

THE GATES OF THE NEW JERUSALEM

Message 3

Becoming Pillars at the Entrance of God's Dwelling Place

Scripture Reading: Exo. 26:31-37; 2 Cor. 5:18-21; Matt. 4:18-21; Eph. 4:11; Acts 21:8; 2 Tim. 4:5

- I. For the Lord to increase the numbers in the churches there is the need for some among the believers to become the pillars to provide the entrance for men as redeemed creatures to come into the Triune God—Exo. 26:31-37:**
- A. The tabernacle is a type of Christ as the incarnated and enterable Triune God; it is also a type of the corporate Christ as the Body, the church—John 1:14; 2:19-21; 1 Cor. 12:12.
 - B. Within the outer court the tabernacle was divided into two parts: the Holy Place and the Holy of Holies—Exo. 27:9; 26:33; Heb. 9:1-6.
 - C. At the entrance to the tabernacle five pillars supported the screen, while at the entrance to the Holy of Holies four pillars supported the veil—Exo. 26:31-37:
 - 1. The screen signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment so that we might be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ—26:36-37a; 1 Cor. 15:3; 1 Pet. 2:24; 3:18.
 - 2. The veil signifies the flesh of Christ; this veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God in Christ—Exo. 26:31-32a; Heb. 10:19-20, 33; Matt. 27:51, and footnote 1.
 - 3. The five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ; these pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins—Exo. 26:37, and footnote 1; Acts 21:8; 2 Tim. 4:5.
 - 4. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the very Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ—Exo. 26:32, and footnote 2; Gal. 2:20.
 - D. The two kinds of pillars 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—Exo. 26:31-37; 2 Cor. 5:18-21, and footnote 20²; cf. Matt. 4:18-21:
 - 1. The pillars are different from the boards; the boards which 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—Exo. 26:15.
 - 2. We have many brothers and sisters without whom there would be no wall; without them the church would be too open and exposed to the negative things; however, if we all are 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—S. S. 8:9-10, and footnotes 9¹ and 10¹.
 - 3. For the sake of the entrance some of us have to be dealt with; the boards must be cut and fitted to become the pillars.
 - 4. 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.

II. In the Lord's recovery today, we need pillars attached to the screen—evangelists standing at the front of the church life and zealously preaching Christ, declaring to all that Christ died for their sins—Exo. 26:37; Matt. 4:19; Acts 21:8; 2 Tim. 4:5:

- A. The screen was attached to the pillars; this attachment indicates identification; when we have become attached to Christ and identified with Him, we become pillars.
- B. Those who are pillars attached to the screen are beside themselves for the gospel:
 - 1. We all believe that Christ died for our sins and that He also died for us; however, in our experience we may not yet be thoroughly attached to Christ in this matter.
 - 2. However, some Christians are beside themselves regarding this; day and night they desire to preach the gospel and tell others that Christ died for them; those who are so zealous to preach the gospel that they even seem to be crazy are the pillars attached to the curtain.
 - 3. We need to be a person with the spirit of the gospel—1 Cor. 9:16, 23:
 - a. The spirit of the gospel is in every one of us, but it can either be extinguished or set ablaze.
 - b. We need to cultivate the spirit of the gospel, and we even need to fan it into flame—cf. 2 Tim. 1:6.
 - 4. We also need to pray to kindle the fire of the gospel—Acts 4:31:
 - a. We must pray for the Lord to give us a heart of love toward men, to give us a sense of urgency towards the thousands of people who are perishing every day, and especially to give us an interest in sinners and a desire to contact them—*Hymns*, #921.
 - b. If the fire of the gospel is kindled within us, we will become crazy for the gospel and go everywhere to preach the gospel; if we are the kind of people who preach the gospel everywhere, we will see the effect of the gospel; the economical Spirit, the Spirit of power, will be upon us, and we will be full of power in the gospel.

III. We can learn from those who are patterns in the matter of being an evangelist:

- A. After D.L. Moody was saved, he became this kind of pillar; he was beside himself for the gospel.
- B. John Sung was a person who was absolutely beside himself before God; some might consider him a “mad preacher,” yet he became one of the greatest evangelists in China.
- C. Billy Graham was an example of one who preached a genuine and living gospel, and who had a genuine burden for the gospel.
- D. Paul was saved to be a pattern to the believers; Paul had a burden which pressed upon him to carry out the work of his ministry; his ministry to preach the gospel was a necessity—1 Cor. 9:16-27; 1 Tim. 1:16:
 - 1. This necessity means a burden which becomes a pressure; such a necessity, a pressing burden, to preach the gospel was laid upon Paul—1 Cor. 9:16.
 - 2. With Paul preaching the gospel was not a matter of choice; whether or not he was willing, he had to fulfill the burden given to him; he could not escape the commission to preach the gospel—cf. Gal. 1:15-16a; Acts 26:16-18.
 - 3. Paul became all things to all men; to the weak ones he became a weak one; he adapted himself to all things, that is, to different ways of eating and practice, for the sake of all men—1 Cor. 9:22-23:
 - a. Paul could be flexible because he had put aside his old man.
 - b. We also must be flexible in our way of reaching people in the gospel preaching.