

Winter Training

(December 22-27, 2014)

General Subject:

Crystallization-Study of Exodus (1)

Banners:

The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may reach the goal of God's full salvation—the building up of His dwelling place.

Everyone who is called by God must realize that he is a redeemed thornbush (a redeemed sinner who was under God's curse) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection.

God wants to change our diet to a diet of Christ as the real manna sent by God the Father for us to be reconstituted with Christ and to live because of Christ in order to make us God's dwelling place in the universe.

God brought the children of Israel out of Egypt in order to make them a kingdom of priests—a kingdom in which everyone would be a priest, living solely for God's interests and serving Him in whatever they do.

WEEK 1 — OUTLINE

A Revelation of God and God's Building as the Goal of His Salvation, Provision, and Revelation

Scripture Reading: Exo. 3:6, 14-16, 18; 5:1; 24:8; 17:6; 25:8-9; 40:1-2, 34-38

«DAY 1»

I. In Exodus we have a revelation of God in various aspects, including the Divine Trinity:

A. The book of Exodus reveals God in various aspects:

1. God is the self-existing and ever-existing God (3:14).
2. God is the God of Abraham, of Isaac, and of Jacob (vv. 6, 15-16; 4:5; Matt. 22:31-32).
3. God is the God of the Hebrews (Exo. 3:18; 5:3; 7:16; 9:1, 13; 10:3).
4. God is the God of Israel (5:1; 24:10; 32:27; 34:23).
5. God is the speaking God (4:10, 30; 9:35; 20:1).
6. God is the God of the covenant (2:24; 6:4-5; 24:8; 13:5).
7. God is the sovereign God (3:20-21; 4:21; 7:3-5; 8:10; 9:16; Rom. 9:15-23).
8. God is the redeeming and saving God (Exo. 6:6; 15:13; 14:30, 13; 15:2).
9. God is the blessing God (23:25; 32:29).
10. God is the healing God (15:26).
11. God is the infusing God (34:29-35).
12. God is the courting God (19:4-6; Jer. 2:2; 31:32).
13. God is the processed and consummated God (Exo. 17:6; John 19:34; 7:37-39).
14. God is the God who dwells in the tabernacle (Exo. 25:8-9; 29:46; 40:1-2, 34-38).

«DAY 2»

B. In Exodus there is a revelation of the Divine Trinity (33:2-5; 34:5-10):

1. Exodus emphasizes two matters concerning the Divine Trinity: the Angel of God, or the Angel of Jehovah, and the Spirit of God (3:2, 4, 6-7, 14-15).
2. The Divine Trinity is revealed in the type of the pillar of cloud, which signifies the Triune God embodied in Christ and realized as the Spirit (14:19-20).
3. The Divine Trinity is revealed in the type of Jehovah and the Angel of Jehovah bringing His redeemed into the good land and cutting off their enemies (23:20-23).
4. The Divine Trinity is revealed in the types of the cleft rock, the lampstand, and the compound ointment (17:6; 25:31; 30:23-25).
5. The tabernacle covered by the cloud and filled with glory typifies the embodied

<<DAY 3>>

II. As a book of pictures, Exodus reveals that God's building is the goal of His salvation, provision, and revelation (25:8-9; 40:1-2, 34-38):

- A. God's complete salvation for His chosen people includes the passover, the exodus from Egypt, and the crossing of the Red Sea:
1. The passover signifies redemption (12:1-13).
 2. The exodus signifies the going out of the world (5:1; 7:4-5; 12:31-32, 35-36, 41, 51).
 3. The crossing of the Red Sea signifies baptism (14:13-31; 1 Cor. 10:1-2).
- B. In the wilderness the children of Israel experienced God's provision—the heavenly manna and the living water out of the cleft rock (Exo. 16:14-15; 17:6; 1 Cor. 10:3-4):
1. To partake of manna is to have a heavenly diet and to be reconstituted with a heavenly element.
 2. Christ was smitten for us so that living water could flow out of Him to quench our thirst (Exo. 17:6; John 19:34; 7:37-39).
 3. As we eat and drink of Him, the Triune God works Himself into our being (Eph. 3:14-19).
- C. At the mountain of God (Mount Horeb), the children of Israel received a revelation concerning God and the tabernacle (Exo. 3:1; 24:13; 19:1-7; 20:1-3; 25:8-9):
1. The spiritual significance of the mountain of God is that it is the place of God's speaking with God's vision.
 2. At the mountain of God, God's people saw a heavenly vision by which they came to know God Himself and to know the kind of living that is in accordance with God.
 3. At the mountain of God, God's people saw the revelation of the desire of God's heart—to have a dwelling place on earth (vv. 8-9; Matt. 16:18; 1 Cor. 3:9b; Eph. 2:21-22; 4:16).

<<DAY 4>>

- D. The goal of God's salvation, provision, and revelation is His building, His dwelling place on earth (Exo. 25:8):
1. God's building is the mingling of God with man (John 14:20; 15:4a; 1 John 4:15), the corporate expression of the Triune God (1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21), and the enlargement of God (John 3:29a, 30a; Col. 2:19).
 2. The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him

they may be built up with God together for them to meet, communicate, and dwell mutually.

3. The purpose of the book of Exodus is to show us that the goal of God's full salvation is the building up of His dwelling place (40:1-2, 34-35; 1 Pet. 2:2, 4-5):
 - a. Exodus is an account of how God saved His chosen people and gave them a heavenly vision so that they could build His dwelling place on earth.
 - b. God's goal in dealing with His people, the children of Israel, was to obtain a dwelling place.
 - c. God's chosen people were saved all the way from their fallen condition into God's dwelling place (1:11; 40:1-2, 34-35).
- E. In Christ we and God, God and we, are built together, meet together, and dwell together; this is the divine thought in the book of Exodus (Eph. 2:19-22).

<<DAY 5>>

- F. The direction of the book of Exodus is toward the building of the tabernacle (25:8-9; 40:1-2, 34-35):
 1. What God desires to have is a corporate expression of Himself through His called and redeemed people (25:8).
 2. We need to be delivered from the world and freed to participate in God's building (1:11):
 - a. The world is against God's building, and God's building is opposed to the world (Rom. 12:2).
 - b. If God's people are willing to be rescued from the world unto God, God can work out His purpose to have a dwelling place (Exo. 40:1-2, 34-35).
 3. For God's building we need to have the experience of Marah and Elim and to drink the water of life in resurrection (15:22-27; 17:6).
 4. We must build God's dwelling place according to the pattern revealed on the mountain; the pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life (25:9; Heb. 8:5; 9:4, footnote 3).

<<DAY 6>>

5. God's dwelling place is built with the Christ whom we have experienced, enjoyed, and offered to God (Exo. 25:2-7):
 - a. The church is built with the Christ who has become our experience (vv. 3-7).
 - b. The materials with which the church is built are filled with the character of resurrection and are altogether in a heavenly position (v. 2).

- c. The materials for God's building are the virtues of Christ's person and work that have been possessed, experienced, and enjoyed by us and offered to God in resurrection as a heave offering (vv. 2-7).
 6. For the building up of God's dwelling place, we need a consecration in which we offer precious things to God; without such a consecration, the building of God cannot come into being in a practical way (Rom. 12:1; Exo. 25:2; 35:4-9).
 7. The book of Exodus begins with slavery in Egypt and ends with the building of the tabernacle; Exodus consummates with God's tabernacle, His dwelling place, filled with His glory (1:11; 40:17, 34-35).
- G. The physical tabernacle (and later the temple), as God's dwelling place in the Old Testament, was actually a symbol of a corporate people, the children of Israel as the house of God (25:8-9; Heb. 3:6):**
1. At the beginning of the New Testament age, the incarnated Christ as God's embodiment was both the tabernacle and the temple of God (John 1:14; 2:19-21).
 2. Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church, composed of the New Testament believers as the temple, the house of God, and the Body of Christ (1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12).
 3. Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God's eternal dwelling place (Rev. 21:3, 22).

<< WEEK 1 – DAY 1 >>

Morning Nourishment

Exo. 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

In Exodus 5:1 we have an important title of God: Jehovah the God of Israel. In verse 3 God is entitled the God of the Hebrews. Hence, the demand on Pharaoh was made by Jehovah, the God of Israel, the God of the Hebrews.

We have pointed out that in Hebrew the title Jehovah is a form of the verb to be. This indicates that Jehovah is the unique self-existing One. He is the One who was, who is, and who will be. Only to Him can the verb to be be applied in an absolute sense. Only God is; we and all other things are not. In 6:3 God says, "I appeared to Abraham, to Isaac, and to Jacob as the All-sufficient God; but by My name Jehovah I did not make Myself known to them." God revealed Himself as Jehovah for the first time in Exodus 3. Abraham, Isaac, and Jacob did not receive this revelation of Him. (Life-study of Exodus, p. 145)

Today's Reading

In Exodus 5:1 God is also called the God of Israel. This title is different from the title the God of Abraham, the God of Isaac, and the God of Jacob, a title which signifies God as the God of resurrection. The title the God of Israel indicates that God is the God of a transformed people....In the eyes of God, His chosen people had already been transformed into victors and kings.

God is the God of our father, and He is the God of Abraham, the God of Isaac, and the God of Jacob. These titles of God also indicate the God of the covenant. The covenanting God is for everyone. No matter who you may be, He is your God, and He is qualified to call you. (Life-study of Exodus, pp. 146, 58-59)

If we need healing, God is the best healing for any sickness in our psychology, our soul, or our body. He is Jehovah Ropheka, which means "Jehovah your Healer" (Exo. 15:26). He is Jehovah, the God who heals. With Him we have healing. (How to Enjoy God and How to Practice the Enjoyment of God, p. 14)

[In Exodus 34], through God's speaking to Moses during his lengthy stay with God, Moses was thoroughly infused with God and saturated with Him. As a result, Moses' face shone. According to this chapter, God did not first give Moses the tablets of the law; rather, He first spent time to infuse Moses with Himself by speaking to Moses concerning the enjoyment of Himself (cf. 2 Cor. 3:3). Before God gave the law to Moses, God gave Himself to him. This clearly portrays God's intention. (Exo. 34:29, footnote 1)

The Bible truly is a book of courtship, and our God is a courting God. Some people may disagree with the statement that God is a courting God. But unless we disregard the Bible, we must admit that this is the truth. The Bible clearly reveals that God is courting man.

A number of gospel songs speak of the Lord's calling, and many preachers say that the believers are a people called by God. This, of course, is true. However, God's calling of sinners to Himself is His way of courting them. His calling is His courting of His seeking people not only to be saved but also to be His bride loving Him in an affectionate way. (Life-study of Exodus, pp. 652-653)

In the Old Testament the tabernacle was God's dwelling, and at the same time it was also the priests' dwelling in which they served. Both God and His serving priests dwelt in the same tabernacle. To God the New Jerusalem is His dwelling, and to us God is our dwelling. Therefore, the tabernacle is God's dwelling place, and this God who dwells in the tabernacle is the temple, which is the dwelling place of His serving ones. (The Conclusion of the New Testament, p. 4392)

Further Reading: The Central Line of the Divine Revelation, msgs. 1-2; The Divine Trinity as Revealed in the Holy Word, chs. 2-3

<< WEEK 1 — DAY 2 >>

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exodus stresses two matters concerning the Trinity: the Angel of God, or the Angel of Jehovah, and the Spirit of God. An angel is one who is sent by God. The Spirit of God is the One who comes from God to reach man and, in a deeper sense, to enter into man. One who is sent to us may come to us but not enter into us, but the Spirit comes from God to reach us not only objectively but also subjectively by entering into us. In Exodus God is the Angel of God, who is sent to be with man, and the Spirit of God, who comes to reach man in a subjective way. In the New Testament the One sent by God to us was Jesus Christ, the second of the Trinity. In John the Lord often said that He was sent by the Father (e.g., 5:36; 6:57; 8:16; 12:49; 14:24). Then this sent One said that He would ask the Father to send another Comforter, the Spirit (14:16, 26; 15:26). These two, Christ and the Spirit, in the New Testament are the fulfillment of the Angel and the Spirit in Exodus. (The Divine Trinity as Revealed in the Holy Word, p. 19)

Today's Reading

The cloud in Exodus 14 is a wonderful type of the Triune God in Christ as the Spirit. This cloud was continually with the children of Israel from the Passover until they entered into the good land. When the tabernacle was erected, the cloud covered it, and the element of the cloud filled it as glory (40:34). The cloud and the fire were only the outward appearance; the inward element of the cloud was the divine nature of the Triune God.

The Angel of Jehovah, Jehovah as the Triune God (Elohim), brought His redeemed people into the good land and cut off their enemies so that the redeemed could enjoy the riches of the Triune God. This is the Trinity revealed in the second book of the Old Testament.

[In Exodus 17:6] Moses represented the law. Jehovah as the smiting God, the rock as the crucified Christ, and water as the Spirit of life signify the Divine Trinity (1 Cor. 10:4). The water flowing out signifies the dispensing of God. This clearly reveals that the Divine Trinity is for God's flowing out into His people.

Exodus 25:31 says, "You shall make a lampstand of pure gold...." Verse 37 says, "You shall make its lamps, seven." The lampstand as God's embodiment (Christ the Son), gold as God's nature (the Father), and the seven lamps as God's expression (the sevenfold Spirit) signify the Divine Trinity and show that the Triune God is consummated as the sevenfold intensified Spirit to shine out the Triune God as light into us (Rev. 4:5; 5:6).

[The] ingredients and measurements [of the holy anointing oil in Exodus 30] are compounded into one ointment as the holy anointing oil, signifying the processed, all-inclusive compound Spirit as the ultimate consummation of the Triune God to anoint His redeemed people....The Triune God was processed to become the all-inclusive compound Spirit for the purpose that the Triune God in His ultimate expression may impart His divine element with all the processes He went through, including incarnation, human living, crucifixion, and resurrection, into His redeemed people, making them one with Him.

In Exodus 40 we see the entire, completed tabernacle for the first time. Immediately after the tabernacle was raised up, the cloud descended to cover it, and the glory entered to fill it. For the tabernacle to become an entire, completed, living, and genuine tabernacle, it needed not only to be constructed and raised up but also to be covered by the cloud and filled by the glory. When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God. (The Divine Trinity as Revealed in the Holy Word, pp. 29, 32-33, 45-46)

Further Reading: The Divine Trinity as Revealed in the Holy Word, chs. 4-5

<< WEEK 1 — DAY 3 >>

Morning Nourishment

Exo. 25:8-9 And let them make a sanctuary for Me that I may dwell in their midst; according to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.

God's complete salvation for His chosen people includes the passover, the exodus from Egypt, and the crossing of the Red Sea. The passover signifies redemption; the exodus signifies the going out from the world; and the crossing of the Red Sea signifies baptism. A full salvation with all these aspects is exactly what we need and what we enjoy today. (Life-study of Exodus, p. 319)

Today's Reading

In Exodus chapters 12 through 14 God's people experienced His redemption and salvation. In chapters 15, 16, and 17 they enjoyed God's provision. The bitter water was made sweet, the people enjoyed the twelve springs and seventy palms at Elim, and they partook of the manna and of the living water from the smitten rock. Through God's salvation and provision, His people were brought into a position of being in the kingdom of God....Chapter 18 is a picture, a type, of the kingdom. (Life-study of Exodus, p. 580)

Although we have been redeemed, delivered, cleansed, and purified, all this is negative; we do not yet have anything positive. Hence, we are not yet qualified to be God's dwelling place. In order to be God's habitation, something heavenly must be wrought into our being. Therefore, we need to eat the heavenly manna and drink the living water so that something heavenly and living might be constituted into us. Now we are daily and even hourly eating of the manna and drinking of the water. (CWWL, 1977, vol. 1, p. 202)

Although God is faithful and merciful, we are sinful, just as the children of Israel were. Although they had been redeemed, at Massah they still behaved like sinners. Christ was smitten for us so that the living water could flow out of Him to quench the thirst of sinful people.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically. What we take into us by eating and drinking becomes one with us in this way. It penetrates our fiber and becomes our organic tissue. When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink.

The children of Israel were brought into the presence of God at Mount Sinai (Exo. 19:11). The significance of Mount Sinai is that it is the place for God to speak. On Mount Sinai God did not perform miracles. Rather, He simply spoke. With God's speaking, there is also the heavenly vision. Therefore, the spiritual significance of the mountain of God is that it is the place of God's speaking with God's vision. First, the children of Israel heard God speaking; then they saw the vision. This vision was of the pattern for God's dwelling place on earth.

The book of Exodus reveals that God desires to rescue His people from everything other than Himself, that He wants to deliver them from everything that is not God. After the exodus from Egypt, God's people saw a heavenly vision by which they came to know God Himself and, in addition, to know the kind of living that is in accordance with God. Then they could be built up as God's dwelling place on earth. This is the basic concept of the book of Exodus.

It is on the mountain that God's people can also see the revelation of the desire of God's heart. Here we see that God wants us to live according to what He is because the desire of His heart is to have a dwelling place on earth. The tabernacle was erected as the temporary fulfillment of this desire. Before the tabernacle was built, a detailed revelation regarding every aspect of it was given to Moses in chapters 25 to 31. The remaining chapters cover the experience of the children of Israel at the mountain and tell of the building of the tabernacle. (Life-study of Exodus, pp. 483, 516, 582-583, 193, 137)

Further Reading: CWWL, 1977, vol. 1, "The Kernel of the Bible," chs. 2, 4

<< WEEK 1 — DAY 4 >>

Morning Nourishment

Exo. 1:11 So they set taskmasters over them to afflict them with their burdens. And they built storage cities for Pharaoh, Pithom and Raamses.

40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Many Christians have read through the book of Exodus without being deeply impressed with the fact that the goal of God's salvation is to bring His redeemed people into His dwelling place on earth. God's aim in His salvation is to make us His dwelling place. This crucial matter must be emphasized repeatedly until it makes a deep impression on us. (Life-study of Exodus, p. 935)

Today's Reading

Exodus is not only a book telling how the Israelites got out of Egypt; it is a book of redemption, supply, revelation, and building. The exodus from Egypt was simply the beginning. This was followed by the supply, the revelation, and the building...The central thought of Exodus is that Christ is the redemption, salvation, and supply of God's people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually.

The complete view of the book of Exodus encompasses God's salvation for the building of His dwelling place. In the first seventeen chapters of this book we have a portrait of how God saved His people, delivered them, rescued them, and provided for them in the wilderness. Then He brought them to Mount Sinai to give them the vision of the building of His dwelling place so that they might build it according to this vision.

If we read the book of Exodus according to the natural concept, we shall emphasize the giving of the law. To us, the book of Exodus will primarily be a record of how God gave commandments, ordinances, and statutes through Moses. However, if we have a divine, spiritual viewpoint in reading this book, we shall realize that Exodus is not primarily a story of the giving of the law, but is an account of how God saved His chosen people and gave them a heavenly vision so that they could build His dwelling place on earth.

God's goal in dealing with His people, the children of Israel, was to obtain a proper dwelling place. Deuteronomy 33:16 speaks of God as the One who dwelt in the thornbush. This word, written by Moses, indicates that God possessed that burning thornbush as His house, His dwelling place. (Life-study of Exodus, pp. 10, 570-571, 73)

God's goal is to work Himself into His redeemed people. God wants to work Himself into His chosen people that He may have a full expression in eternity. This is the goal of God's full salvation. God's dispensation is toward this goal. We must see not only God's dispensation but also the goal of God's dispensation, that is, God is working Himself into His chosen people. (The Divine Dispensing of the Divine Trinity, p. 8)

The purpose of Exodus is to show God's full salvation for the building up of His dwelling place. In the first chapter we see God's chosen people in a fallen condition in Egypt, but in the last chapter we see the tabernacle as God's dwelling place. What a contrast! God's chosen people are saved all the way from their fallen condition into God's dwelling place.

In Exodus Christ is many other items: the pillar of cloud and the pillar of fire, the seventy palm trees and twelve springs at Elim, and the tabernacle with all its furniture. Through the tabernacle and its furniture, God's redeemed people could serve Him and worship Him. This indicates that Christ is the means by which we serve God and worship Him. God's chosen people are to be built up together into one entity, the tabernacle, where God and man may mutually meet, communicate, and dwell. In Christ we and God, God and we, are built together, meet together, and dwell together. This is the central thought of the book of Exodus. (Life-study of Exodus, pp. 570, 11)

Further Reading: Life-study of Exodus, msg. 1; The Divine Dispensing of the Divine Trinity, ch. 3

<< WEEK 1 — DAY 5 >>

Morning Nourishment

Heb. 8:5 Who serve the example and shadow of the heavenly things, even as Moses was divinely instructed when he was about to complete the tabernacle; for, “See,” He said, “that you make all things according to the pattern that was shown to you in the mountain.”

The direction of the book of Exodus is toward the building of the tabernacle. We have pointed out that Bezaleel, the grandson of Hur, was granted the gift by God to become skilled in working on various aspects of the tabernacle. This indicates that our prayer needs to be with a view to the building of the church. What God is doing today is toward this goal. If our prayer life does not have in view the building of the church, our prayer will not last very long. But if we have the priesthood and the kingship and care for the building up of the tabernacle, the church, our prayer life will not become heavy. Rather, it will be supported by the priesthood and the kingship, and it will have the building of the church in view. (Life-study of Exodus, p. 546)

Today's Reading

Having been redeemed by the Passover lamb, we traveled through the wilderness and experienced Christ as the heavenly manna and enjoyed Him as the living water out of the cleft rock. Eventually, we were brought to Mount Sinai, and it is here that we have the church life, typified by the living of the children of Israel around the Tent of Meeting. Even if not all of us have entered into the tabernacle, we all are gathered around the Tent of Meeting, and we can see the cloud on the Tent of Meeting. Here there is no sin, no death, and no world. Here at the Tent of Meeting we have God in His presence and glory. Here we become His dwelling, and He becomes our dwelling. This is a mutual abode. With the Tent of Meeting what we have is not merely an individual expression; we have a people as God's corporate expression. The goal of God's purpose is to have such an expression through His redeemed people. This expression is the goal not only of God's redemption, but also of His eternal purpose. What God desires is to have a corporate expression of Himself through His called and redeemed people.

In the second section of Exodus, chapters eighteen through forty, we see that God's redeemed people were in the enjoyment of the kingdom. Having been delivered from the world and having dealt with the flesh, they were able to build the tabernacle as God's dwelling place.

Through all these pictures with all the plagues we can see the real situation of our fallen human life. No other portion in the Bible shows us such a detailed picture of the worldly life as it opposes God's building. The world is against God's building, and God's building is opposed to the world. God's chosen people are the crucial factor between these two opposing forces. If God's people remain in the world, God cannot do anything. But if they are willing to be rescued from the world unto God, God can work out His purpose on the earth to have His dwelling place.

In chapters fourteen through seventeen we have a portrait of the many experiences through which we pass after baptism. These experiences include the experiences at Marah and Elim, the eating of the heavenly manna to satisfy our hunger, and the drinking of the living water to quench our thirst....After we were saved and baptized, we had the experiences at Marah and at Elim. Then we ate the manna and drank the living water.

The water which came out of the rock is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. (Life-study of Exodus, pp. 1956, 542, 211, 530, 488)

The pattern of the tabernacle and all its furnishings is a full and complete type of both the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life. See footnote 3 on Hebrews 9:4. (Exo. 25:9, footnote 1)

Further Reading: Life-study of Exodus, msgs. 14, 21

<< WEEK 1 — DAY 6 >>

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

The church is not built with any natural materials, and it is not even built with Christ directly. Rather, it is built with the Christ who has become our experience. The church is built not merely with the Christ prepared by God, but with the Christ possessed, enjoyed, and experienced by us in resurrection and in the heavenlies. We need a rich experience of Christ's resurrection and ascension. We should not be natural or earthly. On the contrary, we should be in resurrection and in the heavenlies. (Life-study of Exodus, p. 956)

Today's Reading

In Exodus 25:2 the heave offering, not the wave offering, is mentioned. The fact that the materials were to be presented as a heave offering means that these materials refer to what we have experienced in resurrection. All the virtues of Christ's person and work are offered to God as a heave offering in the character of resurrection, in the position of the heavenlies, and for the building of God's dwelling place on earth. The materials we offer must have the character of resurrection and a heavenly position. This indicates that the church is built with materials which are filled with the character of resurrection and altogether in a heavenly position.

If we see this, we shall not take the way of organization. Organizing is natural; it has nothing to do with resurrection. The material for the building of the church must be full of the character of resurrection.

The last verse of Genesis says, "And Joseph died...and he was put in a coffin in Egypt." In this verse we can see death, which is the result of sin, and also the world. This is the conclusion of Genesis.

How different is the conclusion of the book of Exodus! At the end of Exodus we do not have a coffin containing a dead body; we have a tabernacle containing the glorious God.

The book of Genesis ends with a dead person in a coffin in Egypt. Exodus begins with a picture of God's people serving as slaves in Egypt. As we consider the situation both at the end of Genesis and at the beginning of Exodus, we see that we were dead, on the one hand, and also slaves of Satan, typified by Pharaoh, on the other hand. We all were usurped by Satan and were enslaved to him. But Christ as our Passover has delivered us, released us, from this slavery. Christ's redemption has brought us out of the satanic slavery in Egypt into a land of freedom (the wilderness). In the wilderness God's further activity brings us to a glorified tabernacle. Here there is no death, no sin, no world. Instead, we have God with His presence and glory. No longer are we dead and in the world, but now we are part of a living and moving tabernacle for the accomplishment of God's purpose on earth. (Life-study of Exodus, pp. 955, 1954-1955)

The physical tabernacle (and later the temple) as God's dwelling place in the Old Testament was actually a symbol of a corporate people, the children of Israel as the house of God (see footnote 1 on Hebrews 3:6). At the beginning of the New Testament age the incarnated Christ as God's embodiment was both the tabernacle and the temple of God (John 1:14; 2:19-21). Through His death and resurrection the individual Christ was enlarged to be the corporate Christ, the church composed of the New Testament believers as the temple, the house of God, and the Body of Christ (1 Cor. 3:16-17; 1 Tim. 3:15; Heb. 3:6; 1 Cor. 12:12). Ultimately, the tabernacle and the temple will consummate in the New Jerusalem—the Triune God mingled with His redeemed people of both the Old Testament and the New Testament—as God's eternal dwelling place (Rev. 21:3, 22). (Exo. 25:9, footnote 2)

Further Reading: Life-study of Exodus, msgs. 81-82

<< WEEK 1 — HYMN

Hymns, #837

1

We praise Thee, Lord, for Thy great plan
That we Thy dwelling-place may be;
Thou live in us, we filled with Thee,
Thou in the Son expressed might be.

2

Though in Thine image made by Thee
And given Thine authority,
Yet we are only made of clay
Without a trace of divinity.

3

When we receive Thee as our life,
Thy nature we thru grace possess;
Mingled together, we with Thee
One Body glorious will express.

4

When flows Thy life thru all our souls,
Filling, renewing every part,
We will be pearls and precious stones,
Changed to Thine image, as Thou art.

5

But, Lord, we fully realize
These are not wrought men's praise to rouse,
But as material to be built
Together for Thy glorious house.

6

Here, Lord, we give ourselves to Thee;
Receive us into Thy wise hands;
Bend, break, and build together in Thee
To be the house to meet Thy demands.

7

Break all the natural life for us,
Deal Thou with each peculiar way,
That we no more independent be
But with all saints are one for aye.

8

Then we shall be Thy Bride beloved,
Together in Thy chamber abide,
Enjoy the fulness of Thy love.
How Thou wilt then be satisfied!