

**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 alter, 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: Grow in life and go to the high mountain to see the vision of the building of God from a bird's eye view

In order to see something properly, we need the right position, the right standing, and the right angle. If we are wrong either in position or in standing, we will not be able to see.... If we want to see God's building, we need to be on the mountain in Jerusalem.

If Ezekiel had remained in Babylon in the captivity, he could not have seen the building. Likewise, if he had been on a plain and not on the mountaintop, he could not have seen the vision of God's building. Therefore, if we would see this vision, we need to grow up and to go up. This means that we need maturity in life and that we need to be on the high mountain. Then we will be able to see the building of God.

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,

ET "a great and high mountain": The great and high mountain is in contrast to the wilderness in 17:3. That he might see Babylon, the great harlot, John was carried to the wilderness. That he might see the bride, the New Jerusalem, John was carried to a great and high mountain. We need to be lifted up to a "high mountain" that we may see God's dwelling place for the fulfilling of His eternal purpose.

### For Young Working Saints

As a business person, although you may not be a project leader, but you need to see the whole picture by bird's eye view to clearly see the main street and its goal. Japanese people are not good at seeing things from bird's eye, but tend to see the detail points. But if he starts from the small path, he may be led to a maze or may be lost from the goal or the main street. It is so inefficient. When you work, first you need to get a view from bird's eye and find out the important points from that view. Then, you can go into its details if necessary. Then you can remarkably improve your ability to accomplish tasks.

Similarly, in order to see the goal of God's economy, building of God, New Jerusalem, you need to go to the high mountain in spirit to see the vision of the building of God. Without the vision of the building of God, you do not have a goal, do not have strength and purpose of your service, although you may be very busy in the services. There are many kinds of services, but there is only one purpose. To see the vision of the building of God's house, will strengthen and uplift your service and make your service full of blessing. And such church life will also help you accomplish your work with bird's eye view.

A brother's testimony: I have launched an important project despite of the oppositions by the company presidents, business leaders and executives in U.S. Corporate headquarter. This project was a very complicated project with 400+ tasks. It seemed very difficult to accomplish this project because many departments were involved. When a president for Japan division from US Headquarter visited me to persuade not to move this project forward because of its complicity. While I was discussing with him, I felt that I needed to tell him three crucial points about this project. I brought up three points and told him, "This project has three crucial points. It looks very complicated, but actually very simple. This project will bring a big profit to our company for sure. So please support me." Then he said, "All right. But this will force a lot to effort, so if it fails, you must take responsibility."

Here we can see that a reason I was able to persuade him even a half way, was that I could show him the three crucial points in a couple of minutes during the discussion. The reason I could do this is that I have been always trained to see the things with bird's eye view. And I don't think negatively, nor afraid of the failures, but think positively I should accomplish this project for the future of our company, and boldly with faith, answered "I am sure I can launch this project." Eventually, this project brought a big profit to our company, and was blessed more than I imagined. Praise the Lord. Amen!

## Experience②: The cross terminates all negative things and releases God's riches

God and man met together on the cross in the way of death.... God, however, cannot be affected by death....The death of Christ on the cross was a wonderful release to God and a wonderful termination to us. We all need this vision of the altar.... The riches of God were released [on the cross], and all the negative things were terminated there.

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 Junior High and High School Students/For the Service

The cross may be sad from a human standpoint, but it is wonderful with a spiritual perspective. The sin, Satan, the world, and the old man were terminated and the divine life was released.

**"old me"** 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 flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

**"old man, the body of sin"** 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;

**"devil, Satan"** Heb2:14 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,

**"the world"** 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.

**"release of life"** John12:24 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.

You should experience the wonderful effect of the termination of all the negative things by the cross. For example, you may be a short-tempered and impatient person. So you have been unsuccessful because of your impatience. You desire not to repeat the same failure again, but when the environment arises, you will be impatient and repeat the same failure again. What you need is to terminate the old man with the shortcoming of impatience in you. However, no matter how hard you try, the old man will not die. But thank and praise the effect of the cross of Christ! You just need to open your heart, exercise your spirit, call the name of the Lord, and receive the rich supply of the Spirit. In the Spirit there is an effect of the cross and the Spirit can terminate your old man in you. Hallelujah for the release of the cross!

The wonderful effect of the cross can also be experienced and enjoyed in your services. While serving, your peculiarity and rules will come out. In the light of the Lord you may be enlightened that these peculiarity and rules are preventing you from serving together with other saints. You should not vindicate yourself by saying "that cannot be helped", or feeling depressed by saying "I am a no good person". But you should experience the cross, move forward, and serve with saints in one accord by being exposed your shortcomings in your service. By doing this, you can release God's riches in the services and bless the saints around you. Amen!

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- 1 自己、てん然を捨て、けんぞうされて、  
ともにみやとなり、えいこう満たす。  
たかぶり、たんどく、とく異せいを捨て、  
主の權威にふくし、主の住まいとなる。
- 2 せい長し、変えられ、供給し、建造され、  
機のを果たして、ひとをじょう就す。  
自分にぞくすもの、たかくひょう価せず、  
すべてかたよらず、きん衡をたもつ。
- 3 かしらにつながり、主の豊富、享受す；  
かみ増しくわり、円じゆくにいたる。  
主のあいを知って、かん全にせい長し、  
キリストの豊満の身のたけとなる。
- 4 み住まい、からだに、けんぞうされて、  
主のうつわとなり、えい光あらかわす。  
はなよめ、みやこは、いまや地上にあり、  
なが栄こう照らし、ひとにかがやく。

606 召會—建造

1. 救我脱离自己、天然，主阿，我愿被建造，  
同眾圣徒作你圣殿，为著充满你荣耀。  
救我脱离乖僻个性，脱离骄傲与单独；  
使我甘愿服你权柄，让你有家可居住。
2. 生命供应，活水流通，长进、变化又配搭；  
守住等次，尽我功用，成全别人，不践踏。  
自己所经，自己所见，所是、所有並所能，  
不再高估，不再稍偏，接受一切的平衡。
3. 持定元首，联络供应，享受基督的丰富；  
充满神的一切丰盛，因神增加得成熟，  
同尝基督莫测大爱，赏识基督的阔长；  
长大成人，不作婴孩，满有基督的身量。
4. 作神居所，作你身体，主阿，我愿被建造，  
成为你的团体大器，让你来显你荣耀。  
圣城景色、新妇荣美，今在此地就彰显，  
透出你的荣耀光辉，将你照耀在人间。

840 THE CHURCH-HER BUILDING

1. Freed from self and Adam's nature,  
Lord, I would be built by Thee  
With the saints into Thy temple,  
Where Thy glory we shall see.  
From peculiar traits deliver,  
From my independent ways,  
That a dwelling place for Thee, Lord,  
We will be thru all our days.

2. By Thy life and by its flowing  
I can grow and be transformed,  
With the saints coordinated,  
Builded up, to Thee conformed;  
Keep the order in the Body,  
There to function in Thy will,  
Ever serving, helping others,  
All Thy purpose to fulfill.
3. In my knowledge and experience  
I would not exalted be,  
But submitting and accepting  
Let the Body balance me;  
Holding fast the Head, and growing  
With His increase, in His way,  
By the joints and bands supplying,  
Knit together day by day.

4. By Thy Spirit daily strengthened  
In the inner man with might,  
I would know Thy love surpassing,  
Know Thy breadth and length and height;  
Ever of Thy riches taking,  
Unto all Thy fulness filled,  
Ever growing into manhood,  
That Thy Body Thou may build.
5. In God's house and in Thy Body  
Builded up I long to be,  
That within this corporate vessel  
All shall then Thy glory see;  
That Thy Bride, the glorious city,  
May appear upon the earth,  
As a lampstand brightly beaming  
To express to all Thy worth.

預言

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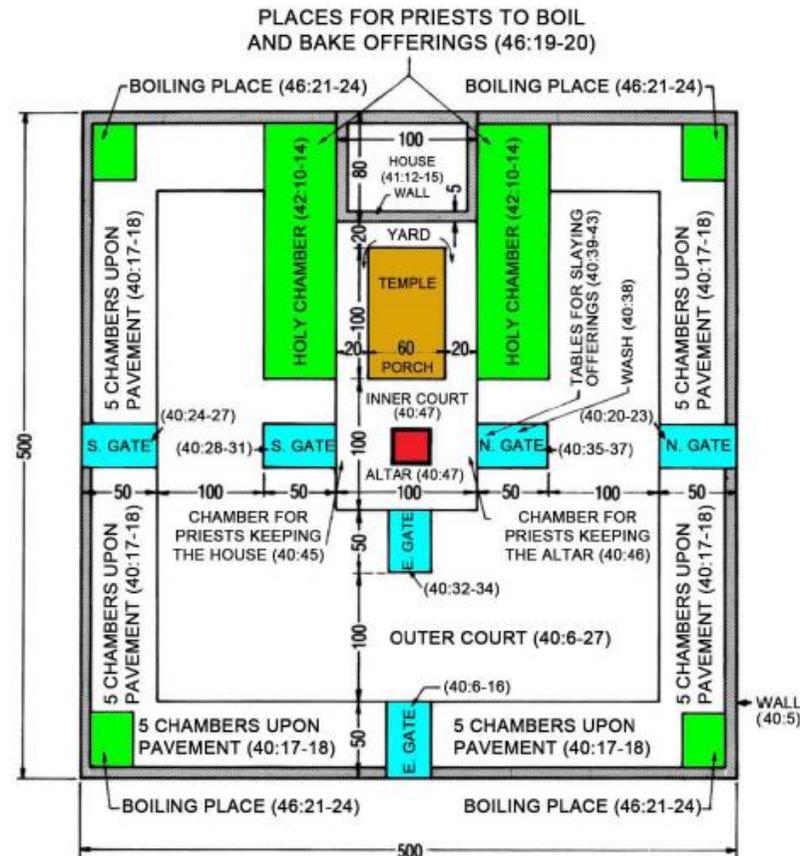


FIGURE 1: PLOT PLAN —  
TEMPLE AND INNER AND OUTER COURTS