

Message Six

The Oneness in the Triune God Typified by the Tabernacle

EM Hymns: 782

Scripture Reading: Exo. 26:15, 24-29; John 17:11, 21-23; Eph. 4:2-3

- Exo 26:15 And you shall make the boards for the tabernacle of acacia wood, standing up.
Exo 26:24 And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.
Exo 26:25 And there shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under the next board.
Exo 26:26 And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle,
Exo 26:27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward.
Exo 26:28 And the middle bar shall pass through in the center of the boards from end to end.
Exo 26:29 And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.
John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

I. The oneness of the Body of Christ is the oneness in the Triune God, revealed in the Lord's prayer in John 17; the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—vv. 11, 21-23.

- John 17 Omitted.
John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

II. The oneness for which the Lord prayed in John 17 is the oneness typified by the tabernacle in Exodus 26; because the forty-eight boards of the tabernacle typify the believers built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God:

- John 17 Omitted.
Exo 26 Omitted.
A. The first aspect of the oneness in the Triune God is seen with the three gold rings (the receptacles for the uniting bars), which signify the initial Spirit, the regenerating and sealing Spirit, the all-inclusive Spirit of the Triune God in resurrection for the uniting of the believers—vv. 15, 24-25, 29; John 3:6; Eph. 1:13; 4:3, 30; cf. Gen. 24:22; Luke 15:22.
Exo 26:15 And you shall make the boards for the tabernacle of acacia wood, standing up.
Exo 26:24 And they shall be double below, and at its top they shall be completely joined to a single ring; thus it shall be for both of them; they shall be for the two corners.
Exo 26:25 And there shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under the next board.

- Exo 26:29 And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.
- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- Gen 24:22 And when the camels had finished drinking, the man took a golden nose-ring weighing half a shekel and two bracelets for her hands weighing ten gold shekels,
- Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

B. The second aspect of the oneness in the Triune God is seen in the overlaying of the boards (signifying the believers with the human nature) with gold (signifying God with the divine nature)—Exo. 26:29:

- Exo 26:29 And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.
1. The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood; this portrays that the oneness in the church is not in our humanity but in the Triune God with His divine nature—John 17:21.
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 2. The oneness of the boards was not only in the gold, signifying God, but also in the shining of the gold, the expression of the gold, signifying the glory of God; our oneness today is in the Triune God and in His glory, His shining, His expression—vv. 22-24.
John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.
 3. The initial Spirit, who is the Triune God typified by the gold, is the oneness of the Spirit (Eph. 4:3); the overlaying of the gold is actually the spreading of the oneness:
Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
 - a. The more we are overlaid with gold, the more oneness we have; the more we have of God, the stronger our oneness is—cf. Col. 2:19.
Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
 - b. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17; the amount of gold we have may not be enough to keep us in the genuine oneness—v. 4.
Rev 17 Omitted.
Rev 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.
 - c. Only when the boards were adequately overlaid with gold were they perfected into one; this indicates that to be perfected into one is to gain more of God—John 17:23.
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

- d. It is not an easy matter to acquire enough gold to thickly overlay a board of acacia wood fifteen feet long and twenty-seven inches wide; the gold (signifying God) must be weighty, thick, and sufficient to support a heavy board and hold it together with other boards (the believers)—Exo. 26:16.
Exo 26:16 Ten cubits shall be the length of a board, and one and a half cubits, the width of each board.
 - e. The oneness is not in our humanity; it is altogether in the Triune God; to be perfected into one means to gain more of God—John 17:21, 23.
John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
4. “Not having an adequate amount of God can create a serious problem with the oneness. The Lord’s recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord’s recovery consists of God overlaying His recovered people with Himself” (*Truth Messages*, p. 84).
5. Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; our problem is that we are short of God, and our need is to gain more of Him—Col. 2:19b; Phil. 3:8b:
Col 2:19b ... out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Phil 3:8b ... on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- a. Everything depends upon how much gold we have; we all can become dissenting if we are short of gold.
 - b. Today the Lord needs this genuine oneness; if we do not have this oneness, we cannot go on in the recovery.
 - c. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God—v. 10.
Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
6. The golden nature of God will never overlay our fallen nature but will overlay only our regenerated and transformed nature, signified by acacia wood:
- a. The overlaying of gold occurs simultaneously with this transformation; wherever transformation is, there the overlaying of the gold is also.
 - b. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit; as long as we have these five things, we are living Christ—Rom. 8:4; Phil. 1:19-21a.
Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
Phil 1:21a For to me, to live is Christ ...
 - c. Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us; the only safeguard is to be

overlaid with gold—2 Cor. 3:16-18; Rom. 12:1-5.

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

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.

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

- C. The third aspect of the oneness in the Triune God is seen with the uniting bars, which held the forty-eight boards together and brought them into oneness; these uniting bars signify the initial Spirit becoming the uniting Spirit to join all the members of Christ into one Body—

Exo. 26:26-29; Eph. 4:3:

Exo 26:26 And you shall make bars of acacia wood, five for the boards of the one side of the tabernacle,

Exo 26:27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward.

Exo 26:28 And the middle bar shall pass through in the center of the boards from end to end.

Exo 26:29 And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

1. The uniting bars were made of acacia wood for connecting strength and overlaid with gold for uniting; that the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity—cf. v. 2, footnote 1.

Eph 4:2 With all ¹lowliness and meekness, with long-suffering, bearing one another in love,

note 1. To be lowly is to remain in a low estate, and to be meek is to not fight for oneself. We should exercise these two virtues in dealing with ourselves. To be long-suffering is to endure mistreatment. We should exercise this virtue in dealing with others. By these virtues we bear (not just tolerate) one another; that is, we do not forsake the troublesome ones but bear them in love. This is the expression of life.

These virtues are not found in our natural humanity but are in the humanity of Jesus. The fact that the virtues are mentioned here, before the oneness of the Spirit in v. 3, indicates that we must have these virtues in order to keep the oneness of the Spirit. This implies that in the uniting Spirit there is the transformed humanity, the humanity transformed by the resurrection life of Christ.

2. In actuality, the uniting bars signify not the Holy Spirit alone but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity.

Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

3. The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together; this signifies that the believers in

Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.

4. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards—Matt. 16:24:

Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

- a. We are joined into one by our spirit (with our mind, will, and emotion) cooperating with the crossing Spirit; whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit.
- b. The initial Spirit must become the uniting Spirit within us; then we will have the oneness and the building and will be safeguarded from dissension and division.
- c. “This message is not the result of Bible study; it is the result of intense suffering. Because of this suffering, I have been greatly exercised before the Lord in an attempt to understand the situation. Gradually, the Lord showed me that certain dear ones had nothing more than the three rings. With them, there was no spreading of the gold because there was no transformation. The reason there was no transformation was that in the experience of these dissenting ones there was no dealing of the cross” (*Truth Messages*, p. 95).
- d. We are conformed to Christ’s death through the power of His resurrection—Phil. 3:10; S. S. 2:8-14.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

S.S. 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

S.S. 2:9 My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.

S.S. 2:10 My beloved responds and says to me, / Rise up, my love, / My beauty, and come away;

S.S. 2:11 For now the winter is past; / The rain is over and gone.

S.S. 2:12 Flowers appear on the earth; / The time of singing has come, / And the voice of the turtledove is heard in our land.

S.S. 2:13 The fig tree has ripened its figs, / And the vines are in blossom - they give forth their fragrance. / Rise up, my love, / My beauty, and come away.

S.S. 2:14 My dove, in the clefts of the rock, / In the covert of the precipice, Let me see your countenance, / Let me hear your voice; / For your voice is sweet, / And your countenance is lovely.
- e. Everything that we do and say must be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.