

Overview: The temple and the city typify the issue of the land. First we need to recover the land, that is to recover the enjoyment of the riches of Christ. So that the temple and the city can be recovered in the land. The temple is the house for God's rest and the city is the kingdom for God's authority. More the believers enjoy Christ, more they become closer to the Lord. In this age, the church as the temple and the city of God is the center of the fellowship with God and for the reigning of God. The New Testament economy begins with Jesus, "God with us" and ends with the New Jerusalem, "Jehovah Is There".

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| <p>I . The holy temple and the holy city, which typify the church, are the issue of the Holy Land, which typifies Christ; the church is the issue of the enjoyment of the riches of Christ:</p> <p>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.</p> <p>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:</p> <ol style="list-style-type: none"> 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, and His generating life for His organic salvation, typified by the vegetable life. 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. <p>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.</p> <p>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 realized as the all-inclusive life-giving Spirit, as the inheritance allotted to God's people for their enjoyment.</p> <p>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, and which is also the habitation of God and the kingdom of God</p> <p>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</p> | <p>II . The good land is situated between the waters of the Mediterranean Sea on the west and the waters of the Dead Sea and the Jordan River on the east:</p> <p>A. For the land of Canaan, an elevated land, 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.</p> <p>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; the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.</p> | <p>III . The picture portrayed by the allotment of the land shows that, in the restoration from Dan in the north to Gad in the south, all the Israelites will enjoy Christ, but their nearness to Christ will not be the same:</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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</p> |
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| <p>IV . The city with twelve gates, 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, which is the manifestation of the kingdom of the heavens:</p> <p>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 with His creature man.</p> <p>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</p> | <p>V . The history of Israel is a full type of the history of the church:</p> <p>A. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt 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.</p> <p>B. The history of the church also began with the Passover, which is the Christ who has been sacrificed, and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates.</p> <p>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</p> | <p>VI . At the end of Ezekiel God obtains a holy temple and a holy city in the Holy Land:</p> <p>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.</p> <p>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:</p> <ol style="list-style-type: none"> 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 | <p>VII . "The name of the city from that day shall be, Jehovah Is There" (Jehovah-shammah, Heb.):</p> <p>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</p> <p>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.</p> <p>C. Because Jehovah is There, when people see Jehovah, they see us, and when they see us, they see Jehovah.</p> <p>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</p> <p>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:</p> <ol style="list-style-type: none"> 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!" 2. We must exclaim with the psalmists: a. "Let everything that has breath praise Jehovah. / Hallelujah!"—Psa. 150:6. b. "Blessed be Jehovah the God of Israel, / |
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that comes out of this mingling; this city will exercise full authority for God's complete administration in eternity.

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.

ultimately consummate in the New Jerusalem for eternity.

From eternity to eternity. / And let all the people say, Amen. / Hallelujah"—106:48.

Day 1: [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.

[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

[Exo. 3:8](#) And I have come down to deliver them ... and to bring them up out of that land to a good and spacious land...

[Eph. 2:21](#) In whom all the building, being fitted together, is growing into a holy temple in the Lord; [22](#) In whom you also are being built together into a dwelling place of God in spirit.

Day 2: [Ezek.47:15](#) This shall be the border of the land: on the north side, from the Great Sea ... [18](#) And on the east side you shall measure Gilead and the land of Israel, from between Hauran and Damascus and down the Jordan, from the north border to the eastern sea. This is the east side.

[Num. 34:12](#) And the border shall go down to the Jordan, and it shall go out to the Salt Sea. This shall be your land according to its borders all around.

Day 3: [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.

[27](#) And alongside the border of Zebulun, from the east side to the west side, Gad, one portion.

[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.

[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;

[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.

[5:10](#) And have made them a kingdom and priests to our God; and they will reign on the earth.

Day 4: [Ezek. 48:31](#) Now the gates of the city shall be according to the names of the tribes of Israel.

[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;

Day 5: [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:

[35](#) It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

[Rev. 21:22](#) And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Day 6: [Ezek. 48:35](#) ...and the name of the city from that day shall be, Jehovah Is There.

[Rev. 19:1](#) After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.

[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.

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

[Composition for prophecy](#)

Experience①: Enjoy Christ to build up church aggressively like Nehemiah

It is crucial for us to realize that before we can have the recovery of the building, we need to have the recovery of the land. The recovery of the land signifies the recovery of the enjoyment of Christ. Christ Himself cannot be lost, but in our experience Christ can be lost. When we were saved, we received Christ. However, not long afterward we fell away and lost Christ in our experience. The recovery of the land is the recovery of the experiences of the riches of Christ. Once the land has been recovered, the house 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 realized as the all-inclusive life-giving Spirit, as the inheritance allotted to God's people for their enjoyment.... The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit.... 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, and which is also the habitation of God and the kingdom of God.

For Young Working Saints

As a young working saint, the major thing in your church life, Christian life, and business life is to enjoy the riches of Christ. You should not assume that enjoying Christ's riches does only relate to church life and Christian life, but not to your own business life. The main thing in our business life is to enjoy Christ. A man is originally a vessel to contain God and to express God but not a tool. Enjoying Christ to be filled with Christ inwardly and to express Christ outwardly is your secret for everything.

Enjoying Christ will result in building of the temple and the city of God. This principle is the same in your business life. By enjoying Christ, build your business life under God's blessing. All of your life, whether it is your church life or business life, will be blessed when it is in the divine line of building by enjoying Christ.

Let us consider the example of Nehemiah. Nehemiah aggressively built the temple of God and the wall of the city. The Ammonites and their leaders felt terrible about Nehemiah seeking profit for the children of Israel. However, he was not timid but so pure and aggressive to mock, despise and rebuke those opposers. Those who receive support from God are the aggressive persons. Nehemiah did not live in his natural being, but lived in resurrection, so he could become useful to God. He was a pattern of how the leader should be among God's people. His aggressive character had the following features:

- i) Nehemiah was a person who loved God and God's interests in his relationship with God.
- ii) As a person who loved God, Nehemiah, in fellowship with God, prayed to God, contacted God, stood on the word of God, and prayed according to the word of God.
- iii) Nehemiah relied on God and became one with God, and as a result, he became a representative of God.
- iv) In his relationship with his people, Nehemiah had completely no self, no seeking of self, nor seeking self-interest. He was always willing to sacrificed for the people what he had.

Nehemiah's aggressive character and above features are his characteristics that came out of his enjoyment of the Lord in the fellowship with the Lord. After Nehemiah enjoyed the Lord, he aggressively engaged in rebuilding of the temple and the city. You should not separate your business life from your church life. Experience Christ practically in your business life and build church aggressively. Satan will attack you simultaneously, but you should not fear or be scared of it. You should rebuke the enemy like Nehemiah did. Then your business life will be blessed.

Nehemiah5:19 Remember me, O my God, for good, according to all that I have done for this people.

Experience②: In the present age, the church is the center for the fellowship with God, and for the reigning of God

The book of Ezekiel concludes with the words, "The name of the city from that day shall be, Jehovah Is There" (48:35b). At the end of Ezekiel God obtains a holy temple (chs. 40-44) and a holy city in the Holy Land (chs. 47-48). 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 [indicating] that in the temple and the city God has come down from heaven to live with man. 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. 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 mutually and have mutual satisfaction. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity.

In the church as His building today, God has His temple, His dwelling place, and He also has His city for His administration. In this way, the church becomes the center for the fellowship with God and for the reigning of God. If we have the adequate enjoyment of Christ as the good land, there will be an issue—the temple and the city. When there is the temple and the city in the good land, God will have His expression, we will enjoy God and God will enjoy us, and we and God will have mutual satisfaction.

For junior and senior high students

The New Testament begins with Jesus, "God with us." and end with "Jehovah Is There". In the present age, the church as God's house is the center of fellowship with God, and as the city it is the center of reigning of God as the king. If you see and recognize this clearly, your attitude towards the church life will be revolutionized. While the church is being built, and when the Lord comes back, it will be the Millennial Kingdom in the New Jerusalem, and the New Jerusalem at the new heaven and new earth will be ultimately consummated, in the eternal future. In the present age, the White House of the United States, the office of Prime Minister of Japan, the Blue House of Korea, Zhongnanhai of China, and the Kremlin of Russia, all are not the center, but the church is the center. The church is the center for the fellowship with God, the center at which God reigns. How excellent the church is.

On the one hand, the church is like a family that is intimate, but on the other hand it is a magnificent House God. You must not sacrifice the church life for the club activities or association with friends. People of this world do not know Christ and the church, so they put those things first. But in order for you to have a blessed life, you should fellowship with God, receive God's guidance, and be blessed by God. If you know that the church is the center for the fellowship with God, you will never sacrifice the church life. Also, the world is Satan's kingdom, and everyone is suffering under Satan's control. The only way you can escape Satan's control is to stay in the church as the kingdom of God. Which will you choose, a kingdom with Satan as the king or a kingdom with God as the king? If you know that the church is the kingdom of God, and if you know the rest is the kingdom of Satan, you will surely treasure your church life.

Since you are young, you may not fully understand that the church is a magnificent House of God. But please pray for these kernels before the Lord. By doing this, the Lord will grant you the Spirit of wisdom and revelation, and will help you to have the proper understanding of the church.

According to the news report, a woman who became a Member of Parliament graduated from the University of Tokyo and after entering into the Ministry of Health, Labor and Welfare; she studied public health at the Harvard University postgraduate school at government expense, but she was sued by her secretary with assault and verbal abuse. Her academic background and work experience were excellent, but she was unable to restrain her explosion of anger; as she lost this election, she was indicted for assault and verbal abuse. This shows that the person had absolutely no virtues such as humbleness, meekness, patience, love and the bond of peace. Also, the University of Tokyo and Harvard University did not ask for these virtues. In addition, self-control does not work under Satan's enslavement and anger is in a state of explosion. Also, a member of parliament who was the leader of the leading opposition party (he is intelligent and a gentleman) made the decision to move to the newly established Party of Hope on his own, for the purpose of winning this election. Due to that decision, the assembly members affiliated with the leading opposition party have experienced a historical defeat, and this leader has now received stringent criticism and rebuke from many people. The point here is the error in decision making. Everyone in junior and senior high not only will have the college entrance exams, but also will have to make many decisions hereafter. If you can fellowship with God when you need to decide, you will not fall into making the wrong decision. The church is the center for the fellowship with God. Amen!

1. 主がぞう加し、せい化しませ、
主のパーソンをかくだいして、
栄光のしょう会、しゅつ現すため、
主、増しくわえませ。
主よ、せい化しませ、主は唯いつのみち、
主をパーソンとし、かくだいしませ。
主よ、せい化しませ。
2. 生けることば かたり、あらい、
わがころを きよめたまえ。
さらにかたり、かく部ぶんを
すべてきよめませ。
主よ、きよめたまえ、天然をあらい去り、
生けることば、われにかたり
えいこうとなせや。
3. なれ、しょくもつ、われやしない、
つくり変えに あずからせる。
なれしょくせば、まんぞくする、
主よ、やしないませ。
主よ、やしないませ、自己あらい去らせ、
きよめ、満たし、満ち満たせや、
主よやしないませ。
4. 主よ、やさしい はぐくみもて、
ひつ要満たし、やしないませ。
われ、やさしく あたためませ
主よ、はぐくみませ。
主よ、はぐくみませ、つめたさを去らせ、
主よ、やさしくはぐくみませ、
主よ、はぐくみませ。
5. なれをわれにつくり込んで、
栄光の召かい ととのえませ。
かくちようして、なれもとめる
はなよめを得ませ。
主よ、かくちようして、召会をえい光化し、
われらをいま なが栄光へと、
主よ、完せいしませ。

1. Oh, sanctify us, Lord; now add Thyself to us,
In our experience, Thy Person spread in us,
That in reality the church be glorious,
Lord, do add Thyself, we pray.
Oh, sanctify us, Lord, today;
Lord Jesus, You're the only way.
We take Your Person, Lord;
Oh, spread Yourself abroad.
Oh, sanctify us, Lord, today.
2. Oh, purify us, Lord, by speaking in our heart;
Thy living, spoken word this washing will impart.
Increase Thy speaking, Lord, and cleanse
our every part.
Oh, purify us, Lord, we pray.
Oh, purify us, Lord, today;
Wash all our natural life away.
Speak now Thy words in us,
And make us glorious.
Lord, do speak in us today.
3. O Lord, do nourish us; You are the food we need;
As we are eating You, we'll be transformed indeed;
We're fully satisfied as on Yourself we feed,
So nourish us, O Lord, we pray.
O Lord, do nourish us today
As all our self You wash away.
Not only purify,
But fill and satisfy;
Lord, do nourish us today.
4. O Lord, do cherish us, as on Thyself we feed;
Warm us so tenderly and meet our every need.
Our hardness soften, Lord, till we are Yours indeed;
Oh, cherish us, dear Lord, we pray.
O Lord, do cherish us today,
Until our coldness flees away.
Oh, hold us close to Thee
And cherish tenderly;
O Lord, do cherish us today.
5. Lord, make us glorious, by all Your inner work,
Not glory for ourselves, but glory for the church;
That You may have Your Bride, thus ending
all Your search.
O Lord, do work on us, we pray.
O Lord, do work on us today!
To form the church Your glorious way.
Oh, spread Yourself in us
Till we are glorious;
Oh, make us glorious, Lord, today.

1. 哦主，聖化我們，加添你的自己；
願你寶貴人位擴展在我衷裏，
使你榮耀召會在此顯為實際；
哦主，求你加添自己。
哦主，今日聖化我們，捨此無路滿足神心。
惟願你作人位，擴展徧及四圍；
哦主，今日聖化我們。
2. 哦主，潔淨我們，向我們心說話；
洗滌我們全人，直至聖別無瑕。
願你活話擴張，來將我們聖化；
哦主，求你潔淨聖化。
哦主，今日潔淨我們，不容天然生命留存。
美麗、榮耀添加，皆因你的說話；
哦主，今日潔淨我們。
3. 哦主，滋養我們，惟你是真食物；
只需喫飽喝足，變化自然顯出。
惟有得你餵養；我們纔真滿足；
哦主，求你滋養眷顧。
哦主，今日滋養我們，老舊、天然洗滌淨盡。
求你來施潔淨，又將我們充盈；
哦主，今日滋養我們。
4. 哦主，顧惜我們，以你柔愛養育；
藉你溫情撫慰，眷顧我們所需。
軟化剛硬石心，好來施情佔據；
哦主，今日顧惜我們。
哦主，今日顧惜我們，冷淡、死沉全都驅盡。
當你懷摠緊緊，我們能不歡欣？
哦主，今日顧惜我們。
5. 哦主，榮化我們，藉你內裏運行；
非為個人明亮，乃為召會得榮。
願你得著新婦，成就你愛經營；
哦主，求你在我運行。
哦主，今日運行我身，妝飾新婦迎你再臨。
願你開展擴充，召會榮上加榮，
哦主，今日榮化我們。