

WEEK 26 — OUTLINE

The Expiation Cover—the Propitiation Place

Scripture Reading: Exo. 25:16-22; 37:6-9; Lev. 16:14-15, 29-30; Heb. 4:16; 9:3-5

« DAY 1 »

I. The expiation cover (Exo. 25:16-22; 37:6-9), the propitiation place, was the sin-covering lid on the Ark; Romans 3:25 says that Christ is our propitiation place:

- A. As a type in the Old Testament, the expiation cover, the lid of the Ark, was hidden in the Holy of Holies; in the New Testament Christ as the propitiation place, the reality of the expiation cover, is openly set forth before all men (v. 25).
- B. The Ark was the place where God met with His people; in the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God; however, by the lid of the Ark, with the propitiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered (Lev. 16:14-16).
- C. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark (Exo. 25:22).
- D. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man.
- E. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God, thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God.
- F. Hence, God could pass over the people's sins that had previously occurred; and, in order to show forth His righteousness, He had to do this; this is what Romans 3:25 refers to.
- G. The Hebrew word for the lid of the Ark is kapporeth, from a root meaning "to cover"; in the Septuagint this word is translated hilasterion, which means "the place of propitiation" (implying to forgive and to give mercy—the word rendered "propitious" in Hebrews 8:12 is the root of hilasterion, and the word rendered "propitiated" in Luke 18:13 is derived from this root).

H. The King James Version adopts the rendering “mercy seat,” referring to the place where God grants mercy to man; in Hebrews 9:5 Paul used the word hilasterion for the lid of the Ark; in Romans 3:25, the same word, hilasterion, is used to show that the lid of the Ark signifies Christ as the propitiation place set forth by God.

« DAY 2 »

I. In addition to hilasterion, two other words derived from the same Greek word as hilasterion are used in the New Testament to show how Christ took away man’s sin to appease the relationship between man and God:

1. One is hilaskomai (Heb. 2:17), which means “to propitiate,” that is, “to appease,” to reconcile one by satisfying the other’s demand; Christ has reconciled us to God by satisfying God’s demands on us.
 2. The other is hilasmos (1 John 2:2; 4:10), which means “that which propitiates,” that is, a propitiatory sacrifice.
- J. Christ made propitiation for our sins (Heb. 2:17); hence, He has become that which propitiates, the propitiatory sacrifice, between us and God (1 John 2:2; 4:10), and He has also become the place, as typified by the lid of the Ark (Heb. 9:5), where we enjoy propitiation before God and where God gives grace to us.
- K. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together (Exo. 25:21-22).

« DAY 3 »

II. The expiation cover, the place of propitiation, signifies Christ as the cover of God’s righteous law and also the place where God speaks to His redeemed people in grace; hence, the place of propitiation equals God’s throne of grace; this throne of grace, the place where God gives us grace, is actually the shepherding Christ Himself who is enthroned between the cherubim and dwells in our spirit (Heb. 4:16; Psa. 80:1; Exo. 25:22):

- A. The pure gold of which the cover was made signifies Christ’s pure divine nature.
- B. The measurements of the expiation cover signify a testimony (v. 17).

III. “And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover” (v. 18):

- A. The cherubim signify God’s glory (Ezek. 10:18; Heb. 9:5); thus, the cherubim

on the expiation cover indicate that Christ expresses God's glory (John 1:14).

- B. That the cherubim were made of beaten work indicates that Christ's expressing of the divine glory was through sufferings (cf. Heb. 2:9-10; Rom. 8:17-18).

IV. “And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends” (Exo. 25:19):

- A. That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6).
- B. The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious (cf. John 3:34).

<< DAY 4 >>

V. “And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover” (Exo. 25:20):

- A. That the wings of the cherubim covered the expiation cover indicates that God's glory is expressed in Christ to be a full testimony (Heb. 1:3a; Eph. 3:21 and footnote 4).
- B. The faces of the cherubim were toward each other and toward the cover, signifying that God's glory watches over and observes what Christ has done.

VI. “And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you” (Exo. 25:21):

- A. That the cherubim and the expiation cover were made of pure gold (vv. 17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine.
- B. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature; acacia wood signifies Christ's human nature, strong in character and high in standard.

<< DAY 5 >>

VII. “And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim

which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel” (v. 22; cf. Psa. 80:1; Heb. 9:3-5):

- A. That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18):
1. The glory in which God meets with us and in which He speaks to us is the immeasurable and unexplainable shining of Christ.
 2. The place of propitiation, the expiation cover, with the cherubim is nothing less than our dear Lord Jesus Himself; whenever God meets with us and speaks with us, this precious Christ is present; actually, it is in this shining Christ that God meets with us and speaks with us.
 3. It is important to see that propitiation is not only an act; it is also Christ Himself as a place; according to Romans 3:25, God set up Christ Himself, the person, to be a propitiation cover; it is upon this person that God can meet with us and we can meet with God.
 4. The propitiatory blood sprinkled upon the expiation cover, the propitiation cover (Lev. 16:14-15), satisfies the requirements of God’s righteous law under the cover and God’s holy nature and shining glory above the cover and thus gives peace to man’s conscience.

« DAY 6 »

- B. Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (vv. 14-15, 29-30) portrays the redeeming Christ in His humanity (with His judicial redemption) and the shining Christ in His divinity (with His organic salvation) as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him to control their daily life (Prov. 29:18):
1. When God comes to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins; instead, He sees the redeeming blood on the expiation cover.
 2. Christ’s humanity is for redeeming, and His divinity is for shining; the cherubim on the expiation cover signify Christ’s shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming; now we and God can meet together and talk together in the redeeming and shining Christ.
 3. Upon the expiatory cover and in the midst of the shining of His glory, we can hear God’s voice and learn the desire of His heart.

4. Furthermore, the more time we spend with the Lord, having the realization of His precious blood and shining glory, the more He infuses Himself into us; living Christ is the spontaneous issue of being infused with Him (cf. 2 Cor. 3:18; Phil. 1:19-21a).
- C. To be a Christian who receives God's infusion in the Holy of Holies and walks according to it is to be a Christian in the most wonderful sense of all; it is to be a Christian in the Lord's ultimate recovery that will terminate this age, usher in the age of the kingdom, and ultimately issue in the New Jerusalem.

<< WEEK 26 — DAY 1 >>

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony...

Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred.

The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the expiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark. Thus, the problem between man and God was appeased, enabling God to forgive and be merciful to man and thereby to give His grace to man. This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. Hence, God could pass over the people's sins that had previously occurred. And, in order to show forth His righteousness, He had to do this. (Rom. 3:25, footnote 2)

Today's Reading

The Hebrew word for the lid of the Ark is kapporeth, from a root meaning to cover. In the Septuagint this word is translated hilasterion, which means the place of propitiation (implying to forgive and to give mercy—the word rendered propitious in Hebrews 8:12 is the root of hilasterion, and the word rendered propitiated in Luke 18:13 is derived from this root). The King James Version adopts the rendering “mercy seat,” referring to the place where God grants mercy to man. In Hebrews 9:5 Paul also used hilasterion for the lid of the Ark. Here, in Romans 3:25, the same word, hilasterion, is used to show that the lid of the Ark signifies Christ as the propitiation place set forth by God. (Rom. 3:25, footnote 2)

In Romans 3:25 Paul says that Christ is our propitiation cover. God has set forth Christ to be our hilasterion, our propitiatory cover. This means that as the hilasterion Christ is also the very place where God is able to meet with us, His redeemed people, and talk to us. Therefore, Christ is the One who propitiates, He is the propitiatory sacrifice, and He is the propitiatory cover, the place where God and His redeemed people meet together.

As the propitiatory sacrifice and as the One who has made propitiation to God on our behalf, Christ is also the place, called the propitiation cover...where we can meet with God....No doubt, when Paul was writing Romans 3:25 he had in mind a picture of the propitiatory cover placed on the Ark of the Testimony.

The propitiatory cover signifies Christ as the cover of God's righteous law. It also signifies Him as the place where God speaks to His redeemed people in grace. Hence, the propitiatory cover equals God's throne of grace (Heb. 4:16).

The most crucial part of the Ark of the Testimony was its cover....The cover of the Ark was like a capstone of a building. The expiation cover, the lid of the Ark, signifies the topmost part of Christ. The Hebrew word for cover here means a lid....[However], this cover is not simple in its significance. For example, there were two cherubim on the lid, the cover, of the Ark....The cherubim were made at the two ends of the propitiatory cover, and their wings covered the entire lid....According to the Bible, these cherubim signify God's glory....The propitiatory cover with the cherubim shows that God's glory, signified by the cherubim, is upon Christ. (Life-study of Exodus, pp. 1008-1009, 1022)

Further Reading: Life-study of Exodus, msg. 86

« WEEK 26 — DAY 2 »

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

In addition to hilasterion, two other words derived from the same Greek word as hilasterion are used in the New Testament to show how Christ took away man's sin to appease the relationship between man and God. One is hilaskomai (Heb. 2:17), which means to propitiate, that is, to appease, to reconcile one by satisfying the other's demand; the other is hilasmos (1 John 2:2; 4:10), which means that which propitiates, that is, a propitiatory sacrifice. Christ made propitiation for our sins (Heb. 2:17); hence, He has become that which propitiates, the propitiatory sacrifice, between us and God (1 John 2:2; 4:10), and He has also become the place, as typified by the lid of the Ark (Heb. 9:5), where we enjoy propitiation before God and where God gives grace to us. (Rom. 3:25, footnote 2)

Today's Reading

[In Exodus 25:17, the] expiation cover was the lid of the Ark. In the Septuagint (the Greek translation of the Old Testament made before the time of Christ) the word hilasterion is used to translate the Hebrew word for expiation cover. This Greek word is a noun form of the Greek verb hilaskomai. Hilaskomai means to appease, to reconcile two parties by satisfying the demand of one upon the other, that is, to propitiate. According to Hebrews 2:17, the Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us.

Suppose a certain party is indebted to another party. However, he is not able to fulfill the demands of the second party. There seems to be no way to settle this problem. Then a third party comes on the scene and, on behalf of the first party, fulfills the requirements of the second party, thus appeasing the second party. In this way, the first party is reconciled to the second, for the demands of the second party have been satisfied. The Greek word hilaskomai refers to such a transaction in which reconciliation is brought about through the appeasement of a particular party and the satisfaction of his requirement. Christ has reconciled us to God by satisfying God's demands on us.

According to 1 John 2:2 and 4:10, the Lord Jesus is the propitiatory sacrifice for our sins. Christ is not only the One who reconciles us to God by fulfilling God's requirements and appeasing Him, but He is also the propitiatory sacrifice. He sacrificed Himself that we may be reconciled to God.

Although the sacrifices were slain at the altar in the outer court, the blood was brought into the Holy of Holies and sprinkled on the Ark. This indicates that the effectiveness of the blood of the sacrifices is not mainly at the altar in the outer court but at the Ark in the Holy of Holies. However, the understanding of most Christians today regarding the blood is limited to the blood shed on the cross....Some may spend their entire Christian life making one circle after another around the cross. Few enter into the Holy of Holies.

The blood shed on Calvary has been brought into the Holy of Holies and sprinkled on the propitiatory cover. According to the Old Testament, the blood shed at the altar was first sprinkled at the altar. This signifies the accomplishment of redemption. Then after redemption, or propitiation, had been accomplished, this blood was brought into the Holy of Holies and sprinkled on the cover of the Ark. This made it possible for God to meet with man and speak with him from between the cherubim. When God comes to meet with us, His standing is the redeeming blood. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory. All this is related to the Christ who lives in us. (Life-study of Exodus, pp. 1007-1008, 1024-1025)

Further Reading: Life-study of Exodus, msg. 87

« WEEK 26 — DAY 3 »

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Exo. 25:17-18 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width. And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

It is important to see that propitiation is not only an act; it is also Christ Himself as a place. According to Romans 3:25, God set up Christ Himself, the person, to be a propitiation cover. It is upon this person that God can meet with us and we can meet with God.

[In Hebrews 4:16] Paul speaks of the propitiation cover as the throne of grace....Hebrews 10:19 and 20 say, "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh." The throne of grace is in the Holy of Holies, for it is the cover of the Ark, which is in the Holy of Holies. Thus, the cover of the Ark is a place where God gives us grace. For this reason, the place where God gives grace to us is surely the throne of grace. Now we must see that this throne of grace, the place where God gives us grace, is actually Christ Himself.

The entire Ark with its cover is a type of Christ. This is a matter of great significance. Christ is all-inclusive. We should not think that the propitiation cover on the Ark is something other than Christ Himself and regard propitiation simply as an act accomplished by Christ. To repeat, Christ is the entire Ark, including the top, the cover. (Life-study of Exodus, pp. 1039-1040)

Today's Reading

Exodus 25:17 says that the expiation cover was made of pure gold. Gold here signifies Christ's pure divine nature.

The size of the expiation cover was two cubits and a half in its length, and a cubit and a half in its width. The dimensions of the expiation cover signify a testimony.

Exodus 25:18 says, "And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover." The cherubim signify God's glory (Ezek. 10:18; Heb. 9:5). We do not know whether or not the cherubim are angels, but we do know that they are related to God's glory. Hebrews 9:5 speaks of the cherubim of glory, and Ezekiel 10:18 says that God's glory left the temple and stood above the cherubim. Thus, the cherubim are related to God's glory and signify His glory. The cherubim on the propitiatory cover indicate that Christ expresses God's glory, that God's glory shines out from Him. The cherubim were on the cover, and the cover is Christ. This means that the glory of God shines out of Christ and upon Christ.

The cherubim were made of gold, of Christ's divine nature, and they were made of beaten work, indicating Christ's sufferings.

The cherubim were made of beaten work, signifying that Christ's expression of the divine glory was through sufferings. According to the Bible, these cherubim signify God's glory. Wherever the cherubim are, there the glory of God is also.

Exodus 25:19 says, "And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends." The cherubim on the two ends of the expiation cover signify testimony. The fact that the cherubim were one with the expiation cover indicates that God's glory comes out of Christ being the expiation cover to be a testimony. (Life-study of Exodus, pp. 1009-1010, 1022, 1010)

That the two cherubim were one piece with the expiation cover indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6). The form, size, and weight of the cherubim are not given, indicating that the glory of Christ's shining is immeasurable and mysterious. (Exo. 25:19, footnote 1)

Further Reading: Life-study of Exodus, msg. 89

« WEEK 26 — DAY 4 »

Morning Nourishment

Exo. 25:20-21 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover. And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you.

[According to Exodus 25:20] the wings of the cherubim covered the expiation cover. This means that God's glory is expressed in Christ to be a full testimony. The faces of the cherubim were toward each other and toward the expiation cover. This signifies that God's glory watches over and observes what Christ has done.

Verse 21 says, "And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I shall give you." Here we are told that the expiation cover was put upon the Ark from above. This signifies Christ as the propitiatory cover covering the law within the Ark. (Life-study of Exodus, pp. 1010-1011)

Today's Reading

That the cherubim and the expiation cover were made of pure gold (Exo. 25:17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature. (Exo. 25:21, footnote 1)

Two important symbols are related to the cover of the Ark: the blood and the cherubim. The blood signifies the redemption accomplished by Christ in His humanity, and the cherubim signify the glory of Christ's divinity. It is on this cover, the propitiatory cover with the cherubim of glory and sprinkled with the redeeming blood, that God and we can meet together. Here on this cover we and God have fellowship. Furthermore, this is also the place where we hear a word from God and receive vision, revelation, and instruction to control our daily life.

Our daily walk as Christians should not be controlled by ethics, morality, devotion, piety, or religion. Our daily life should not even be controlled by the Scriptures alone. Then by what should our daily living be controlled? It should be controlled by the vision we see when we meet with Christ on the cover of the Ark. Proverbs 29:18 says that where there is no vision, the people cast off restraint. This indicates that it is the vision which controls us. Where do we receive this vision? We receive it when we meet with God on the top part of Christ, the propitiatory cover. How meaningful and deep this is!

Daily we may enter into the Holy of Holies through the new and living way opened by the blood of Jesus shed in His humanity. When we come into the Holy of Holies, we meet the all-inclusive Christ. With the redeeming blood as our standing, we can meet with God and have fellowship with Him in the midst of Christ's shining glory. Then we shall be infused with God and receive revelation, vision, instruction, and direction. We should then walk according to this infusion and direction. This is to be a genuine Christian and not a devotional Christian or a pious, ethical, moral, or religious Christian.

The expiation cover in Exodus 25 mentioned by Paul in Romans 3:25 must be considered part of the central vision of Paul's completing ministry. Paul is the one who speaks of the propitiatory cover, of the cherubim of glory, and of Christ making propitiation for the sins of the people (Heb. 2:17). Paul presents Christ as the hilasterion, the propitiatory cover, with His shining divinity and redeeming humanity. Here, upon the propitiatory cover and in the midst of the shining of His glory, God can meet with us and converse with us. This is the place where we hear His voice and learn the desire of His heart. (Life-study of Exodus, pp. 1044-1045, 1016)

Further Reading: Spiritual Applications of the Tabernacle, ch. 10

« WEEK 26 — DAY 5 »

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

Psa. 80:1 O Shepherd of Israel, give ear, You who lead Joseph like a flock; You who are enthroned between the cherubim, shine forth.

The first part of Exodus 25:22 says, “And there I will meet with you.” This indicates that God met with His people in the propitiating Christ.

In verse 22 God also says, “I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony...” This means that God speaks to His people from the glory expressed in the propitiating Christ as His testimony. (Life-study of Exodus, p. 1011)

Today's Reading

We are not told anything in Exodus 25 about the form, size, or weight of the cherubim. This indicates that the glory of Christ's shining is immeasurable. It also indicates that Christ's glory is unexplainable. Just as we cannot describe the cherubim, so we cannot explain the glory of Christ's shining. However, we know from the fact that the cherubim had faces and wings that this glory is not lifeless, but is something living. Christ's glory is living. We may even say that this glory has a face, eyes, and wings. From our experience we know that when God meets with us and speaks with us, we have the sense that glory is watching over us and that this glory is living. Actually, this glory is the very Christ Himself. Thus, the general concept of the propitiatory cover in Exodus 25 is that it signifies that Christ is the shining of the divine glory and that God meets with us and speaks with us in this glory.

We need to be impressed with the fact that the propitiation cover with the cherubim signifies Christ shining....To have a proper understanding of this, we need light from God and also a certain amount of spiritual experience. Apart from being enlightened by the Lord, we may read these verses again and again without seeing anything of their significance. But when the light shines upon us, we realize that the propitiatory cover with the cherubim is nothing less than our dear Lord Jesus Himself. Whenever God meets with us and speaks with us, this precious Christ is present. Actually, it is in this shining Christ that God meets with us and speaks with us. When we realize this, we may say, “Lord, You Yourself are this very propitiatory cover. Without You, Lord, there is no place where God can meet with me or I can meet with Him. Lord, without You as the propitiatory cover God cannot meet with me or speak with me in glory.”

[Christ is] the place of propitiation, the propitiatory cover. Here God is satisfied, and we are happy. Here on the propitiatory cover God can meet with us and speak with us. Therefore, with Christ as the propitiatory cover of the Ark, God and man can meet and have fellowship under a mutually satisfying situation.

The two cherubim of glory with their faces toward the propitiatory cover signify that God's glory has been satisfied with what Christ has done. The propitiatory blood sprinkled upon the expiation cover, the propitiatory cover (Lev. 16:14-15), satisfies the requirements of God's law under the cover and God's glory above the cover and thus gives peace to man's conscience.

When we look at the redeeming blood on the propitiatory cover, our conscience is at peace. We know that Christ died for us and that the blood, the emblem of His death, has been sprinkled for us on the propitiatory cover to satisfy the requirements of God's righteousness. At such a time God may ask, “Child, are you happy?” and we may respond, “Oh, yes, I am very happy, Father.” Then the Father may say, “I am much happier than you are. Let us embrace and enjoy intimate fellowship.” This is the experience and enjoyment of Christ as the propitiatory cover on the Ark of the Testimony. (Life-study of Exodus, pp. 1013-1014, 1035-1036)

Further Reading: Life-study of Exodus, msg. 88

« WEEK 26 — DAY 6 »

Morning Nourishment

Lev. 16:14-16 And he shall take some of the blood of the bull and sprinkle it...upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood...seven times. Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil,...and sprinkle it upon the expiation cover and before the expiation cover. And he shall make expiation for the Holy of Holies...

The expiation cover of the Ark covered the law, the Ten Commandments, which had been placed in the Ark. Then on the Day of Expiation this cover was sprinkled with the blood. This indicates that when God speaks to sinners in the glory of Christ, He does not see the righteous law—He sees only the blood on the propitiatory cover. Without the cover with the blood sprinkled on it, God would see the Ten Commandments. As a result, we would be condemned, for we have all broken the law of God. God would have no way to meet with us or speak with us. Instead, according to His righteousness, He would have to condemn us to death. But when God comes to us in the glory of Christ, He does not see the requirements of His righteous law, and He does not see our sins. Instead, He sees the redeeming blood on the propitiatory cover. (Life-study of Exodus, p. 1015)

Today's Reading

Many of us can testify that this matter of the blood on the propitiatory cover is not a mere doctrine. It is very real in our experience with the Lord. When we repented, God met us and spoke to us. At that time we had the deep sense that we were washed by the blood of Jesus Christ. Now whenever we meet with God in glory, we have the sense deep within that we are washed by the blood. This is the propitiatory cover in our experience.

We have pointed out that the expiation cover was made of pure gold. It did not contain acacia wood, which typifies the humanity of the Lord Jesus. However, the blood of Jesus certainly was derived from His human nature. Christ's humanity is for redeeming and His divinity is for shining. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming. Therefore, we have here a picture of Christ not only as God, but also as man, even the God-man. As God, Christ shines in His divinity, but as man, He accomplished redemption in His humanity, signified by the blood. Now, because of Christ's divinity and humanity, we and God can meet together and talk together in the redeeming and shining Christ. This is Christ as the propitiatory cover, as the place where God and we meet together.

To be a Christian who receives God's infusion in the Holy of Holies and walks according to it is to be a Christian in the most wonderful sense of all. In order to be such Christians, we need to turn from devotion, piety, religion, morality, and ethics and turn wholly to Christ....In His mercy, God has opened many things to us, and we believe that He intends to open more.

We also believe that we are in the last recovery, the ultimate move of God on earth. The world situation has come to an ultimate point. The Lord's ultimate recovery is the recovery of Christ and the church. It is the recovery of the all-inclusive Christ typified by the Ark. However, we must remember that the measurements of the Ark are halves of complete units. This indicates that just as a wife is the other half of her husband, so the Christ typified by the Ark also has another half—the church. Christ is the Bridegroom, and the church will be His bride. With the Bridegroom and bride we have the testimony in full. For this reason, in His recovery today, the Lord is emphasizing not only Christ, but Christ and the church, the great mystery. Praise the Lord that we are in His recovery! By His ultimate recovery the Lord will terminate this age and usher in the age of the kingdom. (Life-study of Exodus, pp. 1015-1016, 1045)

Further Reading: CWWN, vol. 37, ch. 15

« WEEK 26 — HYMN »

Hymns, #1131

1

In a low dungeon, hope we had none;
Tried to believe, but faith didn't come;
God, our sky clearing, Jesus appearing,
We by God were transfused!
We by God were transfused!
Propitiation made by the blood,
Jesus' redemption bought us for God!
No condemnation, justification!
We have peace toward God!
We have peace toward God!

2

Born into Adam, dying we were;
We had a sickness no one could cure.
God, His Son sending, old Adam ending;
He is dead, we are free!
He is dead, we are free!

3

Now we're rejoicing, standing in grace,
Oh hallelujah! Sin is erased!
God, in us flowing, in our hearts growing,
We are saved in His life!
We are saved in His life!