

2017 SUMMER TRAINING
Crystallization-Study Outlines

Ezekiel (2)

BANNERS

Prophesying (speaking for the Lord
and speaking forth the Lord into one another)
in the meetings of the church
fulfills the greatest prophecy in the Bible,
which is to build up the church
(in oneness as an exceedingly great army).

God's eternal purpose is to have a building
as a mingling of Himself with His chosen people;
whatever God does among His people
and among the nations on earth
is for His building.

Christ is both
the One who builds the church as God's house
and the element with which the church is built;
for God's building
we need the humanity of Jesus—
His human life in resurrection.

Glory is the expression of God,
and building is the corporate expression of the Triune God;
the glory of God and the building of God go together,
for the church, as God's building,
is the corporate expression of God.

201 SUMMER TRAINING
Crystallization-Study Outlines
Ezekiel (2)

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Message One
The Dry Bones Being Enlivened
to Become an Exceedingly Great Army
and the Two Pieces of Wood Being Joined Together
for the Building of the House of God

MC Hymns: 844, 256

Scripture Reading: Ezek. 37:1-28

- Ezek 37:1 The hand of Jehovah came upon me, and He brought me out in the Spirit of Jehovah and set me down in the midst of the valley; and it was full of bones.
- Ezek 37:2 And He caused me to pass all around among them, and there were very many on the surface of the valley, and they were also very dry.
- Ezek 37:3 And He said to me, Son of man, can these bones live? And I answered, O Lord Jehovah, You know.
- Ezek 37:4 Then He said to me, Prophecy over these bones, and say to them, O dry bones, hear the word of Jehovah.
- Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.
- Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
- Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.
- Ezek 37:8 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.
- Ezek 37:9 Then He said to me, Prophecy to the wind; prophecy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.
- Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.
- Ezek 37:11 Then He said to me, Son of man, these bones are the whole house of Israel. Now they say, Our bones are dried up, and our hope is lost; we are cut off completely.
- Ezek 37:12 Therefore prophecy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel.
- Ezek 37:13 And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.
- Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.
- Ezek 37:15 The word of Jehovah came again to me, saying,
- Ezek 37:16 And you, son of man, take one piece of wood, and write upon it, For Judah and for the children of Israel associated with him; then take another piece of wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him;
- Ezek 37:17 And bring them together, one side to the other, into one piece of wood, that they may become united in your hand.
- Ezek 37:18 And when the children of your people speak to you, saying, Will you not tell us what you mean by these?
- Ezek 37:19 Say to them, Thus says the Lord Jehovah, I am about to take the piece of wood of Joseph, which is in the hand of Ephraim, and the tribes of Israel associated with him; and I will put them upon it, that is, the piece of wood of Judah, and make them one piece of wood, and they will be one in My hand.
- Ezek 37:20 And the pieces of wood on which you write shall be in your hand before their eyes.
- Ezek 37:21 And you shall say to them, Thus says the Lord Jehovah, I am about to take the children of Israel from among the nations, where they have gone, and I will gather them from all around and bring them into their own land.
- Ezek 37:22 And I will make them one nation in the land upon the mountains of Israel, and one king will be king to all of them; and they will no longer be two nations, nor will they be divided into two kingdoms anymore at all.

- Ezek 37:23 They will not defile themselves any longer with their idols, or their detestable things, or any of their transgressions; but I will save them out of all their dwelling places, in which they have sinned, and I will cleanse them. Therefore they will be My people, and I will be their God.
- Ezek 37:24 And My Servant David will be King over them, and they all will have one Shepherd. They will also walk in My ordinances and observe My statutes and do them.
- Ezek 37:25 And they will dwell in the land that I have given to Jacob My servant, in which your fathers dwelt; and they will dwell in it, they, their children, and their children's children, forever. And David My Servant will be their Prince forever.
- Ezek 37:26 I will also make a covenant of peace with them; it shall be an everlasting covenant with them. And I will set them there and multiply them, and I will set My sanctuary in their midst forever,
- Ezek 37:27 And My tabernacle will be with them; and I will be their God, and they will be My people.
- Ezek 37:28 Then the nations will know that I am Jehovah, who sanctifies Israel, when My sanctuary will be in their midst forever.

I. The book of Ezekiel has four main sections:

- A. The first section, consisting of chapter 1, speaks of the glorious vision of God and reveals the holy God in His glory.
- B. The second section, composed of chapters 2 through 32, speaks of God's judgment to deal with all things and matters that do not match His righteousness, holiness, and glory.
- C. The third section, which includes chapters 33 through 39, concerns God's recovery of a remnant of His people; this indicates that the main idea in this section is the Lord's recovery.
- D. The fourth section, consisting of chapters 40 through 48, speaks about God coming to build His beloved recovered people into His dwelling place; this section is devoted to the matter of God's building.

II. In the book of Ezekiel there are three chapters which may be considered great chapters in the Bible—chapter 1, chapter 37, and chapter 47:

- A. Each of these chapters may be represented by a single word: chapter 1—*fire*; chapter 37—*breath*; and chapter 47—*water*.
- B. Chapter 37 reveals that the Lord comes to revive His dead and scattered people and to make them one; because they had become dead, dry bones, they needed to be enlivened and joined together.

III. Ezekiel 37 reveals how God's Spirit comes into us in order to enliven us so that we may become a corporate Body formed into an army and also built up as God's dwelling place—vv. 1-28:

Ezek 37:1-28 be omitted.

- A. The vision of the dry bones shows that before God came in to renew and regenerate us, we were not only sinful and filthy (36:25) but also dead and buried in "graves" of various sinful, worldly, and religious things (37:12-13).
 - Ezek 36:25 And I will sprinkle clean water upon you, and you will be clean; from all your filthiness and from all your idols I will cleanse you.
 - Ezek 37:12 Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel.
 - Ezek 37:13 And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.
- B. We were like dead and dry bones, disjointed and scattered, having no oneness:
 1. Whether we were an unsaved sinner or a backslidden believer, this was our situation; not only unbelieving sinners need to be delivered from their graves, but even many brothers and sisters need to be revived and delivered from death and from their graves.

2. Today many Christians are buried in the graves of denominations, sects, divisions, independent groups, and different movements.
3. Formerly, we were in such graves, dead, dry, scattered, disjointed, and not connected to anyone, but the Lord is the Savior of the dead; God's word here is to cause a dead person to become a living person—John 5:25; Eph. 2:1-8.

John 5:25 Truly, truly, I say to you, An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.

Eph 2:1 And you, though dead in your offenses and sins,

Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Eph 2:3 Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;

Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,

Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Eph 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Eph 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;

- C. Ezekiel's prophesying in Ezekiel 37 was not a matter of predicting but a matter of speaking forth, declaring, something for the Lord—vv. 4-5:

Ezek 37:4 Then He said to me, Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah.

Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.

1. When Ezekiel spoke forth, God gave people the Spirit—vv. 10, 14.

Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.

2. The main meaning of prophesying in the Bible is not to predict but to speak forth the Lord, to minister the Lord to people:

a. "He who prophesies builds up the church"—1 Cor. 14:4b.

b. "You can all prophesy one by one that all may learn and all may be encouraged"—v. 31.

c. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God; the church meeting should be filled with God, and all its activities should convey and transmit God to people so that they may be infused with God—vv. 24-25.

1 Cor 14:24 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;

1 Cor 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

- d. In order to prophesy, we must be a man of God with the breath of God—2 Tim. 3:16-17:

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.

- 1) Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling.
 - 2) When we are speaking for the Lord, we should have the sense that we are exhaling God and that the recipients are inhaling God.
- e. Prophesying makes us an overcomer; prophesying is the function of the overcomers—1 Cor. 14:3, 4b; cf. Matt. 16:18.
- 1 Cor 14:3 But he who prophesies speaks building up and encouragement and consolation to men.
- 1 Cor 14:4b ... but he who prophesies builds up the church.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
3. As Ezekiel was prophesying, God was blowing upon the dry bones, sending the wind, the breath, and the Spirit—Ezek. 37:4-10, 14:
 - Ezek 37:4 Then He said to me, Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah.
 - Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.
 - Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
 - Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.
 - Ezek 37:8 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.
 - Ezek 37:9 Then He said to me, Prophesy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.
 - Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.
 - Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.
 - a. The Hebrew word *ruach* is variously translated “wind,” “breath,” “spirit” in verses 5 through 10 and 14.
 - Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.
 - Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
 - Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.
 - Ezek 37:8 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.
 - Ezek 37:9 Then He said to me, Prophesy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.
 - Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.
 - Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.
 - b. In spiritual experience, when God blows on us, His breath is the wind; when we breathe the wind, it is the breath; and when the breath is within us, it is the Spirit.
 - c. When Ezekiel prophesied, God blew the wind, the people received the breath,

and the breath became the Spirit, the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

4. When Ezekiel prophesied the first time (Ezek. 37:7), there was a noise and a rattling, and all the bones came together; when we come together in the meetings and make a joyful noise by calling on the Lord and praising Him (Psa. 95:1; cf. Lam. 3:55-56; John 20:22; *Hymns*, #255), we are truly one.

Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.

Psa 95:1 Come, let us sing for joy to Jehovah; / Let us make a joyful noise to the rock of our salvation.

Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.

Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Hymns, #255

- | | | |
|----|--|--|
| 1. | O Lord, breathe Thy Spirit on me,
Help me pour into Thy bosom
(CHORUS)
I am breathing out my sorrow,
I am breathing, breathing, breathing, | Teach me how to breathe Thee in;
All my life of self and sin.
Breathing out my sin;
All Thy fulness in. |
| 2. | I am breathing out my own life,
Letting go my strength and weakness, | That I may be filled with Thine;
Breathing in Thy life divine. |
| 3. | Breathing out my sinful nature,
Breathing in Thy cleansing fulness, | Thou hast borne it all for me;
Finding all my life in Thee. |
| 4. | I am breathing out my sorrow,
Breathing in Thy joy and comfort, | On Thy kind and gentle breast;
Breathing in Thy peace and rest. |
| 5. | I am breathing out my sickness,
I am breathing in Thy healing, | Thou hast borne its burden too;
Ever promised, ever new. |
| 6. | I am breathing out my longings
I am breathing in Thy answers, | In Thy listening, loving ear;
Stilling every doubt and fear. |
| 7. | I am breathing every moment,
Breath by breath I live upon Thee, | Drawing all my life from Thee;
Lord, Thy Spirit breathe in me. |

5. When Ezekiel prophesied the second time (Ezek. 37:10), the breath came into the “very dry” (v. 2, cf. v. 11) and dead bones, “and they lived and stood up upon their feet, an exceedingly great army” (v. 10), to fight the battle for God.

Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

Ezek 37:2 And He caused me to pass all around among them, and there were very many on the surface of the valley, and they were also very dry.

Ezek 37:11 Then He said to me, Son of man, these bones are the whole house of Israel. Now they say, Our bones are dried up, and our hope is lost; we are cut off completely.

Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

IV. The two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the northern kingdom of Israel—v. 16:

Ezek 37:16 And you, son of man, take one piece of wood, and write upon it, For Judah and for the children of Israel associated with him; then take another piece of wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him;

- A. These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up.

- B. After being enlivened and by the growth in life, they can be joined together and become one—v. 17.
 Ezek 37:17 And bring them together, one side to the other, into one piece of wood, that they may become united in your hand.
- C. This is very similar to grafting, in which two branches are joined and eventually grow together—Rom. 6:5; 11:17, 24:
 Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
 Rom 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,
 Rom 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!
1. Growing together denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other; in the organic union with Christ, whatever Christ passed through has become our history.
 2. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—v. 24.
 Rom 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!
 3. Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us.
- D. Whereas the dry bones in Ezekiel 37:1-14 are for forming an army to fight the battle for God, the pieces of wood in verses 16 through 22 are for the building of the house of God as His dwelling place.
- Ezek 37:1 The hand of Jehovah came upon me, and He brought me out in the Spirit of Jehovah and set me down in the midst of the valley; and it was full of bones.
 Ezek 37:2 And He caused me to pass all around among them, and there were very many on the surface of the valley, and they were also very dry.
 Ezek 37:3 And He said to me, Son of man, can these bones live? And I answered, O Lord Jehovah, You know.
 Ezek 37:4 Then He said to me, Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah.
 Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.
 Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
 Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.
 Ezek 37:8 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.
 Ezek 37:9 Then He said to me, Prophesy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.
 Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.
 Ezek 37:11 Then He said to me, Son of man, these bones are the whole house of Israel. Now they say, Our bones are dried up, and our hope is lost; we are cut off completely.
 Ezek 37:12 Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel.
 Ezek 37:13 And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.

- Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.
- Ezek 37:16 And you, son of man, take one piece of wood, and write upon it, For Judah and for the children of Israel associated with him; then take another piece of wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him;
- Ezek 37:17 And bring them together, one side to the other, into one piece of wood, that they may become united in your hand.
- Ezek 37:18 And when the children of your people speak to you, saying, Will you not tell us what you mean by these?
- Ezek 37:19 Say to them, Thus says the Lord Jehovah, I am about to take the piece of wood of Joseph, which is in the hand of Ephraim, and the tribes of Israel associated with him; and I will put them upon it, that is, the piece of wood of Judah, and make them one piece of wood, and they will be one in My hand.
- Ezek 37:20 And the pieces of wood on which you write shall be in your hand before their eyes.
- Ezek 37:21 And you shall say to them, Thus says the Lord Jehovah, I am about to take the children of Israel from among the nations, where they have gone, and I will gather them from all around and bring them into their own land.
- Ezek 37:22 And I will make them one nation in the land upon the mountains of Israel, and one king will be king to all of them; and they will no longer be two nations, nor will they be divided into two kingdoms anymore at all.

V. The revelation in this chapter shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:

- A. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.
- B. The dry bones in verses 1 through 14 and the two dead branches in verses 16 and 17 became one not by gifts or by teaching but by life.
 Ezek 37:1-14 be omitted.
 Ezek 37:16-17 be omitted.
- C. The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life—cf. John 17:2, 11, 17, 21-23; Eph. 4:11-16.
- John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.
- John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.
- John 17:17 Sanctify them in the truth; Your word is truth.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
- Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Message Two
**The Practice of Prophesying
for the Building Up of the Church
as an Exceedingly Great Army**

EM *Hymns*: 853, 839, 867

Scripture Reading: Ezek. 37:4-10; Matt. 16:18; 1 Cor. 14:4b; Acts 5:20; 6:4

- Ezek 37:4 Then He said to me, Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah.
- Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.
- Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
- Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.
- Ezek 37:8 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.
- Ezek 37:9 Then He said to me, Prophesy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.
- Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- 1 Cor 14:4b ... but he who prophesies builds up the church.
- Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.
- Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

I. Prophesying (speaking for the Lord and speaking forth the Lord into one another) in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church (in oneness as an exceedingly great army)—Matt. 16:18; 1 Cor. 14:4b; Ezek. 37:4-10.

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- 1 Cor 14:4b ... but he who prophesies builds up the church.
- Ezek 37:4 Then He said to me, Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah.
- Ezek 37:5 Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.
- Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
- Ezek 37:7 So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone.
- Ezek 37:8 And I looked, and there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them.
- Ezek 37:9 Then He said to me, Prophesy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live.
- Ezek 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

II. We need to live a prophesying life by loving the Lord to the uttermost:

- A. The more we love the Lord, the more we are qualified, perfected, and equipped to speak for the Lord.
- B. Our love for the Lord is the factor, the element, and the very basic essence of our having

the authority and impact and of our being powerful in our speaking for the Lord (Peace Wang is an example of this—see *Speaking Christ for the Building Up of the Body of Christ*, pp. 33-34).

- C. If we love the Lord, we will be filled with Him; whatever fills us within will come out of us; the overflow comes from the infilling—John 7:37-39; Rev. 2:4-5; cf. Mal. 3:14 and footnote.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rev 2:4 But I have one thing against you, that you have left your first love.

Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

Mal 3:14 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked ¹mournfully before Jehovah of hosts?

note 1 This word indicates that the children of Israel worshipped and served God, but they did it mournfully, not at all happy that they were required to do these things.

- D. When we love the Lord to the uttermost, we must speak; we must release the One who has filled us within—1 Cor. 2:9-10.

1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

III. By taking the way of PSRP (pray-reading, studying, reciting, and prophesying), we will be able to nourish people with the unsearchable riches of Christ:

- A. Pray-reading is a very important part of PSRP; we study the Bible by pray-reading the Bible.

- B. Prophesying requires a lot of prayer—Acts 6:4; cf. Heb. 7:25; 8:2:

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

1. To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened.

2. Hence, prayer should precede the ministry of the word, just as the apostles practiced; without such prayer the ministry of the word will not be enlivened and empowered—cf. John 7:37-39; 2 Cor. 2:17; 13:3; 3:6; 1 Pet. 4:10-11.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.

2 Cor 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

3. “This is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him” (1 John 5:14-15; cf. Matt. 7:7); these verses are an encouragement to pray back to the Lord the things that are according to His will in the Bible, His testament, His covenant.

1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.

1 John 5:15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

Matt 7:7 Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

IV. The opening and closing words of the prophesying meetings are very important:

- A. Both the opening and closing words should be approximately five to eight minutes long.
- B. The opening word ensures that the meeting starts in a strong way with a definite direction and burden from the Lord.
- C. The closing word ensures that the meeting does not end in emptiness and that the meeting concludes with the fullness of the supply of reality, so that the saints are filled with the pleasantness of the Lord’s presence and the satisfaction of the Lord’s words of spirit and life (John 6:63); never let a meeting end in emptiness and without the supply of reality.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- D. We must compose our prophecy with the main points and the subpoints—cf. Deut. 17:18-20 (see footnote 1 on verse 18).
- Deut 17:18 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this ¹law in a book, out of that which is before the Levitical priests.
- note 1 The law here refers to the Pentateuch, the first five books of the Old Testament, which were written by Moses. In ruling over the people, the king first had to be instructed, governed, ruled, and controlled by the word of God. The principle should be the same with the elders in the churches. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God (1 Tim. 3:2; 5:17). As a result, they will be under God’s government, under God’s rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy (see note 181 in ch. 16).
- Deut 17:19 And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them,
- Deut 17:20 So that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.
- E. What the Lord is mainly concerned with in the prophesying meeting is not the quantity of saints who share but the quality of what they share—Rev. 2:5; 1 Cor. 3:12.
- Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
- F. On the day of the prophesying meeting, we should prepare our being for the meeting (focusing on what we will prophesy) and not be distracted by other things, even spiritual things.

V. We must see the three constituting elements of prophesying—cf. Acts 5:20; 1 Tim. 4:6-7; 1 Pet. 4:10-11; 1 John 1:3; Acts 4:20; 22:15:

- Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.
1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.
1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
Acts 4:20 For we cannot but speak the things which we have seen and heard.
Acts 22:15 For you will be a witness to Him unto all men of the things which you have seen and heard.

- A. We must possess knowledge of the Word of God—the human element of learning.
B. We must have the instant inspiration of the Holy Spirit—the divine element of inspiration.
C. We must have a vision concerning God’s interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light:
1. In beseeching the saints to walk worthily of God’s calling, Paul spoke from his status as a prisoner of Christ Jesus and a prisoner in the Lord—Eph. 3:1; 4:1.
Eph 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles-
Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
2. Sooner or later, every steward of God, every minister of God’s riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ; the more we love Him, the more we will be in Him to such an extent that He will become our prison for us to enjoy Him to the uttermost so that we may have a walk that is worthy of God’s calling.
3. The more freedom we have, the more blind we are, but if Christ is our prison, our eyes will be opened to see the heavenly vision, and we will receive the highest revelation of God’s economy—3:9; Acts 26:19.
Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

VI. We must learn and be perfected to organically prophesy (to speak the Lord into others) with the constituting elements of prophesying for the building up of the church as the Body of Christ—1 Cor. 14:4b:

- 1 Cor 14:4b ... but he who prophesies builds up the church.
A. We need to redeem our time and spend our energy to be saturated and soaked with the holy Word to be equipped to prophesy—2 Tim. 3:16-17; Ezek. 3:1-4:
2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.
Ezek 3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.
Ezek 3:2 So I opened my mouth, and He gave me that scroll to eat.

- Ezek 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.
- Ezek 3:4 Then He said to me, Son of man, go to the house of Israel and speak with My words to them.
1. We need to be revived by the Lord every morning by enjoying Him in a portion of the Word:
 - a. The Lord's lovingkindness and compassions are new every morning—Lam. 3:22-23.

Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam 3:23 They are new every morning; / Great is Your faithfulness.
 - b. The path of the righteous is like the rising sun—Prov. 4:18; Judg. 5:31; Luke 1:78-79; Mal. 4:2.

Prov 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

Judg 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Mal 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.
 - c. Our inner man is being renewed day by day—2 Cor. 4:16-18.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.
 - d. We should anticipate the dawning of the morning with our hope in God's Word, that we might muse upon His word, that is, that we might receive His word with much reconsideration—Psa. 119:15, 147-148; cf. Lev. 11:3 (see footnote 1 on Psa. 119:15).

Psa 119:15 I will ¹muse upon Your precepts / And regard Your ways.

note 1 Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.

Psa 119:147 I anticipated the dawn and cried out; / I hoped in Your words.

Psa 119:148 My eyes anticipated the night watches, / That I might muse upon Your word.

Lev 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.
 - e. We should find God's words and eat them for them to become the gladness and joy of our heart—Jer. 15:16.

Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

2. We must study the Word by using the best help to open it, expound it, and release its unsearchable riches—the Life-study messages, the books of the ministry, and the Recovery Version footnotes—Luke 24:27, 31-32, 44-45; Acts 8:30-35.
 - Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.
 - Luke 24:31 And their eyes were opened, and they recognized Him; and He disappeared from them.
 - Luke 24:32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the Scriptures?
 - Luke 24:44 And He said to them, These are My words which I spoke to you while I was still with you, that all the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled.
 - Luke 24:45 Then He opened their mind to understand the Scriptures;
 - Acts 8:30 And when Philip ran up, he heard him reading Isaiah the prophet and said, Do you really know the things that you are reading?
 - Acts 8:31 And he said, How could I unless someone guides me? And he entreated Philip to come up and sit with him.
 - Acts 8:32 Now the passage of Scripture which he was reading was this: "As a sheep He was led to slaughter; and as a lamb before its shearer is dumb, so He does not open His mouth.
 - Acts 8:33 In His humiliation His judgment was taken away. Who shall declare His generation? For His life is taken away from the earth."
 - Acts 8:34 And the eunuch answered Philip and said, I beseech you, Concerning whom does the prophet say this? Concerning himself or concerning someone else?
 - Acts 8:35 And Philip opened his mouth, and beginning from this Scripture he announced Jesus as the gospel to him.
 3. We must read the Bible (“*all* Scripture is...profitable” and man shall “live...on *every* word that proceeds out through the mouth of God”) regularly from Genesis 1:1 to Revelation 22:21 (2 Tim. 3:16; Matt. 4:4).
 - 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
 - Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
 4. We must write down daily the spiritual enlightenment, inspiration, and enjoyment received from the Lord in His Word and at the end of the week put these points together to compose a prophecy of no longer than three minutes to speak in the church meeting.
 5. The knowledge of the Word becomes the constant element for our prophesying.
- B. We must be ready in the spirit to receive the instant inspiration of the Spirit:
1. The spirits of the prophets are the most preeminent part of their being—1 Cor. 14:32, 37a.
 - 1 Cor 14:32 And the spirits of prophets are subject to prophets;
 - 1 Cor 14:37a If anyone thinks he is a prophet or spiritual, let him fully know the things which I write to you, ...
 2. Whenever we speak for the Lord, we must exercise our spirit to speak with the Spirit and with Christ as all the treasures of wisdom and knowledge—Acts 7:10; Isa. 11:2; 2 Chron. 1:10.
 - Acts 7:10 And rescued him out of all his afflictions and granted him favor and wisdom before Pharaoh, king of Egypt; and he appointed him governor over Egypt and over all his house.
 - Isa 11:2 And the Spirit of Jehovah will rest upon Him, / The Spirit of wisdom and understanding, / The Spirit of counsel and might, / The Spirit of the knowledge and fear of Jehovah.
 - 2 Chron 1:10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

3. We must pray ourselves into God to receive the unsearchable riches of the Holy Spirit in order to be fed ourselves so that we can feed those under our care—Luke 11:1-13.
 - Luke 11:1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.
 - Luke 11:2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.
 - Luke 11:3 Give us each day our daily bread.
 - Luke 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.
 - Luke 11:5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves,
 - Luke 11:6 Since a friend of mine has come to me from a journey and I have nothing to set before him;
 - Luke 11:7 And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything?
 - Luke 11:8 I say to you, Even though he will not rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs.
 - Luke 11:9 And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
 - Luke 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
 - Luke 11:11 But what father among you whose son shall ask for a fish will instead of a fish hand him a snake?
 - Luke 11:12 Or if he shall also ask for an egg will hand him a scorpion?
 - Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
 4. We must abide in fellowship with the Lord by walking according to our spirit, serving in our spirit, ministering the Spirit, and serving by the Spirit of God—1 John 1:6-7; Rom. 8:4; 1:9; 2 Cor. 3:6; Phil. 3:3; cf. Zech. 4:6.
 - 1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
 - 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 - 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.
 - Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
 - 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
 - Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
 - Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.
 5. The Lord Jesus, as today's Moses and Elijah, is the real Prophet in our spirit, speaking for God and speaking forth God within His believers—Acts 3:22; 2 Tim. 4:22.
 - Acts 3:22 Moses said, "A Prophet will the Lord your God raise up unto you from your brothers, like me; Him shall you hear in whatever things He speaks to you.
 - 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
 6. The inspiration of the Holy Spirit is the instant element for our prophesying.
- C. We must have a clear view with the insight to see through all things in all situations through the enlightening of the divine light:

1. We can receive revelation only in our spirit—Eph. 1:17; Rev. 1:10; 4:2; 17:3; 21:10.
 - Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
 - Rev 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
 - Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
 - Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
 - 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,
2. We must have not only the dove's eyes (S. S. 1:15) but also, and even more, eyes like pools (7:4):
 - S.S. 1:15 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves.
 - S.S. 7:4 Your neck is like a tower of ivory; / Your eyes, like the pools in Heshbon / By the gate of Bath-rabbim; / Your nose is like the tower of Lebanon, / Which faces Damascus.
 - a. Dove's eyes signify the insight and realization of the Spirit—1 Cor. 2:11-12.
 - 1 Cor 2:11 For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.
 - 1 Cor 2:12 But we have received not the spirit of the world but the Spirit which is from God, that we may know the things which have been graciously given to us by God;
 - b. Eyes like pools signify the enlarged and broadened vision full of light to cover the whole universe.
3. We must have a clear view of the entire universe to see the real situation of the world, of the churches, of our fellow believers, and of ourselves.
4. We must have the heavens opened to us to see visions of God by receiving the express word of the Lord (special, fresh, and vivid words that convey divine revelation) with the hand of the Lord upon us—Ezek. 1:1-3:
 - Ezek 1:1 Now in the thirtieth year, in the fourth month, on the fifth of the month, while I was among the captives by the river Chebar, the heavens were opened and I saw visions of God.
 - Ezek 1:2 On the fifth of the month (it was the fifth year of King Jehoiachin's captivity)
 - Ezek 1:3 The word of Jehovah came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was upon him there.
 - a. The hand of the Lord follows the word of the Lord; if what one ministers is truly God's word, God's almighty hand will follow to accomplish what He speaks.
 - b. God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46); after the Lord's hand came down upon Ezekiel, he did not act according to his own choice but according to the leading and directing of the Lord's hand.
 - 1 Kings 18:46 And the hand of Jehovah was upon Elijah; and he girded up his loins and ran before Ahab to the entrance of Jezreel.

VII. We must speak with the constituting elements of prophesying—speaking what we have seen and heard with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment—1 John 1:3; Acts 22:13-15; 5:20:

- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

- Acts 22:13 Came to me, and standing by, said to me, Saul, brother, receive your sight! And in that very hour I looked up at him.
- Acts 22:14 And he said, The God of our fathers has previously appointed you to know His will and to see the righteous One and to hear the voice from His mouth;
- Acts 22:15 For you will be a witness to Him unto all men of the things which you have seen and heard.
- Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.
- A. Prophecy is a miraculous normality:
1. It is normal because it requires us to learn the Word and be trained to speak.
 2. It is miraculous because it is speaking with the divine element, the divine light, and the inspiration of the Holy Spirit.
- B. To prophesy is to have the oracles of God (God's speaking, God's utterance, that conveys divine revelation)—1 Pet. 4:11; cf. 1 Cor. 14:24-25.
- 1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.
- 1 Cor 14:24 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;
- 1 Cor 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.
- C. When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view, we will be able to prophesy.
- D. Prophecy is always composed of the living words of this life, the inspiration of the Holy Spirit, and the clear view through the enlightening of the divine light.
- E. What a great thing it is that "he who prophesies builds up the church"—v. 4b!
- 1 Cor 14:4b ... but he who prophesies builds up the church.

Message Three

“Know That I Am Jehovah”

RK Hymns: 78

Scripture Reading: Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28

- Ezek 36:11 I will also multiply upon you man and beast, and they will increase and be fruitful, and I will make you inhabited as you were formerly, and I will make it better for you than when you began. Then you will know that I am Jehovah.
- Ezek 36:23 And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations will know that I am Jehovah, declares the Lord Jehovah, when I am sanctified in you in their sight.
- Ezek 36:38 Like the holy flock for sacrifices, like the flock of Jerusalem in her appointed feasts, so will the waste cities be filled with flocks of men; and they will know that I am Jehovah.
- Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.
- Ezek 37:13 And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.
- Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.
- Ezek 37:28 Then the nations will know that I am Jehovah, who sanctifies Israel, when My sanctuary will be in their midst forever.
- Ezek 38:23 And I will magnify Myself and sanctify Myself and make Myself known in the sight of many nations, and they will know that I am Jehovah.
- Ezek 39:6 And I will send fire on Magog and on those who dwell securely in the isles, and they will know that I am Jehovah.
- Ezek 39:7 And I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel.
- Ezek 39:22 So the house of Israel will know that I am Jehovah their God from that day onward.
- Ezek 39:28 And they will know that I am Jehovah their God because I brought them into captivity among the nations and have gathered them to their own land; and I will never again leave any of them there.

I. Elohim is the name of God in relation to creation; Jehovah is the name of God in relation to man—Gen. 1:1; 2:4; Isa. 1:2, 4:

Gen 1:1 In the beginning God created the heavens and the earth.

Gen 2:4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,

Isa 1:2 Hear, O heavens, and hearken, O earth, / For Jehovah has spoken: / I have brought up children, and I have raised them; / And yet they have rebelled against Me.

Isa 1:4 Alas, sinful nation, / A people heavy with iniquity, / Seed of evildoers, / Children acting corruptly! / They have forsaken Jehovah; / They have despised the Holy One of Israel; / They have become estranged and have gone backward.

A. The name God—Elohim—means “the strong and mighty One”; this name refers to God’s relationship with creation.

B. God implies God’s power and His relationship with creatures; Jehovah God denotes God having a relationship with man:

1. God is the common name, and Jehovah is the name of intimacy and love.

2. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.

Gen 2:4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,

Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

Gen 2:15 And Jehovah God took the man and put him in the garden of Eden to work it and to keep it.

Gen 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

- Gen 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.
- Gen 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
- Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

II. Jehovah means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:

- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- A. The divine title *I Am* indicates that, as the self-existing One, God depends on nothing apart from Himself—Exo. 3:14:
 Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
1. The term *self-existing* refers to something that exists of or by itself without beginning.
 2. God, the I Am, is self-existing, having no beginning.
- B. The term *ever-existing* refers to something that exists forever; God exists forever, eternally, without ending.
- C. Jehovah is the only One who is—Heb. 11:6:
 Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
1. This unique One who has being is the great “To Be”; the verb *to be* can be applied only to God and not to us.
 2. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be.
 3. God is the universal To Be, the genuine being; only God is I Am—only He has being.

III. El Shaddai is God’s name for supply and promise; Jehovah is God’s name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8:

- Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.
- Gen 28:3 And may the All-sufficient God bless you and make you fruitful and multiply you, that you may become a company of peoples.
- Gen 35:11 And God said to him, I am the All-sufficient God: / Be fruitful and multiply; / A nation and a company of nations shall come from you, / And kings shall come forth from your loins.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 6:6 Therefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment.
- Exo 6:7 And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians.
- Exo 6:8 And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.
- A. Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise

regarding the good land—Heb. 11:13; cf. Gen. 15:13-16.

Heb 11:13 All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.

Gen 15:13 And He said to Abram, Know assuredly that your seed will be sojourners in a land that is not theirs, and they will serve them; and they will afflict them four hundred years.

Gen 15:14 But I will also judge that nation, whom they will serve, and afterward they will come out with great possessions.

Gen 15:15 But as for you, you will go to your fathers in peace; you will be buried in a good old age.

Gen 15:16 And in the fourth generation they will come here again, for the iniquity of the Amorites is not yet complete.

- B. In Exodus 6:6-8 God came not to promise something to Moses but to fulfill the promise that He had made to Abraham, Isaac, and Jacob; thus, He came to Moses not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.

Exo 6:6 Therefore say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment.

Exo 6:7 And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians.

Exo 6:8 And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

- C. Because Jehovah exists eternally and because He is the reality of the verb *to be*, He will fulfill whatever He has spoken.

- D. In the Lord's recovery today, we are not in the stage of promise but in the stage of fulfillment; we are experiencing God not only as El Shaddai but also as Jehovah, the great I Am.

IV. Jehovah—the self-existing and ever-existing One—is the Triune God; He is the unique God, yet He is triune—3:6, 14-16; Mal. 2:10; 1 Cor. 8:4, 6; 2 Cor. 13:14; Matt. 28:19:

Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Exo 3:16 Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you and seen what is being done to you in Egypt.

Mal 2:10 Have we not all one Father? Has not one God created us? Why are we treacherous, each one to his brother, thus profaning the covenant of our fathers?

1 Cor 8:4 Therefore concerning the eating of things sacrificed to idols, we know that an idol is nothing in the world and that there is no God but one.

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

- A. Jehovah is the God of three persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God—Exo. 3:14-16.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Exo 3:16 Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you and seen what is being done to you in Egypt.
- B. “The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah Elohim, the Triune God—the Father, the Son, and the Spirit—v. 15; Matt. 28:19:
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
1. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and to live in fellowship with Him—Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.
 - Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;
 - Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.
 - Gen 17~:18 be omitted.
 - Gen 19:29 And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt.
 - Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.
 - Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.
 - Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
 - Gen 21:4 And Abraham circumcised Isaac his son when he was eight days old, as God had commanded him.
 - Gen 21:5 And Abraham was a hundred years old when Isaac his son was born to him.
 - Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.
 - Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.
 - Gen 21:8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.
 - Gen 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.
 - Gen 21:10 So she said to Abraham, Cast out this maidservant and her son, for the son of this maidservant shall not inherit with my son Isaac.
 - Gen 21:11 And the matter displeased Abraham greatly on account of his son.
 - Gen 21:12 And God said to Abraham, Do not be displeased on account of the boy and on account of your maidservant. Whatever Sarah says to you, listen to her voice, for in Isaac shall your seed be called.
 - Gen 21:13 And of the son of the maidservant I will also make a nation, because he is your seed.
 - Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.
 - Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
 - Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.

Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.

Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.

Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.

Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?

Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.

Gen 22:9 And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood.

Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.

Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.

Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.

Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.

Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided.

Gen 22:15 And the Angel of Jehovah called to Abraham a second time from the heavens

Gen 22:16 And said, By Myself I have sworn, declares Jehovah: Because you have done this thing and have not withheld your son, your only son,

Gen 22:17 I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.

Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

2. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.

Gen 25:5 And Abraham gave all that he had to Isaac.

Gen 26:3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.

Gen 26:4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,

Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,

Gen 26:13 And the man became rich and continued to grow richer until he became very rich.

Gen 26:14 And he had possessions of flocks and possessions of herds and a great household, so that the Philistines envied him.

Gen 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father the Philistines had stopped up and filled with earth.

Gen 26:16 And Abimelech said to Isaac, Go away from us, for you are much mightier than we.

Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.

Gen 26:18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same names which his father had given them.

Gen 26:19 And Isaac's servants dug in the valley and found there a well of springing water.

Gen 26:20 And the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. So he called the name of the well Esek, because they contended with him.

Gen 26:21 And they dug another well; and they strove over that also, so he called the name of it Sitnah.

Gen 26:22 And he moved away from there and dug another well, but they did not strive over it, so he called the name of it Rehoboth; and he said, Now Jehovah has made room for us, and we will be fruitful in the land.

Gen 26:23 And he went up from there to Beer-sheba.

Gen 26:24 And Jehovah appeared to him the same night and said, I am the God of Abraham your father. Do not be afraid, for I am with you, and I will bless you and multiply your seed for My servant Abraham's sake.

Gen 26:25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.

Gen 26:26 And Abimelech came to him from Gerar with Ahuzzath his adviser and Phicol the captain of his army.

Gen 26:27 And Isaac said to them, Why have you come to me, since you hate me and have sent me away from you?

Gen 26:28 And they said, We see plainly that Jehovah is with you; so we say, Let there now be an oath between us, even between us and you, and let us make a covenant with you,

Gen 26:29 That you will not do us any harm, just as we have not touched you, and just as we have done to you nothing but good and have sent you away in peace. You are now the blessed of Jehovah.

Gen 26:30 And he made them a feast, and they ate and drank.

Gen 26:31 And they rose up early in the morning and swore to one another. And Isaac sent them away, and they departed from him in peace.

Gen 26:32 And the same day Isaac's servants came and told him about the well which they had dug and said to him, We have found water.

Gen 26:33 And he called it Shibah. Therefore the name of the city is Beer-sheba to this day.

3. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life—27:41; 28:1—35:10.

Gen 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my brother Jacob.

Gen 28:1~35:10 be omitted.

C. Jehovah—the God of Abraham, Isaac, and Jacob—is the God of resurrection, the resurrecting Triune God—Exo. 4:5; Matt. 22:31-32.

Exo 4:5 That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.

Matt 22:31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

Matt 22:32 "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living.

V. The Gospel of John reveals that Jesus is the great I Am—8:24, 28, 58; 18:4-8:

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

John 18:4 Jesus therefore, knowing all the things that were coming upon Him, went forth and said to them, Whom do you seek?

- John 18:5 They answered Him, Jesus the Nazarene. He said to them, I am. And Judas also, who was betraying Him, was standing with them.
- John 18:6 When therefore He said to them, I am, they drew back and fell to the ground.
- John 18:7 Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene.
- John 18:8 Jesus answered, I told you that I am; if therefore you seek Me, let these go away,
- A. Jesus is not merely a man—He is I Am—8:24.
- John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
- B. The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah”—Matt. 1:21:
- Matt 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
- The name Jesus includes the name Jehovah, which means “I am who I am”—Exo. 3:14.
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
 - Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
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,
- C. The fact that Jesus is the great I Am implies that He is the eternal One—John 8:58:
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
- Jesus is Jehovah, the I Am; His name is I Am—vv. 24, 28.
John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.
 - The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God—18:4-8.
John 18:4 Jesus therefore, knowing all the things that were coming upon Him, went forth and said to them, Whom do you seek?
John 18:5 They answered Him, Jesus the Nazarene. He said to them, I am. And Judas also, who was betraying Him, was standing with them.
John 18:6 When therefore He said to them, I am, they drew back and fell to the ground.
John 18:7 Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene.
John 18:8 Jesus answered, I told you that I am; if therefore you seek Me, let these go away,
 - Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God—14:9-10, 16-18.
John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 14:18 I will not leave you as orphans; I am coming to you.

- D. As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need”—6:35; 8:12; 10:11; 11:25; 14:6:
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
- John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
1. The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am.
 2. In Exodus 3:14 God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality—John 8:32.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

John 8:32 And you shall know the truth, and the truth shall set you free.
 3. The Lord Jesus is the reality because He is the I Am—14:6; 8:32, 36:

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

 - a. When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us—1:4; 8:12.

John 1:4 In Him was life, and the life was the light of men.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
 - b. The reality that sets us free is the I Am; the eternal To Be sets us free—vv. 32, 36, 58.

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

VI. “Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is”—Heb. 11:6:

Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

A. God requires us to believe that He is:

1. Only God is; nothing else is.
2. God is because He is real; all things created by Him are not real—Eccl. 1:2.

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
3. Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being—Isa. 40:1-18.

Isa 40:1 Comfort, O comfort My people, / Says your God.

Isa 40:2 Speak unto the heart of Jerusalem, / And cry out to her, / That her warfare has finished, / That the penalty for her iniquity has been accepted; / For she has received from the hand of Jehovah double / For all her sins.

Isa 40:3 The voice of one who cries / In the wilderness: Make clear / The way of Jehovah; / Make straight in the desert / A highway for our God.

Isa 40:4 Every valley will be lifted up, / And every mountain and hill will be made low, / And the crooked places will become straight, / And the rough places, a broad plain.

Isa 40:5 Then the glory of Jehovah will be revealed, / And all flesh will see it together, / Because the mouth of Jehovah has spoken.

Isa 40:6 A voice said, Cry out. / And he said, What shall I cry? / All flesh is grass / And all its glory is like the flower of the field;

Isa 40:7 The grass withers, the flower fades, / Because the breath of Jehovah blows upon it. / Surely the people are grass.

Isa 40:8 The grass withers and the flower fades, / But the word of our God will stand forever.

Isa 40:9 Go up to a high mountain, / O Zion, who brings glad tidings; / Lift up your voice with power, / O Jerusalem, who brings glad tidings; / Lift it up, Do not be afraid. / Say to the cities of Judah, / Behold your God!

Isa 40:10 Behold, the Lord Jehovah will come as a mighty One, / And His arm will rule for Him. / Behold, His reward is with Him, / And His recompense before Him.

Isa 40:11 He will feed His flock as a Shepherd; / In His arm He will gather the lambs; / In His bosom He will carry them. / He will lead those who are nursing the young.

Isa 40:12 Who has measured the waters in the hollow of his hand, / Who has calculated the extent of the heavens with a handspan, / And measured out the dust of the earth by a measure, / And weighed the mountains in scales / And the hills in balances?

Isa 40:13 Who has directed the Spirit of Jehovah, / Or who has made matters known to Him as His counselor?

Isa 40:14 With whom did He consult and who instructed Him, / And taught Him in the path of justice, / And taught Him knowledge, / And caused Him to know the way of understanding?

Isa 40:15 Indeed the nations are like a drop from a bucket, / And are accounted as specks of dust on the scales. / Indeed He takes up the islands as very fine powder.

Isa 40:16 And Lebanon is not sufficient to burn, / Nor are its beasts sufficient for a burnt offering.

Isa 40:17 All the nations are as nothing before Him; / They are counted by Him as less than nothing and vanity.

Isa 40:18 To whom then will you liken God? / Or what likeness will you compare to Him?

B. Faith is to believe that God is—Heb. 11:6:

Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

1. Faith joins us to God, the only One who is—John 14:1.

John 14:1 Do not let your heart be troubled; believe into God, believe also into Me.

2. To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him—Heb. 11:6.

Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

VII. Eventually, all will know that God is Jehovah—Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28:

Ezek 36:11 I will also multiply upon you man and beast, and they will increase and be fruitful, and I will make you inhabited as you were formerly, and I will make it better for you than when you began. Then you will know that I am Jehovah.

Ezek 36:23 And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations will know that I am Jehovah, declares the Lord Jehovah, when I am sanctified in you in their sight.

Ezek 36:38 Like the holy flock for sacrifices, like the flock of Jerusalem in her appointed feasts, so will the waste cities be filled with flocks of men; and they will know that I am Jehovah.

Ezek 37:6 And I will put sinews on you and bring flesh back on you and cover you with skin and put breath in you, and you shall live; and you will know that I am Jehovah.

Ezek 37:13 And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.

- Ezek 37:14 And I will put My Spirit in you, and you shall live; and I will place you in your own land. Then you will know that I, Jehovah, have spoken and that I have performed it, declares Jehovah.
- Ezek 37:28 Then the nations will know that I am Jehovah, who sanctifies Israel, when My sanctuary will be in their midst forever.
- Ezek 38:23 And I will magnify Myself and sanctify Myself and make Myself known in the sight of many nations, and they will know that I am Jehovah.
- Ezek 39:6 And I will send fire on Magog and on those who dwell securely in the isles, and they will know that I am Jehovah.
- Ezek 39:7 And I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel.
- Ezek 39:22 So the house of Israel will know that I am Jehovah their God from that day onward.
- Ezek 39:28 And they will know that I am Jehovah their God because I brought them into captivity among the nations and have gathered them to their own land; and I will never again leave any of them there.
- A. “You will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people”—37:13.
- B. “I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel”—39:7.
- C. “Before Abraham came into being, I am”—John 8:58.
 John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

Message Four

The God of Blessing and the Blessing of God

MR Hymns: 223

Scripture Reading: Ezek. 34:26-27a; Gen. 12:3; 1:28; Num. 6:23-27;

Psa. 133:3; Eph. 1:3; Gal. 3:14; 1 Cor. 10:16a

- Ezek 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.
- Ezek 34:27a And the trees of the field will yield their fruit, and the earth will yield its increase, and they will be secure in their land; ...
- Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
- Num 6:24 Jehovah bless you and keep you;
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- Num 6:26 Jehovah lift up His countenance upon you and give you peace.
- Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
- Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- 1 Cor 10:16a The cup of blessing which we bless, is it not the fellowship of the blood of Christ? ...

I. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:26-27a, 29; Zech. 10:1:

- Ezek 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.
- Ezek 34:27a And the trees of the field will yield their fruit, and the earth will yield its increase, and they will be secure in their land; ...
- Ezek 34:29 And I will raise up for them a planting place of renown, and they will no longer be consumed with famine in the land and no longer bear the disgrace of the nations.
- Zech 10:1 Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field.
- A. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.
- Ezek 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.
- B. God will cause the showers of blessing to come down in their season—Zech. 10:1.
- Zech 10:1 Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field.

II. God is a God of blessing—Gen. 1:22, 28; Psa. 115:13:

- Gen 1:22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let the birds multiply on the earth.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Psa 115:13 He will bless those who fear Jehovah, / Both small and great.
- A. In His creation of man, God intended that man might enjoy God as his blessing, but through the fall of Adam, man lost God as his blessing and enjoyment—Gen. 1:28; 3:23-

24.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Gen 3:23 Then Jehovah God sent him forth from the garden of Eden, to work the ground from which he was taken.

Gen 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.

B. God's blessing promised to Abraham in Genesis 12:3 consists of the blessings of creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come:

Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.

1. In His preaching of the gospel to Abraham, God promised that He would give Himself to the called ones as a blessing—Gal. 3:8, 14.

Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

2. According to Genesis 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ—Matt. 1:1; Gal. 3:16:

Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

Matt 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Gal 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.

a. God's blessing of Abraham eventually issued in Christ as the unique seed in whom all nations of the earth are blessed—Acts 3:25-26; Gal. 3:16.

Acts 3:25 You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, "And in your seed shall all the families of the earth be blessed."

Acts 3:26 To you first, God, having raised up His Servant, has sent Him to bless you in turning each of you away from your wicked deeds.

Gal 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.

b. All the believers in Christ, as members of the corporate Christ, are included in this seed as heirs of God's promised blessing—1 Cor. 12:12; Gal. 3:7, 29.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Gal 3:7 Know then that they who are of faith, these are sons of Abraham.

Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

III. We need to treasure God's blessing—Deut. 28:2-8; Psa. 84:4-5; Eph. 1:3:

Deut 28:2 And all these blessings will come upon you and overtake you if you listen to the voice of Jehovah your God.

Deut 28:3 Blessed shall you be in the city, and blessed shall you be in the field.

Deut 28:4 Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your animals, the offspring of your cattle and the young of your flock.

Deut 28:5 Blessed shall be your basket and your kneading bowl.

Deut 28:6 Blessed shall you be when you come in, and blessed shall you be when you go out.

Deut 28:7 Jehovah will cause your enemies, who rise up against you, to be struck down before you; on one road they will come out against you, but on seven roads they will flee before you.

- Deut 28:8 Jehovah will command the blessing upon you in your storehouses and in all your undertakings; and He will bless you in the land which Jehovah your God is giving you.
- Psa 84:4 Blessed are those who dwell in Your house; / They will yet be praising You. Selah.
- Psa 84:5 Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.
- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
- A. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.
- Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
- Num 6:24 Jehovah bless you and keep you;
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- Num 6:26 Jehovah lift up His countenance upon you and give you peace.
- Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
- Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
- Matt 5:4 Blessed are those who mourn, for they shall be comforted.
- Matt 5:5 Blessed are the meek, for they shall inherit the earth.
- Matt 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
- Matt 5:7 Blessed are the merciful, for they shall be shown mercy.
- Matt 5:8 Blessed are the pure in heart, for they shall see God.
- Matt 5:9 Blessed are the peacemakers, for they shall be called the sons of God.
- Matt 5:10 Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.
- Matt 5:11 Blessed are you when they reproach and persecute you, and while speaking lies, say every evil thing against you because of Me.
- Matt 24:46 Blessed is that slave whom his master, when he comes, will find so doing.
- John 20:29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- 2 Cor 9:6 But take note of this: He who sows sparingly shall also sparingly reap; and he who sows with blessings shall also with blessings reap;
- Rom 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.
- B. The day must come when we realize that in our work, in our Christian life, and in our church life, everything depends on God's blessing—Eph. 1:3.
- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
- C. In serving the Lord, we should believe in and treasure God's blessing—Rom. 15:29:
- Rom 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.
1. We need to learn to live and to practice the church life in a way that does not hinder God's blessing—Acts 1:14; 2:46; 4:24; 5:12.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,

Acts 5:12 And through the hands of the apostles many signs and wonders took place among the people; and they were all with one accord in the portico of Solomon.
 2. We should rely on God's blessing and eliminate the barriers that prevent us from receiving it.
- D. We need to treasure and focus on the New Testament blessings: regeneration (John 3:3, 6;

1 Pet. 1:3), the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4), the indwelling Spirit (Rom. 8:9, 16), transformation (2 Cor. 3:18), being one spirit with the Lord (1 Cor. 6:17), and being like God (1 John 3:2) and entering into His glory (1 Pet. 5:10).

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

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

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

1 Pet 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

E. Like Paul, we may experience “the fullness of the blessing of Christ”—Rom. 15:29.

Rom 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

IV. In Genesis 1:28 God blessed man to be fruitful, multiply, fill the earth, and subdue it:

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

A. Before God had a man to express Him and represent Him, there was no way to pour out His full blessing—vv. 26-27.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

B. After God created man, He was able to see on earth a living creature bearing His image and having His dominion, so immediately, God bestowed His full blessing upon man.

C. The qualifications for receiving God’s blessing are image and dominion—vv. 26, 28.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

D. Because the priesthood is for God’s image and the kingship is for God’s dominion, God’s

blessing is with the priesthood and the kingship—14:17-19.

Gen 14:17 And after his return from the slaughter of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King's Valley).

Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;

V. In Numbers 6:23-27 the Divine Trinity is revealed in the threefold blessing of Jehovah to His people:

Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num 6:24 Jehovah bless you and keep you;

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

Num 6:26 Jehovah lift up His countenance upon you and give you peace.

Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

A. The blessing in Numbers 6:23-27, like that in 2 Corinthians 13:14, is the eternal blessing of the Triune God:

Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num 6:24 Jehovah bless you and keep you;

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

Num 6:26 Jehovah lift up His countenance upon you and give you peace.

Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1. This eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.

2. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—Eph. 1:3-14.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph 1:12 That we would be to the praise of His glory who have first hoped in Christ,

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

B. In Numbers 6:24-26 we have the blessing of the Triune God:

Num 6:24 Jehovah bless you and keep you;

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

Num 6:26 Jehovah lift up His countenance upon you and give you peace.

1. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24.
2. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—v. 25.
3. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Holy Spirit—v. 26.
4. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us; as a result, we are kept, we receive grace, and we have peace.

VI. Psalm 133 reveals that the blessing of life is intrinsically related to the oneness of God’s people; we must practice the oneness to bring in God’s blessing:

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

- A. The life in Psalm 133:3 is the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life:

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

1. Psalm 132 typifies the church life, and Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness.

Psa 132:1 Remember, O Jehovah, for David's sake / All his afflictions;

Psa 132:2 How he swore to Jehovah / And vowed to the Mighty One of Jacob:

Psa 132:3 I shall not go into the tent of my house; / I shall not go up onto the couch of my bed;

Psa 132:4 I shall not give sleep to my eyes, / Slumber to my eyelids;

Psa 132:5 Until I find a place for Jehovah, / A tabernacle for the Mighty One of Jacob.

Psa 132:6 Behold, we heard of it in Ephrathah; / We found it in the fields of Jaar.

Psa 132:7 We will go into His tabernacle; / We will worship at His footstool.

Psa 132:8 Arise, O Jehovah, unto Your resting place, / You and the Ark of Your strength.

Psa 132:9 Let Your priests be clothed with righteousness, / And let Your faithful ones give a ringing shout.

Psa 132:10 For the sake of David Your servant, / Do not turn away the face of Your Anointed One.

Psa 132:11 Jehovah has sworn unto David in truth; / He will not turn from it: / Of the fruit of your body I will set One upon your throne.

Psa 132:12 If your children keep My covenant / And My testimonies that I will teach them, / Their children also will sit / Upon your throne forever.

Psa 132:13 For Jehovah has chosen Zion; / He has desired it for His habitation.

Psa 132:14 This is My resting place forever; / Here will I dwell, for I have desired it.

Psa 132:15 I will abundantly bless its provision; / I will satisfy its poor with bread.

Psa 132:16 And its priests I will clothe with salvation, / And its faithful ones will shout with a ringing shout.

Psa 132:17 There I will cause a horn of David to shoot forth; / I have prepared a lamp for My anointed one.

Psa 132:18 I will clothe his enemies with shame, / But on him his crown will shine.

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

2. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life—vv. 2-3.
 - Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
 - Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- B. If we would be under the Lord's commanded blessing of life, we must be on the ground of oneness—v. 3.
 - Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- C. The one accord is the master key to every blessing in the New Testament—Rom. 15:5-6, 29.
 - Rom 15:5 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus,
 - Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.
 - Rom 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

VII. The God and Father of our Lord Jesus Christ has blessed us with every spiritual blessing in the heavenlies in Christ—Eph. 1:3:

- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
- A. The Father is the source of the divine blessing, the Spirit is the nature and essence of the divine blessing, and the Son is the sphere, the element, and the means of the divine blessing.
 - B. The nature and essence of the divine blessing are of the Spirit, but the element of this blessing is Christ Himself; for Christ to be the element of God's blessing means that Christ Himself is the divine blessing.
 - C. Christ, the Son Himself, is the blessing; the Spirit is the nature and essence of the blessing; and the Father is the source who gives this blessing.

VIII. Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ—vv. 2, 5:

- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
- Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?
- A. The blessing promised by God to Abraham in Genesis 12:3 for all the nations of the earth was fulfilled; the blessing has come to the nations in Christ through His redemption on the cross—Gal. 3:13.
 - Gen 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
 - Gal 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is everyone hanging on a tree";
 - B. In the gospel (v. 8), we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, the Son, and the Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in the most subjective way for our enjoyment.
 - Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."

IX. The Bible uses the word *cup* to indicate blessing—Psa. 23:5; 1 Cor. 10:16a:

Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

1 Cor 10:16a The cup of blessing which we bless, is it not the fellowship of the blood of Christ? ...

A. Under Christ's shepherding, our cup runs over as we enjoy the Father as the source of blessing—Psa. 23:5; Eph. 1:3.

Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

B. In 1 Corinthians 10:16a Paul speaks of "the cup of blessing":

1 Cor 10:16a The cup of blessing which we bless, is it not the fellowship of the blood of Christ? ...

1. This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself—Matt. 26:28:

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

a. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.

b. When this new covenant is given to us, it is a cup, a portion for us—Luke 22:20.
Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

c. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion.

2. At the Lord's table, when we drink the cup, we receive God's blessing—the blessing that is God Himself—Psa. 23:5; Matt. 26:27-29; 1 Cor. 11:25.

Psa 23:5 You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over.

Matt 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

Matt 26:29 But I say to you, I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

1 Cor 11:25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.

Message Five

The Vision of the Holy Building of God in Its Outstanding Features

EM Hymns: 911

Scripture Reading: Ezek. 40:1—42:14

- Ezek 40:1 In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that same day the hand of Jehovah was upon me, and He brought me there.
- Ezek 40:2 In the visions of God He brought me into the land of Israel and set me down upon a very high mountain, and on it to the south there was a structure like a city.
- Ezek 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.
- Ezek 40:4 And the man said to me, Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you, because for this purpose you have been brought here, that it may be shown to you. Tell all that you see to the house of Israel.
- Ezek 40:5 Now there was a wall all around the outside of the house, and in the man's hand a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.
- Ezek 40:6 Then He came to the gate which faces toward the east and went up its steps, and He measured the threshold of the gate, one reed deep; and each thresh-old was one reed deep.
- Ezek 40:7 And every guardroom was one reed long and one reed wide, and the space between the guardrooms was five cubits, and the threshold of the gate by the porch of the gate toward the house was one reed.
- Ezek 40:8 He measured also the porch of the gate toward the house, one reed.
- Ezek 40:9 Then He measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house.
- Ezek 40:10 And there were three guardrooms on one side and three on the other side of the gate, which was facing east; and the three of them had the same measurement, and the posts had the same measurement on both sides.
- Ezek 40:11 And He measured the width of the entrance of the gate, ten cubits; and the total length of the gate was thirteen cubits.
- Ezek 40:12 And there was a border before the guardrooms were one cubit on this side and a border, one cubit on that side; and the guardrooms, six cubits on this side, and six cubits on that side.
- Ezek 40:13 And He measured the total gate width from the roof edge of one guardroom to the roof edge of the other, twenty-five cubits. The entrances of the guardrooms were opposite each other.
- Ezek 40:14 He also made a measurement of the posts, sixty cubits in all; and the gate surrounded a court which reached to the posts.
- Ezek 40:15 And the distance from the front of the gate at the entrance to the front of the inner porch of the gate was fifty cubits.
- Ezek 40:16 And the guardrooms and their posts had latticed windows within and all around the gate. The porches also had windows within and all around, and palm trees were on each post.
- Ezek 40:17 Then He brought me into the outer court, and there were chambers and a pavement made for the court all around; thirty chambers were upon the pavement.
- Ezek 40:18 And the pavement flanked the gates, its width equal to the length of the gates; that is, the lower pavement.
- Ezek 40:19 Then He measured the distance from the front of the lower gate to the front of the outside of the inner court gate, a hundred cubits, both on the east and on the north.
- Ezek 40:20 Then He measured the gate of the outer court which faced toward the north, its length and its width.
- Ezek 40:21 And it had three guardrooms on this side and three on that side. And its posts and its porch were of the same measurement as the first gate; its length was fifty cubits, and the width twenty-five cubits.
- Ezek 40:22 And its windows and its porch and its palm trees were of the same measurement as the gate which faced toward the east, and seven steps led up to it, and its porch was in front of them.
- Ezek 40:23 And there was a gate to the inner court opposite the outer gate, both on the north and on the east. And He measured the distance from gate to gate, a hundred cubits.
- Ezek 40:24 And He led me toward the south, and there was a gate toward the south, and He measured its posts and its porch according to those same measurements.

Ezek 40:25 And the gate and its porch had windows all around just like those other windows; the length was fifty cubits, and the width twenty-five cubits.

Ezek 40:26 And there were seven steps going up to it, and its porch was in front of them; and it had palm trees upon its posts, one on each side.

Ezek 40:27 And there was a gate to the inner court toward the south, and He measured the distance from gate to gate toward the south, a hundred cubits.

Ezek 40:28 Then He brought me into the inner court through the south gate, and He measured the south gate according to those same measurements,

Ezek 40:29 And its guardrooms and its posts and its porches according to those same measurements; and it had windows in and around it and its porches; the length was fifty cubits, and the width twenty-five cubits.

Ezek 40:30 And there were porches all around, twenty-five cubits long and five cubits wide.

Ezek 40:31 And its porches were toward the outer court, and palm trees were upon its posts, and its steps had eight steps.

Ezek 40:32 And He brought me into the inner court toward the east, and He measured the gate according to those same measurements,

Ezek 40:33 And its guardrooms and its posts and its porches according to those same measurements; and it had windows in and around it and its porches; the length was fifty cubits, and the width twenty-five cubits.

Ezek 40:34 And its porches were toward the outer court, and palm trees were upon its posts on each side, and its steps had eight steps.

Ezek 40:35 And He brought me to the north gate, and He measured it according to those same measurements,

Ezek 40:36 Its guardrooms, its posts, and its porches; and it had windows in and around it; the length was fifty cubits, and the width twenty-five cubits.

Ezek 40:37 And its porches were toward the outer court, and palm trees were upon its posts, on each side, and its steps had eight steps.

Ezek 40:38 And a chamber with its entrance was by the posts at the gates; there they washed the burnt offering.

Ezek 40:39 And in the porch of the gate were two tables on this side and two tables on that side on which to slay the burnt offering, the sin offering, and the trespass offering.

Ezek 40:40 And on one side outside, as one goes up to the entrance of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables.

Ezek 40:41 Four tables were on this side and four tables on that side beside the gate; eight tables on which they slaughtered the sacrifices.

Ezek 40:42 And there were four tables for the burnt offering, made of hewn stone, a cubit and a half long and a cubit and a half wide and one cubit high, on which they laid the instruments with which they slaughtered the burnt offering and the sacrifice;

Ezek 40:43 And double hooks, a handbreadth long, were fastened on the inside all around. And upon the tables was the flesh of the offering.

Ezek 40:44 And outside the inner gate in the inner court were two chambers, one at the side of the north gate facing toward the south; one at the side of the south gate facing toward the north.

Ezek 40:45 And He said to me, This chamber that faces toward the south is for the priests, the keepers of the charge of the house;

Ezek 40:46 And the chamber that faces toward the north is for the priests, the keepers of the charge of the altar. These are the sons of Zadok, who come near to Jehovah to minister to Him from among the sons of Levi.

Ezek 40:47 And He measured the court, a square, one hundred cubits long and one hundred cubits wide; and the altar was in front of the house.

Ezek 40:48 Then He brought me to the porch of the house and measured each post of the porch, five cubits on this side and five cubits on that side; and the width of the gate was fourteen cubits, plus the side indents in the gate, three cubits on this side and three cubits on that side.

Ezek 40:49 The length of the porch was twenty cubits and the width twelve cubits, and ten steps led up to it; and there were pillars by the posts, one on this side and another on that side.

Ezek 41:1 And He brought me to the temple and measured the posts; six cubits wide on one side and six cubits wide on the other side was the width of the post.

Ezek 41:2 And the width of the entrance was ten cubits, and the sides of the entrance were five cubits on one side and five cubits on the other side. And He measured the length of the outer temple, forty cubits, and the width, twenty cubits.

Ezek 41:3 Then He went into the inner temple and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width on either side of the entrance, seven cubits.

Ezek 41:4 And He measured the length of the inner temple, twenty cubits, and the width, twenty cubits, before the outer temple; and He said to me, This is the Holy of Holies.

Ezek 41:5 Then He measured the wall of the house, six cubits thick; and the width of every side chamber, four cubits, all around the house on every side.

Ezek 41:6 And the side chambers were in three stories, one over another, with thirty units in each story; and they extended to the wall, which the house had for the side chambers all around to be supports, so that there would not be supports inserted into the wall of the house.

Ezek 41:7 And the side chambers that went around the house became wider as they went up by stories. Because the surrounding of the house increased upward around the house, therefore the house had width upward; and so one went up from the lowest story to the highest through the middle story.

Ezek 41:8 I also saw that the house had a raised platform all around; the foundations of the side chambers were a full reed of six long cubits.

Ezek 41:9 The thickness of the outer wall of the side chambers was five cubits; and space that was left alongside the side chambers belonged to the house.

Ezek 41:10 And between the chambers and the house was a width of twenty cubits all around the house on every side.

Ezek 41:11 And the entrances of the side chambers were toward the space that was left, one entrance toward the north and another entrance toward the south; and the width of the place that was left was five cubits all around.

Ezek 41:12 And the building that was in front of the separate place at the side toward the west was seventy cubits wide; and the wall of the building was five cubits thick all around, and its length ninety cubits.

Ezek 41:13 So He measured the house, a hundred cubits long; and the separate place at the back and the building with its walls, a hundred cubits long;

Ezek 41:14 And the width of the front of the house and of the separate place toward the east, a hundred cubits.

Ezek 41:15 And He measured the length of the building before the separate place, which was behind it, and its galleries on one side and on the other side, a hundred cubits. And the outer temple, the inner temple, the porches of the court,

Ezek 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with wood all around, even from the ground to the windows (now the windows were latticed)

Ezek 41:17 To the top of the entrance, both in the inner house and outside. And on all the walls all around inside and outside, by measurement,

Ezek 41:18 Were both carved cherubim and palm trees. And a palm tree was between two cherubim, and every cherub had two faces.

Ezek 41:19 So there was the face of a man toward the palm tree on one side and the face of a lion toward the palm tree on the other side. So it was carved in and around the whole house.

Ezek 41:20 From the ground to the top of the entrance cherubim and palm trees were carved, even on the wall of the temple.

Ezek 41:21 The temple doorposts were squared. And at the front of the sanctuary was something in appearance like the appearance of

Ezek 41:22 A wooden altar, three cubits high, and its length two cubits; and its corners, its length, and its walls were made of wood. And He said to me, This is the table that is before Jehovah.

Ezek 41:23 Now the temple and the sanctuary had double doors.

Ezek 41:24 And the double doors had two swinging leaves, two leaves for one door and two leaves for the other.

Ezek 41:25 And carved on these, on the doors of the temple, were cherubim and palm trees, just like those carved on the walls. And there was a threshold of wood upon the front of the porch outside.

Ezek 41:26 And there were latticed windows and palm trees on either side, on the sides of the porch, the side chambers of the house, and the thresholds.

Ezek 42:1 Then He brought me out into the outer court, the way toward the north, and He brought me into the chamber that was adjacent to the separate place and which was adjacent to the building toward the north.

Ezek 42:2 The length of the side of the northern entrance was a hundred cubits, and the width was fifty cubits.

- Ezek 42:3 Adjacent to the twenty-cubit space of the inner court and adjacent to the pavement of the outer court was gallery facing gallery on the third story.
- Ezek 42:4 And before the chambers on the inside was a walkway of ten cubits' width, a way of one hundred cubits; and their entrances were toward the north.
- Ezek 42:5 Now the upper chambers were narrower, for the galleries took more space away from these than from the lower and the middle stories in the building.
- Ezek 42:6 For they were arranged in three stories, and they did not have pillars like the pillars of the courts; therefore the upper story was set back from the ground more than the lower and middle stories .
- Ezek 42:7 There was also an outside wall beside the chambers, toward the outer court in front of the chambers; its length was fifty cubits.
- Ezek 42:8 For the length of the chambers that were in the outer court was fifty cubits, while those facing the temple were a hundred cubits.
- Ezek 42:9 And at the foot of these chambers was an entrance on the east side to enter them from the outer court;
- Ezek 42:10 By the breadth of the wall of the court to the south, beside the separate place and beside the building, there were chambers,
- Ezek 42:11 With a way before them. Their appearance was like the appearance of the chambers which were toward the north; just as their length, so also was their width; and all their exits were according to both their arrangements and their entrances.
- Ezek 42:12 So the entrances of the chambers that were toward the south were entered through an entrance toward the east at the head of the corresponding way, directly beside the wall.
- Ezek 42:13 Then He said to me, The north chambers and the south chambers which are beside the separate place are holy chambers, where the priests who are near to Jehovah shall eat the most holy things. There they shall lay the most holy things, the meal offering, the sin offering, and the trespass offering, for the place is holy.
- Ezek 42:14 When the priests enter, they shall not go out of the holy place into the outer court, but there they shall lay their garments in which they have ministered, because they are holy. And they shall put on other garments and approach the area designated for the people.

I. God's eternal purpose is to have a building as a mingling of Himself with His chosen people (Ezek. 40:1—48:35; Matt. 16:18; 1 Pet. 2:5); whatever God does among His people and among the nations on earth is for His building; this is confirmed by the book of Revelation, which is parallel to the book of Ezekiel and concludes with God's ultimate building, the New Jerusalem (Rev. 21:2—22:5):

Ezek 40:1~48:35 be omitted.

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 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.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev 22:4 And they will see His face, and His name will be on their forehead.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
- A. After the destruction of the temple built by Solomon (2 Kings 25:8-9), the temple was rebuilt by the captives who returned from Babylon (Ezra 3:6b-13; 6:13-15).
- 2 Kings 25:8 In the fifth month, on the seventh day of the month (this was the nineteenth year of King Nebuchadnezzar, the king of Babylon), Nebuzaradan, the captain of the bodyguard, the servant of the king of Babylon, came to Jerusalem.
- 2 Kings 25:9 And he burned the house of Jehovah and the king's house and all the houses of Jerusalem, and every large house he burned with fire.
- Ezra 3:6b ... however the foundation of the temple of Jehovah had not yet been laid.
- Ezra 3:7 They also gave money to the stone hewers and to the carpenters, and food and drink and oil to the Sidonians and to the Tyrians, to bring cedar trees from Lebanon to the sea at Joppa according to the authorization granted them by Cyrus the king of Persia.
- Ezra 3:8 Now in the second year after they came to the house of God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brothers, the priests and the Levites, and all those who came out of captivity to Jerusalem began by appointing the Levites, from twenty years old and upward, to have oversight over the work of the house of Jehovah.

- Ezra 3:9 Then Jeshua stood with his sons and his brothers, as one man, with Kadmiel and his sons, the sons of Judah, and with the sons of Henadad and their sons and their brothers the Levites, to have oversight over the workmen in the house of God.
- Ezra 3:10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets and the Levites, the sons of Asaph, with cymbals, to praise Jehovah according to the directions of David the king of Israel.
- Ezra 3:11 And they sang to one another in praising and giving thanks to Jehovah, saying, For He is good, for His lovingkindness is forever upon Israel. And all the people shouted with a great shout when they praised Jehovah, because the foundation of the house of Jehovah was laid.
- Ezra 3:12 But many of the priests and Levites and heads of fathers' houses, the old men who had seen the first house, wept with a loud voice when the foundation of this house was laid before their eyes; and many shouted aloud for joy,
- Ezra 3:13 So that the people could not discern the sound of the shout of joy from the sound of the weeping of the people; for the people shouted with a loud shout, and the sound was heard far away.
- Ezra 6:13 Then Tattenai the governor beyond the River, Shethar-bozenai, and their companions, carried out everything with all diligence according to what Darius the king had sent order to do.
- Ezra 6:14 And the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building according to the command of the God of Israel and according to the decree of Cyrus and Darius and Artaxerxes the king of Persia.
- Ezra 6:15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.
- B. Later, this temple was replaced by Herod's temple, which was built in forty-six years (John 2:20); Herod's temple was destroyed in A.D. 70 by the Roman army under Titus (Dan. 9:26; Matt. 23:38; 24:2).
- John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
- Dan 9:26 And after the sixty-two weeks Messiah will be cut off and will have nothing; and the people of the prince who will come will destroy the city and the sanctuary; and the end of it will be with a flood, and even to the end there will be war; desolations are determined.
- Matt 23:38 Behold, your house is left to you desolate.
- Matt 24:2 But He answered and said to them, Do you not see all these things? Truly I say to you, There shall by no means be left here a stone upon a stone, which shall not be thrown down.
- C. Neither the temple in Ezra's day nor the temple of Herod's time was the full recovery of the temple built by Solomon; however, the temple of Ezekiel's vision was a more than full recovery of Solomon's temple; although the temple itself was the same size as the one built by Solomon (Ezek. 41:2, 4; cf. 1 Kings 6:2), a number of details related to the gates, the courts, and the buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple.
- Ezek 41:2 And the width of the entrance was ten cubits, and the sides of the entrance were five cubits on one side and five cubits on the other side. And He measured the length of the outer temple, forty cubits, and the width, twenty cubits.
- Ezek 41:4 And He measured the length of the inner temple, twenty cubits, and the width, twenty cubits, before the outer temple; and He said to me, This is the Holy of Holies.
- 1 Kings 6:2 And the house which King Solomon built to Jehovah was sixty cubits long and twenty cubits wide and thirty cubits high.
- D. Thus, beginning with Abraham's tent, progressing to the tabernacle and then to Solomon's temple, and concluding with the temple in Ezekiel's vision, there is a continual progression in the enlargement of God's building in the Old Testament; this enlargement signifies a continual increase in the experience of Christ by God's people—cf. 1 Kings 6:2, footnote 1.
- 1 Kings 6:2 And the house which King Solomon built to Jehovah was ¹sixty cubits long and

twenty cubits wide and thirty cubits high.

note 1 The dimensions of the temple and the Holy of Holies in the temple were twice those of the tabernacle (vv. 2, 20; cf. notes 31, 181, and 331 in Exo. 26). Furthermore, with the exception of the Ark (v. 19), the size and number of the furnishings and the utensils were greatly enlarged (2 Chron. 4:1-8). This indicates that although Christ Himself (signified by the Ark) cannot be enlarged, our experience of Christ in all His riches, as signified by the temple and its furnishings and utensils, should be greatly increased and enlarged (Eph. 3:8, 14-19; Phil. 3:7-14) to match His enlarged expression. See note 11, par. 2, in Ezek. 40.

E. God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle (John 1:14) and God's temple (2:19-21), advances to the church, the Body of Christ, as the enlargement of Christ (Eph. 1:22-23; 2:20-22), and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity (Rev. 21:2-3, 15-17).

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

John 2:21 But He spoke of the temple of His body.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

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 21:15 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.

F. Literally, the visions concerning God's holy building in Ezekiel 40—48 will be fulfilled in the restoration, when the restored Israel will rebuild the temple and the city of Jerusalem for their dwelling with God in the millennium.

Ezek 40~48 be omitted.

G. The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church.

II. Ezekiel saw the first vision, the vision of the appearance of the glory of the Lord, when he was thirty years of age, the age at which a priest begins to function (1:1); he saw the last vision, the vision of the holy building of God, twenty years later (40:1; cf. 1:2), at the age of fifty, the age of retirement for a priest (Num. 4:3); this indicates that to see the building of God, Ezekiel needed more maturity in life (cf. Ezek. 1:1, footnote 1):

Ezek 1:1 Now in the ¹thirtieth year, in the fourth month, on the fifth of the month, while I was among the captives by the river Chebar, the heavens were opened and I saw visions of God.

note 1 Referring to Ezekiel's age. At the age of thirty a priest, a Levite, was qualified to begin his

service to the Lord (Num. 4:2-3; 1 Chron. 23:3; cf. Luke 3:23). This age signifies maturity, indicating that in spiritual things, especially in seeing the visions recorded in this book, there is the need of maturity in the divine life (cf. 1 Cor. 2:14-15; 3:1-2).

- Ezek 40:1 In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that same day the hand of Jehovah was upon me, and He brought me there.
- Ezek 1:2 On the fifth of the month (it was the fifth year of King Jehoiachin's captivity)
- Num 4:3 From thirty years old and upward even to fifty years old, all who enter into the service to perform the skilled work in the Tent of Meeting.
- A. The beginning of the year (40:1) indicates that the vision of God's building brings us to a new beginning.
- Ezek 40:1 In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that same day the hand of Jehovah was upon me, and He brought me there.
- B. The tenth day of the first month was the day on which the people of Israel prepared the lamb for the passover (Exo. 12:3); this indicates that every new beginning in our Christian life is based on Christ, the Passover lamb (John 1:29; 1 Cor. 5:7), and His redemption.
- Exo 12:3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

III. To see the vision of God's holy building, Ezekiel was brought from the land of captivity to a high mountain, signifying the resurrection and ascension of Christ, in the land of Israel (Ezek. 40:2), a type of the all-inclusive Christ as the portion allotted by God to His people (Deut. 8:7; Col. 1:12), and in the city of Jerusalem; this was the right position, standing, and angle for Ezekiel to see such a vision.

- Ezek 40:2 In the visions of God He brought me into the land of Israel and set me down upon a very high mountain, and on it to the south there was a structure like a city.
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

IV. The man of bronze at the gate of the building is Christ (Ezek. 40:3); bronze signifies being tested by God's judgment (Num. 16:37-39; 21:8-9); having passed through God's judgment, Christ is fully qualified to measure (take possession of by judging) what belongs to God's building (Zech. 2:1 and footnotes).

- Ezek 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.
- Num 16:37 Tell Eleazar the son of Aaron the priest to take the censers up out of the burning and scatter the fire about; for they are holy.
- Num 16:38 The censers of those who have sinned against their own lives, let them be made into beaten plates for a covering of the altar, for they presented them before Jehovah and they became holy. So they shall be a sign to the children of Israel.
- Num 16:39 And Eleazar the priest took the bronze censers which those who were burned had offered; and they beat them out as a covering of the altar,
- Num 21:8 Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live.

- Num 21:9 And Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived.
- Zech 2:1 Then I lifted up my eyes and I looked, and there was a ¹man, and in His hand was a ²measuring line.
- note 1 This man is Christ in His humanity as the Angel of Jehovah, the One speaking with Zechariah (vv. 1a, 2; cf. Ezek. 40:3).
- note 2 See note 161 in ch. 1. The man with the measuring line intended to measure Jerusalem so that Jehovah might repossess it after the seventy years of Israel's captivity (vv. 2, 4b). This measuring was not only to know the size but also to know the condition and the situation. The measuring was done by a man, not by an angel. An angel is unqualified to measure anything human, because he does not have the human nature. Only Jesus, who has both the divine nature and the human nature, is qualified to measure Jerusalem.

V. “The man said to me, Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you, because for this purpose you have been brought here, that it may be shown to you. Tell all that you see to the house of Israel”—Ezek. 40:4:

- A. While God was showing the vision of His building to Ezekiel, the prophet needed to have keen sight and to listen intently.
- B. Also, in order to absorb the things that would be shown to him, he had to set his heart on them; then he would be able to declare to God's people all that he had seen and heard—cf. 1 John 1:3.
- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

VI. The wall around the house is for separating what belongs to God from what cannot belong to Him—Ezek. 40:5:

- Ezek 40:5 Now there was a wall all around the outside of the house, and in the man's hand a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.
- A. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits.
- B. The number six signifies man, who was created on the sixth day; hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man.
- C. Such a Christ is a separating line of God's building; only what is included in Christ belongs to God's interests and God's building—Eph. 2:21; 1 Cor. 1:30; Eph. 4:1.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

VII. The gate is divided into four sections: an outer threshold (Ezek. 40:6), a passage (a court, v. 14), an inner threshold (v. 7), and a porch (vv. 8-9):

- Ezek 40:6 Then He came to the gate which faces toward the east and went up its steps, and He measured the threshold of the gate, one reed deep; and each thresh-old was one reed deep.
- Ezek 40:14 He also made a measurement of the posts, sixty cubits in all; and the gate surrounded a court which reached to the posts.
- Ezek 40:7 And every guardroom was one reed long and one reed wide, and the space between the guardrooms was five cubits, and the threshold of the gate by the porch of the gate toward the house was one reed.
- Ezek 40:8 He measured also the porch of the gate toward the house, one reed.

- Ezek 40:9 Then He measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house.
- A. As the entrance to God’s building, the gate signifies Christ as the gateway for us to enter into God and into God’s interests, God’s building, and God’s kingdom (John 14:6, 20; Rev. 21:21a); whereas the wall separates sinners from God, the gate brings people into God and into God’s building.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- Rev 21:21a And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. ...
- B. The three guardrooms on each side of the gate (Ezek. 40:7, 10) signify that the guardrooms are a person, Christ Himself, who as the Triune God (three) became a man (six) and was “split” on the cross:
- Ezek 40:7 And every guardroom was one reed long and one reed wide, and the space between the guardrooms was five cubits, and the threshold of the gate by the porch of the gate toward the house was one reed.
- Ezek 40:10 And there were three guardrooms on one side and three on the other side of the gate, which was facing east; and the three of them had the same measurement, and the posts had the same measurement on both sides.
1. Each of the six guardrooms is six cubits square and is thus the same in size as a cross section of the wall; this indicates that the Lord Jesus in His person and work is the guard of God’s glory and holiness.
 2. By passing through Christ as the gate, we are qualified to enter into God’s building, which is full of God’s glory and holiness.
- C. The width of the porch is six cubits, the number six signifying man, who was created on the sixth day; the length of the porch is eight cubits (vv. 8-9), the number eight signifying Christ’s resurrection, which took place on the first day of a new week as a new beginning (John 20:1):
- Ezek 40:8 He measured also the porch of the gate toward the house, one reed.
- Ezek 40:9 Then He measured the porch of the gate, eight cubits; and its posts, two cubits; and the porch of the gate was toward the house.
- John 20:1 Now on the first day of the week, Mary the Magdalene came early to the tomb while it was yet dark and saw the stone taken away from the tomb.
1. These dimensions signify that the Lord Jesus as a man, who is the gate of God’s building, is fully in resurrection.
 2. They also signify that when we arrive at the porch, we are in resurrection, in a new beginning.
- D. The width of the entrance of the gate was ten cubits (Ezek. 40:11), the number ten here implying the Ten Commandments; this indicates that whatever the Ten Commandments require, the entry of the gate fulfills; the Lord Jesus as the “square,” upright, and perfect man fulfilled all the requirements of the Ten Commandments, and He has become the gate for us to enter into God’s building—cf. Rom. 8:4.
- Ezek 40:11 And He measured the width of the entrance of the gate, ten cubits; and the total length of the gate was thirteen cubits.
- 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.
- E. The palm trees on the posts of the gates signify that Christ, the guard of God’s holiness and glory, is the everlasting, victorious One, standing, bearing, sustaining, and prevailing; palm trees grow in the wilderness, are evergreen, and signify victory and everlasting power (Exo. 15:27; Rev. 7:9); Christ is the post that supports and bears God’s building with a victorious, everlasting life—Ezek. 40:16.
- Exo 15:27 And they came to Elim, where there were twelve springs of water and seventy palm

trees; and they encamped there by the waters.

Rev 7:9 After these things I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

Ezek 40:16 And the guardrooms and their posts had latticed windows within and all around the gate. The porches also had windows within and all around, and palm trees were on each post.

F. There were six different sections, or areas, of pavement around the inside of the wall on the east, the south, and the north sides of the outer court, and on each section there were five chambers, giving a total of thirty chambers (v. 17); in addition to the thirty chambers on the pavement, there were four small courts, one at each corner of the outer court (46:21-24, v. 21 and footnote 1); these were places for the people to boil the sacrifices:

Ezek 40:17 Then He brought me into the outer court, and there were chambers and a pavement made for the court all around; thirty chambers were upon the pavement.

Ezek 46:21 Then He brought me out into the outer court and led me past the four corners of the court; and there in each corner of the court was a ¹court.

note 1 The four enclosed courts at the four corners of the outer court are the boiling houses for the sacrifices of the people (vv. 21-24). This indicates that, by God's grace, the preparation of Christ for others' enjoyment is spreading to every corner, making Christ available everywhere. The measurement of the corner chambers is forty by thirty (v. 22). The number forty signifies trials and testing (Matt. 4:1-2; Heb. 3:9) and indicates here that apart from the Lord's suffering, testing, and trials, He could not have been "cooked," prepared for our enjoyment.

Ezek 46:22 In the four corners of the court there were enclosed courts, forty cubits long and thirty cubits wide. These four enclosed courts in the corners were of one measurement.

Ezek 46:23 And there was a wall all around them, around all four, and boiling places were made at the base of the walls all around.

Ezek 46:24 Then He said to me, These are the boiling houses, where those who minister in the house shall boil the sacrifices of the people.

1. The pavement, probably made of stone, signifies the standing of regeneration, which makes us stones (John 1:42; Matt. 16:18), as a separation from the dirt of the world (cf. Luke 15:22, footnote 7).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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 ⁷sandals on his feet.

note 7 Signifying the power of God's salvation to separate the believers from the dirty earth. Both the ring and the sandals were signs of a free man. The adornment, consisting of the robe on the body, the ring on the hand, and the sandals on the feet, allowed the poor prodigal to match his rich father and qualified him to enter the father's house and feast with the father. God's salvation adorns us with Christ and the Spirit that we may enjoy the riches in His house.

2. The chambers were dining places where the people ate the sacrifices, indicating that they were places for people to enjoy Christ as the sacrifices and offerings; (whereas the priests ate in the inner court [Ezek. 42:1-14], the people ate in the outer court).

Ezek 42:1 Then He brought me out into the outer court, the way toward the north, and He brought me into the chamber that was adjacent to the separate place and which was adjacent to the building toward the north.

Ezek 42:2 The length of the side of the northern entrance was a hundred cubits, and the width was fifty cubits.

Ezek 42:3 Adjacent to the twenty-cubit space of the inner court and adjacent to the pavement of the outer court was gallery facing gallery on the third story.

Ezek 42:4 And before the chambers on the inside was a walkway of ten cubits' width, a way of one hundred cubits; and their entrances were toward the north.

- Ezek 42:5 Now the upper chambers were narrower, for the galleries took more space away from these than from the lower and the middle stories in the building.
- Ezek 42:6 For they were arranged in three stories, and they did not have pillars like the pillars of the courts; therefore the upper story was set back from the ground more than the lower and middle stories .
- Ezek 42:7 There was also an outside wall beside the chambers, toward the outer court in front of the chambers; its length was fifty cubits.
- Ezek 42:8 For the length of the chambers that were in the outer court was fifty cubits, while those facing the temple were a hundred cubits.
- Ezek 42:9 And at the foot of these chambers was an entrance on the east side to enter them from the outer court;
- Ezek 42:10 By the breadth of the wall of the court to the south, beside the separate place and beside the building, there were chambers,
- Ezek 42:11 With a way before them. Their appearance was like the appearance of the chambers which were toward the north; just as their length, so also was their width; and all their exits were according to both their arrangements and their entrances.
- Ezek 42:12 So the entrances of the chambers that were toward the south were entered through an entrance toward the east at the head of the corresponding way, directly beside the wall.
- Ezek 42:13 Then He said to me, The north chambers and the south chambers which are beside the separate place are holy chambers, where the priests who are near to Jehovah shall eat the most holy things. There they shall lay the most holy things, the meal offering, the sin offering, and the trespass offering, for the place is holy.
- Ezek 42:14 When the priests enter, they shall not go out of the holy place into the outer court, but there they shall lay their garments in which they have ministered, because they are holy. And they shall put on other garments and approach the area designated for the people.

3. After passing through the gate of God's dwelling place, we come to the outer court and enter into the chambers, where, standing on the "stones" of our regeneration, we eat and enjoy Christ, who is the reality of all the offerings—Heb. 10:5-10.

- Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
- Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
- Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
- Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
- Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
- Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.

VIII. The details of the gates to the inner court (Ezek. 40:28-37) were the same as those of the gates to the outer court, indicating that as we enter into the inner court, we repeat our experience of Christ; we experience the same Christ, but we experience more of Him (Phil. 3:8-10):

- Ezek 40:28 Then He brought me into the inner court through the south gate, and He measured the south gate according to those same measurements,
- Ezek 40:29 And its guardrooms and its posts and its porches according to those same measurements; and it had windows in and around it and its porches; the length was fifty cubits, and the width twenty-five cubits.
- Ezek 40:30 And there were porches all around, twenty-five cubits long and five cubits wide.
- Ezek 40:31 And its porches were toward the outer court, and palm trees were upon its posts, and its steps had eight steps.
- Ezek 40:32 And He brought me into the inner court toward the east, and He measured the gate according to those same measurements,

- Ezek 40:33 And its guardrooms and its posts and its porches according to those same measurements; and it had windows in and around it and its porches; the length was fifty cubits, and the width twenty-five cubits.
- Ezek 40:34 And its porches were toward the outer court, and palm trees were upon its posts on each side, and its steps had eight steps.
- Ezek 40:35 And He brought me to the north gate, and He measured it according to those same measurements,
- Ezek 40:36 Its guardrooms, its posts, and its porches; and it had windows in and around it; the length was fifty cubits, and the width twenty-five cubits.
- Ezek 40:37 And its porches were toward the outer court, and palm trees were upon its posts, on each side, and its steps had eight steps.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- A. At the entrance to the inner court there is another set of stairs (cf. Ezek. 40:22, 26), consisting of eight steps; this indicates that the more inward we progress in our experience of God's building, the higher we become.
- Ezek 40:22 And its windows and its porch and its palm trees were of the same measurement as the gate which faced toward the east, and seven steps led up to it, and its porch was in front of them.
- Ezek 40:26 And there were seven steps going up to it, and its porch was in front of them; and it had palm trees upon its posts, one on each side.
- B. The number eight signifies resurrection; this indicates that if we would come into the inner court, we need to be in resurrection; all the natural life and the natural man must be repudiated and crossed out.
- C. A chamber, probably within the north gate of the inner court, was for the priests to wash the burnt offerings (v. 38); this indicates that at this point in our experience, we are ready to be a burnt offering for God:
- Ezek 40:38 And a chamber with its entrance was by the posts at the gates; there they washed the burnt offering.
1. When we pass through the gate to the inner court, we are in resurrection and on a higher level.
 2. Here, we are not merely the common people in the outer court; we have become the priests who are ready to minister to the Lord by offering the burnt offering, meaning that we are ready to be absolute for the Lord—Lev. 1:3, footnote 1.
- Lev 1:3 If his offering is a ¹burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah.
- note 1 The Hebrew word literally means that which goes up and denotes something that ascends to God. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (v. 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4).
- D. The altar, which signifies the cross of Christ, is not only the center but also the circumference of God's holy building—Ezek. 40:47:
- Ezek 40:47 And He measured the court, a square, one hundred cubits long and one hundred cubits wide; and the altar was in front of the house.
1. The cross is implied in the gate, in the eating of the sacrifices, in the boiling houses,

and in the tables on which the sacrifices are slain (v. 39); thus, the cross spreads in every direction and to every corner of God's building; if we wish to contact God and enjoy His riches in His house, we must pass through the cross.

Ezek 40:39 And in the porch of the gate were two tables on this side and two tables on that side on which to slay the burnt offering, the sin offering, and the trespass offering.

2. The death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15); in Christ's death God passed through death in man to be released, and man died in God to be terminated.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

Heb 9:27 And inasmuch as it is reserved for men to die once, and after this comes judgment,

Heb 9:28 So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

IX. Whereas the altar signifies the cross, the temple signifies both Christ (John 2:19-21) and the church, the Body of Christ (1 Cor. 3:16; Eph. 2:21):

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?

John 2:21 But He spoke of the temple of His body.

1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

A. The cross, Christ, and the church are the central subject not only of the New Testament but also of the entire Bible; that the altar stands in front of the temple indicates that we cannot have the church apart from the cross; we can have the reality of the church only after we have passed through the cross.

B. All that we do and say in our life and work should be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.

C. The elevation of the temple was ten steps higher than that of the inner court and twenty-five steps higher than the elevation outside the temple (Ezek. 40:49, 22, 31); this indicates that the further inward we proceed in our experience of God's building, the higher we rise.

Ezek 40:49 The length of the porch was twenty cubits and the width twelve cubits, and ten steps led up to it; and there were pillars by the posts, one on this side and another on that side.

- Ezek 40:22 And its windows and its porch and its palm trees were of the same measurement as the gate which faced toward the east, and seven steps led up to it, and its porch was in front of them.
- Ezek 40:31 And its porches were toward the outer court, and palm trees were upon its posts, and its steps had eight steps.
- D. The fact that Ezekiel does not give us the measurement of the pillars indicates that they signify a supporting strength that is unlimited and immeasurable; thus, the two pillars by each post signify Christ as God's witness (two) bearing the house of God with a strength that is unlimited and immeasurable—cf. John 3:34; Phil. 4:13.
- John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.
- Phil 4:13 I am able to do all things in Him who empowers me.
- E. The entrance of the porch measured fourteen cubits (Ezek. 40:48), the entrance to the outer temple (the Holy Place), ten cubits, and the entrance into the inner temple (the Holy of Holies), six cubits (41:3); this indicates that the further inward we progress in our experience of God's building, the narrower the way becomes; the closer we are to the Lord, the more we will be restricted by Him (cf. Matt. 7:13-14).
- Ezek 40:48 Then He brought me to the porch of the house and measured each post of the porch, five cubits on this side and five cubits on that side; and the width of the gate was fourteen cubits, plus the side indents in the gate, three cubits on this side and three cubits on that side.
- Ezek 41:3 Then He went into the inner temple and measured each post of the entrance, two cubits; and the entrance, six cubits; and the width on either side of the entrance, seven cubits.
- Matt 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.
- Matt 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.
- F. The number six in relation to the thickness of the wall (Ezek. 41:5) signifies the humanity of the Lord Jesus as the standing strength of God's dwelling place; in the tabernacle the boards of acacia wood standing upright also signify the humanity of the Lord Jesus (Exo. 26:15); as a proper human being, the Lord Jesus is the standing and supporting wall of God's building.
- Ezek 41:5 Then He measured the wall of the house, six cubits thick; and the width of every side chamber, four cubits, all around the house on every side.
- Exo 26:15 And you shall make the boards for the tabernacle of acacia wood, standing up.
- G. The thirty side chambers for expression (Ezek. 41:6) are based on the thirty chambers for enjoyment (40:17); we can express Christ only to the extent that we have enjoyed Him; our enjoyment of Christ eventually becomes the fullness, the expression, of Christ (Eph. 3:16-19).
- Ezek 41:6 And the side chambers were in three stories, one over another, with thirty units in each story; and they extended to the wall, which the house had for the side chambers all around to be supports, so that there would not be supports inserted into the wall of the house.
- Ezek 40:17 Then He brought me into the outer court, and there were chambers and a pavement made for the court all around; thirty chambers were upon the pavement.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- H. The side chambers becoming wider as they go up (Ezek. 41:7) indicates that as we go

higher with the Lord, we become broader and richer in our experience (cf. Eph. 3:18); this indicates that the experience of God's holy building is progressive.

Ezek 41:7 And the side chambers that went around the house became wider as they went up by stories. Because the surrounding of the house increased upward around the house, therefore the house had width upward; and so one went up from the lowest story to the highest through the middle story.

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

- I. All the parts of the building related to the temple were paneled with wood (Ezek. 41:16); wood signifies the uplifted humanity of Jesus; in God's building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus.

Ezek 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with wood all around, even from the ground to the windows (now the windows were latticed)

- J. On all the wooden paneling, cherubim and palm trees were carved (vv. 18-20):

Ezek 41:18 Were both carved cherubim and palm trees. And a palm tree was between two cherubim, and every cherub had two faces.

Ezek 41:19 So there was the face of a man toward the palm tree on one side and the face of a lion toward the palm tree on the other side. So it was carved in and around the whole house.

Ezek 41:20 From the ground to the top of the entrance cherubim and palm trees were carved, even on the wall of the temple.

1. Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees, which grow in the wilderness and are evergreen, signify the victory of Christ and the everlasting and ever-existing power of Christ.

Ezek 10:18 And the glory of Jehovah went forth from over the threshold of the house and stood over the cherubim.

Heb 9:5 And above it cherubim of glory overshadowing the expiation cover, concerning which it is not now the time to speak in detail.

2. The carving of the palm trees and the cherubim on the walls indicates that the victory of Christ and the glory of the Lord have been "carved" into our being through sufferings—cf. Col. 1:24.

Col 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

3. In Ezekiel 1 the cherubim had four faces (vv. 6, 10), but in the carvings on the walls they had only two faces—the face of a man and the face of a lion, signifying and expressing victory in humanity—41:19.

Ezek 1:6 And every one had four faces, and every one of them had four wings.

Ezek 1:10 As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.

Ezek 41:19 So there was the face of a man toward the palm tree on one side and the face of a lion toward the palm tree on the other side. So it was carved in and around the whole house.

4. The fact that between every two cherubim there was a palm tree (v. 18) signifies that as parts of God's building, we manifest the victory of Christ in the manifestation of the glorious image of Christ (cf. 2 Cor. 2:14-16; 3:18).

Ezek 41:18 Were both carved cherubim and palm trees. And a palm tree was between two cherubim, and every cherub had two faces.

2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

2 Cor 2:16 To some a savor out of death unto death, and to the others a savor out of life unto life. And who is sufficient for these things?

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

K. The incense altar standing in the temple was made only of wood, signifying the humanity of Jesus—Ezek. 41:22:

Ezek 41:22 A wooden altar, three cubits high, and its length two cubits; and its corners, its length, and its walls were made of wood. And He said to me, This is the table that is before Jehovah.

1. In the tabernacle and in the temple there were the incense altar and the table of the bread of the Presence, but here in Ezekiel the altar is also the table, the altar being for us to offer Christ as incense to God for His satisfaction, and the table being for God to prepare Christ as food for our satisfaction—v. 22.

Ezek 41:22 A wooden altar, three cubits high, and its length two cubits; and its corners, its length, and its walls were made of wood. And He said to me, This is the table that is before Jehovah.

2. The altar of wood was put in a place of wood paneling carved with cherubim and palm trees, indicating that if we are those who manifest the glory and victory of Christ, we will have the altar-table for God and us to have fellowship together in Christ; here God is satisfied by the incense we offer in Christ, and we are satisfied by the food supplied by God in Christ.

L. The function of the “doors” in the church (v. 23) are to let the positive persons and things in and to keep the negative persons (cf. Matt. 7:15; Acts 20:29) and things out; the fact that each door had two swinging leaves (Ezek. 41:24) indicates that the doors in the church should be flexible.

Ezek 41:23 Now the temple and the sanctuary had double doors.

Matt 7:15 Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

Acts 20:29 I know that after my departure fierce wolves will come in among you, not sparing the flock.

Ezek 41:24 And the double doors had two swinging leaves, two leaves for one door and two leaves for the other.

M. The fact that the palm trees were carved on the walls next to the windows indicates that victory and everlasting power and strength always go together with spiritual air and divine light; this means that our victory and power are related to the life-giving Spirit; if we enjoy the life-giving Spirit, we will also enjoy Christ's victory, power, and strength.

X. The holy chambers, located on both the north side and the south side, are buildings that connect the inner court with the outer court—42:1:

Ezek 42:1 Then He brought me out into the outer court, the way toward the north, and He brought me into the chamber that was adjacent to the separate place and which was adjacent to the building toward the north.

A. The chambers on the pavement in the outer court are for the people to eat the offerings, whereas the holy chambers are for the priests to eat the offerings and also to place and store the offerings and to lay their priestly garments (vv. 13-14); whereas the offerings signify Christ as our enjoyment, the priestly garments signify Christ as our expression (Exo. 28:2).

Ezek 42:13 Then He said to me, The north chambers and the south chambers which are beside the separate place are holy chambers, where the priests who are near to Jehovah shall eat the most holy things. There they shall lay the most holy things, the meal offering, the sin offering, and the trespass offering, for the place is holy.

Ezek 42:14 When the priests enter, they shall not go out of the holy place into the outer court, but there they shall lay their garments in which they have ministered, because they are holy. And they shall put on other garments and approach the area designated for the people.

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

- B. In the holy chambers we reach the highest peak of spiritual experience; to live in the holy chambers is to live in Christ (Phil. 4:13), to eat the offerings in the holy chambers is to eat Christ (John 6:57), and to wear the holy garments is to wear Christ for His expression (Rom. 13:14, 12).

Phil 4:13 I am able to do all things in Him who empowers me.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

Rom 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.

- C. Like the side chambers, the holy chambers are of three stories (Ezek. 42:3), indicating that they correspond to the fullness, the expression, of Christ (41:6); the priests enjoy Christ to such an extent that the height of their chambers equals the height of the fullness of Christ (cf. Eph. 3:16-19).

Ezek 42:3 Adjacent to the twenty-cubit space of the inner court and adjacent to the pavement of the outer court was gallery facing gallery on the third story.

Ezek 41:6 And the side chambers were in three stories, one over another, with thirty units in each story; and they extended to the wall, which the house had for the side chambers all around to be supports, so that there would not be supports inserted into the wall of the house.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Message Six

The Son of Man

and the Humanity of Jesus for God's Building

MC Hymns: 1174

Scripture Reading: Ezek. 1:5, 26; 40:3, 5, 8; 41:16; John 1:51; Phil. 2:5-8

- Ezek 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.
- Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
- Ezek 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.
- Ezek 40:5 Now there was a wall all around the outside of the house, and in the man's hand a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.
- Ezek 40:8 He measured also the porch of the gate toward the house, one reed.
- Ezek 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with wood all around, even from the ground to the windows (now the windows were latticed)
- John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

I. Ezekiel is a book full of humanity—Ezek. 1:5, 26; 40:3, 5, 8; 41:16; 43:2, 6:

- Ezek 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.
- Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
- Ezek 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.
- Ezek 40:5 Now there was a wall all around the outside of the house, and in the man's hand a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.
- Ezek 40:8 He measured also the porch of the gate toward the house, one reed.
- Ezek 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with wood all around, even from the ground to the windows (now the windows were latticed)
- Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.
- Ezek 43:6 And I heard someone speaking to me out of the house, and a man stood beside me.
- A. In the book of Ezekiel the term *son of man* is used more than ninety times; this indicates how much God desires to have a man.
- B. The number six, used to describe parts of the holy temple, signifies man, who was created on the sixth day—40:5, 8.
- Ezek 40:5 Now there was a wall all around the outside of the house, and in the man's hand a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.
- Ezek 40:8 He measured also the porch of the gate toward the house, one reed.
- C. The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man—1:26, 28:
- Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like

the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Ezek 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell on my face and I heard the voice of someone speaking.

1. This is Jesus Christ, the God-man, the mingling of God and man—Luke 1:35; Matt. 1:18, 20-21.

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

2. He was the complete God, and He was incarnated to be a man—John 1:1, 14.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

3. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—6:62; Acts 7:56.

John 6:62 Then what if you saw the Son of Man ascending to where He was before?

Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.

4. Since the ascension of the Lord Jesus there has been a man on the throne, and in the millennium and in the new heaven and new earth there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.

Matt 19:28 And Jesus said to them, Truly I say to you that you who have followed Me, in the restoration, when the Son of Man sits on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

D. The four living creatures, who are reckoned as one entity, are the corporate expression of the man on the throne, indicating that God's central thought and arrangement are related to man—Ezek. 1:5, 26; Gen. 1:26; Psa. 8:4-8.

Ezek 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Psa 8:4 What is mortal man, that You remember him, / And the son of man, that You visit him?

Psa 8:5 You have made him a little lower than angels / And have crowned him with glory and honor.

Psa 8:6 For You have caused him to rule over the works of Your hands; / You have put all things under his feet:

Psa 8:7 All sheep and oxen, / As well as the beasts of the field,

Psa 8:8 The birds of heaven and the fish of the sea, / Whatever passes through the paths of the seas.

II. The Son of Man is for the building of the house of God—John 1:51; Ezek. 1:26; 40:3; 43:2, 6:

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Ezek 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.

Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

Ezek 43:6 And I heard someone speaking to me out of the house, and a man stood beside me.

A. In His incarnation Christ is the Son of Man—Matt. 16:13:

Matt 16:13 Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?

1. On the divine side, the Lord Jesus is the Son of God; on the human side, He is the Son of Man—John 1:18, 51.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

2. In order to accomplish God's purpose, it was necessary for Christ to be a man; without man, God's purpose cannot be carried out on earth.

B. The Lord Jesus became a God-man, but He also became the man-God, the God in humanity, the God who is the Son of Man—5:27; 8:28.

John 5:27 And He gave Him authority to execute judgment because He is the Son of Man.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

C. The Son of God is for life, and the Son of Man is for building—3:15; 1:51:

John 3:15 That everyone who believes into Him may have eternal life.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

1. If He were not the Son of Man, He could not be the essence of the building of God—vv. 14, 51.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

2. For building God's habitation on earth among man, He is the Son of Man; God's building needs His humanity—v. 51.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

3. After we have received eternal life by believing into the Son of God, we need to realize that this Jesus who is the Son of God is also the Son of Man; His divinity is life to us, but His humanity is for the building of God—3:13-15; 1:51.

John 3:13 And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

John 3:15 That everyone who believes into Him may have eternal life.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

D. “You shall see heaven opened and the angels of God ascending and descending on the Son of Man”—v. 51:

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

1. This is the fulfillment of Jacob’s dream in Genesis 28:11-22.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

2. Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel.

3. Wherever Christ is in His humanity, there is the gate of heaven and there is Bethel, the building of God’s house with transformed persons—vv. 17-18; John 1:42, 51.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

III. For God’s building we need the humanity of Jesus—Ezek. 1:5, 26; 41:16; 2 Cor. 4:10-11; Phil. 2:5-8; Rom. 1:4; 8:29; Matt. 16:18; Eph. 2:5-6, 21-22:

Ezek 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Ezek 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with wood all around, even from the ground to the windows (now the windows were latticed)

- 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
- 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- 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;
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- A. The humanity of Jesus is His human life in resurrection—Phil. 2:7-8; John 11:25:
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
1. The main vision of Jesus in the Gospels is that He lived a life that was human but in resurrection.
 2. Jesus lived in His humanity, but He did not live a life of His humanity; rather, His living was a humanity in resurrection—John 5:19, 30.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
- B. The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched humanity of Jesus—41:16.
- Ezek 41:16 The thresholds, the latticed windows, and the galleries of the surrounding side chambers with their three stories, opposite the threshold, were paneled with wood all around, even from the ground to the windows (now the windows were latticed)
- C. For God's building we need to be human not by our natural humanity but by the humanity of Jesus—Phil. 2:5-8:
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
1. We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the Lord's redemption—Titus 2:14; Eph. 1:7:

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

- a. Through Christ's redemption we are brought back to the proper humanity—an uplifted, resurrected humanity—1 Pet. 1:18; Col. 1:14:
- 1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,
- Col 1:14 In whom we have redemption, the forgiveness of sins;
- 1) What Christ terminated on the cross was our old man, our fallen humanity, yet the God-created humanity remained to be resurrected—Rom. 6:6; Gen. 1:26; Col. 2:13; Eph. 2:5-6.
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Col 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- 2) In Christ's resurrection God regenerated our redeemed, God-created humanity, and the divine element uplifted the regenerated humanity—1 Pet. 1:3; John 20:17.
- 1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,
- John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.
- 3) After being regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity—Eph. 4:24.
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- b. The humanity that we now have for God's building is the uplifted, resurrected humanity of Jesus—Rom. 1:4; 8:29; Eph. 2:5-6, 21-22.
- Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- 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;
- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
2. The more spiritual we become, the more human we will be; the more we have Christ as our life, the more we will have the humanity of Jesus—Col. 3:4; Phil. 2:5-8.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Phil 2:5 Let this mind be in you, which was also in Christ Jesus,

- Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

D. For God's building we need to be the most human of people, those who are "Jesusly" human—2 Cor. 4:10-11:

2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

1. We need to have the highest human life, a life lived out according to the eternal life given to us by God—1 Tim. 6:12.

1 Tim 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.

2. In the forty days between His resurrection and ascension, the Lord Jesus trained His disciples to live a divinely human life—Acts 1:3:

Acts 1:3 To whom also He presented Himself alive after His suffering by many irrefutable proofs, appearing to them through a period of forty days and speaking the things concerning the kingdom of God.

a. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him.

b. This kind of training was to help the disciples realize that they were mingled with the Triune God, that they were no longer merely human but divinely human, even "Jesusly" human.

c. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being—Eph. 3:14-17.

Eph 3:14 For this cause I bow my knees unto the Father,

Eph 3:15 Of whom every family in the heavens and on earth is named,

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

d. They could now live a life in which they were one with the processed and consummated Triune God—2 Cor. 13:14; 1 Cor. 6:17; 15:45b.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

E. In order to have the humanity of Jesus for God's building, we need to experience the Spirit of Jesus—Acts 16:7:

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

1. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.

2. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:5-8.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

- Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
3. The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus—Rom. 1:4; Acts 16:7.
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
 Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.
4. The virtues of lowliness, meekness, and long-suffering, which are required for keeping the oneness of the Spirit, are included in the Spirit of Jesus—Eph. 4:2.
 Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
5. In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God—Acts 13:33; Rom. 8:29; 1:4:
 Acts 13:33 That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
 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;
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- a. His humanity was “sonized,” made divine; this “sonizing” in resurrection sanctified, uplifted, and transformed Christ’s humanity, which He put on in incarnation—v. 4.
 Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
- b. Now such an uplifted humanity is in the Spirit of Jesus and can become our experience so that we may become “Jesusly” human, having the humanity of Jesus for God’s building—Phil. 2:5-8; Matt. 16:18; Eph. 2:21-22; 4:16.
 Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
 Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
 Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
 Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
 Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Message Seven

The Cross—the Center of the Universe

JL Hymns: 1087

Scripture Reading: Ezek. 43:13-18; Rom. 6:6; Gal. 2:20; 6:14; Col. 1:20; 2:14-15

- Ezek 43:13 Now these are the measurements of the altar by cubits (the cubit is a cubit and a handbreadth). The bottom shall be a cubit in height, a cubit in depth, and its surrounding border on its edge, a span. Now this is the base of the altar.
- Ezek 43:14 And from the top of the bottom upon the ground to the top of the lower ledge shall be two cubits, and one cubit in depth; and from the lesser ledge to the greater ledge shall be four cubits, and a cubit in depth.
- Ezek 43:15 And the altar hearth shall be four cubits in height; and from the altar hearth there shall also be four horns projecting upward.
- Ezek 43:16 And the altar hearth shall be twelve cubits long by twelve cubits wide, square on its four sides.
- Ezek 43:17 And the greater ledge shall be fourteen cubits long by fourteen cubits wide on its four sides, and its surrounding border shall be half a cubit, and its bottom shall be a cubit all around, and its steps shall face east.
- Ezek 43:18 And He said to me, Son of man, Thus says the Lord Jehovah, These are the statutes of the altar to be observed on the day when they make it, for offering up burnt offerings on it and for sprinkling blood upon it.
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, whether the things on the earth or the things in the heavens.
- Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
- Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

I. According to the record in Ezekiel, the altar is the center of the compound, the center of the premises of the temple—43:13-18:

- Ezek 43:13 Now these are the measurements of the altar by cubits (the cubit is a cubit and a handbreadth). The bottom shall be a cubit in height, a cubit in depth, and its surrounding border on its edge, a span. Now this is the base of the altar.
- Ezek 43:14 And from the top of the bottom upon the ground to the top of the lower ledge shall be two cubits, and one cubit in depth; and from the lesser ledge to the greater ledge shall be four cubits, and a cubit in depth.
- Ezek 43:15 And the altar hearth shall be four cubits in height; and from the altar hearth there shall also be four horns projecting upward.
- Ezek 43:16 And the altar hearth shall be twelve cubits long by twelve cubits wide, square on its four sides.
- Ezek 43:17 And the greater ledge shall be fourteen cubits long by fourteen cubits wide on its four sides, and its surrounding border shall be half a cubit, and its bottom shall be a cubit all around, and its steps shall face east.
- Ezek 43:18 And He said to me, Son of man, Thus says the Lord Jehovah, These are the statutes of the altar to be observed on the day when they make it, for offering up burnt offerings on it and for sprinkling blood upon it.
- A. The altar is the center not only of the inner court but also of the whole premises of the temple.
- B. The altar, which signifies the cross, is actually the center of the universe:
1. The altar is the center of the temple compound; the temple compound is the center of Jerusalem; the city of Jerusalem is the center of the good land; the good land is the center of the inhabited earth; and, as far as the relationship of God and man is

concerned, the earth is the center of the universe; thus, ultimately the altar is the center of the universe.

2. Since the altar signifies the cross, the cross is the center of the universe.
3. The death of the Lord Jesus on the cross was not the death merely of one person; it was an all-inclusive death involving God, man, and all the creatures—Rom. 6:6; Col. 1:20; Heb. 2:14.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross;^athrough Him, whether the things on the earth or the things in the heavens.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

II. The principle of the cross is that by the cross everything of the old creation and all things related to us have been terminated, put to death—Col. 1:20; 2:14-15; Rom. 6:6; 2 Cor. 5:21; 1 Pet. 2:24; Gal. 2:20; Heb. 2:14; John 12:31; Gal. 6:14; Eph. 2:14-16.

Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross;^athrough Him, whether the things on the earth or the things in the heavens.

Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

III. The crucified Christ was the unique subject, the center, the content, and the substance of the apostle's ministry—1 Cor. 2:2:

1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

- A. The death of Christ has become God's power to eliminate all the problems in the universe; thus, Christ crucified is God's power to abolish all negative things and carry out His plan—1:23-24:

1 Cor 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,

1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

1. The human way of solving problems is to negotiate, but God's way is to terminate; the best way to solve problems among people is to terminate everyone involved—Gal. 2:20; cf. 1 Cor. 6:7-8.
 - Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
 - 1 Cor 6:7 Already then it is altogether a defeat to you that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded?
 - 1 Cor 6:8 But you wrong and defraud, and this your brothers.
 2. The crucifixion of Christ has silenced the entire universe and simplified the extremely complicated situation in the universe—cf. 2 Cor. 11:2-3.
 - 2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
 - 2 Cor 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.
- B. When we experience the crucified Christ, all that we are, all that we have, and all that we can do are completely terminated, and His resurrection life is imparted through us into others—John 12:24-26; 2 Cor. 4:10-12.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
 - John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.
 - John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.
 - 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
 - 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
 - 2 Cor 4:12 So then death operates in us, but life in you.

IV. In His economy God gives us one person—Christ—and one way—the cross— 1 Cor. 2:2; Phil. 2:5-11; Gal. 6:14:

- 1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.
 - Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 - Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
 - Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
 - Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
 - Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
 - Phil 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
 - Phil 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
 - Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
- A. The one person—Christ—is the center of God's economy, and the one way—the cross—is the center of God's government—1 Cor. 2:2; 1:17-18, 23; Gal. 6:14:
- 1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.
 - 1 Cor 1:17 For Christ did not send me to baptize but to announce the gospel, not in wisdom of speech that the cross of Christ may not be made void.
 - 1 Cor 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.
 - 1 Cor 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,
 - Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

1. God governs everything by the cross and deals with everything by the cross—Col. 1:20; 2:14-15.
 - Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross;^athrough Him, whether the things on the earth or the things in the heavens.
 - Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
 - Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
 2. By the cross God has dealt with all the negative things in the universe, and He is still governing everything through the cross—Eph. 2:14-16.
 - Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,
 - Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
 - Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
 3. In the church life Christ must be all and in all; everything that is not Christ must go to the cross—Col. 1:18; 3:10-11.
 - Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 - Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 4. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.
 - 1 Cor 1:17 For Christ did not send me to baptize but to announce the gospel, not in wisdom of speech that the cross of Christ may not be made void.
 - 1 Cor 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.
 - 1 Cor 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,
- B. In the book of Colossians we see a clear vision of the cross as God’s way in His administration—1:20-22; 2:11-15:
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross;^athrough Him, whether the things on the earth or the things in the heavens.
 - Col 1:21 And you, though once alienated and enemies in your mind because of your evil works,
 - Col 1:22 He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him;
 - Col 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
 - Col 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
 - Col 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
 - Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
 - Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
1. “Through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens”—1:20:

- a. To reconcile all things to Himself is to make peace with Himself for all things; this was accomplished through the blood of the cross of Christ.
- b. Because we were sinners, we needed redemption, and because we were also enemies of God, we needed reconciliation—vv. 14, 21-22.
 - Col 1:14 In whom we have redemption, the forgiveness of sins;
 - Col 1:21 And you, though once alienated and enemies in your mind because of your evil works,
 - Col 1:22 He now has reconciled in the body of His flesh through death, to present you holy and without blemish and without reproach before Him;
- 2. “Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross”—2:14:
 - a. *Ordinances* refers to the ordinances of the ceremonial law with its rituals, which are the forms or ways of living and worship—Eph. 2:15.
 - Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
 - b. *Nailing it to the cross* means to abolish the law of the commandments in ordinances.
- C. “Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it”—Col. 2:15:
 - 1. This verse portrays the fighting that took place at the time of Christ’s crucifixion:
 - a. Activities involving Christ, God, and the evil angelic rulers and authorities were brought to a focus on the cross; thus, the cross became God’s eternal, central, and unique way—vv. 14-15.
 - Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
 - Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
 - b. At the same time, the evil rulers and authorities were busy in their attempt to frustrate the work of God and Christ, pressing in close to God and Christ; thus, a warfare was raging at the cross.
 - 2. God openly made a display of the evil angelic rulers and authorities on the cross and triumphed over them in it, putting them to shame—v. 15.
 - Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

V. In Matthew 27:51-53 we see the effect of Christ’s crucifixion:

- Matt 27:51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split,
- Matt 27:52 And the tombs were opened, and many bodies of the saints who had fallen asleep were raised.
- Matt 27:53 And they came out of the tombs after His resurrection and entered into the holy city and appeared to many.
- A. “The veil of the temple was split in two from top to bottom” (v. 51a), which signifies that the separation between God and man had been abolished because the flesh of sin taken by Christ had been crucified.
- B. “The earth was shaken” (v. 51b), which signifies that the base of Satan’s rebellion was shaken.
- C. “The rocks were split” (v. 51c), which signifies that the strongholds of Satan’s earthly kingdom were broken.
- D. “The tombs were opened” (v. 52a), which signifies that the power of death and Hades was conquered and subdued.
- E. “Many bodies of the saints who had fallen asleep were raised” (v. 52b), which signifies the releasing power of the death of Christ.

VI. In the Gospel of John we see the life-releasing aspect of Christ's crucifixion— 19:34, 36; 12:24:

- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
- John 19:36 For these things happened that the Scripture might be fulfilled: "No bone of His shall be broken."
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- A. The water that flowed out of the Lord's pierced side is for imparting life, dealing with death, and producing the church—19:34; 3:14-15; Eph. 5:29-30.
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
- John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- John 3:15 That everyone who believes into Him may have eternal life.
- Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
- Eph 5:30 Because we are members of His Body.
- B. As a grain of wheat, the Lord Jesus fell into the ground and died in order to produce many grains for the church—John 12:24.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- C. The bone is a symbol of the Lord's resurrection life, which nothing can break; this is the life with which the church is produced and built—19:36.
- John 19:36 For these things happened that the Scripture might be fulfilled: "No bone of His shall be broken."

VII. The cross leads us to the Body of Christ—1 Cor. 1:18; 12:12-13, 27:

- 1 Cor 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- A. The cross operates in the sphere of the Body—Rom. 6:6; 8:13; 12:4-5:
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
1. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ—1 Cor. 1:18, 23; 2:1-2; 12:12-27.
- 1 Cor 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.
- 1 Cor 1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,
- 1 Cor 2:1 And I, when I came to you, brothers, came not according to excellence of speech or of wisdom, announcing to you the mystery of God.
- 1 Cor 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- 1 Cor 12:14 For the body is not one member but many.
- 1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
- 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
2. Not only does the work of the cross bring us into the Body, but also the Body becomes the realm within which the cross works—Col. 1:20; 3:15.
- Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, whether the things on the earth or the things in the heavens.
- Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
- B. In the Body of Christ we cannot go on without the cross—Eph. 2:16:
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
1. The cross will dig away our natural life, our own activities, and any disproportionate growth—Matt. 16:24-26.
- Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
- Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
2. Life and work in the Body necessitate drastic dealings with the flesh, and such dealings necessitate a deep knowledge of the cross of Christ—Gal. 5:24.
- Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
3. The restriction of the Body will take away our freedom and drive us to the cross—Rom. 12:3; 2 Cor. 10:13-15; Eph. 4:7, 16.
- Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
- 2 Cor 10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

- 2 Cor 10:14 For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ.
- 2 Cor 10:15 We are not boasting beyond our measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance,
- Eph 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
4. All of God's dealings with us have been with a view to prepare us for the Body; all His work in us is a process of elimination so that we can become functioning members of the Body—Rom. 6:6; 8:13; 12:4-8.
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
- Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- Rom 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
5. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Col. 1:18; 1 Cor. 10:16.
- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- 1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

VIII. Although we meet the cross everywhere in our Christian life, we experience the cross in a particular way when we come to the altar at the center of God's building—Ezek. 43:13-18:

- Ezek 43:13 Now these are the measurements of the altar by cubits (the cubit is a cubit and a handbreadth). The bottom shall be a cubit in height, a cubit in depth, and its surrounding border on its edge, a span. Now this is the base of the altar.
- Ezek 43:14 And from the top of the bottom upon the ground to the top of the lower ledge shall be two cubits, and one cubit in depth; and from the lesser ledge to the greater ledge shall be four cubits, and a cubit in depth.
- Ezek 43:15 And the altar hearth shall be four cubits in height; and from the altar hearth there shall also be four horns projecting upward.
- Ezek 43:16 And the altar hearth shall be twelve cubits long by twelve cubits wide, square on its four sides.
- Ezek 43:17 And the greater ledge shall be fourteen cubits long by fourteen cubits wide on its four sides, and its surrounding border shall be half a cubit, and its bottom shall be a cubit all around, and its steps shall face east.
- Ezek 43:18 And He said to me, Son of man, Thus says the Lord Jehovah, These are the statutes of the altar to be observed on the day when they make it, for offering up burnt offerings on it and for sprinkling blood upon it.
- A. To come to the altar at the center is to realize that all that we are and all that we have, have been terminated at the cross—Rom. 6:6.
- Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

- B. In our fellowship with the Lord, we are brought to the point where we touch the cross in a definite way and sense that God will no longer allow us to live in our natural man—Gal. 2:20.
Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- C. As we pass through the cross, our flesh, our old creation, our self, and our natural man with the natural life will all be dealt with—6:14.
Gal 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.
- D. This is the experience of the cross—the center of the universe—Matt. 16:24.
Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Message Eight

Being Measured by God's Building

RK Hymns: 837

Scripture Reading: Ezek. 43:10-12; Matt. 16:18; Eph. 2:21; 1 Tim. 3:15; 1 Cor. 12:12-27

- Ezek 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.
- Ezek 43:11 And if they feel humiliated because of all that they have done, make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.
- Ezek 43:12 This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- 1 Cor 12:14 For the body is not one member but many.
- 1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
- 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.

I. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Exo. 25:8; 2 Sam. 7:12-14a; 1 Kings 6:1-2; Matt. 16:18; Eph. 2:21; Rev. 21:2-3.

- Gen 28:10 And Jacob went out from Beer-sheba and went toward Haran.
- Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.
- Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.
- Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
- Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the

families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst;

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam 7:14a I will be his Father, and he will be My son. ...

1 Kings 6:1 Then in the four hundred eightieth year after the children of Israel had come forth out of the land of Egypt, in the fourth year of his reign over Israel, in the month of Ziv (this is the second month), Solomon began to build the house of Jehovah.

1 Kings 6:2 And the house which King Solomon built to Jehovah was sixty cubits long and twenty cubits wide and thirty cubits high.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

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.

II. The book of Ezekiel begins with a vision of the appearance of the glory of the Lord and ends with a vision of the holy building of God; this indicates that the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God—1:1, 28; 40:1—48:35.

Ezek 1:1 Now in the thirtieth year, in the fourth month, on the fifth of the month, while I was among the captives by the river Chebar, the heavens were opened and I saw visions of God.

Ezek 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell on my face and I heard the voice of someone speaking.

Ezek 40:1-48:35 be omitted.

III. According to the prophecy in typology in 2 Samuel 7:12-14a, Christ is both the One who builds the church as God's house and the element with which the church is built—Matt. 16:18; 1 Tim. 3:15; Eph. 2:21:

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam 7:14a I will be his Father, and he will be My son. ...

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- A. Christ is the house, His Body, and Christ is also the Builder—John 2:19-21; 1 Cor. 12:12; 2 Sam. 7:12-13.
- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- John 2:20 Then the Jews said, This temple was built in forty-six years, and You will raise it up in three days?
- John 2:21 But He spoke of the temple of His body.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
- 2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
- B. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Eph. 3:17.
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- C. This building, a mingling of God’s divinity with our redeemed, resurrected, and uplifted humanity, becomes God’s habitation and our habitation—a mutual abode—John 14:23; 15:4.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- D. Eventually, this building will consummate in the New Jerusalem for eternity, in which God’s redeemed are the tabernacle for God to dwell in, and God Himself is the temple for His redeemed to dwell in—Rev. 21:3, 22.
- 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 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

IV. The Lord instructed Ezekiel to describe God’s house to God’s people so that they would be measured by the house and be ashamed of their iniquities—Ezek. 43:10-12:

- Ezek 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.
- Ezek 43:11 And if they feel humiliated because of all that they have done, make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.
- Ezek 43:12 This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house.
- A. It was God’s intention to check the living and conduct of the people of Israel by the house; in the book of Ezekiel God measured His people by the temple:
1. Because the house of God was to be their regulation, God charged Ezekiel to show them the design of the house—v. 11.
- Ezek 43:11 And if they feel humiliated because of all that they have done, make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.

2. The temple of God is a pattern, and if the people examine themselves in light of this pattern, they will know their shortcomings—vv. 10-12.
 - Ezek 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.
 - Ezek 43:11 And if they feel humiliated because of all that they have done, make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.
 - Ezek 43:12 This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house.
 3. The living of the people must match the temple of God—1 Cor. 3:16-17.
 - 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
 - 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- B. We need to see from the book of Ezekiel that the requirements of the indwelling Christ are according to His house; everyone must be measured and checked according to the measurement of God’s house—43:10:
- Ezek 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.
1. Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—1 Tim. 3:15-16.
 - 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 - 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
 2. Our main concern should not be with behaving ourselves or with becoming spiritual but with fitting into God’s house—1 Cor. 14:12:
 - 1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.
 - a. We may not have “latticed windows,” which signify the fellowship of the life-giving Spirit keeping the opening for the divine communication and protecting from the invasion of all negative matters—Ezek. 40:16.
 - Ezek 40:16 And the guardrooms and their posts had latticed windows within and all around the gate. The porches also had windows within and all around, and palm trees were on each post.
 - b. We need to check our humanity by the building and take the humanity of Jesus as our humanity—Phil. 2:5-8.
 - Phil 2:5 Let this mind be in you, which was also in Christ Jesus,
 - Phil 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
 - Phil 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
 - Phil 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
 - c. We may realize that we are still “smooth wood” that has not experienced God’s “carving” and thus does not have the expression of Christ’s glorious image and glorious victory, signified by the cherubim and palm trees carved into the walls—Ezek. 41:18.
 - Ezek 41:18 Were both carved cherubim and palm trees. And a palm tree was between two cherubim, and every cherub had two faces.

- d. We need to be measured to see if we are “wood” of an appropriate measure and are not independent but built in.
3. If what we are and what we do cannot match God’s building, it amounts to nothing in the sight of God—Eph. 4:16; 1 Cor. 8:1b; 12:28—13:3; 16:14.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- 1 Cor 8:1b ... Knowledge puffs up, but love builds up.
- 1 Cor 12:28 And God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.
- 1 Cor 12:29 Are all apostles? Are all prophets? Are all teachers? Do all have works of power?
- 1 Cor 12:30 Do all have gifts of healing? Do all speak in tongues? Do all interpret tongues?
- 1 Cor 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.
- 1 Cor 13:1 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.
- 1 Cor 13:2 And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.
- 1 Cor 13:3 And if I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.
- 1 Cor 16:14 Let all your matters be done in love.
- C. “This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house”—Ezek. 43:12:
1. To be on the mountain is to be in resurrection and in the position of ascension; this indicates that the church must be high, on the top of the mountain—Eph. 2:5-6.
- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
2. The church must also be holy, separated and sanctified from anything worldly—1 Cor. 3:17.
- 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
3. The law of God’s house is related to God’s character:
- a. God is a God of height, that is, in resurrection and ascension, and He is a God who is holy.
- b. Likewise, in position the church is high, and in nature the church is most holy.
- c. If in our church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God’s habitation.
- D. Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct; few realize that our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—14:4-5, 12, 26; Rom. 14:19; 15:2.
- 1 Cor 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.
- 1 Cor 14:5 I desire that you all speak in tongues, but especially that you would prophesy; and greater is he who prophesies than he who speaks in tongues, unless he interprets, that the church may receive building up.
- 1 Cor 14:12 So also you, since you are zealous of spirits, seek that you may excel for the building up of the church.
- 1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

- Rom 14:19 So then let us pursue the things of peace and the things for building up one another.
 Rom 15:2 Let each of us please his neighbor with a view to what is good for building up.
- E. Today the Lord's concern is not the law—it is the house; His concern is not spirituality—it is the church—Matt. 16:18; Eph. 4:12, 16:
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
1. The Lord cares for the church—the place of His throne, the place of the soles of His feet, and the place where He can dwell for rest and satisfaction—Ezek. 43:7.
 Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.
 2. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it—Eph. 2:21-22.
 Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

V. The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine—1 Cor. 12:23-27:

- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- A. Spirituality is a Body matter; everything we have is in the Body, through the Body, and for the Body—Eph. 4:16.
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- B. In the Body there can be no independence or individualism—1 Cor. 12:21-22, 27; Rom. 12:5; Eph. 5:30:
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- Eph 5:30 Because we are members of His Body.
1. In the Body life, individualistic thought and action are ruled out.
 2. Individualism is hateful in the sight of God; the enemy of the Body is the self—the independent “I”—Matt. 16:21-26.
 Matt 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

- Matt 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!
- Matt 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
- Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
- Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
- C. We must keep the oneness of the Body and practice blending, which is most helpful in keeping the oneness of the Body of Christ—Eph. 4:3-4; 1 Cor. 12:24b.
 Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
 Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
 1 Cor 12:24b ... But God has blended the body together, giving more abundant honor to the member that lacked,
- D. The reality of the Body of Christ is a corporate living of conformity to the death of Christ through the power of resurrection—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,
- E. The reality of the Body of Christ is in the resurrection life of Christ; the Body requires the believers to be absolutely in the resurrection life of Christ—John 11:25; Acts 2:24; Rev. 1:18; 2:8; Phil. 3:10.
 John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
 Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
 Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
 Rev 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:
 Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- F. Only Christ is the Head of the Body, and only He has the authority to direct the moves of the members of the Body—Col. 1:18; 2:19; Eph. 4:15.
 Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
 Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- G. We need to be Body-conscious and to care for the feeling of the Body and the peace of the Body—1 Cor. 12:26-27; Rom. 12:15; Col. 3:15; Phil. 1:8.
 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
 1 Cor 12:27 Now you are the body of Christ, and members individually.
 Rom 12:15 Rejoice with those who rejoice; weep with those who weep.
 Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
 Phil 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.
- H. A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—Eph. 4:7, 16; 2 Cor. 10:13.
 Eph 4:7 But to each one of us grace was given according to the measure of the gift of Christ.
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- 2 Cor 10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.
- I. The Body has its proper order; thus, we should recognize and honor the order in the Body—1 Cor. 12:14-22.
- 1 Cor 12:14 For the body is not one member but many.
- 1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
- 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- J. Mutuality is the characteristic of the Body; our relationship in the Body is one of mutuality and interdependence—vv. 14-25.
- 1 Cor 12:14 For the body is not one member but many.
- 1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
- 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
- 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
- 1 Cor 12:19 And if all were one member, where would the body be?
- 1 Cor 12:20 But now the members are many, but the body one.
- 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
- 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- K. The divine fellowship is the reality of living in the Body of Christ—1 John 1:3.
- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- L. We need to care for the growth of the Body and the Body's building up of itself in love—Eph. 4:15-16.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- M. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:23-27.
- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,

- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- N. The overcomers see the Body, know the Body, care for the Body, honor the Body, and do the work of the Body; they keep every principle of the Body of Christ, as the continuation and extension of Christ on earth, for the full expression of Christ—Eph. 1:22-23; 3:18-19; 4:1-6.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- Eph 4:5 One Lord, one faith, one baptism;
- Eph 4:6 One God and Father of all, who is over all and through all and in all.

Message Nine
**Ministering to the Lord to Enjoy Him
as the Hidden Manna, the Budding Rod,
and the Law of Life**

EM Hymns: 769

Scripture Reading: Ezek. 44:10-11, 15-18; Acts 13:1-2; Heb. 9:3-4

- Ezek 44:10 But the Levites who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear their iniquity.
- Ezek 44:11 Yet they shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.
- Ezek 44:15 But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah,
- Ezek 44:16 It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.
- Ezek 44:17 And when they enter the gates of the inner court they shall be clothed with linen garments, and no wool will come upon them while they minister in the gates of the inner court and inside it.
- Ezek 44:18 They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.
- Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
- Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
- Heb 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies,
- Heb 9:4 Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant,

I. “The Levites who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear their iniquity. Yet they shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them...But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah. It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge”—Ezek. 44:10-11, 15-16:

- A. In God’s eyes, not only is there the ministry to the house; there is also a better ministry, the ministry to the Lord.
- B. God has only one goal: to have men who belong absolutely to “Me”; in other words, He wants us to be before “My” presence and minister to “Me”; God’s unique goal is not in so many things; rather, it is in “Me”—vv. 15-16.
- Ezek 44:15 But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah,
- Ezek 44:16 It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.

- C. To minister to the Lord does not mean that we neglect the house; those who minister to the Lord will also preach the gospel to save sinners and help the brothers and sisters to make progress, but their one goal is to be for the Lord, and their focus is the Lord Himself; they treasure men absolutely for the Lord's sake.
- D. If we come to the Lord's presence, focusing only on Him, we will spontaneously be able to minister to the brothers and sisters also; the question of whether or not we are ministering to the Lord hinges on whether or not the Lord occupies the first place in our heart.
- E. Whatever we do in the Lord's service should be for the Lord's sake; it should be for His satisfaction, His heart's desire, His happiness, His goal, His pleasure, and His glory.
- F. In the Lord's work there are areas that are appealing and attractive to our flesh because they are solely for the pleasure and glory of our self—cf. 2 Cor. 4:5.
 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- G. No one can minister to the Lord without drawing near to Him, approaching Him in prayer; spiritual power is not in the power of preaching but in the power of praying; how much we pray indicates how much inner strength we really possess.
- H. If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more; we need to draw near to Him, stand before Him, and wait for His will.
- I. To pray is to stand before God (Ezek. 44:15); it is to seek His will before Him in order to be saved from the sin of presumption (Psa. 19:13).
 Ezek 44:15 But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah,
 Psa 19:13 Also keep back Your servant from presumptuous sins; / Do not let them have dominion over me; / Then I will be blameless and cleared / Of great transgression.
- J. Those who ministered to the Lord had to present to Him the fat and the blood—Ezek. 44:15:
 Ezek 44:15 But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah,
 1. Whereas the fat of the offerings typifies the preciousness of the person of Christ, the blood signifies the redemptive work of Christ.
 2. In our service to God we must present both to Him; the blood is for God's holiness and righteousness, and the fat is for God's glory.
- K. Those who ministered to the Lord had to be clothed with linen material, not with woolen garments or with anything that caused sweat—vv. 17-18:
 Ezek 44:17 And when they enter the gates of the inner court they shall be clothed with linen garments, and no wool will come upon them while they minister in the gates of the inner court and inside it.
 Ezek 44:18 They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.
 1. Linen garments signify a daily living and walk in the life-giving Spirit by the life of Christ; such a living and walk is pure, clean, and fine.
 2. Woolen garments would cause the priests to sweat (v. 18), a sign of fallen man laboring under God's curse, without God's blessing, by his own energy and strength (Gen. 3:19).
 Ezek 44:18 They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.
 Gen 3:19 By the sweat of your face / You will eat bread / Until you return to the ground, / Because from it you were taken; / For dust you are, / And to dust you shall return.

3. The work that causes sweat is the work that comes out of human effort without the blessing from God the Father; everyone ministering to the Lord must do a work that causes no sweat, a work without human effort and fleshly strength—Isa. 30:15a.
Isa 30:15a For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; ...
 4. If we spend an adequate amount of time in God’s presence and deal properly with Him, there is no need to sweat before man; we can accomplish the most amount of work with the least amount of strength—cf. Matt. 11:28-30.
Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
Matt 11:30 For My yoke is easy and My burden is light.
- L. “Now there were in Antioch, in the local church, prophets and teachers...As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them”—Acts 13:1-2:
1. This is the work of the New Testament and the unique principle for the work of the New Testament—the work of the Holy Spirit can be revealed only at the time of ministering to the Lord.
 2. Only at the time of ministering to the Lord will the Holy Spirit send some forth; if we do not place ministering to the Lord as the top priority, everything will be out of order; only the Holy Spirit has the authority to commission men to work.
 3. To minister to the Lord is not to forsake all the work on the outside; instead, all the work on the outside should be based on our ministry to the Lord.
 4. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord.

II. “After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron’s rod that budded and the tablets of the covenant”—Heb. 9:3-4:

- A. The hidden manna is the portion of Christ that we enjoy in the presence of God when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ—Exo. 16:31-36:
- Exo 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
- Exo 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.
- Exo 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.
- Exo 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.
- Exo 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.
- Exo 16:36 Now an omer is a tenth of an ephah.
1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today’s Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot taste—Rev. 2:17.
Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows

- except he who receives it.
2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated—Ezek. 1:22, 26.
 Ezek 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.
 Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.
 3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all that He wants us to do.
 4. When we are ministering to the Lord, we will have God’s commitment because we are in His presence, realizing that there is no distance between us and God.
- B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:
- Num 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.
1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony; then He said, “The rod of the man whom I choose shall bud”—17:5.
 Num 17:5 And the rod of the man whom I choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they murmur against you.
 2. All twelve rods were leaf less, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
 3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:
 Num 17:9 And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.
 Num 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.
 - a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.
 - b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.
 - c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
 Gen 18:10 And He said, I will certainly return to you according to the time of life, and then Sarah your wife shall have a son. And Sarah was listening at the entrance of the tent, which was behind Him.
 Gen 18:11 Now Abraham and Sarah were old and advanced in age; it had ceased to be with Sarah according to the manner of women.

- Gen 18:12 And Sarah laughed within herself, saying, After I have become old, shall I have pleasure, my lord being old also?
- Gen 18:13 And Jehovah said to Abraham, Why did Sarah laugh, saying, Shall I indeed bear a child when I am old?
- Gen 18:14 Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.
- Gen 18:15 Then Sarah denied it, saying, I did not laugh; for she was afraid. And He said, No, but you did laugh.
- Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.
- Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.
- Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
- Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.
- Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.

d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.

Matt 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

Mark 10:27 Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.

Luke 18:27 But He said, The things that are impossible with men are possible with God.

e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything—cf. 2 Cor. 1:8-9; 4:7.

2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life—Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13:

Jer 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:
 - a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.
 - Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 - Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 - Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
 - Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
 - Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
 - b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions—4:11, 16.
 - Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
 - Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God—Rom. 8:2, 29:
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 - 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;
 - a. The law of life does not regulate us from doing wrong; it regulates the shape of life.
 - b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.
 - c. Through the function of the law of life, we all shall become the mature sons of God, and God will have His universal expression.

Message Ten

The Flow of Life with the Ministry of Life out from and for the Magnificent House of God

MC Hymns: 1198, 910, 1115

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

- Ezek 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.
- Ezek 47:2 Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.
- Ezek 47:3 When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.
- Ezek 47:4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.
- Ezek 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.
- Ezek 47:6 And He said to me, Son of man, have you seen this? Then He led me and brought me back along the bank of the river.
- Ezek 47:7 And when I returned, there were very many trees on the bank of the river, on one side and on the other.
- Ezek 47:8 Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed.
- Ezek 47:9 And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes.
- Ezek 47:10 And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the Great Sea, very many.
- Ezek 47:11 But its swamps and its marshes will not be healed; they shall be left for salt.
- Ezek 47:12 And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 1 Cor 9:11 If we have sown to you the spiritual things, is it a great thing if we shall reap from you the fleshly things?
- 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
- 1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
- 1 Cor 4:15 For though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.
- 1 Cor 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

I. In order to participate in God's ultimate move, we need to experience the flow of life out from the house of God—Ezek. 47:1-12:

Ezek 47:1-12 be omitted.

- A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God—2 Cor. 3:18; 1 John 3:2.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

B. The water flows out from under the threshold—Ezek. 47:1:

Ezek 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.

Psa 81:10 I am Jehovah your God, / Who brought you up out of the land of Egypt; / Open your mouth wide, and I will fill it.

2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—*Hymns, #846.*

Hymns, #846

1	Oh, may my spirit flow, Now I beseech Thee, Lord My past I would forsake, My spirit free would make;	Oh, may it flow! Oh, may it flow! The iron walls would break, Oh, may it flow!
2	Oh, may my spirit flow, Now I implore Thee, Lord, No more self-satisfied, No more my spirit tied;	Oh, may it flow! Oh, may it flow! No more in self-bound pride, Oh, may it flow!
3	Oh, may my spirit flow, For this I plead with Thee, High-minded not to be, I'd flow unceasingly,	Oh, may it flow! Oh, may it flow! Pride shall not prison me, In spirit flow.
4	Oh, may my spirit flow, For this I seek Thee, Lord, No more to isolate, My spirit nought abate,	Oh, may it flow! Oh, may it flow! Nor self to perfect make, Deeply to flow.
5	Oh, may my spirit flow, I ask Thee, gracious Lord, My trust in self o'erthrow, That living water flow	Oh, may it flow! Oh, may it flow! Down from self's throne I'll go, In spirit, Lord.
6	Oh, may my spirit flow, Answer my prayer, dear Lord, Not just commune with Thee, Mingle with others free	Oh, may it flow! Oh, may it flow! I long to builded be, In spirit, Lord.

C. The flow is toward the east—Ezek. 47:1:

Ezek 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.

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;

Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

D. The water flows out from the right side of the house—Ezek. 47:1:

Ezek 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and

- upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.
 - Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
 - Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.
- Ezek 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.
- F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:
- Ezek 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.
- Ezek 47:2 Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.
- Ezek 47:3 When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.
- Ezek 47:4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.
- Ezek 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.
- Rev 1:15 And His feet were like shining bronze, as having been fired in a furnace; and His voice was like the sound of many waters.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
1. To measure is to examine, test, judge, and possess—Isa. 6:1-8; Ezek. 42:20.
 - Isa 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.
 - Isa 6:2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.
 - Isa 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.
 - Isa 6:4 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.
 - Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
 - Isa 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.
 - Isa 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.
 - Isa 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.
 - Ezek 42:20 He measured it on four sides. It had a wall all around, the length five hundred reeds and the width five hundred reeds, to make a separation between what was holy and what was common.

2. The four measurings of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being—Ezek. 47:2-5.
 - Psa 84:10 For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked.
 - Ezek 47:2 Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.
 - Ezek 47:3 When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.
 - Ezek 47:4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.
 - Ezek 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.
 3. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.
 - 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 - 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 4. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.
 - Ezek 47:4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.
 - Ezek 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.
 - Ezek 47:6 And He said to me, Son of man, have you seen this? Then He led me and brought me back along the bank of the river.
- G. The river causes everything to live—v. 9a:
- Ezek 47:9a And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. ...
1. Where the river flows, everything shall live and be full of life.
 2. The flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.
 - Ezek 47:7 And when I returned, there were very many trees on the bank of the river, on one side and on the other.
 - Ezek 47:9 And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes.
 - Ezek 47:10 And fishermen will stand beside the sea from En-gedi even to En-eglaim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the Great Sea, very many.
 - Ezek 47:12 And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.
- H. The river waters the desert and heals the Dead Sea—v. 8:
- Ezek 47:8 Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed.

1. The river waters the dry, parched land and heals the death waters.
 2. This watering and healing are for the purpose of producing life.
- I. The river is unable to heal the swamps and marshes—v. 11:
 Ezek 47:11 But its swamps and its marshes will not be healed; they shall be left for salt.
1. A swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—cf. Rev. 3:15-16.
 Rev 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.
 Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.
 2. For the flow of life and for the church life, we need to be absolute.
 3. “If you are in the Lord’s recovery, be in the recovery absolutely, not halfway...The Lord Jesus desires and requires absoluteness...By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes” (*Life- study of Ezekiel*, pp. 311-312).

II. Our enjoyment of Christ as the flow of life, the life-giving Spirit, is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God:

- A. A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life—2 Cor. 3:6.
 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- B. A minister of life is a sower who sows spiritual seeds:
1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; *the spiritual things* refers to spiritual seeds.
 1 Cor 9:11 If we have sown to you the spiritual things, is it a great thing if we shall reap from you the fleshly things?
 2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit.
 3. The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.
 Matt 13:3 And He spoke many things to them in parables, saying, Behold, the sower went out to sow.
 Matt 13:37 And He answered and said, He who sows the good seed is the Son of Man;
 4. In the Lord’s recovery we, as ministers of the new covenant, need to be sowers who impart life to grow and produce Christ in others.
- C. A minister of life is a planter who plants Christ into God’s people—1 Cor. 3:6:
 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
1. The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, God’s farm, in God’s new creation—v. 9.
 1 Cor 3:9 For we are God’s fellow workers; you are God’s cultivated land, God’s building.
 2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.
- D. A minister of life is a waterer who waters people with Christ—v. 6:
 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
1. Once we plant Christ into others, we need to water them with the water of life—Rev. 22:17.
 Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
 2. We may liken a waterer in God’s farm to an irrigation system with a reservoir that

supplies a farm with water; we should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God’s farm.

3. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.
 - John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
 - John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
 - John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
 - John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- E. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:
 - 1 Cor 4:15 For though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.
 1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.
 2. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God.
- F. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:
 1. To give milk to drink or food to eat is to feed others—3:2.
 - 1 Cor 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,
 2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk (not yet solid food), and it should have nourished them.
 3. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.
 - 1 Tim 1:10b ... and whatever other thing that is opposed to the healthy teaching,
 - 1 Tim 6:3 If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness,
 - 2 Tim 1:13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.
 - Titus 1:9 Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose.
- G. A minister of life is a builder who builds with gold, silver, and precious stones—1 Cor. 3:12:
 - 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
 1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness).
 2. Song of Songs portrays that in the proper church life the perfected believers coordinate with the transforming Spirit to perfect Christ’s loving seekers by ministering the Triune God to them for their transformation by the Triune God’s attributes being wrought into them to become their virtues—1:10-11.
 - S.S. 1:10 Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels.
 - S.S. 1:11 We will make you plaits of gold / With studs of silver.

3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God's eternal economy—1 Cor. 3:12; Rev. 21:18-21.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
- 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.

Message Eleven

The Holy Temple and the Holy City in the Holy Land

JL Hymns: 976

Scripture Reading: Ezek. 47:13-20; 48:8-20, 31-35; Rev. 21:12-13

- Ezek 47:13 Thus says the Lord Jehovah, This is the boundary by which you shall divide up the land as an inheritance for the twelve tribes of Israel; Joseph shall have two portions.
- Ezek 47:14 And you shall divide it for an inheritance, each one equally with the other, for I swore to give it to your fathers, and this land will fall to you as an inheritance.
- Ezek 47:15 This shall be the border of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Hamath, and on to Zedad;
- Ezek 47:16 Berothah, Sibraim (which is between the territory of Damascus and the territory of Hamath), to Hazer-hatticon, which is on the border of Hauran.
- Ezek 47:17 Thus the border shall extend from the sea to Hazar-enan on the border of the territory of Damascus, and on the north toward the north is the territory of Hamath. This is the north side.
- Ezek 47:18 And on the east side, from between Hauran and Damascus, and from between Gilead and the land of Israel, that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.
- Ezek 47:19 And the south side toward the south, the border shall go from Tamar as far as the waters of Meribah-kadesh, to the brook of Egypt, and to the Great Sea. This is the south side toward the south.
- Ezek 47:20 And the west side shall be the Great Sea, from the south border to opposite the entrance of Hamath. This is the west side.
- Ezek 48:8 And alongside the border of Judah, from the east side to the west side, shall be the heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the sanctuary shall be in its midst.
- Ezek 48:9 The heave offering that you shall offer to Jehovah shall be twenty-five thousand reeds in length and ten thousand reeds in width.
- Ezek 48:10 And for these, that is, for the priests, shall be the holy heave offering-on the north twenty-five thousand reeds in length , on the west ten thousand reeds in width, on the east ten thousand reeds in width, and on the south twenty-five thousand reeds in length; and the sanctuary of Jehovah shall be in its midst.
- Ezek 48:11 This is for the priests who are sanctified from among the sons of Zadok, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.
- Ezek 48:12 And it shall be theirs as a heave offering from the heave offering of the land, most holy, alongside the territory of the Levites.
- Ezek 48:13 And alongside the territory of the priests, the Levites shall have a portion twenty-five thousand reeds in length and ten thousand reeds in width. The whole length shall be twenty-five thousand reeds, and its width ten thousand reeds.
- Ezek 48:14 And they shall not sell or exchange or transfer any of it; it is the firstfruits of the land, for it is holy to Jehovah.
- Ezek 48:15 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the city, for dwellings, and for suburbs; and the city shall be in its midst.
- Ezek 48:16 And these shall be its measurements: the north side four thousand five hundred reeds, the south side four thousand five hundred reeds, on the east side four thousand five hundred reeds, and the west side four thousand five hundred reeds.
- Ezek 48:17 And the city shall have suburbs: two hundred fifty reeds to the north, two hundred fifty reeds to the south, two hundred fifty reeds to the east, and two hundred fifty reeds to the west.
- Ezek 48:18 And the remaining length, alongside the holy heave offering, shall be ten thousand reeds to the east and ten thousand reeds to the west, and it shall be alongside the holy heave offering. And its produce shall be food for those who labor in the city.
- Ezek 48:19 And those who labor in the city, from all the tribes of Israel, shall work it.
- Ezek 48:20 The entire heave offering of land shall be twenty-five thousand reeds by twenty-five thousand reeds. You shall offer the holy heave offering, a square, including the possession of the city.
- Ezek 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel) three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;
- Ezek 48:32 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;
- Ezek 48:33 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;

- Ezek 48:34 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.
- Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.
- 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.

I. The holy temple and the holy city, which typify the church (Ezek. 47:13; 1 Cor. 3:16-17), are the issue of the Holy Land, which typifies Christ; the church is the issue of the enjoyment of the riches of Christ (Eph. 3:8):

- Ezek 47:13 Thus says the Lord Jehovah, This is the boundary by which you shall divide up the land as an inheritance for the twelve tribes of Israel; Joseph shall have two portions.
- 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
- 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- A. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies; hence, the church is the wise exhibition of all that Christ is—v. 10.
- Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- B. The good land is a land flowing with milk and honey, typifying the riches of Christ; both milk and honey are products of two kinds of lives—the animal life and the vegetable life—Exo. 3:8; cf. S. S. 4:11:
- Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
- S.S. 4:11 Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.
1. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers.
 2. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life for His judicial redemption, typified by the animal life (John 1:29), and His generating life for His organic salvation, typified by the vegetable life (12:24).

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
 3. Thus, the good land is a spacious land of the all-inclusive Christ in His full salvation—in His judicial redemption and in His organic salvation—cf. Rom. 5:10.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- C. The recovery of the land signifies the recovery of the enjoyment of Christ's riches; Christ Himself cannot be lost, but in our experience Christ can be lost (Gal. 5:2-4).
- Gal 5:2 Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing.
- Gal 5:3 And I testify again to every man who becomes circumcised that he is a debtor to do the whole law.
- Gal 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.

- D. Once the land has been recovered, the temple and the city can be built on the land; the good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment (Col. 1:12; 2:6-7; Gal. 3:14; cf. Deut. 8:7-9).
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
 Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
 Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
 Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- E. By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth; likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17).
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- F. The sanctuary, the temple, is God's house for His rest, and the city is God's kingdom for His authority; both typify the church as God's house and God's kingdom, which will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy—Ezek. 48:8, 15; 1 Tim. 3:15; Rom. 14:17; Rev. 21:2-3, 22; 22:1, 3, 5.
- Ezek 48:8 And alongside the border of Judah, from the east side to the west side, shall be the heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the sanctuary shall be in its midst.
 Ezek 48:15 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the city, for dwellings, and for suburbs; and the city shall be in its midst.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

- 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 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

II. The good land is situated between the waters of the Mediterranean Sea on the west (Ezek. 47:15) and the waters of the Dead Sea and the Jordan River on the east (v. 18):

- Ezek 47:15 This shall be the border of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Hamath, and on to Zedad;
- Ezek 47:18 And on the east side, from between Hauran and Damascus, and from between Gilead and the land of Israel, that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.
- A. For the land of Canaan, an elevated land (20:40-42; 34:13-14; 37:22; Deut. 32:13), to be surrounded by water indicates that it is surrounded by death; thus, the good land typifies the resurrected Christ, who was raised, elevated from the dead; this also indicates that the enjoyment of Christ is closely related to His death, and it must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).
- Ezek 20:40 For on My holy mountain, on the mountain of the height of Israel, declares the Lord Jehovah, there will the whole house of Israel, all of them, serve Me in the land; there will I accept them and there will I require your contributions and the firstfruits of your offerings with all your holy things.
- Ezek 20:41 As a sweet savor I will accept you, when I bring you out from the peoples and gather you from the countries among which you have been scattered; and I will be sanctified in you in the sight of the nations.
- Ezek 20:42 And you will know that I am Jehovah, when I bring you into the land of Israel, into the land concerning which I lifted up My hand to give to your fathers.
- Ezek 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.
- Ezek 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.
- Ezek 37:22 And I will make them one nation in the land upon the mountains of Israel, and one king will be king to all of them; and they will no longer be two nations, nor will they be divided into two kingdoms anymore at all.
- Deut 32:13 He made him ride on the high places of the earth, / And he ate the produce of the field; / And He made him suck honey out of a crag, / And oil out of flint rock:
- Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

- B. On the north side of the good land, there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew of God's grace descends on the mountains of Zion, typifying the local churches (Psa. 133); the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

III. The picture portrayed by the allotment of the land (Ezek. 48:1-35) shows that, in the restoration from Dan in the north (v. 1) to Gad in the south (v. 27), all the Israelites will enjoy Christ, but their nearness to Christ will not be the same:

Ezek 48:1 Now these are the names of the tribes: From the north end, along the way of Hethlon to the entrance of Hamath, and Hazar-enan on the border of the territory of Damascus with Hamath to the north (with their sides extending from east to west), Dan, one portion.

Ezek 48:2 And alongside the border of Dan, from the east side to the west side, Asher, one portion.

Ezek 48:3 And alongside the border of Asher, from the east side even to the west side, Naphtali, one portion.

Ezek 48:4 And alongside the border of Naphtali, from the east side to the west side, Manasseh, one portion.

Ezek 48:5 And alongside the border of Manasseh, from the east side to the west side, Ephraim, one portion.

Ezek 48:6 And alongside the border of Ephraim, from the east side even to the west side, Reuben, one portion.

Ezek 48:7 And alongside the border of Reuben, from the east side to the west side, Judah, one portion.

Ezek 48:8 And alongside the border of Judah, from the east side to the west side, shall be the heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the sanctuary shall be in its midst.

Ezek 48:9 The heave offering that you shall offer to Jehovah shall be twenty-five thousand reeds in length and ten thousand reeds in width.

Ezek 48:10 And for these, that is, for the priests, shall be the holy heave offering-on the north twenty-five thousand reeds in length, on the west ten thousand reeds in width, on the east ten thousand reeds in width, and on the south twenty-five thousand reeds in length; and the sanctuary of Jehovah shall be in its midst.

Ezek 48:11 This is for the priests who are sanctified from among the sons of Zadok, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.

Ezek 48:12 And it shall be theirs as a heave offering from the heave offering of the land, most holy, alongside the territory of the Levites.

Ezek 48:13 And alongside the territory of the priests, the Levites shall have a portion twenty-five thousand reeds in length and ten thousand reeds in width. The whole length shall be twenty-five thousand reeds, and its width ten thousand reeds.

Ezek 48:14 And they shall not sell or exchange or transfer any of it; it is the firstfruits of the land, for it is holy to Jehovah.

Ezek 48:15 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the city, for dwellings, and for suburbs; and the city shall be in its midst.

Ezek 48:16 And these shall be its measurements: the north side four thousand five hundred reeds, the south side four thousand five hundred reeds, on the east side four thousand five hundred reeds, and the west side four thousand five hundred reeds.

Ezek 48:17 And the city shall have suburbs: two hundred fifty reeds to the north, two hundred fifty reeds to the south, two hundred fifty reeds to the east, and two hundred fifty reeds to the west.

- Ezek 48:18 And the remaining length, alongside the holy heave offering, shall be ten thousand reeds to the east and ten thousand reeds to the west, and it shall be alongside the holy heave offering. And its produce shall be food for those who labor in the city.
- Ezek 48:19 And those who labor in the city, from all the tribes of Israel, shall work it.
- Ezek 48:20 The entire heave offering of land shall be twenty-five thousand reeds by twenty-five thousand reeds. You shall offer the holy heave offering, a square, including the possession of the city.
- Ezek 48:21 And what is remaining on both sides of the holy heave offering and of the city's possession shall be for the prince; adjacent to the twenty-five thousand reeds of the heave offering unto the eastern border, and to the west adjacent to the twenty-five thousand reeds of the heave offering to the western border, alongside the portions of the tribes, it shall be for the prince. And the holy heave offering and the sanctuary of the house shall be in its midst.
- Ezek 48:22 And it shall be distinct from the possession of the Levites and from the possession of the city, being in the midst of what belongs to the prince. The remaining area lying between the territory of Judah and the territory of Benjamin shall be for the prince.
- Ezek 48:23 And as for the rest of the tribes: from the east side to the west side, Benjamin, one portion.
- Ezek 48:24 And alongside the border of Benjamin, from the east side to the west side, Simeon, one portion.
- Ezek 48:25 And alongside the border of Simeon, from the east side to the west side, Issachar, one portion.
- Ezek 48:26 And alongside the border of Issachar, from the east side to the west side, Zebulun, one portion.
- Ezek 48:27 And alongside the border of Zebulun, from the east side to the west side, Gad, one portion.
- Ezek 48:28 And alongside the border of Gad, at the south side to the south, the border shall be from Tamar to the waters of Meribah-kadesh to the brook of Egypt to the Great Sea.
- Ezek 48:29 This is the land which you shall divide by lot to the tribes of Israel for an inheritance, and these are their portions, declares the Lord Jehovah.
- Ezek 48:30 And these are the exits of the city: On the north side, which measures four thousand five hundred reeds,
- Ezek 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel) three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;
- Ezek 48:32 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;
- Ezek 48:33 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;
- Ezek 48:34 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.
- Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.
- A. The nearness of the tribes to Christ is determined by their importance; the most important are the priests, who are the closest to Christ and who maintain the fellowship between the people and the Lord; the Levites, who maintain a service to the Lord, are next in nearness to the Lord.
- B. Then the workers for the city, who maintain God's government, are the third closest to the Lord; in addition, there is the royal family with the king and the kingship.
- C. The fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship all come out of the riches of the land; according to spiritual significance, this means that in the church all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.
- D. The more we enjoy Christ, the closer we are to Him; and the closer we are to Him, the more important we are in His purpose.
- E. The most important are the priests and the kings; according to the New Testament revelation, all the New Testament believers should exercise to be priests and kings—1 Pet. 2:5, 9; Rom. 15:16; Phil. 3:3; Rev. 1:6; 5:10; 20:6; 22:3b-5.
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
- Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
- Rev 22:3b ... And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev 22:4 And they will see His face, and His name will be on their forehead.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

IV. The city with twelve gates (Ezek. 48:31-34; cf. Rev. 21:12-13), on which are the names of the twelve tribes of Israel, must be Jerusalem; this city will be the dwelling place of the restored Israel with God in the earthly part of the millennium; as such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (cf. Rev. 3:12), which is the manifestation of the kingdom of the heavens:

- Ezek 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel) three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;
- Ezek 48:32 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;
- Ezek 48:33 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;
- Ezek 48:34 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.
- 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 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- A. That the number of the gates is twelve, composed of three times four, signifies that God's holy city, the New Jerusalem, is the mingling of the Triune God (three) with His creature man (four).
- B. The number twelve also signifies absolute perfection and eternal completion in God's administration; this indicates that the New Jerusalem is not only the eternal mingling of divinity with humanity but also a perfect government that comes out of this mingling; this city will exercise full authority for God's complete administration in eternity—22:1, 3, 5.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

V. The history of Israel is a full type of the history of the church:

A. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue with the Lord's second coming, at which time Israel will be restored and will build the earthly Jerusalem with the twelve gates.

Exo 12 be omitted.

B. The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates.

1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

C. After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth; she will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future (cf. Dan. 12:1, footnote 3).

Dan 12:1 And at that time Michael, the great prince who stands for the children of your people, will arise; and there will be a time of distress, such as never occurred since there came to be a nation until that time; and at that time your people, every one found written in the ³book, will be delivered.

note 3 Those of the people of Israel who are found written in God's book of life will be delivered out of the hand of Antichrist. When Christ comes back to set up the kingdom, the small number of remaining Jews, the remnant of Israel (Zech. 13:8—14:2 and notes), will see Christ descending in the air and will repent, receive Him, and be saved and regenerated (Zech. 12:10-14; 14:4-5; Matt. 24:30; Rom. 11:26-27; Rev. 1:7). However, because they will be the later believers, they will not participate in the heavenly section of the kingdom as kings and priests, but rather will be kept on the earth to be the priests of God (Isa. 2:2-3; Zech. 8:20-23) in the earthly section of the thousand-year kingdom. See note 22 in Matt. 3.

In the millennial kingdom there will be three groups of people: (1) the overcoming believers in the heavenly section as kings and priests in the heavenlies (see note 64 in Rev. 20); (2) the saved Jews who will be on the earth as the priests teaching the restored nations (see note 201 in Zech. 8); and (3) the restored nations as the citizens under the ruling of the overcoming believers as the co-kings of Christ and also under the teaching and care of the saved Jews (see notes 321 and 341 in Matt. 25). After the thousand years of the age of the kingdom, the old heaven and the old earth will be burned in order to be renewed (2 Pet. 3:12-13 and notes) and become a new heaven and new earth (Rev. 21:1). At that time the Jews who are saved and regenerated by the Lord in His second coming will join all the believing saints of the Old Testament age and the New Testament age to be the New Jerusalem as God's dwelling place and expression for eternity (Rev. 21:12, 14). The nations who remain at the end of the millennium will be transferred to the land in the new earth to be the citizens forever (Rev. 21:24-26; 22:2b). That will be the eternal kingdom of God, in which God's chosen, created, regenerated, sanctified, transformed, and glorified people, who are one with God for eternity, will rule over and teach the restored (but not regenerated) nations, who will be the citizens in the new heaven and the new earth. Eventually, in eternity in His eternal kingdom God will have His priests, His kings, and His people (Rev. 22:3, 5; 21:3) forever.

VI. At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48):

Ezek 40-44, 47-48 be omitted.

A. God dwells in the temple, and He dwells also in the city; in the temple God has fellowship with His people, and in the city God reigns among His people; this indicates that in the temple and the city God has come down from heaven to live with man.

- B. The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God—1 Cor. 3:16-17; Heb. 12:22-23:
- 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
- 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- Heb 12:22 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering;
- Heb 12:23 And to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect;
1. In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another and have mutual satisfaction.
 2. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity—Rev. 21:3, 22.
- 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 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

VII. "The name of the city from that day shall be, Jehovah Is There" (*Jehovah-shammah*, Heb.)—Ezek. 48:35:

- Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.
- A. The New Testament economy begins with Jesus, Jehovah the Savior and God with us (Matt. 1:21, 23), and ends with the New Jerusalem, "Jehovah Is There" and "the City of Jehovah," the city of the great I Am (Ezek. 48:35; Isa. 60:14).
- Matt 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
- Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.
- Isa 60:14 And the sons of those who afflicted you / Will come bowing down to you, / And all those who despised you will bow down / At the soles of your feet; / And they will call you the City of Jehovah, / The Zion of the Holy One of Israel.
- B. Jehovah is a person, and *There* is a person; *Jehovah Is There* means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him—Rev. 21:3, 22.
- 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 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- C. Because Jehovah is *There*, when people see Jehovah, they see us, and when they see us, they see Jehovah.
- D. "Jehovah Is There" is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate God-man; this corporate God-man is the mutual abode of God and man, the dwelling of God in man and man in God—vv. 3, 22.
- 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 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- E. By enjoying Him as grace, as everything to us for our enjoyment, every positive thing in

the universe will praise God for what He has done in us to make Him and us one entity, the New Jerusalem, the city of glory—Eph. 1:6; Rev. 21:10-11:

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

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.

1. At that time, the whole universe will be filled with the praise of *Jah* (a shortened form of Jehovah); for all that He is to us, for all that He is doing in us, and for all that He will do for us for the sake of His heart's desire, we must declare in thanksgiving and worship to Him, "Hallelu-Jah, Praise Jah, Praise Jehovah!" (19:1, footnote 1).

Rev 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, ¹Hallelujah! The salvation and the glory and the power are of our God.

note 1 The word, from Hebrew, is a compound of hallelu, praise, and jah, a shortened form of the name Jehovah; hence, it means praise Jehovah. It is used in Psa. 104:35 and at the beginning and end of Psa. 146—150.

2. We must exclaim with the psalmists:

- a. "Let everything that has breath praise Jehovah. / Hallelujah!"—Psa. 150:6.

Psa 150:6 Let everything that has breath praise Jehovah. / Hallelujah!

- b. "Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah"—106:48.

Psa 106:48 Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah.

Message Twelve

The Return of the Glory of God to the House of God

RK Hymns: 949

Scripture Reading: Ezek. 9:3; 10:19; 11:23; 43:1-7; Eph. 3:21; Rev. 21:10-11

- Ezek 9:3 And the glory of the God of Israel went up from the cherub on which it had been to the threshold of the house. And He called out to the man clothed in linen, who had the scribe's inkhorn by his side.
- Ezek 10:19 And the cherubim lifted their wings and rose up from the earth in my sight when they went forth, and the wheels were next to them. And they stood at the entrance of the east gate of the house of Jehovah, and the glory of the God of Israel was over them above.
- Ezek 11:23 And the glory of Jehovah went up from the midst of the city and stood upon the mountain which is east of the city.
- Ezek 43:1 Then He brought me to the gate, that is, the gate that faces toward the east.
- Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.
- Ezek 43:3 And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when I came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face.
- Ezek 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.
- Ezek 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.
- Ezek 43:6 And I heard someone speaking to me out of the house, and a man stood beside me.
- Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- 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.

I. God is the God of glory and the God of the house—Acts 7:2; Gen. 35:7:

- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.
- A. The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory—Acts 7:2; 2 Pet. 1:3.
- Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
- B. The Father of glory is God expressed through His many sons—Eph. 1:17; Heb. 2:10:
- Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
1. The title *Father* implies regeneration, and the word *glory* implies expression.
 2. The title *Father of glory* implies regeneration and expression; we have been regenerated by God, and we are His expression—John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
- 2 Thes 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.
- 2 Thes 1:12 So that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

C. In Genesis 35:7 we have a new divine title—*El-bethel*, “God of the house of God”:

Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

1. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.
2. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

D. Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God’s building, is the corporate expression of God—Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16.

Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Exo 40:36 And whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys;

Exo 40:37 But if the cloud was not taken up, they did not set out until the day that it was taken up.

Exo 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

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.

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

II. In Ezekiel 43:1-7 the glory of God returned to the house:

Ezek 43:1 Then He brought me to the gate, that is, the gate that faces toward the east.

Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

Ezek 43:3 And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when I came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face.

- Ezek 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.
 Ezek 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.
 Ezek 43:6 And I heard someone speaking to me out of the house, and a man stood beside me.
 Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.

A. We need to see a vision of the dwelling place that God desires to have on earth and realize that God's goal is the building—40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2.

- Ezek 40:4 And the man said to me, Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you, because for this purpose you have been brought here, that it may be shown to you. Tell all that you see to the house of Israel.
 Ezek 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.
 Ezek 43:11 And if they feel humiliated because of all that they have done, make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.
 Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
 Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
 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.

B. The desire of God's heart is to have a dwelling place with man on earth; the goal of God's salvation is the building of His dwelling place on earth—Exo. 25:8-9; 29:45-46; 40:1-2, 34-38:

- Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst;
 Exo 25:9 According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it.
 Exo 29:45 And I will dwell in the midst of the children of Israel, and I will be their God.
 Exo 29:46 And they shall know that I am Jehovah their God, who brought them out of the land of Egypt, that I might dwell in the midst of them; I am Jehovah their God.
 Exo 40:1 Then Jehovah spoke to Moses, saying,
 Exo 40:2 On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting.
 Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
 Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.
 Exo 40:36 And whenever the cloud was taken up from over the tabernacle, the children of Israel set out on all their journeys;
 Exo 40:37 But if the cloud was not taken up, they did not set out until the day that it was taken up.
 Exo 40:38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.

1. God wants to have the church built up on earth because He desires to have a dwelling place on earth—Matt. 16:18; 6:10.

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
 Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

2. He, the God of the heavens, wants to live on the earth; the place where He lives, His dwelling place, is the church—1 Tim. 3:15; 1 Pet. 2:5.
 - 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 - 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- C. “This is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever”—Ezek. 43:7:
- Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.
1. The throne is for God’s government, administration, and kingdom, and the soles of His feet are for His move on earth.
 2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.
 3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction—Matt. 16:18-19; Acts 13:1-3; 1 Tim. 3:15.
 - Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
 - Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.
 - Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
 - Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.
 - Acts 13:3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
 - 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- D. Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people—Ezek. 8:3; 9:3; 10:19; 11:23:
- Ezek 8:3 And He stretched out the form of a hand and took me by a lock of my head; and the Spirit lifted me up between the earth and heaven and brought me to Jerusalem in the visions of God, to the entrance of the gate of the inner court that faces north, where the seat of the idol of jealousy was, which provokes to jealousy.
- Ezek 9:3 And the glory of the God of Israel went up from the cherub on which it had been to the threshold of the house. And He called out to the man clothed in linen, who had the scribe's inkhorn by his side.
- Ezek 10:19 And the cherubim lifted their wings and rose up from the earth in my sight when they went forth, and the wheels were next to them. And they stood at the entrance of the east gate of the house of Jehovah, and the glory of the God of Israel was over them above.
- Ezek 11:23 And the glory of Jehovah went up from the midst of the city and stood upon the mountain which is east of the city.
1. The departing of the glory of the Lord signifies the departing of God’s manifestation from the church—Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25.
 - Rev 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
- 1 Cor 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.
2. The departing of the glory of Jehovah from Israel was a result of God's judgment—Ezek. 14:21:
- Ezek 14:21 For thus says the Lord Jehovah, How much more then when I send My four severe judgments upon Jerusalem, sword and famine and wild beasts and pestilence, to cut off man and beast from it!
- a. This is the second time in Israel's history that this happened:
- 1) At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle—Exo. 40:34.
Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
 - 2) Later, the Ark was captured by the Philistines, and the glory of the Lord left the tabernacle; this means that God gave up the tabernacle—1 Sam. 4.
1 Sam 4 be omitted.
- b. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple—1 Kings 8:10-11.
1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;
1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.
- c. The glory of the Lord remained in the temple until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens; that was the departure of the glory of the Lord—Ezek. 9:3; 10:19; 11:23.
Ezek 9:3 And the glory of the God of Israel went up from the cherub on which it had been to the threshold of the house. And He called out to the man clothed in linen, who had the scribe's inkhorn by his side.
Ezek 10:19 And the cherubim lifted their wings and rose up from the earth in my sight when they went forth, and the wheels were next to them. And they stood at the entrance of the east gate of the house of Jehovah, and the glory of the God of Israel was over them above.
Ezek 11:23 And the glory of Jehovah went up from the midst of the city and stood upon the mountain which is east of the city.
- E. The return of God's glory depends on the building of the house—43:1-12:
Ezek 43:1 Then He brought me to the gate, that is, the gate that faces toward the east.
Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.
Ezek 43:3 And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when I came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face.
Ezek 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.
Ezek 43:5 And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.
Ezek 43:6 And I heard someone speaking to me out of the house, and a man stood beside me.
Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.

- Ezek 43:8 When they placed their threshold by My threshold and their doorpost beside My doorpost, there was only the wall between Me and them, and they have defiled My holy name by their abominations which they have committed. Therefore I have consumed them in My anger.
- Ezek 43:9 Now let them put away their fornication and the dead bodies of their kings far from Me, and I will dwell in their midst forever.
- Ezek 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.
- Ezek 43:11 And if they feel humiliated because of all that they have done, make known to them the design of the house, the arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.
- Ezek 43:12 This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house.

1. In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory coming back to the house of the Lord—9:3; 10:19; 11:23; 43:7.

Ezek 9:3 And the glory of the God of Israel went up from the cherub on which it had been to the threshold of the house. And He called out to the man clothed in linen, who had the scribe's inkhorn by his side.

Ezek 10:19 And the cherubim lifted their wings and rose up from the earth in my sight when they went forth, and the wheels were next to them. And they stood at the entrance of the east gate of the house of Jehovah, and the glory of the God of Israel was over them above.

Ezek 11:23 And the glory of Jehovah went up from the midst of the city and stood upon the mountain which is east of the city.

Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.

2. The glory of the Lord returned because the building of God's house was completed—v. 7; Hag. 2:7, 9:

Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.

Hag 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

Hag 2:9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

- a. The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory—Ezek. 43:2; Num. 2:3.

Ezek 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

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;

- b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—Ezek. 43:4:

Ezek 43:4 And the glory of Jehovah came into the house through the gate which faced toward the east.

- 1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.

- 2) The first consideration we should have in the church life should be the

Lord's glory—Eph. 3:21; 1 Cor. 10:31.

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

3. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—Ezek. 43:7:

Ezek 43:7 And He said to me, Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. And the house of Israel will no longer defile My holy name, neither they nor their kings, by their fornication and by their kings' dead bodies on their high places.

- a. His dwelling place is the church, the base of His administration and move on earth—Eph. 2:21-22; 1 Tim. 3:15.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

- b. God's concern is not merely with salvation or with spirituality but with the building—Eph. 4:12, 16; 1 Cor. 14:4, 26.

Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

- c. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—Matt. 16:18; Eph. 3:21; 5:27.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

- d. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—2:21-22.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

III. In the Gospel of John we see the glory of God in the building of God:

- A. Christ, the incarnated Word, is the tabernacle and the temple filled with glory—1:14; 2:19; Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
 Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.
 Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
 Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
 Luke 9:32 Now Peter and those with him had been overcome with sleep, but when they had fully woken up, they saw His glory and the two men who were standing with Him.
 2 Pet 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.
 2 Pet 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
 2 Pet 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.
- B. The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human incorporation—John 12:23; 13:31-32; 17:1, 5; 14:2-3, 23.
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
 John 13:31 Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.
 John 13:32 If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.
 John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;
 John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.
 John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.
 John 14:3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, so that where I am you also may be.
 John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- C. According to John 17:22, the oneness of the believers is the oneness in the divine glory for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

IV. Ephesians 3 reveals that God is glorified in the church:

- Eph 3 be omitted.
- A. Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—vv. 14-16.
- Eph 3:14 For this cause I bow my knees unto the Father,
 Eph 3:15 Of whom every family in the heavens and on earth is named,
 Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- B. In verse 21 Paul says, "To Him be the glory in the church," implying that the glory of God, which has been wrought into the saints, returns to God:
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
1. This glory comes to us with God and, after being worked into us, will return to God with us.

2. God's glory is wrought into the church, and He is expressed in the church.
3. To God is the glory in the church; that is, God is glorified in the church—v. 21.
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

V. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:2, 10-11:

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 21:10 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.

A. We have been predestinated for this glory and called to this glory—1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12:

1 Cor 2:7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

1 Pet 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

1. We are being transformed into this glory and will be brought into it—2 Cor. 3:18; Heb. 2:10.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

2. We will be glorified with Christ and bear the glory of God for God's corporate expression in the New Jerusalem—Rom. 8:17, 30.

Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

B. The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city—Rev. 21:10-11, 23:

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 21:23 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.

1. Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.

2. The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God's glory means that God is manifested in this city.

3. The church life today should also have God's glory, manifesting and expressing Him corporately in this marvelous divine attribute—Eph. 3:21.

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.