believers **built** together to be the **dwelling place** of God and the **corporate** Christ. The believers are covered with Christ Himself! As Christians, we have been not only **saved**, but also **changed** in our nature and being. Within us we have the **uplifted** human nature and the overlaying divine nature.

The width of each board is the same as the width of the ark and its height. One half of three cubits indicates that every believer is a half needing to be **matched** by another to form three cubits for the building of God's dwelling place. We must realize that we are just one of many boards, that we are only half a unit, and that we **need** another board to complete us. The boards were upright, hence the need for the tenons, the sockets the rings, and the bars. The tenons and the sockets are for standing, whereas the rings and the bars are for uniting.

The **tenons** on each board signify our **complete faith** in Christ's redemption. Our standing is by faith. **Golden rings** signify the initial **gift of the Spirit**, we received the Spirit as a seal, pledge, down payment, guarantee, and foretaste of God as our eternal portion. The **three rings** on each board are for the **uniting** of the believers in the Triune God in resurrection. The **five bars** on each side signifies the initial Spirit becoming the **uniting Spirit** bearing responsibility in resurrection by the Triune God. The uniting Spirit is mingled with the virtues of our redeemed and uplifted humanity (Life-Study of Exodus, 97–98).

### MESSAGE 99–100 – The Veil Within the Tabernacle

The **veil** signifies the **flesh of Christ**. When the Lord Jesus died on the cross, the veil in the temple was rent from the top to the bottom. This means that through death the veil of Christ's flesh was **cleft**. This veil was placed on pillars which typify the extraordinary believers. According to the picture, when Christ became flesh, He was placed on the believers. The pillars had hooks of gold signifying the holding and connecting strength of the divine nature. Only the **divine nature** can connect the pillars to be the incarnated and crucified Christ. There was need of separation because **fallen** man in his nature is **separated** from God. This veil is the flesh, our fallen being. Even though our sins have been washed away, we are still with the flesh, and the unbroken flesh is the veil. This veil was **broken** at the Lord's death to open a **new** and **living** way for us to **contact** God (Life-Study of Exodus, 99–100).

### MESSAGE 101 – The Curtain for the Door of the Tent

The **curtain** for the door of the tent was made of the same material as the first layer of the covering and the veil separating the Holy of Holies from the Holy Place. Although they were of the same material, one was called the **veil**, and the other is called the **screen**. A veil **hides** something from our sight and keeps that thing **away** from our presence. The function of a screen is, on the one hand, to allow **air** to come in, but on the other hand, to keep out **insects** and other **pests**. Christ is a **twofold barrier** keeping us out of God's dwelling place. If we would come into the tabernacle, we must **match** the curtain at the entrance. The Christ who died for our sins, being judged for us, has become the screen at the door of the tabernacle. On the one hand, this Christ is a screen **keeping us away**; on the other hand, He is an **entry** allowing redeemed sinners to come into God's dwelling place. Christ dies for our sins so that we may be **forgiven**, and he died for us so that we may be **terminated**. We all need to attach ourselves to the judged Christ and the crucified Christ. Then we shall be not only the boards, but also pillars. Then there will be entrances for sinful people 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! (Life-Study of Exodus, 101).