

Monday 11/28**Related Verses****1 Kings 6:15**

15 And he built the walls of the house within with cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of cypress.

1 Cor. 2:2

2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

Phil. 1:19-21a

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
21a For to me, to live is Christ

1 Cor. 3:9, 12a, 16-17

9 For we are God's fellow workers; you are God's cultivated land, God's building.
12a But if anyone builds upon the foundation gold, silver, precious stones,
16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
17 If anyone destroys the temple of God,

God will destroy him; for the temple of God is holy, and such are you.

Eph. 3:2

2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

1 Pet. 4:10-11

10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

Related Reading

The different kinds of wood used in constructing the temple signify different aspects of Christ's humanity. In ancient times the Jews planted cypress trees above their graves; hence, cypress (1 Kings 6:15b, 34) signifies Christ's humanity in His death, the crucified Jesus (cf. Gen. 6:14 and footnote 2). Cedar trees grew on the mountains of Lebanon (Psa. 104:16); thus, cedar (1 Kings 6:9, 10b, 15a, 16, 36) signifies Christ's humanity in resurrection, the resurrected Christ (cf. S.S. 4:8 and footnote 2). Olive oil typifies the Spirit of God; hence, olive wood (1 Kings 6:23, 31-33) signifies Christ's humanity in the Spirit

of God, the anointed Christ (Heb. 1:9). (1 Kings 6:15, footnote 1)

Three kinds of wood were used in the temple: cypress, cedar, and olive wood.

In its spiritual significance, the cypress tree signifies death, and in particular, the death of Christ and the death of those who have died with Christ. The doors of the temple were made of cypress wood, signifying that the death of the Lord Jesus is the great entrance into the church.

[Cedar] wood, which came from Lebanon, grew on the high mountains...From a spiritual perspective cedar wood signifies the resurrected Christ and those who have been resurrected in Christ. In the temple everything from the ground up was constructed with cedar wood. This shows that the church is being built upward in the resurrection of Christ.

The third kind of wood is olive wood. Olive wood was used for the doors on which were carvings of cherubim. Olive oil typifies the Holy Spirit. Hence, olive wood signifies Christ who is in the Holy Spirit and those who are filled with the Holy Spirit. The doors of olive wood with the carvings of cherubim signify the Holy Spirit as the entrance to spiritual matters.

In summary, these three kinds of wood show three great matters concerning the Lord Jesus. The first matter is that He died, the second matter is that He resurrected,

and the third matter is that He became the Spirit. These three kinds of wood also show us, the saved ones, three aspects of our spiritual experience—our death with Christ, our resurrection with Christ, and our receiving the Holy Spirit with Christ. All those who want to be built together in the church must first be those who have died with Christ; that is, they must be cypress. Second, they must be those who have resurrected with Christ; that is, they must be cedar. Third, they must be those who are in the Holy Spirit with Christ, who have gained a spiritual entrance into spiritual matters and have a spiritual understanding of them, and upon whom the glory of God is manifest; that is, they must be olive wood...In the church there is only the new man in resurrection and in the Holy Spirit, and in this new man there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, or free man, because all of these have died and been buried with Christ. (*CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church,"* pp. 204-206)

The church is not composed of natural persons but of persons who have passed through death and entered into resurrection, that is, persons who are as cypress and cedar.

Man's natural ability can never be brought into the church or become building material for the church...Only that which passes through death and resurrection can

be brought into the church. (*CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church,"* p. 200)
Further Reading: *CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church,"* chs. 3, 5-6, 9

Corporate Reading: *The Meaning of Human Life and a Proper Consecration,* chapter 9, section(s):

The Church Being the Body and the New Man; The Revelation in the Bible of the Church as the New Man

Tuesday 11/29

Related Verses

1 Kings 6:34-35

34 And two doors of cypress wood; the two leaves of the one door folded, and the two leaves of the second door folded.

35 And he carved cherubim and palm trees and open flowers on them, and he overlaid them with gold evenly applied over the carved work.

2 Kings 19:30

30 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Hosea 14:5-6

5 I will be like the dew to Israel; He will bud like the lily And will send forth his roots like the trees of Lebanon.

6 His shoots will go forth; And his splendor will be like that of the olive tree, And his fragrance, like that of the trees of Lebanon.

Psa. 104:16

16 The trees of Jehovah are full of sap, The cedars of Lebanon, which He planted,

S.S. 4:8

8 Come with me from Lebanon, my bride; With me from Lebanon come. Look from the top of Amana, From the top of Senir and Hermon, From the lions' dens, From the leopards' mountains.

Ezek. 17:22-23

22 Thus says the Lord Jehovah, I will also take a twig from the lofty top of the cedar and will set it out; from the topmost of its young twigs I will crop off a tender one, and I will transplant it upon a high and prominent mountain.

23 On the high mountain of Israel I will transplant it; and it will bear branches and produce fruit and will become a magnificent cedar; and under it all birds of every kind will nest; in the shade of its branches they will nest.

Phil. 3:10

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Related Reading

All the parts of the building related to the temple...are covered, wainscoted, with wood (Ezek. 41:16).

On all the wooden wainscoting, cherubim and palm trees were carved (41:18-20). The cherubim...signify the glory of the Lord manifested upon the creatures. Among the cherubim are palm trees, signifying the victory of Christ and the everlasting and ever-existing power of Christ.

The cherubim and palm trees are not painted on the wood but are carved into the wood. This reveals that, as the wainscoting, we need to be “carved” by the Lord...When we meet certain brothers and sisters, we have the impression that upon them there is something carved of the Lord. The victory of Christ and the glory of the Lord have been carved into them. The everlasting power, the freshness, and the evergreen life have been carved into their being. Because of the Lord’s carving, they bear this kind of image and impression wherever they go. (*Life-study of Ezekiel*, pp. 265-266)

In Hosea 14:4-8 we have a picture of Israel in the restoration (Matt. 19:28), as revealed in Hosea 2:15-23; 3:5; 6:1-3; 10:12...He will be like the dew to Israel. Israel will bud like the lily (signifying a pure life trusting in God) and will send forth his roots like the trees of Lebanon (signifying standing steadily in the uplifted humanity). His shoots will go forth

(signifying flourishing and spreading); his splendor will be like that of the olive tree (signifying glory in fruitfulness); and his fragrance will be like that of the trees of Lebanon (signifying the sweet odor of a life in the uplifted humanity). Those who sit under his shade (signifying being overshadowed by the sufficient grace enjoyed by them—2 Cor. 12:9) will return. They will revive like grain (signifying being full of life for producing the satisfying food) and will bud like the vine (signifying blossoming for producing the cheering drink). Israel’s renown will be like the wine of Lebanon (signifying a good name spreading like tasteful wine).

I hope that this will be the situation with all the local churches in the Lord’s recovery. Then...we will be like lilies, trees of Lebanon, olive trees, and budding vines. (*Life-study of Hosea*, p. 61)

Ephesians 1:19-20 speaks of the surpassing greatness of His power which God caused to operate in Christ. The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ...Those who have might do not necessarily have strength, and those who have strength do not necessarily have might, but here we have “the might of His strength.” The same might of strength which God caused to operate in Christ is now similarly operating in the church...The church is the same as the resurrected Lord

not only in nature but also in power...Just as God broke through all barriers in the Lord, He is breaking through all barriers in the church. Therefore, the church should be the same as the resurrected Lord. It should be as powerful, as free, and as unfettered by any limitation as the Lord is...The might of God’s strength not only operated in Christ, but it continually operates in the church as well. Today the church is the depository and storehouse of the power of resurrection.

Today the same resurrection power is operating within us. When this power operated in Christ, it made Him the Head. When this power operates in us, it makes us the Body. (*CWWN*, vol. 59, pp. 86, 94)

Further Reading: *CWWL*, 1964, vol. 4, “The Vision of God’s Building,” chs. 10-11; *CWWN*, vol. 59, chs. 10-11

Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 9, section(s): The Church Having Not Only Life But Also a Person

Wednesday 11/30

Related Verses

Rom. 11:17, 24

17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive

tree,

24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

Exo. 30:25, 30

25 And you shall make it a holy anointing oil, a perfume compounded according to the perfumer's art; it shall be a holy anointing oil.

30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

1 Cor. 15:45b

45b the last Adam became a life-giving Spirit.

Rom. 8:16

16 The Spirit Himself witnesses with our spirit that we are children of God.

Psa. 106:48

48 Blessed be Jehovah the God of Israel, From eternity to eternity. And let all the people say, Amen. Hallelujah.

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

1 John 2:20, 27

20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Related Reading

Romans 11:17 speaks of the Gentiles being grafted in among the Jews and becoming fellow partakers of the root of fatness of the olive tree...Fatness in verse 17 is a reference to the riches of Christ.

The fatness of a tree is the sap, the life-juice, of the tree. Practically, today the fatness of the olive tree, that is, the riches of Christ, is the life-giving Spirit, whom Christ became in His resurrection (1 Cor. 15:45)...If we desire to partake of the riches of Christ as the fatness of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ. (*CWWL, 1968, vol. 1, p. 47*)

To be grafted into Christ is not to be taught by Christ but to be joined to Christ organically...In order for us to be grafted into Christ, He must be the Spirit (2 Cor. 3:17), and we must have a spirit (Job 32:8; Zech. 12:1; 1 Cor. 2:11a). Otherwise, there is no way for us to be grafted into Christ. Our being grafted into Christ is a fact, a

reality, in the spirit, that is, in the mingling of the divine Spirit with the human spirit. Today Christ is the life-giving Spirit, and we have a human spirit as the organ for us to receive Christ. Hence, our being grafted into Christ is a matter of our being joined to Christ in our spirit (6:17; 2 Tim. 4:22).

Because the grafting with Christ has taken place in our spirit, we need to exercise our spirit continually. If we exercise our mind and neglect our spirit, in a practical sense, we will be cut off from Christ. The best way for us to exercise our spirit is to call on the Lord, saying, "O Lord, O Lord..."In all kinds of circumstances we need to say, "O Lord." If we will do this, we will enjoy the fatness of the olive tree. When we open our mouth to say, "O Lord," we exercise our spirit, and we immediately partake of the Lord as the life-giving Spirit (1 Cor. 12:3b). There is no need for us to compose a long prayer. We only need to say these two simple words: "O Lord." To call on the Lord in this way is spiritual breathing (Lam. 3:55-56).

Another way for us to enjoy the riches of Christ is to read the Word of God. When we read the Bible, we should say Amen to every word. By doing this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness.

[Romans 11:24] says that we were grafted into the cultivated olive tree "contrary to nature." The Lord's grafting is

always contrary to our nature. By nature we were all branches of the wild olive tree, but the Lord has grafted us into Himself contrary to nature. This indicates that there is always something contrary to us in the Lord's grafting. The nature of the cultivated olive tree that we have been grafted into is contrary to our nature, that is, contrary to our self. In reality, *contrary to nature* means "contrary to the self." The Lord's grafting is contrary to our pride, and it is also contrary to our natural humility.

Whatever we are and whatever we have in our nature contradict the Lord's nature. These two natures do not correspond with one another. Our nature is the sinful nature, and the Lord's nature is the divine, heavenly, spiritual, and holy nature.

May the Holy Spirit reveal to us more and more that partaking of the riches of Christ as the fatness of the root of God's cultivated olive tree is altogether in the mingled spirit, and our being grafted into Christ is contrary to our nature. (*CWWL*, 1968, vol. 1, pp. 47-49)

Further Reading: *CWWL*, 1968, vol. 1, pp. 47-56, 11-16

Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 9, section(s): Putting Off Our Former Manner of Life, the Old Man

Thursday 12/1

Related Verses

Luke 10:33-34

33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion; **34** And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

Judg. 9:13

13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

Rom. 10:11-13

11 For the Scripture says, "Everyone who believes on Him shall not be put to shame." **12** For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; **13** For "whoever calls upon the name of the Lord shall be saved."

Eph. 6:17-18

17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, **18** By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

2 Cor. 3:6

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Phil 2:17

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

Related Reading

The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (Judg. 9:9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8). (Judg. 9:8, footnote 1)

The vine signifies Christ as the One who sacrificed Himself by being "pressed" on the cross to produce new wine to cheer God and man (Matt. 9:17). (Judg. 9:12, footnote 1)

Although we have been grafted into Christ, we...are still somewhat bound to our old ways, our old habits, and our old background. As long as we are bound to so

many things, we can never partake of the riches of Christ.

The more we breathe Christ, the more we partake of and enjoy His riches...The eventual result is that the more we pray-read the Word, the more we are filled with Christ, and the more we are cut off from our old background. There is no need for us to try to cut ourselves off from all the old things. The more we pray-read, the more our pray-reading will do the work of cutting us off from the old things...If we pray-read the Word daily, this pray-reading will cut us off from our old way of dressing. Spontaneously, something within us will do the work of cutting.

John 15 and Romans 11 speak of the branches of two kinds of trees—a grape vine and an olive tree. A vine produces grapes for making wine, and an olive tree produces olives for making oil...Oil has the effect of soothing, and wine has the effect of invigorating, of stirring up. The Lord is the olive tree that produces soothing oil, and He is also the vine that produces invigorating wine.

Through all the generations many people have been inwardly wounded and have become depressed and disappointed. They need oil to soothe their wounds, and they need wine to stir them up. We are the branches of the vine and of the olive tree...that produce soothing oil and invigorating wine. Oil and wine put together become a healing to people. We

can produce the soothing oil and the stirring wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word. The more we pray-read, the more we will abide in the Lord, the more we will enjoy the Lord, and the more we will bear “olives” and “grapes” to produce oil to soothe others’ wounds and wine to stir people up.

When we contact certain brothers and sisters, we have the sense that we are soothed, comforted, and stirred up...This indicates that these brothers and sisters are abiding in the Lord and enjoying the Lord by pray-reading the Word and calling, “O Lord,” throughout the day. Through their abiding in the Lord, much oil and wine are produced.

Both John 15 and Romans 11 give us one principle: we are not trees but branches. Furthermore, we are not a single branch but one of many branches. We need Christ as the tree with the fatness of its root, and we also need our fellow branches. Each of us is only one of the branches, and the branches coordinated together become the Body. This shows that we need Christ, and we also need the church. We need the root, and we need the other branches...Therefore, we all need to learn to pray-read the Word. By pray-reading we will enjoy Christ as the fatness, and we will be properly and adequately coordinated with the other branches. Then we will be able to enjoy the Body life. We will enjoy the fullness of the Godhead in Christ and in the church, and

we will produce two kinds of fruit to yield oil and wine. This is God’s purpose. (*CWWL*, 1968, vol. 1, pp. 52-56)

Further Reading: *CWWL*, 1979, vol. 1, “Life Messages, Volume 2,” ch. 58

Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 9, section(s): Being Renewed in the Spirit of the Mind

Friday 12/2

Related Verses

1 Kings 7:15

15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

Rom. 7:18

18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Phil. 3:3

3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

2 Cor. 1:12

12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor 4:7-8

7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

S.S. 2:1-2

1 I am a rose of Sharon, A lily of the valleys.

2 As a lily among thorns, So is my love among the daughters.

Matt. 6:28, 30

28 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread.

30 And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?

Related Reading

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 only good for death. (*Life-study of Genesis*, p. 1065)

All those who became a true profit to the building of the church were those who did not think of themselves as being qualified for leadership. Rather, they always said, "I am not qualified. I am too poor. My disposition is not suitable, and I am still too much in my natural life. I do not consider myself to be good." To say this is not only to be under God's judgment, but also under self-judgment...We all must feel that in us, that is, in our flesh, there is nothing good (Rom. 7:18). We should say, "I am worthy of nothing but death. How could the brothers think that I should be one of the elders? I am terrified of this possibility..."The Lord will never choose anyone who considers himself to be qualified. If you think that you are qualified, then you have nothing to do with bronze...The experience of bronze is that we are always under God's judgment and under

our own self-judgment. We all must apply this word to ourselves, saying, "Lord, have mercy upon me, for in me there is nothing good."

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."

Every situation faced by the church members is a checker work, a trellis encircled by a crown of pins and thorns...It is our destiny to be in this situation. We must not only bear the responsibility in this intermixed and complicated situation, but also live in the midst of it.

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. If you sisters are mothers in the church life, you must say, “I am not a mother in the church 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.” By all this we can realize that we are lilies bearing an impossible responsibility in an intermixed and complicated situation full of checker work and chain work...All the checker work is the base, the bed, in which the lilies grow. (*Life-study of Genesis*, pp. 1066-1067, 1073-1075)

Further Reading: *Life-study of Genesis*, msgs. 83-84

Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 9, section(s): Three Crucial Items; Schools Being for the Lord’s Use; Spreading the Gospel Throughout Taiwan

Saturday 12/3

Related Verses

1 Kings 6:7

7 And the house, when it was being built, was built of finished stone, cut at the quarry, so that neither hammer nor ax nor any iron tool was heard in the house when it was being built.

1 Pet. 2:4-5

4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Eph. 2:20-22

20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;
21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
22 In whom you also are being built together into a dwelling place of God in spirit.

2 Cor. 4:16

16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Phil. 3:10

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

2 Cor. 3:18

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Eph. 3:21

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Related Reading

The stones signify Christ’s humanity in transformation, the transformed Christ (1 Kings 6:7, 36; 5:17; 2 Chron. 3:6). As God, Christ in His incarnation put on man’s flesh (John 1:14; Heb. 2:14). Having become a man in the flesh, that is, a man in the old creation, He needed to be transformed in His human part. Such a transformed Christ is now the foundation stone, the cornerstone, the living stone, the precious stone, and the topstone in God’s divine building (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4; Rev. 4:3; Zech. 4:7). The stones in the temple also signify the believers in Christ who have been transformed by Christ as the stone (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:11, 14, 19-20). (1 Kings 6:7, footnote 1)

In addition to wood, stone was used for the building of the temple (1 Kings 5:15-18). The stones were cut in a mountain quarry in the wilderness with much effort (6:7). This signifies that the materials for the building of the church are found in the world and cut with much effort.

Every saved one in the church is a stone in the church. Just as the stones were in the mountains of the wilderness, we were all in the world, but one day God's workers found us; that is, we were found by God's work. Then God's workers and God's work began to deal with us and do a cutting work upon us. The spiritual stones used for the building of the church must have life inwardly and be worked upon outwardly. Hence, the New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7). The stones used for the building of the church must be living inwardly and must be cut outwardly. Living implies regeneration. However, after regeneration the stones still need to allow God to cut them over a long period of time.

By the time the temple was built, all the stones had been prepared. The preparation work was done at the quarry. The stones were cut and shaped into certain sizes. In the actual construction, the stones were laid on top of each other to form the building. The way of building the temple indicates that those who are built into the church

must pass through a considerable amount of God's cutting work.

Both the wood and stones...were used as building materials for the temple...Wood denotes death and resurrection, and stones denote man's need to be regenerated inwardly and dealt with outwardly. People in the church must not only pass through death and resurrection but must also have God's life and be dealt with by Him. Those who have been regenerated but not dealt with have no way to be built up.

When we consider the condition of some brothers and sisters, we cannot deny that they are stones; however, they are freshly cut stones...They are not stable enough to be built upon, nor are they stable enough to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others...They may be capable and quick-witted, but they cannot bear the testimony because they have never been dealt with.

Some brothers and sisters are too round and slippery. They are like rolling stones that can slip away no matter where they are placed...There is the need for much cutting in order for them to become a certain size to match others...In this way they will be able to coordinate and be built up with others wherever they are placed. (*CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 204-205*)

Further Reading: *CWWL, 1994-1997*, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 17

Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 9, section(s): Taking Christ as Our Person

Lord's Day 12/4**Related Verses****Hosea 14:5-9**

5 I will be like the dew to Israel; He will bud like the lily And will send forth his roots like the trees of Lebanon.

6 His shoots will go forth; And his splendor will be like that of the olive tree, And his fragrance, like that of the trees of Lebanon.

7 Those who sit under his shade will return; They will revive like grain And will bud like the vine; His renown will be like the wine of Lebanon.

8 Ephraim says, What have I yet to do with idols? I respond and look on him. I am like a green fir tree; From Me your fruit is found.

9 Who is wise? Then let him understand these things. Who is intelligent? Then let him know them. For the ways of Jehovah are right, And the righteous will walk in them, But the transgressors will stumble in them.

Psa. 92:12-14

12 The righteous man will flourish like the palm tree; He will grow like a cedar in Lebanon.

13 Planted in the house of Jehovah, They will flourish in the courts of our God.

14 They will still bring forth fruit in old age; They will be full of sap and green;

2 Kings 19:30

30 And the remnant of those who have

escaped of the house of Judah will again take root downward and bear fruit upward.

Further Reading:

CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church, " chs. 5-6
Life-study of Genesis, msg. 83

Hymns, #840

- 1 Freed from self and Adam's nature,
Lord, I would be built by Thee
With the saints into Thy temple,
Where Thy glory we shall see.
From peculiar traits deliver,
From my independent ways,
That a dwelling place for Thee, Lord,
We will be thru all our days.
- 2 By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.
- 3 In my knowledge and experience

I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.

4 By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.

5 In God's house and in Thy Body
Builded up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.