

WEEK 41 — OUTLINE

The Tabernacle and the Priesthood

Scripture Reading: Exo. 25:8; 27:20—28:2; 1 Pet. 2:5, 9

« DAY 1 »

I. Life and building are the basic and central revelation of the Bible:

- A. Life is for building, the corporate expression of the Triune God, and the building is of life (John 11:25; 14:2; 1 Cor. 3:6, 9):
 - 1. Life is the content, and building is the corporate expression of the content.
 - 2. Life is God Himself, and building is the expression of the Triune God as life in a corporate organic entity (Matt. 16:18; Rom. 8:2, 6, 10-11; 12:4-5).
- B. Life is the Triune God embodied in Christ and realized as the Spirit dispensing Himself into us for our enjoyment, and building is the church, the Body of Christ, God's spiritual house, as the enlargement and expansion of God for the corporate expression of God (Gen. 2:8-9, 22; Matt. 16:18; Col. 2:19; Eph. 4:16).
- C. The Gospel of John reveals that the Triune God is dispensing Himself as life into His believers and that the believers, as the result of this dispensing, become the building of God, His expansion, enlargement, and corporate expression (1:4; 10:10b; 11:25; 14:2-3, 6).
- D. The Lord's recovery is the recovery of life and building for us to be built up to be the church as the house of God and the Body of Christ (Eph. 2:21-22; Rom. 12:4-5; 1 Cor. 15:45b; 12:12, 27; Col. 3:4, 15; 2:19).
- E. The central vision of the Bible—the building of the house of God—can be considered the highlight of the Bible and also the essence extracted from the Bible (Exo. 25:8; 40:17-35; Matt. 16:18; Eph. 2:21-22; 1 Tim. 3:15; Rev. 21:2-3).

« DAY 2 »

II. In the sequence of the divine record in Exodus, the priesthood follows the tabernacle (27:20—28:2):

- A. Exodus 27:20-21 reveals that immediately after the tabernacle came into existence, there was the need of the priesthood for the lighting of the lamps; this indicates that, spiritually speaking, the priesthood and the tabernacle are one entity.
- B. In typology the priesthood and the tabernacle as one entity signify the church composed of God's redeemed people as a spiritual house and a priesthood

(25:8; 28:1).

- C. Through the pictures in the book of Exodus, God reveals that His redeemed people are both the tabernacle and the priesthood; with the fulfillment of the types in the New Testament, the tabernacle and the priesthood are put together (1 Pet. 2:5):
1. In the Old Testament the house and the priesthood were separated, but in the New Testament the spiritual house is the priesthood, and the priesthood is the spiritual house (1 Pet. 2:5).
 2. We cannot have the priesthood without the tabernacle, and we cannot have the tabernacle without the priesthood.
 3. If we are not a spiritual house, we cannot be the priesthood; likewise, if we are not the priesthood, we cannot be a spiritual house.
 4. The twofold function of the church—that of the dwelling place and that of the priesthood—is typified by the tabernacle and the priesthood (Eph. 2:21-22; 1 Pet. 2:5, 9).

« DAY 3 »

III. The fact that the tabernacle is mentioned before the priesthood in Exodus emphasizes the need of the believers to be built up to be God's dwelling place so that they may serve Him as a corporate, coordinated priesthood (25:8; 26:1-30; 27:20—28:2):

- A. The priesthood is a body of priests who are built together to live and serve as one entity (1 Pet. 2:5, 9; Rev. 1:6; 5:10).
- B. Apart from the building it is impossible to have the priesthood (Exo. 25:8; 28:1-2):
1. The priests are not individualistic believers but a corporate body; the priesthood is composed of priests who have been built together (Rom. 12:5, 7).
 2. The service of the priesthood is a body service in coordination; this corporate service is what the Lord is seeking today (Exo. 19:6; Rev. 1:6).
 3. Without the building the priesthood will collapse; we cannot have the priesthood without the building.
- C. The priestly service is a work of being built up and of building (1 Pet. 2:5, 9):
1. One aspect of our work is to be built up, and another aspect is to build (Eph. 2:21-22; 1 Cor. 3:10-11; 14:26).
 2. We are building by being built up; this is to genuinely serve God as priests.
 3. To serve God as priests is to build the dwelling place of God, which is also to be built up.

4. We cannot separate the priestly service from the building; we are proper priests carrying out the genuine building work only when we are built up.
5. Being built up into a spiritual house is the basic condition for service; we cannot serve if we are not built up (Eph. 2:21-22; 1 Pet. 2:5).
6. When we are built up into a priesthood, we can have work that is acceptable to God (v. 9).
7. This is a tremendous light that we need to see: our priesthood must be the building and for the building.

« DAY 4 »

D. Since the priesthood equals the house, and the house depends on the building, the priesthood also requires the building up of the saints (vv. 5, 9):

1. The sequence of house and priesthood in 1 Peter 2:5 is based upon the sequence in Exodus.
2. Because of the need for building up, the church must be the house of God before it can be the priesthood (Eph. 2:21-22; 1 Pet. 2:5, 9).
3. Building involves coordination; only when we are built into and coordinated into the building do we have the ground to serve the Lord.

« DAY 5 »

4. Our unique need is to be built up (Matt. 16:18; Eph. 4:16):
 - a. The emphasis in the Bible is not on how to be holy or spiritual; instead, the emphasis is on God's building (2:21-22).
 - b. True spirituality is a matter of the building; without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power.
 - c. The only way to be holy, spiritual, or powerful is to be built into God's building.
 - d. If we want to be protected, we need to be built into God's building; our protection is not our spirituality—it is God's building (Matt. 16:18).
 - e. The shortcomings in the lives of even the most spiritual Christians are due to the lack of building up (Eph. 4:16).

« DAY 6 »

IV. God's unique goal is the building (Matt. 16:18; Eph. 2:21-22; 4:16):

- A. God's goal has always been the building (Exo. 25:8; Matt. 16:18; Eph. 2:21-22).
- B. For eternity God wants the New Jerusalem; today He wants the church (Rev. 21:2-3; Matt. 16:18).
- C. If we do not allow the Lord to have the building among us, we will be a failure as far as God's purpose is concerned (2 Tim. 1:9; Eph. 3:11):

1. The reason the situation among God's people is disappointing and discouraging is the lack of building.
 2. The Lord has not yet been able to gain His goal of the building (Matt. 16:18).
 3. If we are off from God's goal, we will not be able to do anything for the fulfillment of God's eternal purpose (7:21-23; Eph. 1:9; 3:11; 2 Tim. 1:9).
- D. God wants those who can dwell in oneness with His people, who can be coordinated into one entity, and who become His dwelling place (Psa. 133).
- E. We all need to see that the goal of the Lord's recovery is to recover Christ as life and everything to us so that we may be transformed and built up (Col. 3:4, 10-11; 2 Cor. 3:18; Eph. 2:21-22):
1. When we are built up together, God will have the building (Matt. 16:18; Rev. 21:2-3, 10-11).
 2. This building is the priesthood (1 Pet. 2:5, 9).

<< WEEK 41 — DAY 1 >>

Morning Nourishment

John 11:25 “Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.”

Matt. 16:18 “And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.”

Life is for building. Life is the content, and building is the corporate expression of this content. So if we have life, normally speaking, we should have building; and if we would have building, we must have life. God purposes to express Himself through a corporate Body. Therefore, God must be life to a group of people who must be built up to express God in a corporate way...Life is just God Himself, and building is simply the expression of God as life in a corporate Body. Life and building are the basic and central revelation of the Bible.

The Bible opens with life for the building. Life is the source, and the building is the issue of life. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 223-224)

Today’s Reading

The Gospel of John begins by speaking of the Lord Jesus as the Word who became flesh so that we might have life (1:14; 3:15-16, 36). The Epistles of John speak of the fellowship of life enabling the believers, who have received the Lord as life, to enter deeper into God (1 John 1:2-10). Finally, Revelation shows how believers are built in God’s life to be His eternal tabernacle, the dwelling place of God with man (21:3), which is a city built with gold, pearls, and precious stones. John’s ministry speaks of life and building. (Life and Building in the Gospel of John, p. 8)

The church becomes the continuation of Christ’s manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation of God in the flesh.

Such a church is the continuation, enlargement, and expansion of God manifested in the flesh. (The Conclusion of the New Testament, p. 1750)

In Genesis 1 God was alone. At the end of the book of Revelation, God is in the center of the holy city, New Jerusalem, which is His enlargement...Throughout the ages and generations God has been working Himself into His chosen people. Eventually we all shall become His building, a building which is the enlargement of God Himself. Hence, this building will become God’s expansion, and this expansion will express God in a corporate way. This is God’s building. Building is not simply that I depend upon you, that you depend upon me, and that the brothers and sisters depend upon one another. That is not an adequate understanding of building. The proper building is the enlargement of God, the expansion of the Triune God, enabling God to express Himself in a corporate way...The Gospel of John reveals that the Triune God is dispensing Himself into His believers and that all His believers, as a result of the transfusion and infusion of the Triune God into them, become His enlargement. This enlargement of the Triune God is the expansion, the building, and the expression of God...Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. (Life-study of John, pp. 5-6)

The Lord’s recovery is the recovery of life and building...We are for God’s goal and purpose, which is life and building. In other Christian writings, it is difficult to find one book that puts these two words together...We may have heard the word life in Christianity, but we have rarely heard the word building. And we have never heard these two words together, life and building. (Life and Building as Portrayed in the Song of Songs, p. 347)

The central vision of the Bible—building the house of God—can be considered the highlight of the Bible and also the essence extracted from the whole Bible. (The Blueprint and the Ground for the Building Up of the Church, p. 7)

Further Reading: The Blueprint and the Ground for the Building Up of the Church, ch. 1; Life and Building in the Gospel of John, ch. 1; CWWL, 1963, vol. 3, “The Building of God,” ch. 4

Morning Nourishment

Exo. 27:20-21 “And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.”

If we would understand any book of the Bible, or any chapter, either in the Old Testament or in the New, we need to know the underlying thought of that book or chapter. We need to know what concept is beneath the surface. In particular, we need to know the underlying thought connecting Exodus 27 and 28. Why does the divine record speak of the priesthood immediately after the description of the tabernacle? It is rather difficult to find the reason. I have never read a book which tells us why, after the record concerning the tabernacle ending in chapter 27, we have a long section concerning the priesthood. Therefore, we need to find out why, in the sequence of the record in Exodus, the priesthood follows the tabernacle.

The last two verses of chapter 27 speak of the lighting of the lamps in the tabernacle. These verses give us the reason that these two sections of Exodus are put together. Here is the reason: we cannot have the tabernacle without the priesthood, and neither can we have the priesthood without the tabernacle. (Life-study of Exodus, p. 1325)

Today's Reading

The last two verses of Exodus 27 indicate that immediately after the tabernacle came into existence, there was the need of the priesthood for the lighting of the lamps. This indicates that, spiritually speaking, the priesthood and the tabernacle are one entity. In the typology of these chapters, God reveals that His redeemed people are both the tabernacle and the priesthood.

The church today is first the house of God. We the believers are being built together into a spiritual house. This spiritual house is a serving body, a serving unit, a serving people. The biblical term for this unit is the priesthood.

If the church as the house of God were not constituted of life and built with life, how could it be the priesthood? It would be impossible for a lifeless house to be the priesthood. The priesthood is a group of people who are full of life.

On the one hand, we, the believers, are a spiritual house; on the other hand, we are a priesthood, a body of priests. The house and the priesthood are one. To use a new term, the house is the “-hood.” The spiritual house is the priesthood, and the priesthood is the spiritual house.

If we are not a spiritual house, we cannot be the priesthood. Likewise, if we are not the priesthood, we cannot be a spiritual house. But if we are the dwelling place of God, the tabernacle, then surely we are a body of priests. In like manner, if we are not a body of priests, then we are not God's dwelling place.

In the typology in the book of Exodus, God uses two matters to portray the function of the church. First, the church functions as God's dwelling place. Without the church, God would be homeless. He would be like a person wandering in the wilderness, a person without a home. But with the church God has a home, and He is now in His home. Therefore, the church functions as God's home, His dwelling place. Another function of the church is to serve God. As we afford God a dwelling place, we also serve Him. God's dwelling place is a group of serving priests. This twofold function of the church, that of the dwelling place and the priesthood, is typified by the tabernacle and the priesthood in the book of Exodus. We all need to see that the church has a twofold function, the function to house God and the function to serve Him. (Life-study of Exodus, pp. 1325-1327, 1331)

Further Reading: Life-study of Exodus, msg. 116; Life-study of 1 Peter, msg. 18

<< WEEK 41 — DAY 3 >>

Morning Nourishment

Eph. 2:21-22 “In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.”

In the sequence of the divine record in Exodus, the priesthood follows the tabernacle. In typology, the priesthood and the tabernacle are one entity, signifying the church composed of God’s redeemed people as a spiritual house and a holy priesthood (1 Pet. 2:5 and footnote 7). That the tabernacle is mentioned before the priesthood emphasizes the need of the believers to be built up to be God’s dwelling place that they may serve God as a corporate, coordinated priesthood. (Exo. 28:1, footnote 2)

Today’s Reading

In English the word priesthood refers to two things. First, it denotes a body of priests, a group of priests who work and serve together. Second, the word priesthood denotes the priestly service, the work or ministry done by the priests. Many readers of the Bible emphasize the second meaning of this word. Whenever you read 1 Peter 2:5 in the past, what did you understand by the word priesthood used in this verse?

In 1 Peter 2:5 the priesthood is not the service of the priests; rather, it is a group of priests who live, serve, and work together....This priesthood is the spiritual house. Hence, the body of priests is also a house. In like manner, the saints who are built together are a spiritual house. This spiritual house is a collective people. My point here is that the house and the priesthood are one entity.

The Lord has not yet been able to gain His goal of the building. Without the building, how can we have the priesthood? It is impossible to have the priesthood without the building. The priests are not individualistic believers. On the contrary, the priests are a corporate body; the priesthood is composed of priests who have been built together. Furthermore, the service of the priesthood is a body service in coordination. This corporate priesthood is what the Lord is seeking today. (Life-study of Exodus, pp. 1326, 1338)

In this portion of Scripture [Exo. 25—30] the Holy Spirit indicates that the building of God and the coordination of the priests are one, and in the New Testament the two are one and inseparable.

One aspect of our work is to be built up, and another aspect is to build. We are building by being built up. This is to genuinely serve God as priests. Some may think that to serve God is to do the work of God and to live for God. This is the general understanding in Christianity. However, to serve God as a priest is to build the temple of God, which also is to be built up. We are proper priests carrying out the genuine building work only when we are genuinely built up....A believer who serves as a priest apart from the temple of God has an improper priesthood. Any priestly service that is separated from the building, that is, from the temple of God as the ground for the priestly service, is improper. This is a tremendous light that we must see: our priesthood must be in the building and for the building. For us to serve as priests is for us to build.

First Peter 2:5 says that the proper service cannot be apart from the building. When we are built up as a spiritual house, we become a priesthood. To offer up spiritual sacrifices acceptable to God refers to our work. When we are built up into a priesthood, we can have work that is acceptable to God. For centuries those who love God have known that they should serve God. But few believers have seen that the basic matter of serving God depends on being built up. If we are not built up as the spiritual house of God, there will be no priesthood. The priesthood is based on the building. When God’s children begin to love God, they are very willing to serve God. However, they neglect the matter of being built up. Once a person becomes zealous, he wants to serve, but God speaks of being built up into a spiritual house as the basic condition for service. We cannot serve if we are not built up. (The Blueprint and the Ground for the Building Up of the Church, pp. 28-29)

Further Reading: The Blueprint and the Ground for the Building Up of the Church, ch. 2; CWWL, 1966, vol. 1, “The Priesthood,” chs. 2, 10

<< WEEK 41 — DAY 4 >>

Morning Nourishment

1 Pet. 2:5 “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.”

9 “But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.”

Suppose when we were building [a] meeting hall...we did nothing more than pile up all the materials. We may have appreciated the beauty of certain materials, but we would not have a meeting hall, a building in which to meet. In the case of both a house and a meeting hall, there is the need for the materials to be built together.

The principle is the same with the priesthood. Since the priesthood equals the house, and the house depends on the building up of the materials, the priesthood also requires the building up of the saints. (Life-study of Exodus, p. 1328)

Today's Reading

We know that the priesthood requires the building up of the believers because the priesthood is a spiritual house. We need to remember that in 1 Peter 2:5 the spiritual house and the priesthood are in apposition. In the matter of the spiritual house we can clearly understand the need for building. But with the priesthood the need for the building up is not apparent.

We all are the materials for God's spiritual house. But have we been built up together to be God's house?...Deep within, you may not have the assurance that you have truly been built into the local expression of the Body of Christ. You may not have the peace to say that you have actually been built into God's house.

In 1 Peter 2:5 Peter writes in a way to charge us and encourage us to be built into a spiritual house. As we have emphasized, this spiritual house is a holy priesthood. You may wonder why in this verse the house is mentioned first and then the priesthood. This sequence is based upon that in the book of Exodus, where we first have the tabernacle and then the priesthood. The priesthood must come after the tabernacle, the house. Why must the spiritual house also come first? Why must the church first be God's dwelling place and then the priesthood? The answer is found in our need to be built up together. Because of the need of the building up, the church must be the house of God before it can be the priesthood.

As the materials for God's building, we have been chosen, predestinated, called, saved, forgiven, justified, reconciled, and regenerated. Although we are such materials, we must still ask ourselves if we have been built up with others into God's house. Today there is much teaching among Christians about being spiritual, powerful, or victorious....Today there may not be as many “how-to” books as there were years ago. Many Christians have learned that the methods taught in these “how-to” books do not work. The emphasis in the Bible is not on how to be holy or how to be spiritual. Instead, the emphasis is on God's building. (Life-study of Exodus, pp. 1328-1329)

We can see from the picture presented in the Bible that building involves coordination. For a Levite to be a priest, zeal was not enough; he also had to be coordinated in the priestly divisions. This is a type of passing through the process of being built up in the building and habitation of God. The habitation of God is the priesthood; the two are one. We need to be built into and coordinated into the building. Then we will have the proper ground to serve. We are not individuals who serve alone; we serve in a corporate body, the priesthood.

In the Old Testament service, only one priest went into the temple to burn incense, but the burning of incense was the responsibility of the priesthood. Similarly, Philip's work was within the service of a corporate entity. He was led to go alone but was joined to the corporate entity. (The Blueprint and the Ground for the Building Up of the Church, p. 29)

Further Reading: The Priesthood and God's Building, chs. 9, 11

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Morning Nourishment

1 Cor. 14:26 “...Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.”

Eph. 4:16 “Out from whom 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 my early years as a Christian, I did not see the crucial importance of the building. By the Lord’s mercy, I have loved the Lord from the time I was saved. For more than fifty years, my love for Him has never ceased. Furthermore, I have spent much time to seek Him. I have also pursued holiness, spirituality, and power. I read a number of books on these subjects. However, my pursuit of holiness, spirituality, and power resulted in failure. Eventually I learned that the only way to be holy, spiritual, or powerful is to be built into God’s building. (Life-study of Exodus, pp. 1335-1336)

Today’s Reading

In the perfecting training messages we dealt with the problems of opinion and peculiarity. But no matter how much you may exercise yourself to solve the problems of opinion and peculiarity, if you are not built up, none of those messages will be of any help to you. Only as we are built up together can the matters of opinion and peculiarity be dealt with. As long as you are willing to be built into God’s building and actually are built in, the problems of opinion and peculiarity will disappear....Our unique need is to be built in.

True spirituality is a matter of the building. Without the building, the spiritual house, there is no sanctification, spirituality, or spiritual power. A certain brother may seem to be kind, holy, and spiritual. But if this brother is not built into God’s building, his apparent spiritual wealth will become spiritual bankruptcy. The reason for such a condition is that without the building there is no protection or covering.

Suppose all the materials used in building [a] meeting hall were still lying on the ground. Then in case of a storm or heavy rain, the materials would be damaged. They would not have any protection. But since the materials are now part of the building, they are protected from the weather. The principle is the same with God’s spiritual building. If we want to be protected, we need to be built into God’s building. Our protection is not our spirituality; our protection is the building.

To a very great extent, the efforts of today’s Christians to be holy, spiritual, and powerful are in vain. Many “how-to” books have been written to help believers to be holy and victorious. How much help is actually offered by these books? I would say that the help rendered is very little, if any. I can testify that I have read books in different categories of spiritual and biblical teachings. Furthermore, I tried to practice the methods recommended in these books. As I have already indicated, the result was failure.

Throughout the centuries there have been a number of believers who were truly spiritual. However, many of the biographies of certain spiritual giants are not altogether accurate. A biography does not always present a full and clear picture of a person’s life. After a particular spiritual giant dies, someone may write his biography. That biography may exalt that spiritual person too much. This kind of biography is different from that found in the Bible. For example, the Bible speaks of Abraham’s shortcomings and even exposes David’s sins. If you were to write a biography of David, would you mention his sins? Would you not rather hide them and perhaps exaggerate a little on David’s behalf? Sometimes a believer’s autobiography is more honest and accurate than the biographies.

Even with those who are pious and spiritual, there have been a number of shortcomings. Failures, of course, are different from shortcomings. A person may not have many failures, but he still may have a number of shortcomings. The shortcomings in the lives of even the most spiritual Christians are due to the lack of building up. (Life-study of Exodus, pp. 1336, 1335, 1337)

Further Reading: The Priesthood and God’s Building, chs. 8, 15

<< WEEK 41 — DAY 6 >>

Morning Nourishment

2 Cor. 3:18 “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.”

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

In the Bible and in the Christian life, life and building are the most basic matters. If we do not allow the Lord to have the building among us, we shall be a failure as far as God’s purpose is concerned. The building is God’s unique goal. For eternity, He wants the New Jerusalem. Today He wants the church. (Life-study of Exodus, p. 1338)

Today’s Reading

Even in the Old Testament we can see that God’s goal has always been the building. In the wilderness He required that a tabernacle be set up. Then in the holy land, the land of Canaan, He wanted a temple to be built. Many verses in the Psalms refer to the temple. This indicates that, according to the experience of the psalmists, spirituality, victory, and power were all related to the temple. The principle is the same with us today. For us, the temple is the church. Our spirituality, victory, and power must be related to the church. However, it is very sad, even tragic, that many Christians do not care for the church and some even oppose it.

The situation among the Lord’s people is not very encouraging...even [among] those groups of believers that are spiritual. The reason...is the lack of the building.

If we are off from God’s goal, what shall we be able to accomplish? We shall not be able to do anything for the fulfillment of God’s purpose. (Life-study of Exodus, pp. 1338-1339)

The New Testament speaks of the building of God’s dwelling place. God wants us not only to be spiritual and God-fearing men but also to be those who can dwell with God’s people together in unity, who can be coordinated into one entity, and who become a spiritual temple as His dwelling place. John 1:14 says that the Lord Jesus, as the Word, “became flesh and tabernacled among us...” In chapter 2 when the Lord Jesus said, “Destroy this temple, and in three days I will raise it up” (v. 19), He spoke of the temple of His body (v. 21)...This means that the Lord would resurrect three days after His death to build up the mystical Body as God’s temple. The physical body that the Jews destroyed on the cross was what the Lord Jesus put on in incarnation. The Body that was raised up when He resurrected from the dead is a mystical Body. Through His resurrection from death He imparted His life into us and regenerated us so that we became members of His Body. After we enter the gates of the New Jerusalem, the Holy Spirit does a work of resurrection in us, stripping us of our earthly element and bringing everything in us into resurrection so that we can be transformed in resurrection and built together into the Lord’s mystical Body. This mystical Body is the church and also the temple built by the Lord in resurrection. (The Blueprint and the Ground for the Building Up of the Church, p. 21)

I am disappointed not mainly by the opposition to the Lord’s recovery, but by the shortage of the building...We need to believe that just as the Lord preserved seven thousand at the time of Elijah, so He has preserved a remnant today. When Elijah was disappointed, thinking that he alone had remained faithful to the Lord, the Lord told him not to be disappointed, for He had preserved seven thousand who had not bowed the knee to Baal. Today the Lord has also preserved a number of His people.

We all need to see that the goal of the Lord’s recovery is to recover Christ as life and everything to us so that we may be transformed and built up. When we are built up together, God will have a building. This building is the priesthood. (Life-study of Exodus, pp. 1339-1340)

Further Reading: Life-study of Exodus, msg. 117; CWWL, 1966, vol. 1, “The Priesthood,” ch. 5; CWWL, 1964, vol. 4, “The Vision of God’s Building,” ch. 1

Recall how David swore

The Church — Consecration for the Church

1248

The musical score is written in G minor (three flats) and common time (C). It consists of four staves of music. The lyrics are written below the notes. Chord symbols are placed above the notes. The first staff starts with a treble clef and a key signature of three flats. The lyrics are: "1. Re - call how Da - vid swore, 'I'll not come in - to my house, Nor go up to my bed, Give slum - ber to mine eye - lids, Un - til I find a place for Thee, A place, O Lord, for Thee.' Our might - y God de - sires a home Where all His own may come."

2. How blinded we have been,
Shut in with what concerns us;
While God's house lieth waste—
Lord, break through, overturn us;
We'll go up to the mountain,
Bring wood and build the house;
We'll never say, "Another day!"
It's time! We'll come and build!

3. O Lord, against these days,
Inspire some for Your building,
Just as in Ezra's day—
A remnant who are willing
To come and work in Your house,
Oh, what a blessed charge!
Your heart's desire, is our desire—
We come, O Lord, to build.

4. Within those whom You'd call
Put such a restless caring
For building to give all—
These times are for preparing;
The gates of hell cannot prevail
Against the builded Church!
The hours are few, the builders too—
Lord, build, O build in us!

(Repeat the last four lines)