

WEEK 48 — OUTLINE

The Erecting of the Tabernacle and the Tabernacle, the Cloud, and the Glory Being a Full Type of the Triune God

Scripture Reading: Exo. 40:2-3, 9, 17, 34-38; John 1:14, 32; 1 Cor. 10:1-2; 12:13

« DAY 1 »

- I. With respect to man, the tabernacle was the Tent of Meeting, but with respect to God, it was the tabernacle; the tabernacle is related to God's testimony (Exo. 38:21), whereas the Tent of Meeting is more outward, external, related to God's interest on earth and to His move.**
- II. The first item of the furniture to be put into the tabernacle was the Ark, indicating that the Ark was the central item of the tabernacle and its furniture (40:3, 20-21):**
- A. Most Christians focus on the experience of salvation at the altar, but the book of Exodus reveals that God's intention is to have the Ark of the Testimony in the Tabernacle of the Testimony (40:2-3).
 - B. Eventually, the Ark in the tabernacle will consummate in an eternal tabernacle, the New Jerusalem, with the Ark, the redeeming Christ, as the center (Rev. 21:2-3; 22:1).
 - C. God's eternal goal is to have the New Jerusalem as the ultimate fulfillment of the tabernacle and the Ark.

« DAY 2 »

- III. The tabernacle, the cloud, and the glory are a full type of the Triune God (Exo. 40:2, 34-35):**
- A. When the tabernacle was raised up, covered by the cloud, and filled with the glory, it became a full type of the Triune God:
 - 1. The type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated (John 1:14a).
 - 2. The cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity (1 Cor. 10:1-2; 12:13).
 - 3. John the Baptist saw the Spirit descending upon Christ, who was identified as the fulfillment of the type of the tabernacle (John 1:32, 14a).
 - 4. John 1:14 says, "We beheld His glory, glory as of the only Begotten from the Father"; this glory corresponds to the glory that filled the tabernacle.

5. The picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in John 1:
 - a. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, that the covering Spirit is upon this tabernacle, and that the glory is filling this tabernacle (vv. 14, 32).
 - b. This revelation of the Triune God is not mere doctrine; we are seeing a vision of the living Trinity.
 6. Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure (Exo. 40:34-35).
- B. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory entered and filled it was a great day (vv. 2, 34-35):**
1. Never before had the Triune God been embodied on earth; the embodiment of the Triune God was God's goal throughout Genesis and Exodus (Gen. 1:26).
 2. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure (John 14:2-3, 6, 10-11, 16-18, 20, 26; 15:1, 4-5, 16, 26; Eph. 1:3-23; 2:18-22; 3:16-21; 4:4-6).

« DAY 3 »

- C. The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power (30:23-25):**
1. The anointing oil corresponds to the Spirit after Christ's resurrection (John 7:39).
 2. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us (Exo. 40:9, 36-38).
- D. The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being (vv. 2, 34-35):**

« DAY 4 »

1. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy (Rom. 8:3, 11; Eph. 1:3-23):
 - a. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment (2 Cor. 13:14).
 - b. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him and that He can become our enjoyment; this is the divine dispensing of the Divine Trinity (John 1:14; 4:14; 7:37-39;

1 Cor. 12:13; 15:45b).

- c. The Divine Trinity is for the divine dispensing, that is, for the distribution of God into the believers in Christ; the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow (John 4:14; 7:37-39).

« DAY 5 »

2. In type, the children of Israel enjoyed and possessed the Triune God in the divine dispensing and mingling, and the Triune God enjoyed and possessed them (Psa. 36:8-9).
3. The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones (Rom. 8:11; Eph. 3:16-21).
4. Ephesians is composed with the Divine Trinity as its basic element and structure, and every chapter reveals the Triune God; thus, Ephesians is a clear explanation and definition of the tabernacle in Exodus 40 (Eph. 1:3-14, 22-23; 2:18-22; 3:16-21; 4:4-6, 16; 5:19-20, 23, 25-26, 30, 32; 6:10-11).
5. The divine dispensing of the Divine Trinity is the unique way to build up the church, which is the Body of Christ and the dwelling place of God (4:12, 16; 2:21-22; 1 Tim. 3:15).
6. We need a vision of the central matter in the Bible—the divine intention, the divine economy, and the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal corporate expression of the Triune God (Eph. 1:5, 9-11, 22-23; 3:14-21; 4:16; Rev. 21:2, 10-11).

« DAY 6 »

IV. In Old Testament times, the house of God was the house of Israel, represented by the tabernacle and later by the temple (Lev. 22:18; Num. 12:7; Exo. 25:8; Ezek. 37:26-27):

- A. The children of Israel, as the people of God, are a type of the New Testament believers (1 Cor. 9:24—10:11):
 1. Their entire history is a prefigure of the church.
 2. Today the house of God is actually the church (Heb. 3:6; 1 Tim. 3:15; 1 Pet. 4:17).
- B. At the end of Genesis an individual Israel was produced as a miniature of God's house to express God and represent Him by exercising His authority.
- C. At the end of Exodus a corporate Israel was produced as God's house to express God and represent Him by exercising His authority on earth (Exo. 40:2, 34-38).
- D. The goal of God's eternal purpose is to have a corporate people to be His

dwelling place for His expression and representation in eternity (Eph. 2:21):

1. The books of Genesis and Exodus together consummate with God's tabernacle, His dwelling place, filled with His glory (Exo. 40:2, 34).
2. Likewise, the entire Bible consummates in the New Jerusalem as the eternal tabernacle of God filled with the glory of God and exercising His authority for His divine administration for eternity (Rev. 21:2-3, 10-11; 22:1, 5).

<< WEEK 48 — DAY 1 >>

Morning Nourishment

Exo. 40:2 “On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.”

Rev. 21:2-3 “And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband....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.”

In Exodus 40:34-38 we have a record of the glory of the Lord filling the tabernacle. Verse 34 says, “Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.” This verse speaks of two aspects; it speaks of something that happened outside the Tent of Meeting and something that happened inside the tabernacle. The cloud covered the Tent of Meeting, and the glory filled the tabernacle. The same structure was both the Tent of Meeting and the tabernacle. With respect to man, it was the Tent of Meeting. But with respect to God, it was the tabernacle. We may also say that outwardly it was the Tent of Meeting and that inwardly it was the tabernacle. (Life-study of Exodus, p. 1950)

Today's Reading

The term tabernacle in the Bible refers to something deep concerning God and His testimony. The phrase Tent of Meeting is positive; however, the significance is not as deep as that of the tabernacle. The tabernacle is related to God's testimony, but the Tent of Meeting is related mainly to God's interest on earth and to His move. You may wish to keep this distinction in mind as you read through the Old Testament. Remember that the word tabernacle points to something directly related to God's testimony and that the term Tent of Meeting points to something that is more outward, external, related to God's interest and move.

As an illustration of this distinction, let us consider chapter one of Leviticus. According to Leviticus 1:1, the Lord spoke to Moses out of the Tent of Meeting. In this verse we are not told that the Lord spoke to Moses out of the tabernacle. When we read this verse, we may think that it is a wonderful matter for God to speak out of the Tent of Meeting. Yes, God's speaking out of the Tent of Meeting is wonderful. However, it is not as wonderful as His speaking in the tabernacle.

The Ark of the Testimony was the first item of the furniture of the tabernacle. The tabernacle had a number of important furnishings: the altar and the laver in the outer court; the table of the bread of the Presence, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle. The first of these furnishings was the Ark. As the first item, it occupied the place of preeminence. We know from Exodus 40:2 and 3 that it was in the tabernacle, and from 40:20 and 21, that it was in the Holy of Holies.

The book of Exodus reveals that God's intention is to have the ark. This ark is the Ark of Testimony, and this causes the tabernacle to become the Tabernacle of the Testimony. What God wants is the Ark of the Testimony in the Tabernacle of the Testimony. We, however, may want nothing more than our own salvation. Because we care for our salvation, we may not have any thought concerning God's testimony. Our salvation is at the altar, but God's testimony is at the Ark. Most of today's Christians do not have any idea about God's testimony. They are mainly concerned with their salvation. If you were to talk with them about other matters in the Word of God, they may say, “Does this have something to do with my salvation? Will this determine whether I go to heaven?”...Today's Christians do not have much thought regarding God's testimony.

[Revelation is] a book concerned with the testimony of Jesus. This testimony is the Ark of God. According to Revelation, the Ark of God eventually consummates in a tabernacle which will be the New Jerusalem. The New Jerusalem will be the ultimate fulfillment of the tabernacle. It is God's eternal goal to have the New Jerusalem. (Life-study of Exodus, pp. 1951, 984-985, 1943)

Further Reading: Life-study of Exodus, msg. 184; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 1

<< WEEK 48 — DAY 2 >>

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.”

32 “And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon 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. 45-46)

Today's Reading

John 1:14a says, “The Word became flesh and tabernacled among us.” Therefore, the type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated. According to 1 Corinthians 10:1-2 and 12:13, the cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity. That the descending cloud typifies the Spirit is also confirmed by John 1:32, which says, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” John saw the Spirit descending upon Christ, who was identified as the fulfillment of the tabernacle in verse 14 of the same chapter. Furthermore, verse 14b says, “We beheld His glory.” This glory corresponds to the glory that filled the tabernacle. Thus, the picture of the tabernacle covered by the descending cloud and filled with the glory of Jehovah in Exodus 40 was fulfilled in Christ in John 1.

There is no record in the Bible of how the children of Israel reacted when the tabernacle was erected, the cloud descended, and the glory entered, but I believe that many were beside themselves with joy. Today we have something much more profound. If we are not beside ourselves, this indicates that we have not seen the revelation. When we read John 1, we need to see that Christ as the fulfillment of the tabernacle is with us today, the covering Spirit is upon this tabernacle, and the glory is filling this tabernacle. This revelation of the Triune God is not mere doctrine. We are seeing a vision of the living Trinity. For years people had told me that when traveling by road between San Francisco and Los Angeles, I should take the Pacific Coast Highway to see the view along the coast. When I finally took this route several years ago, I could not believe the beauty of the scenery. The descriptions that I had heard did not compare to the actual view. I even stopped at several points and got out of the car to better appreciate the scenery. Similarly, we need not only to hear others describe what they have seen of the tabernacle but also to see for ourselves Christ as the tabernacle covered by the Holy Spirit and filled with the glory of God. As long as we see this scene, we will be joyful, regardless of whether others who do not see criticize us. Some are self-righteously content with their traditional concepts and inherited doctrines concerning the Trinity, but we want to see the revelation in the holy Word.

Because the tabernacle is a type of Christ, the cloud represents the Spirit, and glory is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure. The day that the tabernacle was raised up, the cloud descended and covered it, and the glory entered and filled it was a great day in history. Never before had the Triune God been embodied on the earth. As human beings created by God, what more could we want? The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure. (The Divine Trinity as Revealed in the Holy Word, pp. 46-48, 46)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 2-3

« WEEK 48 — DAY 3 »

Morning Nourishment

Exo. 40:9 “And you shall take the anointing oil and anoint the tabernacle and all that is in it, and sanctify it and all its utensils; and it shall be holy.”

John 7:39 “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.”

In order to understand what is recorded and revealed in John 1, we must compare it with the picture in Exodus 40. If we consider these two chapters together, we will see the light. The embodiment of the Triune God was God's goal throughout Genesis and Exodus....[In Genesis 1:26] the Triune God conferred with Himself to produce an expression of Himself in man. However, God did not reach this goal with Adam or any of the forefathers in Genesis. Therefore, God went on in Exodus to deliver His chosen people out of their fallen state and bring them to Mount Sinai, where the tabernacle was produced as the first fulfillment of the desire God expressed in creating man. (The Divine Trinity as Revealed in the Holy Word, pp. 46-47)

Today's Reading

The anointing oil used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ's humanity, Christ's death with its effectiveness, and Christ's resurrection with its power. This anointing oil is the compound ointment described in Exodus 30:23-25....The olive oil signifies the Spirit of God. The three units of five hundred shekels each, the measure of the spices, signify the Trinity, the three of the Godhead. The middle unit of five hundred shekels was split into two halves of two hundred fifty shekels each, signifying the second of the Trinity, who was “split” in crucifixion as the cleft rock (John 19:34; Exo. 17:6). The one hin of olive oil signifies the unique God, and the four spices signify Christ's humanity, since the number four denotes God's creatures (Ezek. 1:5), of which man is the head (Gen. 1:26). Myrrh, a spice used in burial, typifies Christ's death, and cinnamon typifies the sweetness and effectiveness of His death. Calamus, a reed growing in marshy ground, typifies the resurrection of Christ, and cassia, used to repel insects and snakes, typifies the power of Christ's resurrection. The anointing oil was used to anoint every part of the tabernacle (Exo. 30:26-30; 40:9-11, 13). In other words, the entire tabernacle within and without was painted with this oil. The anointing oil corresponds to the Spirit after Christ's resurrection, the Spirit in the Epistles. John 7:39 says, “The Spirit was not yet, because Jesus had not yet been glorified.” After Christ's resurrection the Spirit was compounded.

The cloud that was upon the tabernacle by day is the Spirit, and the fire that was in it by night is also the Spirit. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us [cf. Rom. 8:14]....The cloud in the day and the fire in the night refer to the same guiding Spirit....In the night we need the Spirit as the enlightening fire, and in the day we need the Spirit as the guiding cloud.

The cloud and the fire never left the tabernacle, because even in type there can be no separation between the Spirit and Christ; They are always together. Strictly speaking, the journey of the children of Israel was actually not their journey but the journey of the tabernacle.

The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being. The tabernacle and the offerings, which also typify Christ, show that the Triune God mingles Himself with His people to dispense all the riches of His being into them for their enjoyment and their portion as their eternal inheritance so that they might become His enjoyment and His portion as His inheritance for eternity. (The Divine Trinity as Revealed in the Holy Word, pp. 48-50)

Further Reading: The Divine Trinity as Revealed in the Holy Word, ch. 5; CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 4-5

<< WEEK 48 — DAY 4 >>

Morning Nourishment

2 Cor. 13:14 “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”

John 4:14 “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.”

The entire economy of God, and especially that in the New Testament age, is a matter of dispensing....I like to use the word dispensing as a noun in expressions such as God’s dispensing or the divine dispensing. In the New Testament, God is carrying out His economy, His household administration, which He made in eternity past, before the foundation of the world. God’s intention in His economy, His household government, is just to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people. (The Economy and Dispensing of God, p. 70)

Today’s Reading

Many matters are covered in the New Testament, but if we dive into the depth of the New Testament as the divine revelation, we will see that God surely has an economy, a household administration, to carry out His eternal purpose. This economy is just God’s universal operation....[Today] God is operating in one thing and for one thing: He is spending much time to patiently dispense Himself into all His chosen people. Everything that is mentioned in the New Testament concerning God has to do with His dispensing for His economy.

The secret to my happiness is that I have received, and am still receiving, the marvelous, unlimited, unsearchable, and untraceably rich Christ. I have received what God has dispensed to mankind. Every day I receive more of Him. (The Economy and Dispensing of God, pp. 70-71)

The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues.

Second Corinthians 13:14 is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people. (2 Cor. 13:14, footnote 1)

According to the entire revelation of...the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God’s dispensing, that is, for the distribution of God into His chosen people. God’s desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing He needs to be triune.

The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow. The Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. A fountain is the origin, the source, of a stream, or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (The Crucial Points of the Major Items of the Lord’s Recovery Today, pp. 7-8)

Further Reading: The Economy and Dispensing of God, chs. 1-2, 7-8

<< WEEK 48 — DAY 5 >>

Morning Nourishment

Rom. 8:11 “...He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.”

Eph. 4:16 “Out from whom [the Head, Christ,] all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

In type, the children of Israel [in the Old Testament] enjoyed and possessed the Triune God in the divine mingling and dispensing, and the Triune God enjoyed and possessed them....The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones. This revelation is especially clear in the Gospel of John, Revelation, Ephesians, and Paul’s other Epistles. Although the two Epistles to the Corinthians present a somewhat negative picture of the church’s condition, the revelation in these two books concerning the Divine Trinity is profound. (The Divine Trinity as Revealed in the Holy Word, p. 51)

Today’s Reading

Matthew [28:19]...has a [unique and] profound word concerning the Trinity...: “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Although it seems that this verse lists three names, the noun name in this verse is singular in number, indicating that there is one name for the Divine Trinity. In a footnote on this verse, Dr. Scofield says, “Father, Son, and Holy Spirit is the final name of the one true God.” According to the revelation in the New Testament, it is clear that God is eternally triune, but this was not made entirely clear in the Old Testament times. Perhaps this is because the Triune God had not yet been processed. The Son had not passed through incarnation, human living, crucifixion, and resurrection, and the Spirit was not yet consummated (John 7:39).

Ephesians is composed with the Divine Trinity as its basic element and structure. Every chapter of Ephesians reveals the Triune God. Thus, Ephesians is a clear explanation and definition of the tabernacle...[Exodus 40 portrays] the Triune God’s mingling with and dispensing of Himself into His redeemed for their enjoyment and their portion as their inheritance, which causes them to become God’s enjoyment and portion as His inheritance for eternity. (The Divine Trinity as Revealed in the Holy Word, pp. 51-52)

The divine dispensing comes out of the three of the Divine Trinity—the Father, the Son, and the Spirit. The divine dispensing taking place within us is the operating of the all-inclusive life-giving Spirit, the pneumatic Christ, as the aggregate, totality, and consummation of the Triune God. This Spirit is moving in us, anointing us, watering us, feeding us, satisfying us, strengthening us, comforting us, saturating us, and permeating us. There are so many words to describe His dispensing within us....Every day we should be built up by receiving the divine dispensing within us. (The Divine Dispensing for the Divine Economy, p. 37)

Throughout the years we have given many messages on God’s New Testament economy. However, according to my observation, most of the saints who have received these messages still need a clear vision of God’s economy. We need a vision of the central matter in the Bible—the desire of God’s heart to dispense Himself into His chosen people in His trinity for the producing of the church, which is the kingdom of God that will consummate in the New Jerusalem as the eternal expression of the Triune God.

We need a vision of God’s New Testament economy. It is not adequate merely to know about it. You may know about a certain person without ever having seen him. To see a person is very different from merely knowing about him. Likewise, seeing the vision of God’s New Testament economy is different from simply hearing about it. I hope that all the saints will spend much time to pray, both individually and corporately, regarding this. (The Conclusion of the New Testament, p. 19)

Further Reading: The Divine Dispensing of the Divine Trinity, chs. 15-20

<< WEEK 48 — DAY 6 >>

Morning Nourishment

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

Rev. 22:5 “And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.”

In the Old Testament there was a center, and that center was God’s dwelling place. First, God’s dwelling place was the tabernacle, and later His dwelling place was the temple. Actually, the Old Testament is a history of God’s dwelling place.

God’s dwelling place was not merely the tabernacle and the temple; His dwelling place was a people. The tabernacle and the temple were symbols of the children of God as His dwelling place. God’s people were descendants of the forefathers Abraham, Isaac, and Jacob, whose lives are recorded in the book of Genesis...The history of the Old Testament is a history of this dwelling place, which is symbolized first by the tabernacle and later by the temple. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 307-308)

Today’s Reading

In the Old Testament the temple and God’s people were two separate things, but in the fulfillment in the New Testament the dwelling place and the family are one. According to God’s New Testament economy, God’s house is His family.

In Old Testament times, the house of God was the house of Israel (Lev. 22:18; Num. 12:7), symbolized by the tabernacle or the temple among them (Exo. 25:8; Ezek. 37:26-27). Today the house of God is the church. The children of Israel, as people of God, are a type of us, the New Testament believers (1 Cor. 9:24—10:11). Their history is a prefigure of the church. (The Conclusion of the New Testament, p. 2227)

In Genesis an individual Israel was produced to express God and exercise His authority for Him. In Exodus a corporate Israel was produced to express God. This is more glorious than what we have in Genesis.

The individual Israel produced in Genesis bore God’s image and expressed Him, and he represented God and exercised His authority on earth. By the time this individual Israel had come to maturity, he was actually more powerful than Pharaoh...The corporate Israel produced in Exodus also bore the image of God and exercised His authority. We must admit that the corporate Israel in Exodus is more glorious than the individual Israel in Genesis.

It is urgent that we all see this vision. Such a vision, such a revelation, will revolutionize our concept, change our daily life, and even transform our being. This vision is very different from a teaching presented from a human point of view. What we need is a revelation from God’s point of view.

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.

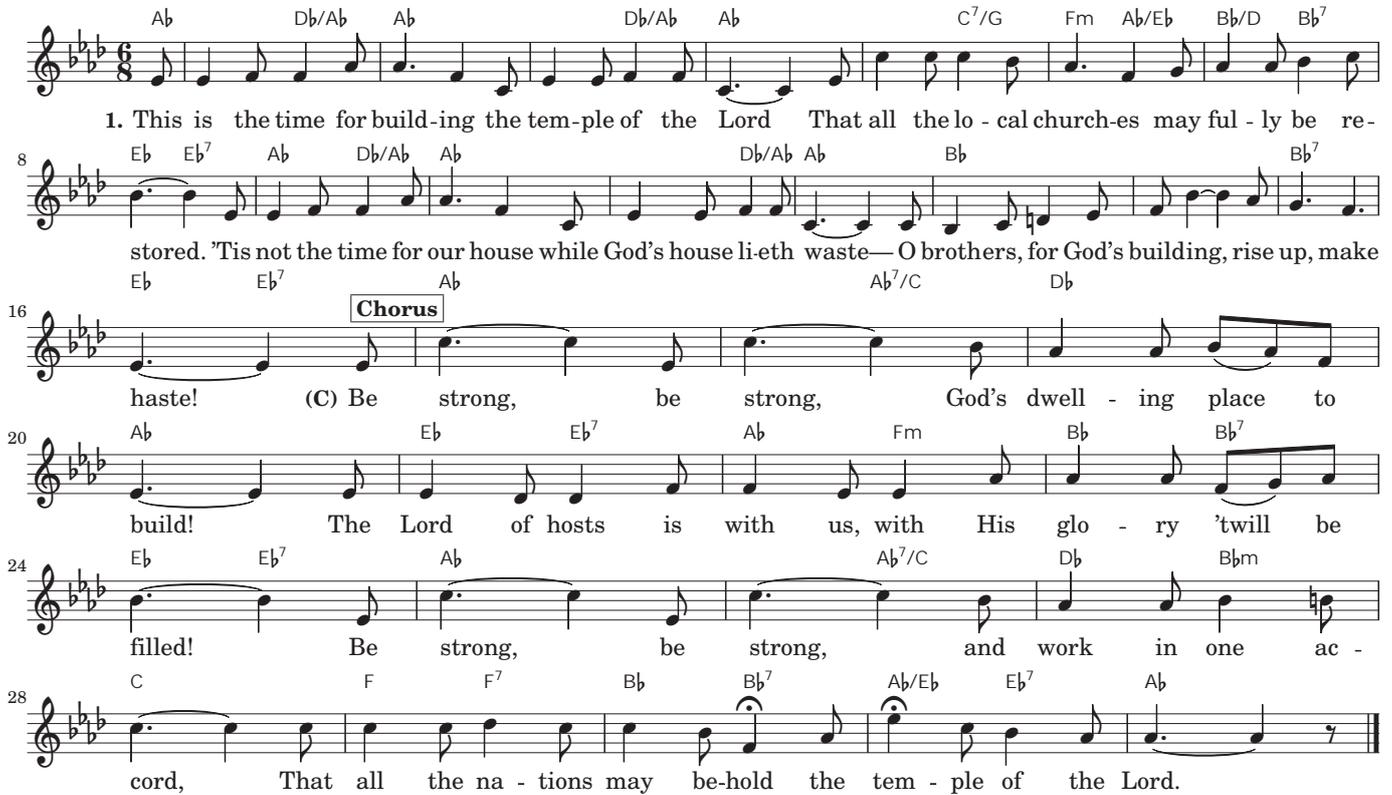
We need to be deeply impressed that the Lord’s recovery is a great matter. We are here in the recovery not merely for spirituality, holiness, victory, or blessing. Rather, we are here for God’s eternal purpose. The books of Genesis and Exodus consummate with God’s tabernacle, His dwelling place, filled with glory. In like manner, the entire Bible will consummate in the New Jerusalem as the eternal tabernacle, a tabernacle filled with glory. In the church life as God’s dwelling place we have the leading and guidance of our God. He is one with us, and we are one with Him. How wonderful! (Life-study of Exodus, pp. 1955-1957)

Further Reading: Life-study of Exodus, msg. 185; The Divine Dispensing for the Divine Economy, chs. 1, 3

This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254



1. This is the time for build-ing the tem-ple of the Lord That all the lo - cal church-es may ful - ly be re-
stored. 'Tis not the time for our house while God's house li-eth waste— O brothers, for God's building, rise up, make
haste! (C) Be strong, be strong, God's dwell - ing place to
build! The Lord of hosts is with us, with His glo - ry 'twill be
filled! Be strong, be strong, and work in one ac -
cord, That all the na - tions may be-hold the tem - ple of the Lord.

2. O hear, the Lord is speaking: Consider now your ways,
Ye sow and bring in little, for lacking is My praise.
Go up into the mountain, material to provide,
And build My house that I may be glorified.

3. Ye who are priests, ye remnant of Christians now obey—
The Lord Himself is with us, whatever men may say,
With spirits stirred and burning, now let us come to work;
May none his part with others in building shirk.

4. I'll fill this house with glory, the Lord of hosts has said,
And the desire of nations will be exhibited.
Its glory will be greater than all that's gone before,
And we will share this glory forevermore.