

Overview: God's eternal purpose is to have the holy building of God (I). In order to see the vision of the building, we need to mature in life (II), have the right position, standing, and angle to see (III), be qualified through God's judgment (IV), look with our eyes, hear with our ears, set our heart and declare (V). VI to X is the vision regarding the ultimate feature of the building up of the house of God, that is the wall, the gate (an outer threshold, a passage, an inner threshold, and a porch), the inner court, the outer court, the altar, the holy chambers that are located on both the north side and the south side.

- I. 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; 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. 21:10 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.*
- A. After the destruction of the temple built by Solomon, the temple was rebuilt by the captives who returned from Babylon
- B. Later, this temple was replaced by Herod's temple, which was built in forty—six years; Herod's temple was destroyed in A.D. 70 by the Roman army under Titus
- 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, 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.
- 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
- E. God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle and God's temple, advances to the church, the Body of Christ, as the enlargement of Christ, and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity
- 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.

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

Ezek.40:5 Now there was a wall all around the outside of the house, and in the man's hand there was 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 In whom all the building, being fitted together, is growing into a holy temple in the Lord;*

VII. The gate is divided into four sections: an outer threshold, a passage, an inner threshold, and a porch:

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; whereas the wall separates sinners from God, the gate brings people into God and into God's building.

B. The three guardrooms on each side of the gate 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.40:10 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, the number eight signifying Christ's resurrection, which took place on the first day of a new week as a new beginning:

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, 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 *Rom.8:3 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh, 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; Christ is the post that supports and bears God's building with a victorious, everlasting life

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; he saw the last vision, the vision of the holy building of God, twenty years later, at the age of fifty, the age of retirement for a priest; this indicates that to see the building of God, Ezekiel needed more maturity in life:

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.

A. The beginning of the year indicates that the vision of God's building brings us to a new beginning.

B. The tenth day of the first month was the day on which the people of Israel prepared the lamb for the passover; this indicates that every new beginning in our Christian life is based on Christ, the Passover lamb, and His redemption.

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, a type of the all-inclusive Christ as the portion allotted by God to His people, 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.

IV. The man of bronze at the gate of the building is Christ; bronze signifies being tested by God's judgment; having passed through God's judgment, Christ is fully qualified to measure (take possession of by judging) what belongs to God's building.

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 been and heard

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; in addition to the thirty chambers on the pavement, there were four small courts, one at each corner of the outer court; these were places for the people to boil the sacrifices: **1**. The pavement, probably made of stone, signifies the standing of regeneration, which makes us stones, as a separation from the dirt of the world. **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, the people ate in the outer court). **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

VIII. The details of the gates to the inner court 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:

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

Phil.3:10 If perhaps I may attain to the out-resurrection from the dead.

A. At the entrance to the inner court there is another set of stairs, consisting of eight steps; this indicates that the more inward we progress in our experience of God's building, the higher we become.

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; this indicates that at this point in our experience, we are ready to be a burnt offering for God:

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, solute for the Lord

D. The altar, which signifies the cross of Christ, is not only the center but also the circumference of God's holy building:

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; 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.

2. The death on the cross was the release of God and the termination of man and all negative things; in Christ's death God passed through death in man to be released, and man died in God to be terminated.

IX. Whereas the altar signifies the cross, the temple signifies both Christ and the church, the Body of Christ:

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; this indicates that the further inward we proceed in our experience of God's building, the higher we rise.

D. 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

E. The entrance of the porch measured fourteen cubits, the entrance to the outer temple (the Holy Place), ten cubits, and the entrance into the inner temple, six cubits; 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.

F. The number six in relation to the thickness of the wall 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; as a proper human being, the Lord Jesus is the standing and supporting wall of God's building.

G. The thirty side chambers for expression are based on the thirty chambers for enjoyment; 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

H. The side chambers becoming wider as they go up indicates that as we go higher with the Lord, we become broader and richer in our experience; this indicates that the experience of God's holy building is progressive.

I. All the parts of the building related to the temple were paneled with wood; 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.

J. On all the wooden paneling, cherubim and palm trees were carved:

1. Cherubim signify the glory of the Lord manifested upon the creatures, 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. **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

3. In Ezekiel 1 the cherubim had four faces, 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

4. The fact that between every two cherubim there was a palm tree signifies that as parts of God's building, we manifest the victory of Christ in the manifestation of the glorious image of Christ

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

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

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 are to let the positive persons and things in and to keep the negative persons 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.

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:

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, 17 That Christ may make His home in your hearts through faith, ... 19 ... And to know the knowledge—surpassing love of Christ,

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; whereas the offerings signify Christ as our enjoyment, the priestly garments signify Christ as our expression.

B. In the holy chambers we reach the highest peak of spiritual experience; to live in the holy chambers is to live in Christ, to eat the offerings in the holy chambers is to eat Christ, and to wear the holy garments is to wear Christ for His expression.

C. Like the side chambers, the holy chambers are of three stories, indicating that they correspond to the fullness, the expression, of Christ; the priests enjoy Christ to such an extent that the height of their chambers equals the height of the fullness of Christ.

Experience①: For the building of the house of God, experience the humanity of Jesus and build up the separating wall

The measurement of the wall indicates that it signifies Christ Himself as a separating line. Whatever is within Christ belongs to God's interests and to God's building, but whatever is outside of Christ is excluded from God's interests and God's building.

Since the wall is six cubits high and six cubits thick and since six is the number of man, we may say that the wall signifies the Lord Jesus as a square, upright, perfect, and complete man. As a square, upright, perfect, complete, and even resurrected man, Christ is the separating line. Because He is square and upright, He is fully qualified. In Him there is no imperfection; with Him there is nothing lacking and nothing crooked. Rather, with Him everything is straight, upright, perfect, and complete. Again I say, such a man is the separating line.

For Junior High and High School Students

In God's building, the wall around the house is necessary so that anything that is not sanctified cannot come in, such as things belonging to sin, things belonging to the world, and things belonging to the natural life. In the book of Ezekiel, this wall is very special and its height and thickness are 6 cubits (almost 3 meters). This wall signifies a square, upright, perfect, and complete man, Lord Jesus. In order to build up the church, the house of God, there must be a separating wall.

In the recent news, a once-promising famous politician was forced out of the political party and a famous actress having had a clean image was pulled out of commercials and TV shows, because both went into adultery. Of course they understand well that the adultery is immoral, disrupt their family, and cannot be accepted socially. But even they know their adultery would seriously damage their life as a politician or an actress, they could not get away from it because of the outward corrupted tide of the world and their inward sinful nature.

Rom7:22 For I delight in the law of God according to the inner man, **23** But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.

1John2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; **16** Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

You should recognize well that the sin in your inside and the world outside of you are the satanic nature and the satanic system against God. As fish live in the sea without being affected by salt, you can live a separated and sanctified life in the Lord while you are in the world. In order to build the wall for sanctification, please do the following actions:

i) First, you need to understand by faith that this world is trying to stir up your inward sinful nature so that you may live a fallen and testimony-less life. This world is the satanic system so if you are not watchful, you will be swallowed by Satan.

ii) Next, you should not think that living a life separated from the world is impossible. It is impossible for you. But in Christ and the church, it is possible for you to live a separated life by faith. Please be watchful against the sin living in you and the satanic system, the world. For example, Ephesians 4 says;

25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another. **26** Be angry, yet do not sin; do not let the sun go down on your indignation, **27** Neither give place to the devil

Telling a lie, even if it is not considered serious, can open the gate to the sin and the world. And remaining in your anger is also similar situation that is lack of watchfulness. In your daily life, dealing with telling a small lie and dealing with remaining in anger will lead you to build up the separating wall.

iii) The wall is the surpassing, upright humanity of Jesus, so you should eat Jesus to partake His humanity. For this purpose, please spend at least 5 or 10 minutes in the morning to pray-read and enjoy the words in the Bible with brothers and sisters. Amen!

Experience②: Love God, experience the Cross and enter into resurrection

The number seven signifies completion, and 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.

In the inner court we repeat our experience of Christ. We experience Christ again by passing through another gate. We experience the same Christ, but we experience more of Him. This ushers us into the inner court.

We do not experience the cross once for all—we experience the cross again and again. Those who pursue the Lord will meet the cross at every turn....They [may] meet the cross through their children... their spouse, or through illness... [through] the church or through the co-workers. The reason that the cross is everywhere is that we must go through the cross in order to contact God. Thank the Lord that God gives us the cross and that the cross gives us God. The ones who love God the most and experience Him the most are the ones who have gone through the cross.

For Young Working Saints

There is an altar in front of the temple inside the house of God. The altar is in the center of the whole building. This altar is the cross. This indicates that while progressing forward, enjoying Christ in the church life, it is necessary to experience the cross. Without the cross, you cannot enter into resurrection and continue the church life.

Consecrate your business life not for your own interest, but for God's interest, the building of the church. Otherwise, God will have no way to bless your business life. It is relatively easy to say "not for my own interest", but when you actually try to practice it, you must go through the cross. The indwelling sin is extremely subtle and may still work actively inside while you are serving the church apparently. You need to know that God's economy always spreads from inside to outside, from spirit to soul and to body. Therefore, when consecrating your business life to the Lord, it is important that you have the Lord's light shine upon you inwardly, confess your sins, and fellowship intimately with the Lord.

For example, if you have not experienced the cross in the church life, you will not be thankful to the Lord for hearing that other brothers and sisters have gotten the promotions in their company or that they were able to switch to a famous company, instead you will be jealous of them. You must not hide and pretend as if you are not jealous. Instead, you should pray as follows:

"Lord Jesus, I am not pure, but filthy, I confess the jealousy in me, I ask for your forgiveness and cleansing. Lord Jesus, please forgive my sins. Cleanse away the filth of my conscience. Let me to stay in the fellowship with you, Lord and the brothers and sisters. Help me to move forward in the church life. I consecrate myself and my business life for the building of the church, Amen."

Rom6:6 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;

In addition, Ephesians Chapter 4 says the following.

25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

Japanese people distinguish between the naked truth and polite fiction from their cultural background. Cultural background means taking the culture as wisdom, for the good excuse of avoiding friction. However, under the light of the Word of the Bible, to distinguish between the naked truth and polite fiction is to tell lies and not to speak the truth. You are a citizen of the kingdom of God, and in order to live in the culture of the kingdom of God and not in the Japanese culture, you need to train yourself not to tell lies. You also need to experience the cross for this. You need to realize that it is easy for you to lie as a habit at work, in church life, and in marriage life. You need to confess your sins. By doing so, you can take Christ as your wisdom, not the Japanese culture. If you experience the cross, the wisdom of Christ will come to you. Hallelujah!

250 救いを得た確信と喜び—恵みによって救われる

- 1 はずみよ、来たれや！ ころはうたう；
尽きないあわれみ、さん美たかまる。
さまよっていたわれに、キリストは来られ、
かれの十字架にて、われを解ほうす。
- 2 めぐみのはげまし、ゆたかにあたえ、
さまようころを、しばり、とらえよ；
あいのかみをはなれて、さまようことなく、
なが霊のちからで、引き寄せたまえ。
- 3 なれのすくい得て、つみと死はなれ、
御子のかたちへと どう形化しませ。
主、われをたすけたゆえ、エベネゼルを建て、
ながよろこびにて、みちびき受ける。

250 得救的证实与快乐—藉恩得救

1. 来阿，你这万福泉源！调整我心来歌唱；
怜悯江河涌流不断，召我高声来颂扬。
我本外人离神流浪，基督亲来寻找我；
因要救我脱离死亡，祂竟为我被钉戳。
2. 我今天被你激励，对你恩典来负债；
我主，让此恩典维系我这流浪的心怀。
我认我是趋向流浪，趋向离开爱的神；
求你用你灵的力量，将我荡心来吸引。
3. 我已得着你的救恩，脱离罪恶和死亡；
但愿能作脱俗的人，显出神子的景况。
我今建立以便以谢，因你一直赐帮助；
因你喜悦，我望永得你的带领和眷顾。

319. Assurance and Joy of Salvation
- Saved by Grace

1. Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Jesus sought me when a stranger,
Wand'ring from the face of God;
He, to save my soul from danger,
Interposed His precious blood.
2. O to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to Thee.
Teach me, Lord, some rapturous measure,
Meet for me Thy grace to prove,
While I sing the countless treasure
Of my God's unchanging love.
3. Prone to wander, Lord, I feel it;
Prone to leave the God I love:

Take my heart, oh, take and seal it
With Thy Spirit from above.
Rescued thus from sin and danger,
Purchased by the Savior's blood,
May I walk on earth a stranger,
As a son and heir of God.

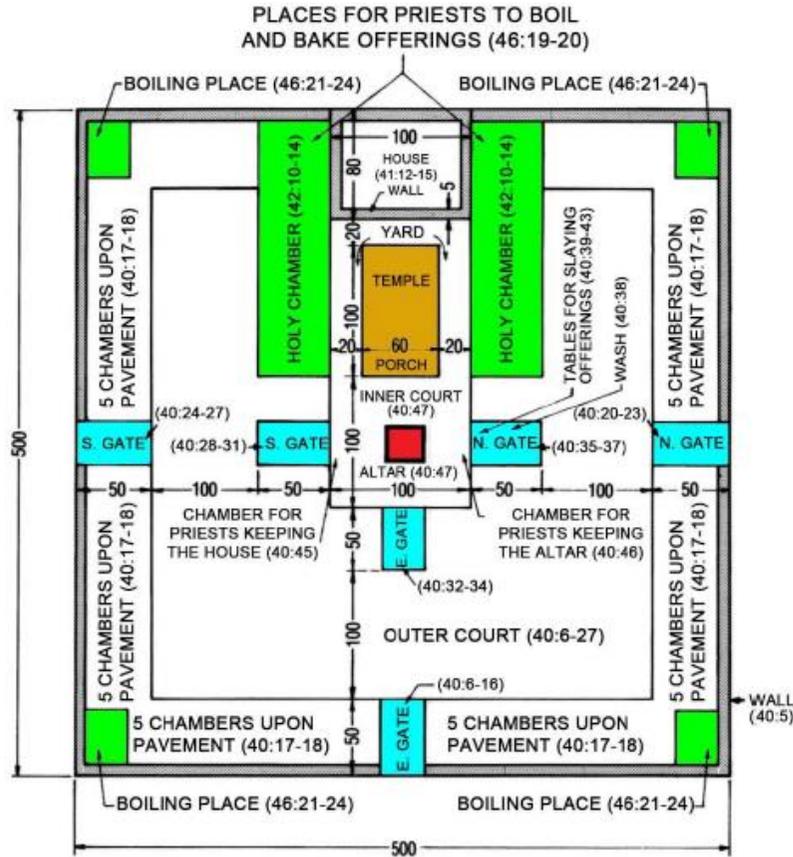


FIGURE 1: PLOT PLAN —
TEMPLE AND INNER AND OUTER COURTS

預言

<預言のためのノート>