

**#2 Israel's Encamping in Array Typifying God's Redeemed People Being Consummated as the New Jerusalem**  
**Crystallization-Study of Numbers (1)**

2019/3/4-10

**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 father's 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.

**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. **2.** For the testimony of God, it was called 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. **[Mon]**

**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. **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... 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.

**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. **[Tue]**

**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.

**Rev. 21:12-13** 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: on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

**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. 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.

**1.** Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Number 2 had four sides. **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. **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. **[Wed]**

**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; 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.

**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.

**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. **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. **[Thu]**

**IV. "The twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl" (Rev. 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, 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 is our triune entrance. **(Fri)**

**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 believer's 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. **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. **Phil. 3:10** To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death. **3.** We also should seek the daily experience of the resurrection of Christ of Jesus Christ that we may be conformed to the image of the firstborn Son of God. **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. **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. **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. **(Sat)**

#### Description of Words:

##### 1. New Jerusalem:

**a.** New Jerusalem is the conclusion of the whole Bible, and the ultimate consummation of every aspects in the Bible.

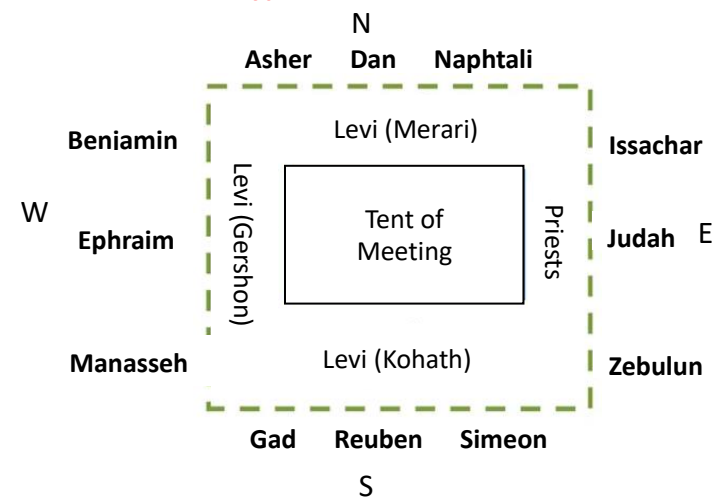
**b.** Therefore, New Jerusalem is not a material mansion:

**(1) Revelation of John is a book of signs:** **Rev. 1:1** The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John. Revelation is a book of "Signs". A Lion, a Lamb, lampstands, a manchild, firstfruit, and a bride of the Lamb in Revelation are all signs. For example, the Lamb who was slain indicates Christ who died on the cross for the redemption. It does not mean that Christ became an actual four-footed lamb. Instead, it describes the redeeming work of Christ by a "sign". New Jerusalem is the last and biggest "sign" in the Bible.

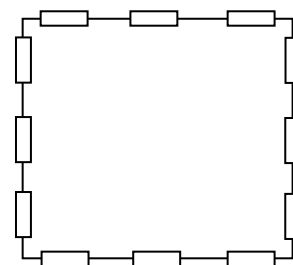
**(2) It is not logical to think that New Jerusalem is a material mansion:** New Jerusalem is the ultimate consummation of God's building. God's building is spiritual building for which we need to seek to step forward in growth of the spiritual life and the spiritual service. Therefore, it is never possible and is not logical to say the ultimate consummation of the building is the material mansion, instead of the spiritual building.

**(3) What is New Jerusalem?:** New Jerusalem is a conclusion of the whole Bible, and the ultimate consummation of God's economy. It is the organic entity produced by mingling of the processed triune God and His chosen, redeemed, regenerated, transformed and glorified tripartite people. Because New Jerusalem is the reality of Body of Christ, spreading the reality of the Body of Christ in our church life is the same as building New Jerusalem. Hallelujah! We are now living in a church life to build up New Jerusalem, so our church life has an eternal value for us.

##### 2. Tent of Israel typifies New Jerusalem:



##### Arrangement of the Gates of New Jerusalem



**OL1:** The children of Israel encamping in array typifies God's redeemed people being consummated as the New Jerusalem. 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.

**OL2:** 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.

**OL3:** Three times four equals twelve, which also denotes eternity and completion as well as administration and government. 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.

**OL4:** 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. (Rev. 21:12-13)

### **Crucial Point①: The gates of pearls in New Jerusalem**

**Rev. 21:21** And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. **OL1:** Pearls are produced by oysters in the waters of death. 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.

**OL2:** The oyster depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression.

The pearls are the gates, and this point of the allegory means that the more we are made pearls, the more we are in the New Jerusalem. When we believed in the Lord Jesus, we were regenerated, and this was the initiation of our entering into the New Jerusalem. At that time, though, we were barely in the New Jerusalem in our experience. As we stay in the Lord's death and enjoy His life-secreting resurrection, there is a further entering into the New Jerusalem.... We all need to ask ourselves how much we are in the New Jerusalem and how much we are still outside the gates. The only way for a further entering into the holy city is by a further staying in the death of Christ. (God's New Testament Economy #33)

#### **For Junior High and High School Students/College Students**

You, already been saved, entered into the new Jerusalem through the pearl gates by regeneration. After being saved, you should enrich further into the New Jerusalem by staying on the cross with the Spirit. For example, you don't get along with some of your classmates well in the human relationship. However, you have to work with that person under the arrangement of the teacher. In such a case, you need to continue to exercise your mingling Spirit in order to be in the killing effect of the cross in the Spirit. Then the hostile gap between you and that person will be crucified and you can work in peace with that person. The cross brings you the killing effect and life-juice and makes you a grain of sand into a pearl. And the experience of pearl brings you into the rich blessing of New Jerusalem.

**Prayer:** "O Lord Jesus, when I was saved, I entered into the new Jerusalem to some extent. However, experience requires me to enter further into the New Jerusalem. In order to enter the New Jerusalem through the pearl gates, I need to subjectively experience pearls every day. When staying in the death of Christ, I become a pearl by the life-juice coming out of the Lord wounded by me, a grain of sand. Empirically, I wish to pass through the pearl gates and enter into the new Jerusalem."

#### **Crucial Point②: 12 gates and 12 angels of the New Jerusalem**

**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:

In Revelation 21:12, Israel here 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 ensure that all the communications, the comings in and goings out, of the holy city meet the law's requirements. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes of Israel 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.

The twelve gates are inscribed with the names of the twelve tribes of Israel, who were the representatives of the

law of the Old Testament, signifying the requirement of the law at the entrance into the kingdom of God. This indicates that the law is watching over the twelve gates. With the law there is nothing that supplies or nourishes. The law only requires something of us. The law is watching over the gates. If a sinner is to come into the holy city, the requirement of the law must be fulfilled. The law is the gate watcher, or the guard at the gate, to ensure that you have fulfilled its requirement. As you are "walking through the gate" and you call on the name of the Lord Jesus, the law says that you are okay. As long as you are in Jesus Christ, every part of the requirement of the law is fulfilled, and you are okay. You can now get into the holy city.... When we came to the triune entrance, we had a "free ticket" because Christ paid the price for us, and the guard at the gate (the law) honors Christ.

Furthermore, we see twelve angels at the twelve gates, signifying that the angels watch over the entry into the New Jerusalem. Each gate not only bears one of the names of the twelve tribes but also has an angel. The law requires, and the angel watches. The angels are spectators. The entire realm of God's New Testament economy is actually "a big show." To enter into this show you need a free ticket, and in this show there are spectators. These spectators are the angels. If you do not confess the name of Christ, you cannot get a free ticket. However, if you call on the name of the Lord Jesus, you get a free ticket into the holy city, and the angelic spectators will rejoice and welcome you in. ...In **Luke 15:10** the Lord Jesus said, "There is joy in the presence of the angels of God over one sinner repenting." When we believed in the Lord Jesus, when we repented and called on His precious name, we probably did not realize that there was a myriad of angels in heaven "clapping their hands" and rejoicing. **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. **Gal. 5:19** And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness, **20** Idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects, **21** Envyings, bouts of drunkenness, carousings, and things like these, ...that those who practice such things will not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, **23** Meekness, self-control; against such things there is no law. **24** But they who are of Christ Jesus have crucified the flesh with its passions and its lusts. **25** If we live by the Spirit, let us also walk by the Spirit. **26** Let us not become vainglorious, provoking one another, envying one another. Verse 24 FN "**Experience of the cross**": There are three aspects of the experience of the cross: (1) the fact accomplished by Christ (2) our application of the accomplished fact; and (3) our experience of what we have applied, by bearing the cross daily.

#### **For Young Working/Graduate Student Saints**

Because Christ's redemption has fulfilled all the righteous requirements of the law, all who called on the name of the Lord and got baptized can enter into through the gate. But after you got saved, you need to be saved much more in life. So you need to learn to walk by the Spirit not by flesh. Then you are entering into New Jerusalem practically and angels as the spectators are cheering you with great cheer. Seeing this fact in your business life and research life should encourage you. **Prayer:** "Oh Lord Jesus, God's economy is like a big show, and the main roles are us, and the spectators are the angels. When we call on the name of the Lord and turn to the spirit and put the works of the flesh onto the cross, we can enter into New Jerusalem further. Then the angels are rejoicing over our entering into with great cheer."

## Using these points of New Jerusalem for the gospel preaching

If we present all the rich points of this message to the saints, I believe that we can use all the points for the preaching of the gospel. We can show sinners what God's ultimate result is and preach the gospel with these points. We can show them that the ultimate result of God's salvation is to enjoy Triune God in such a wonderful, excellent, rich and amazing way. If we present in a proper way, I believe they can understand. We must point out all the blessings.

### I . The High Gospel Topic 8: Christ Is Life

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

#### THE LIFE THAT THE PNEUMATIC CHRIST HAS GIVEN TO US

The Bible says, "It is the Spirit who gives life" (John 6:63). But what is this life that the Spirit gives? We know that there are many forms of life. In this world there are the plant life and the animal life. The plant life is lower and the animal life is higher. Even higher than these two kinds of life is the human life. All these forms of life are wonderful; but there is a fourth kind of life—the divine life, which is God's uncreated life.

#### THE HIGHEST LIFE

What are the characteristics of this highest life? First, this life of God is divine. Being divine means being of God, having the nature of God, and being transcendent and distinct from all others. Only God is divine, so His life is divine. Furthermore, God's life is eternal. God's life is uncreated; it has no beginning and no end. All of us were born at a certain time and on a certain day, and all of us realize that our human life will have a definite ending in death. However, God's life has no beginning, and it will continue in perpetuity. For centuries men have tried to build machines that will prolong their lives, but none has succeeded. But God is self-existing and ever-existing. His life is unending and unchangeable. God's eternal life not only endures forever, but also in quality it is absolutely perfect and complete, without any shortage or defect.

#### THE ETERNAL LIFE OF GOD

##### BEING IN CHRIST, THE SON OF GOD

First John 5:11-12 says, "And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life." Here we are told that this life of eternity is in the Son. It is found in no other place.

After the Son of God passed through death and resurrection and became the Holy Spirit, He is no longer limited by time and space. We can now receive Him anytime and anywhere. Hitherto, whoever received the Son of God received God. In the same way, whoever receives the Holy Spirit receives the Son. First Corinthians 15:45b says, "The last Adam became a life-giving Spirit." This enables all those who have received Christ to obtain a new life. Not only are their sins forgiven, but they inherit an eternal life from God as well.

#### RECEIVING CHRIST AS LIFE

##### BEING AS SIMPLE AS BREATHING

Another person greatly used by the Lord was Mr. F.B. Meyer. At one time he did not realize how Christ can be life to us in the Holy Spirit, nor did he see how to receive this life. One day he was praying on a mountain, hoping that he could obtain the

Son of God as life. All of a sudden it occurred to him that all he needed to do was simply believe. He prayed, "Lord, in the same way that I am breathing in this air, I am exercising my faith to take You in." After he came down from the mountain, he testified to others, saying, to receive the Son of God as life is a very simple matter. It is as simple as breathing the air into you.

#### GROWING IN THE DIVINE LIFE THROUGH EATING AND DRINKING

When the divine life comes into us, we are regenerated; we have God's life, and we become God's sons. In our human life, after we are born we continue to grow by eating and drinking. In the same way, by eating Christ as the spiritual food and drinking the Spirit as the water of life, our spiritual life will grow. Day by day as we eat and drink of Christ, we will grow in the divine life. In this way we will be a people who are filled with God and will eventually express God in our living. This is the meaning of the Christian life.

#### Hymn 8380 Life so glorious, glorious, glorious

1. Life so glorious, glorious, glorious,  
Christ is glorious life to us;  
Righteous, holy, bright and splend'rous,  
Life so rich and bounteous.  
All the glory of God's nature,  
All God's fullness dwells in Him;  
What a wonder! Christ so glorious  
Is my life supply within.
2. Life of God, divine and holy,  
Christ is life divine to us;  
Incarnated, now as Spirit,  
He makes home inside of us.  
Moving, working, shining, training,  
The anointing He applies;  
Filling, watering, sustaining,  
From within He sanctifies.
3. Life so mighty, mighty, mighty,  
Mighty life is Christ to me;  
With Him on the cross at Calv'ry  
I was freed from slavery.  
Then with Him, through resurrection,  
I began to live with Him;  
Now His resurrection power  
Strengthens mightily within.
4. Life of conqu'ring, life victorious,  
Overcoming life is He;  
On the cross Christ Jesus freed us  
Through His mighty victory;  
Vanquished Satan, evil powers,  
And the world, with all its ties;  
In my spirit He's transmitting  
This great overcoming life.
5. Life so glorious, holy, mighty,  
Overcoming life is He;  
Strength imparting 'till in vict'ry  
We attain maturity.  
He transforms us to His image,  
Frees us from entangling weights;  
'Till He comes and we're transfigured,  
Day by day He saturates.