

Message Two
**Israel's Encamping in Array Typifying
God's Redeemed People Being Consummated
as the New Jerusalem**

JL *Hymns*: 885, 979 (stanzas 1~8, 14~16)

Scripture Reading: Num. 2:2; Rev. 21:12, 21a; 22:14

Num 2:2	The children of Israel shall encamp each by his own standard with the ensigns of their fathers' households; they shall encamp facing the Tent of Meeting on every side.
Rev 21:12	It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
Rev 21:21a	And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. ...
Rev 22:14	Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

I. In Numbers 2:2 Jehovah said to Moses and Aaron, “The children of Israel shall encamp each by his own standard with the ensigns of their fathers’ households; they shall encamp facing the Tent of Meeting on every side”:

- A. In the matter of encamping in array, there was no human choice; whichever tribe an Israelite was born of, he had to encamp by the standard of that tribe; he was not allowed to have his own choice—cf. 1 Cor. 12:18.
1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- B. The spiritual significance of this type is that in the coordination in the church, the believers are not allowed to have their own choice; their coordination must come absolutely out of God's ordination and arrangement.
- C. There were twelve standards among the Israelites (three on each of the four sides of the Tent of Meeting), but there was only one central goal; they took the Tent of Meeting and the testimony of God as their center:
 - 1. For the meeting of God's people with God, the tabernacle was called the Tent of Meeting—Lev. 1:1.
Lev 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting, saying,
 - 2. For the testimony of God, it was called the Tabernacle of the Testimony—Num. 1:50, 53.
Num 1:50 But you, appoint the Levites over the Tabernacle of the Testimony and over all its furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings; and they shall minister to it and shall encamp around the tabernacle.
Num 1:53 But the Levites shall encamp around the Tabernacle of the Testimony, that there be no wrath upon the assembly of the children of Israel. And the Levites shall keep the charge of the Tabernacle of the Testimony.
 - 3. In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects.

II. The children of Israel encamping in array typifies God's redeemed people being consummated as the New Jerusalem:

- A. The Israelites encamped facing the Tent of Meeting in four directions: the east, the south, the west, and the north; this means that the testimony of God faced all sides—2:1-34.
Num 2:1 Then Jehovah spoke to Moses and to Aaron, saying,
Num 2:2 The children of Israel shall encamp each by his own standard with the ensigns of their fathers' households; they shall encamp facing the Tent of Meeting on every side.
Num 2:3 And those who encamp on the east side toward the sunrise shall be of the standard of the camp of Judah, according to their companies; and the leader of the children of Judah: Nahshon the son of Amminadab;

- Num 2:4 And his company, that is, those who were numbered of them: seventy-four thousand six hundred.
- Num 2:5 And those who encamp next to him shall be the tribe of Issachar; and the leader of the children of Issachar: Nethanel the son of Zuar;
- Num 2:6 And his company, that is, those who were numbered of them: fifty-four thousand four hundred.
- Num 2:7 Then the tribe of Zebulun; and the leader of the children of Zebulun: Eliab the son of Helon;
- Num 2:8 And his company, that is, his numbered men: fifty-seven thousand four hundred.
- Num 2:9 All who were numbered of the camp of Judah: one hundred eighty-six thousand four hundred, according to their companies. They shall set out first.
- Num 2:10 On the south side shall be the standard of the camp of Reuben according to their companies; and the leader of the children of Reuben: Elizur the son of Shedeur;
- Num 2:11 And his company, that is, his numbered men: forty-six thousand five hundred.
- Num 2:12 And those who encamp next to him shall be the tribe of Simeon; and the leader of the children of Simeon: Shelumiel the son of Zurishaddai;
- Num 2:13 And his company, that is, those who were numbered of them: fifty-nine thousand three hundred.
- Num 2:14 Then the tribe of Gad; and the leader of the children of Gad: Eliasaph the son of Reuel;
- Num 2:15 And his company, that is, those who were numbered of them: forty-five thousand six hundred fifty.
- Num 2:16 All who were numbered of the camp of Reuben: one hundred fifty-one thousand four hundred fifty, according to their companies. And they shall set out second.
- Num 2:17 Then the Tent of Meeting shall set out, with the camp of the Levites in the midst of the camps; as they encamp, so shall they set out, every man in his place, by their standards.
- Num 2:18 On the west side shall be the standard of the camp of Ephraim according to their companies; and the leader of the children of Ephraim: Elishama the son of Ammihud;
- Num 2:19 And his company, that is, those who were numbered of them: forty thousand five hundred.
- Num 2:20 And next to him shall be the tribe of Manasseh; and the leader of the children of Manasseh: Gamaliel the son of Pedahzur;
- Num 2:21 And his company, that is, those who were numbered of them: thirty-two thousand two hundred.
- Num 2:22 Then the tribe of Benjamin; and the leader of the children of Benjamin: Abidan the son of Gideoni;
- Num 2:23 And his company, that is, those who were numbered of them: thirty-five thousand four hundred.
- Num 2:24 All who were numbered of the camp of Ephraim: one hundred eight thousand one hundred, according to their companies. And they shall set out third.
- Num 2:25 On the north side shall be the standard of the camp of Dan according to their companies; and the leader of the children of Dan: Ahiezer the son of Ammishaddai;
- Num 2:26 And his company, that is, those who were numbered of them: sixty-two thousand seven hundred.
- Num 2:27 And those who encamp next to him shall be the tribe of Asher; and the leader of the children of Asher: Pagiel the son of Ochran;
- Num 2:28 And his company, that is, those who were numbered of them: forty-one thousand five hundred.
- Num 2:29 Then the tribe of Naphtali; and the leader of the children of Naphtali: Ahira the son of Enan;
- Num 2:30 And his company, that is, those who were numbered of them: fifty-three thousand four hundred.
- Num 2:31 All who were numbered of the camp of Dan: one hundred fifty-seven thousand six hundred. They shall set out last by their standards.
- Num 2:32 These are those who were numbered of the children of Israel by their fathers' households. All who were numbered in the camps according to their companies were six hundred three thousand five hundred fifty.
- Num 2:33 But the Levites were not numbered among the children of Israel, as Jehovah had commanded Moses.
- Num 2:34 Thus did the children of Israel do. According to all that Jehovah commanded Moses, so they encamped by their standards and so they set out, every one by their families, according to their fathers' households.

- B. There were three camps in each of the four sides; three denotes the Triune God, and four denotes the created man; three times four signifies God in His Divine Trinity being mingled with the created man as one.
- C. Three times four equals twelve, which also denotes eternity and completion as well as administration and government.
- D. Thus, according to the numbers in the Israelites' encamping in array, their formation signifies God in His Divine Trinity being mingled with the created man, forming a unit of eternal and perfect government.
- E. The New Jerusalem in Revelation 21 has four sides, and each side has three gates; the total number of gates on the four sides of the New Jerusalem is twelve, and on the twelve gates are the names of the twelve tribes of Israel—vv. 12-13.

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

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.

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.

Rev 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

Rev 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

Rev 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

Rev 21:8 But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death.

Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:

Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

Rev 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

Rev 21:15 And he who spoke with me had a golden reed as a measure that he might measure the city and its gates and its wall.

Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Rev 21:17 And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Rev 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.
- Rev 21:25 And its gates shall by no means be shut by day, for there will be no night there.
- Rev 21:26 And they will bring the glory and the honor of the nations into it.
- Rev 21:27 And anything common and he who makes an abomination and a lie shall by no means enter into it, but only those who are written in the Lamb's book of life.

F. According to verses 2 and 3, the New Jerusalem is the tabernacle of God; the Israelites' encamping in Numbers 2 was around the tabernacle; this picture corresponds to the description of the New Jerusalem in Revelation 21:

- 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.
- 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.
- Num 2 be omitted.
- Rev 21 be omitted.

1. Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Numbers 2 had four sides.
Rev 21 be omitted.
Num 2 be omitted.
2. The New Jerusalem has three gates on each of her four sides, on which are the names of the twelve tribes; similarly, the twelve tribes of Israel's encamping in Numbers 2 had three tribes on each of its four sides.
Num 2 be omitted.
3. This all depicts the scene in eternity, showing that God's purpose in the universe is to be mingled with man in His Divine Trinity in order to become a unit of government; this unit of government can fight for His testimony.
4. When the twelve tribes were encamped, they were like a city; the walls of the four sides of the New Jerusalem are the safeguard of the city.
5. The twelve camps of the army encamped in array in Numbers correspond to the walls of the New Jerusalem; likewise, the coordination in the church is for safeguarding God's testimony.
6. The administration of each local church should be "three times four," which equals "twelve," for the divine administration in a locality; this administration is an army that fights for God and maintains God's testimony.

III. The New Jerusalem "had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel"—Rev. 21:12:

- A. The wall is for separation and protection; New Jerusalem will be absolutely separated unto God and will fully protect the interests of God.
- B. Its wall will be great and high; today all believers need such a great and high wall for their separation and protection.
- C. In God's eternal economy, angels are ministering spirits (Heb. 1:14); they serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth.
Heb 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?
- D. These angels will be the gatekeepers of our possession, while we will be the enjoyers of the

rich inheritance in God's eternal economy.

- E. Israel in Revelation 21:12 represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem; the law watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet the law's requirements.

Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:

- F. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes are the entrance into the holy city; as such, they lead people, through the preaching of the gospel, into the riches of the Triune God to enjoy the supply in the city—cf. 22:14.

Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

IV. “The twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl”—21:21a:

- A. Pearls are produced by oysters in the waters of death:

1. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl.
2. The oyster depicts Christ as the living One coming into the death waters, being wounded by us (cf. Isa. 53:5), and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression.

Isa 53:5 But He was wounded because of our transgressions; / He was crushed because of our iniquities; / The chastening for our peace was upon Him, / And by His stripes we have been healed.

3. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city.
4. This meets the requirement of the law, which is represented by Israel and is under the observing of the guarding angels; we can enter into the city only through the once-for-all regeneration accomplished by Christ's overcoming death and life-imparting resurrection.
5. God is triune in one entrance to bring us into God, into God's interest, into the kingdom of God, and into the economy of God, which will consummate in the New Jerusalem; the Triune God is our triune entrance—Luke 15:1-32; Eph. 2:18; 1 Pet. 1:1-2.

Luke 15:1 Now all the tax collectors and sinners were drawing near to Him to hear Him.

Luke 15:2 And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them.

Luke 15:3 And He told them this parable, saying,

Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?

Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.

Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.

Luke 15:7 I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance.

Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?

Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.

Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.

Luke 15:11 And He said, A certain man had two sons.

Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

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.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Luke 15:25 Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing,

Luke 15:26 And calling to him one of the servants, he inquired what these things might be.

Luke 15:27 And he said to him, Your brother has come, and your father has slaughtered the fattened calf because he has received him back healthy.

Luke 15:28 But he became angry and was not willing to enter. And his father came out and entreated him.

Luke 15:29 But he answered and said to his father, Behold, so many years I have been slaving for you and have never neglected a command of yours, and you have never given me a goat that I might be merry with my friends;

Luke 15:30 But when this son of yours came, who devoured your living with harlots, you slaughtered for him the fattened calf.

Luke 15:31 And he said to him, Child, you are always with me, and all that is mine is yours.

Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.

Eph 2:18 For through Him we both have access in one Spirit unto the Father.

1 Pet 1:1 Peter, an apostle of Jesus Christ, to the sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

- B. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection:
1. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ—Phil. 3:10.
Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
 2. We can experience His death only by the power of the resurrection of Christ; by the power of the resurrection of Christ, we have the ability and the power to keep our

pitiful self on the cross—cf. S. S. 2:8-9a, 14.

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

S.S. 2:9a My beloved is like a gazelle or a young hart. ...

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.

3. We also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that we may be conformed to the image of the firstborn Son of God—Phil. 1:19; Rom. 8:28-29.

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,

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

4. Christ's death can be experienced by us only through Christ's resurrection, and Christ's resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ.

5. When we turn to our spirit, we meet Christ as the life-giving Spirit, who is the very reality of Christ's resurrection; we have to touch Christ in our spirit all the time by praying unceasingly—1 Thes. 5:17.

1 Thes 5:17 Unceasingly pray,

6. His death applied to us will conform us to the mold of His death, and His Spirit in us will conform us into the glory of His image, the image of the firstborn Son of God.

7. We all need to pray, "Lord, imprison me and keep me always in Your death; I do not want to leave Your death but to make Your death my sweet and wonderful dwelling place; Lord, I want to stay with You in Your death."

8. His death is the place where He has the position to secrete Himself around us, and this is the only place where we can enjoy and experience His resurrection life as a kind of life-sap secreting itself around our being to make us a wonderful piece of pearl for the entry into God's building.

9. Christ was wounded for us in order to have us imprisoned in His wound so that He might carry out His secretion over us again and again throughout our entire life to make us pearls for the building of God's eternal habitation.

10. The more we are made pearls subjectively, the more we are in the New Jerusalem, and the more we are in the kingdom—Matt. 13:45-46; John 3:5.

Matt 13:45 Again, the kingdom of the heavens is like a merchant seeking fine pearls;

Matt 13:46 And finding one pearl of great value, he went and sold all that he had and bought it.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.