

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

The book of Exodus reveals that God's intention is to have the Ark of the Testimony in **the Tabernacle of the Testimony**. **This is another definition of God's heart's desire**. God desires the Ark of the Testimony in the Tabernacle of the Testimony; that is, He desires Christ as His embodiment and expression to be in and with the church as His corporate expression. This is what wants...

When you touch, and enter the desire of God's heart, and when the desire of God's heart becomes the desire of your heart, I assure you that you will be intrinsically changed forever. You will breathe for this and everything that happens to you, everything you go through humanly and spiritually, on every level, will be related to this. I cannot imagine anything more wonderful than to meet the Son of Man at the judgment seat and for Him to say, *"The life that I measured out to you including your living and serving, contributed to the fulfillment of **the desire of My heart, the tabernacle**."*

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. The books of Genesis and Exodus together consummate with God's tabernacle, His dwelling place, **filled with His glory**. 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. (*Ministry of the Word*)

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... 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. 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.

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. (*Excerpt from The Divine Trinity as Revealed in the Holy Word, Chapter 5*)

It is not easy to understand what the pillar of cloud was. By day it appeared as a cloud, but in the night it appeared as a fire (13:21). Normally, it is impossible for clouds and fire to remain together. As I began to study the Word in the early years of my Christian life, I discovered that many such matters were not addressed adequately in Christian literature. For this reason, I am not content with the shallow, traditional teachings common among Christians today. We need **a thorough study** of the divine Word.

In 1 Corinthians 10:2 Paul says, "All were baptized unto Moses in **the cloud** and in **the sea**." The New Testament believers are baptized into the death of Christ and into the Spirit (Rom. 6:4; 1 Cor. 12:13). Thus, in typology the Red Sea prefigures the death of Christ, and the cloud signifies the Spirit. The New Testament also says that the believers are baptized into name of the Father, of the Son, and of the Holy Spirit (Matt. 28:19) and into the name of the Lord Jesus (Acts 8:16), which is to be baptized into Christ Himself (Rom. 6:3; Gal. 3:27). Thus, we are baptized into four items: **the death of Christ**, the **Spirit**, the **Triune God**, and **Christ** Himself. However, in the type of baptism there are only two items: the sea and the cloud.

We have seen that the sea typifies the death of Christ, and the cloud typifies the Spirit. Thus, we may wonder **what typifies Christ and the Triune God**. Actually, Christ is the Spirit (1 Cor. 15:45; 2 Cor. 3:17), and the Spirit is the consummate expression of the Triune God (John 7:39; Rev. 22:17). This means that to be baptized into the Spirit is to be baptized into Christ and into the Triune God. In the Gospels we are told to be baptized into the Triune God (Matt. 28:19), in Acts we are told to be baptized into the name of the Lord Jesus (8:16), and in the Epistles we are told to be to be baptized into the Spirit (1 Cor. 12:13). This also indicates that to be baptized into the Triune God is to be baptized into Christ and into the Spirit.

The Triune God is embodied in Christ (Col. 2:9), and Christ is realized as the Spirit (John 14:16-18; 2 Cor. 3:17). Christ embodies God, and we experience Christ as the Spirit. We come to the Triune God through Christ in the Spirit (Eph. 2:18), and the Triune God comes to us in Christ through the Spirit. Therefore, to be baptized into the Spirit is to be baptized into Christ, and to be baptized into Christ is to be baptized into the Triune God. It is one thing to be baptized into the Triune God, into Christ, and into the Spirit. The children of Israel were baptized in the water of the Red Sea, which typifies the death of Christ, and in the cloud, which typifies the Triune God embodied in Christ and realized as the Spirit. **The pillar of cloud is the Spirit as the realization of Christ, who is the embodiment of the Triune God**. Today the Spirit dwells in us as the pillar of cloud. In the clear day He is the cloud, and in the dark night He is the fire.

The cloud in Exodus 14 is a wonderful type of the Triune God in Christ as the Spirit. This cloud was continually with the children of Israel from the Passover until they entered into the good land. When the tabernacle was erected, the cloud covered it, and the element of the cloud filled it as glory (40:34). The cloud and the fire were only the outward appearance; the inward element of the cloud was the divine nature of the Triune God. The cloud settled on the tabernacle, and when the cloud moved, the children of Israel journeyed with it. The cloud led the way, fought the battle for them, and abode with them. This is our Triune God. Because of religious concepts, it may be difficult for some to accept the thought that **the cloud is the Triune God**. However, this is what the Bible reveals. Our God, who is triune, is the pillar of cloud today to the church. This cloud abides with the church, leads the church on, opens the way and fights the battle for the church, and is the glory in the church. When we sense **the Lord's glory** in the church, what we sense is the element of the Triune God.

Such details concerning the Trinity are found only in the Old Testament pictures. The expression pillar of cloud is composed of plain words, but these words convey a picture, a sign, that allows us to see something. Pictures are used to teach children in elementary school. It is important that the children not only read and hear but also see what they are learning. The cloud in Exodus is such a picture; it is **not an ordinary cloud**... The standing pillar of cloud in Exodus is a picture full of meaning concerning the Triune God. At the crucial time this pillar moved behind the camp of Israel and stood between them and the camp of the Egyptians as a pillar full of darkness on the side of the Egyptians and shining with light on the side of Israel. This cloud represents the Triune God in Christ as the Spirit. (*Excerpt from The Divine Trinity as Revealed in the Holy Word, Chapter 3*)

At the conclusion of Genesis and Exodus we see God's goal consummated in miniature. Exodus 39:32 says, *"Thus all the work of the tabernacle of the Tent of Meeting was finished, and the children of Israel did according to all that Jehovah had commanded Moses; so they did."* Verse 42 says, *"According to all that Jehovah had commanded Moses, so the children of Israel did all the work."* These verses show us that all that Jehovah commanded concerning the tabernacle, "so they did." They did it!

May the Lord be able to boast to the whole universe concerning His recovery, saying, *"They did it! Look, they built up the churches! I have a house to live in. The Body is built up, and I can come back. They did it! Before I comeback, I want to do something wonderful. I want the cloud to cover the Tent of Meeting, and I want My glory to fill the tabernacle. I want to give them a taste of their eternal destiny -- glory upon glory upon glory!"* What a celebration that will be! We can look at one another with glory shining out from one another and say, *"We did it! We did it, brothers! We did it, sisters! We built up the tabernacle. It is being erected right now. The boards are here, the furniture is here, and the covering is here. Everything is here. The tabernacle is being erected. The glory is filling it. Hallelujah!"*. (*Excerpt from The Ministry of the Word, vol. 20, no. 7, July 2016. Ministry Magazine, pp. 11-41*)