

CRYSTALLIZATION-STUDY OF EZEKIEL (2)

The Vision of the Holy Building of God in Its Outstanding Features (Message 17)

Scripture Reading: Ezek. 40:1—42:14

- 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):
 - 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).
 - 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).
 - 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.
 - 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.
 - E. God's spiritual building in the New Testament, which begins [116] 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](#)).
- 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.
 - 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):
- A. The beginning of the year ([40:1](#)) 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 ([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.
- 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.
- 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).
- V. "The man said to me, Son of man, look with your eyes, and hear ^[117] 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](#).
- VI. The wall around the house is for separating what belongs to God from what cannot belong to Him—[Ezek. 40:5](#):
- 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](#).
- 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](#)):
- 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.
- 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:
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 [\[118\]](#) 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](#)):
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](#).
 - 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](#).
 - 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 the places for boiling the sacrifices that were eaten by 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).
 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). [119]
 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](#).
- 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](#)):
- 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.

- 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:
 - 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.
 - 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](#):
 - 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.
 - 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 [120] 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.
- 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](#)):
- 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.

- 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](#).
- 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](#)).
- 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. ^[121]
- 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](#)).
- 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.
- 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.
- J. On all the wooden paneling, cherubim and palm trees were carved ([vv. 18-20](#)):
 - 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.
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](#).
 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](#).
 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](#)).
- K. The incense altar standing in the temple was made only of wood, signifying the humanity of Jesus—[Ezek. 41:22](#):
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](#). [[122](#)]
 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 functions 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.
- 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](#):

- 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](#)).
- 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](#)).
- 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](#)).

[123]

MESSAGE SEVENTEEN

THE VISION OF THE HOLY BUILDING OF GOD IN ITS OUTSTANDING FEATURES

In this message we come to the goal of the book of Ezekiel. [Ezekiel 40 through 48](#) present the vision of the holy building of God. The holy building of God is the goal of the book of Ezekiel. The goal is the corporate expression of the Triune God. In this message we are going to see the outstanding features of the holy building of God. As we consider this matter, we need to exercise our spirit. This message has many points because it represents the ministry in a wonderful way with regards to the vision of the holy building of God in its outstanding features. My prayer is that the points of this message would become the Lord's personal speaking to each reader—His intimate, affectionate, loving speaking to His seekers for the preparation of His bride.

**GOD'S ETERNAL PURPOSE BEING 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 BEING FOR HIS BUILDING;**

**THIS BEING CONFIRMED BY THE BOOK OF REVELATION,
WHICH IS PARALLEL TO THE BOOK OF EZEKIEL
AND CONCLUDES WITH GOD'S ULTIMATE BUILDING,
THE NEW JERUSALEM**

God's eternal purpose is to have a building as a mingling of Himself with His chosen people (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). Let us consider the first four verses of [Ezekiel 40](#), and may what we see here become our experience:

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. 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 [124] the south there was a structure like a city. 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. 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.

In these verses “there was a man” (v. 3). This man is Christ. His appearance is like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate. This man then spoke a word to Ezekiel, and this word is a word for all of us. He said, “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” (v. 4). We need to look with our eyes, hear with our ears, and set our heart on all that the Lord shows us in these chapters. As we will go on to see in a later message, we also need to be measured by the building of God. We need to be examined, tested, and judged by the building of God so that we can be possessed for the building of God. However, for us to be examined, tested, and measured by the building of God in order to be possessed for the building of God, we need to see the outstanding features of the building of God. This is why we need this message.

In this regard, I would like to mention a small point. Two outstanding items in the Bible are the mingling of God with man and the oneness of the Body of Christ. Moreover, we may say that the oneness acts as a “thermometer” to the mingling. The oneness tells us how much we are being mingled with the Triune God. If we are serving with some other saints and we have the one accord among us, we are truly in the mingling of the Triune God. However, if we are not in the mingling of the Triune God, there will be schisms, divisions, and problems. The oneness is a thermometer that indicates how much we are really in the mingling.

**After the Destruction of the Temple Built by Solomon,
the Temple Being Rebuilt by the Captives
Who Returned from Babylon**

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](#)). ^[125]

**Later, This Temple Being Replaced by Herod’s Temple,
Which Was Built in Forty-six Years;
Herod’s Temple Being Destroyed in A.D. 70
by the Roman Army under Titus**

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](#)).

**Neither the Temple in Ezra’s Day nor
the Temple of Herod’s Time
Being the Full Recovery of the Temple Built by Solomon;
However, the Temple of Ezekiel’s Vision
Being 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**

Indicating an Enlargement over Solomon's Temple

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.

**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 Being a Continual Progression in the Enlargement
of God's Building in the Old Testament;
This Enlargement Signifying a Continual Increase
in the Experience of Christ by God's People**

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 ^[126] (cf. [1 Kings 6:2](#), footnote 1). We want a continual increase in our experience of Christ, and that continual increase in our experience will be matched by His enlarged expression in the temple.

**God's Spiritual Building in the New Testament,
Which Begins with Jesus Christ, the Incarnated God,
as God's Tabernacle and God's Temple,
Advancing to the Church, the Body of Christ,
as the Enlargement of Christ,
and Consummating with the New Jerusalem
as the Ultimate Manifestation and Enlargement
of God's Building in Eternity**

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](#)).

**Literally, the Visions
concerning God's Holy Building in Ezekiel 40—48
Being 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**

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. First, we see that there is a literal interpretation that will take place in the millennium. Then we need to go on to see the spiritual significances of all the details.

**The Spiritual Significances of All the Details
Needing to Be Applied to the New Testament Believers
as Components of God's Spiritual Building, the Church**

The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church. In this message we want to see the spiritual significances of all the details applied to us. [127]

**EZEKIEL SEEING 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;
HIS SEEING 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 INDICATING THAT TO SEE THE BUILDING OF GOD,
EZEKIEL NEEDED MORE MATURITY IN LIFE**

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). The beginning of the year (40:1) indicates that the vision of God's building brings us to a new beginning. 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.

First Corinthians 5:7 says, "Our Passover, Christ, also has been sacrificed." Then verse 8 says, "So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth." The feast in this verse refers to the Feast of Unleavened Bread as the continuation of the Passover. Christ as the unleavened bread is absolutely pure. He is without mixture, and He is full of reality. We want to continue to enjoy Christ our Passover as the Feast of Unleavened Bread, which denotes the entire period of our Christian life. This is indicated by the Feast of Unleavened Bread lasting seven days. The entire Christian life should consist of the enjoyment of Christ as our banquet, the rich supply of life. Praise the Lord that He is our banquet!

**TO SEE THE VISION OF GOD'S HOLY BUILDING,
EZEKIEL BEING 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 BEING THE RIGHT POSITION,
STANDING, AND ANGLE FOR EZEKIEL TO SEE SUCH A VISION**

To see the vision of God's holy building, Ezekiel was brought from [128] 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.

**THE MAN OF BRONZE
AT THE GATE OF THE BUILDING BEING CHRIST;**

**BRONZE SIGNIFYING BEING TESTED BY GOD'S JUDGMENT;
HAVING PASSED THROUGH GOD'S JUDGMENT,
CHRIST BEING FULLY QUALIFIED TO MEASURE (TAKE POSSESSION
OF
BY JUDGING) WHAT BELONGS TO GOD'S BUILDING**

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).

**“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”**

[Ezekiel 40:4](#) says, “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.” We need to look with our eyes, hear with our ears, and set our heart on all that He shows us. As we will see in Message 20, if what we are and what we do cannot match God's building, it amounts to nothing in the sight of God. Also, 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. This is why we need to get into all the details and all the aspects, and we want these details and aspects to become our details and aspects as we are built up as the holy building.

**While God Was Showing the Vision of His Building to Ezekiel,
the Prophet Needing to Have Keen Sight and to Listen Intently**

While God was showing the vision of His building to Ezekiel, the prophet needed to have keen sight and to listen intently. [129]

**Also, in Order to Absorb the Things That Would Be Shown
to Him, His Needing to Set His Heart on Them;
His Then Being Able to Declare to God's People**

All That He Had Seen and Heard

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](#)).

THE WALL AROUND THE HOUSE BEING FOR SEPARATING WHAT BELONGS TO GOD FROM WHAT CANNOT BELONG TO HIM

The wall around the house is for separating what belongs to God from what cannot belong to Him ([Ezek. 40:5](#)). 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. 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. 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](#)).

[Ephesians 2:21](#) says, "In whom all the building, being fitted together, is growing into a holy temple in the Lord." In Christ we, being fitted together, are growing into a holy temple in the Lord. In [1 Corinthians 1:30](#) Paul says, "Of Him you are in Christ Jesus." Where are we? We are in Christ Jesus. Then Paul in [Ephesians 4:1](#) speaks of himself as being "the prisoner in the Lord."

THE GATE BEING DIVIDED INTO FOUR SECTIONS: AN OUTER THRESHOLD, A PASSAGE (A COURT), AN INNER THRESHOLD, AND A PORCH

**As the Entrance to God's Building, the Gate Signifying
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 Bringing People into God and into God's Building**

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](#)). 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 [130] sinners from

God, the gate brings people into God and into God's building.

As we read and consider these statements, these points should get into us. As a result, we will receive a further appreciation of the ministry that opens up the Bible, releases the unsearchable riches of the Bible, and brings us into the intrinsic significance of the Bible according to God's heart's desire and His eternal purpose to have the holy building of God, which is the corporate expression of the Triune God.

In [Revelation 21:21](#) the gates of the New Jerusalem are made of pearls. The twelve gates were twelve pearls. A pearl is formed by an oyster. Christ is the real oyster that went into the death waters. When an oyster is wounded by a grain of sand, it secretes its life juice around the sand to make a precious pearl. In like manner, when Christ went into the death waters as the real oyster, He was wounded for our transgressions, and He secreted His life juice around us to make us precious pearls for God's building. The pearl signifies regeneration through the death-overcoming and life-secreting Christ as the entrance into God's building.

**The Three Guardrooms on Each Side of the Gate
Signifying That the Guardrooms Are a Person, Christ Himself,
Who as the Triune God (Three) Became a Man (Six)
and Was "Split" on the Cross**

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. 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. 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.

**The Width of the Porch Being Six Cubits, the Number Six
Signifying Man, Who Was Created on the Sixth Day;
the Length of the Porch Being Eight Cubits,
the Number Eight Signifying Christ's Resurrection,
Which Took Place on the First Day
of a New Week as a New Beginning**

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 [131] (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). These dimensions signify that the Lord Jesus as a man, who is the gate of God's building, is fully in resurrection. They also signify that when we arrive at the porch, we are in resurrection, in a new beginning.

**The Width of the Entrance of the Gate Being Ten Cubits,
the Number Ten Here Implying the Ten Commandments;
This Indicating That
Whatever the Ten Commandments Require,
the Entry of the Gate Fulfills;
the Lord Jesus as the "Square," Upright, and Perfect Man
Fulfilling All the Requirements of the Ten Commandments,
and His Having Become the Gate
for Us to Enter into God's Building**

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).

**The Palm Trees on the Posts of the Gates
Signifying That Christ,
the Guard of God's Holiness and Glory,
Is the Everlasting, Victorious One, Standing,
Bearing, Sustaining, and Prevailing;
Palm Trees Growing in the Wilderness, Being Evergreen,
and Signifying Victory and Everlasting Power;
Christ Being the Post That Supports and Bears
God's Building with a Victorious, Everlasting Life**

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). Whenever we see a palm tree, we need to say, "Praise the Lord for victory and everlasting power!" [132]

**There Being 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 Being Five Chambers,
Giving a Total of Thirty Chambers;
In Addition to the Thirty Chambers on the Pavement,
There Being Four Small Courts,
One at Each Corner of the Outer Court;
These Being the Places for Boiling the Sacrifices
That Were Eaten by the People**

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 the places for boiling the sacrifices that were eaten by the people. 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). 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). 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).

In Hebrews 10:7 the Lord, through Paul, quotes Psalm 40 and makes a statement: "Behold, I have come...to do Your will, O God." God's will in Hebrews 10:5-10 was for Christ to come to replace all the Old Testament sacrifices and offerings so that He might be the reality of those Old Testament sacrifices and offerings for our enjoyment. Simply speaking, the great will of God for us is to enjoy the Lord. It is God's will for us to enjoy the Lord as the reality of all the positive things in the Old Testament.

The will of God is also mentioned in [Ephesians 1:5, 9, and 11](#). [Verse 5](#) uses the term *the good pleasure of His will*; [verse 9](#), *the mystery of [133] His will*; and [verse 11](#), *the counsel of His will*. According to Ephesians, the good pleasure of His will, the mystery of His will, and the counsel of His will is to have the organic Body of Christ in reality. This is God's great will. It is for us to enjoy Christ for the building up of the organic Body of Christ in its reality. The will of God is also mentioned in [Romans 12:2](#), which is in a chapter that speaks of the Body life. There, the will of God is spoken of as "that which is good and well pleasing and perfect." When we put these three portions of the Word together, we can see that for us to be in God's will, we need to enjoy Christ in the Body life for the building up of the organic Body of Christ in its reality to consummate the New Jerusalem. This is God's great will. In order to see it, we must put together these three portions of the Word in [Hebrews 10](#), [Ephesians 1](#), and [Romans 12](#).

**THE DETAILS OF THE GATES TO THE INNER COURT
BEING 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;
OUR EXPERIENCING THE SAME CHRIST,
BUT OUR EXPERIENCING MORE OF HIM**

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](#)). We should never be content with our experience of Christ. One very good expositor said that [Philippians](#) was written twenty-six years after Paul's conversion. [Philippians 3](#) indicates that twenty-six years after his conversion, Paul was the antithesis of a contented Christian. In [verse 8](#) Paul says, "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." The Greek word for *gain* can be translated "win." Paul wanted to win Christ. We too want to gain Christ and win Christ. Christ is our prize. We want to be found in Him, having Him as our subjective righteousness, and we want to know Him. Surely when we were saved, we began to know Him. However, our life is a continual quest to know Christ. Our Christian life is a quest to know this person. Paul sought "to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His

death” (v. 10). [134]

**At the Entrance to the Inner Court
There Being Another Set of Stairs,
Consisting of Eight Steps;
This Indicating That the More Inward We Progress
in Our Experience of God’s Building,
the Higher We Become**

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.

**The Number Eight Signifying Resurrection;
This Indicating That If We Would Come into the Inner Court,
We Need to Be in Resurrection;
All the Natural Life and the Natural Man Needing
to Be Repudiated and Crossed Out**

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.

**A Chamber, Probably within the North Gate
of the Inner Court, Being for the Priests
to Wash the Burnt Offerings;
This Indicating That at This Point in Our Experience,
We Are Ready to Be a Burnt Offering for God**

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. Every day we need to take Christ as our burnt offering. Christ as the burnt offering is the One who is absolute for God. He is absolutely for God’s satisfaction. When we take Him as the One who is absolutely for God’s satisfaction, our life becomes a satisfying fragrance to Jehovah, just as His life on the earth was a satisfying fragrance to Jehovah.

***When We Pass through the Gate to the Inner Court,
Our Being in Resurrection
and on a Higher Level***

When we pass through the gate to the inner court, we are in resurrection and on a higher level. [135]

***Here, Our Not Being
Merely the Common People in the Outer Court;
Our Having 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***

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. Footnote 1 on *the burnt offering* in [Leviticus 1:3](#) says,

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](#)).

The life of the burnt offering enables us to have the living of the burnt offering. [Exodus 29:18-42](#) says repeatedly that this offering was "a satisfying fragrance" to Jehovah. In [2 Corinthians 2:15](#) Paul speaks of being "a fragrance of Christ to God." We need to become a satisfying fragrance of Christ to God by taking Christ as our burnt offering and by living a life of the burnt offering every day.

**The Altar, Which Signifies the Cross of Christ,
Being Not Only the Center but Also the Circumference**

of God's Holy Building

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](#)). We will have a whole message on the altar, the cross, as the center of the universe. However, we mention the altar here as one of the outstanding features of the vision of God's holy building. [136]

***The Cross Being 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 Spreading in Every Direction
and to Every Corner of God's Building;
If We Wish to Contact God and Enjoy His Riches in His House,
Our Needing to Pass through the Cross***

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.

***The Death on the Cross Being the Release of God
and the Termination of Man and All Negative Things;
in Christ's Death God Passing through Death in Man to Be Released,
and Man Dying in God to Be Terminated***

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.

In [Luke 12:49-50](#) the Lord said, "I have come to cast fire on the earth, and how I wish that it were already kindled! But I have a baptism to be baptized with, and how I am pressed until it is accomplished!" The baptism He speaks of here was His death on the cross. He was pressed, constrained, to go through the cross so that the divine, infinite, eternal life within Him, as the very God, could be released into us. As footnote 1 on [verse 49](#) points out, the fire of His life released out of His being is the impulse of the spiritual life. The impulse of the spiritual life means an impelling force. No matter how we may feel, there

is fire in our spirit. The devil cannot put this fire out. There is fire burning on the earth because the Lord cast fire on the earth through His death on the cross.

Elsewhere in the Scriptures, we see other negative things terminated on the cross. [Romans 6:6](#) says that our old man has been crucified with Him. [Hebrews 2:14](#) says that through His death He destroyed the devil. The Lord's death was a devil-destroying death. [Hebrews 9:26-28](#) says that on the cross He put away sin and that He bore the sins of many. He [137] put away our sinful nature, and He died for the sins in our conduct. [Galatians 6:14](#) says that the world was crucified on the cross. This means that the world system was crucified on the cross.

In [Ephesians 2:14-15](#) Christ abolished in His flesh the law of the commandments in ordinances. Ordinances are forms or ways of living and worship. He abolished all the forms or ways of living and worship that divide mankind so that He could create the two, Jew and Gentile, into one new man. If we look around in a meeting of a semiannual training, we will see just one new man. This is because all the ordinances have been crucified on the cross.

Even the way we live can cause us to be divided. Brother Lee at times used the example of chopsticks. He said that the Chinese-speaking saints think that food tastes better with chopsticks; however, we Westerners eat with weapons—forks and knives. Once, when I was in Taipei for a training, I was placed on a team for preaching the gospel. I was on a team with a tall brother from New Zealand and a little Chinese-speaking sister. I did not know how to use chopsticks, but one day I was very hungry. We went to a restaurant for lunch, and of course, there were no forks and knives. I said, “Oh, I wish I had a fork and knife.” The little Chinese sister looked at me and said, “Now remember, Brother Ed, the training says to learn everything diligently.” She then taught me how to use chopsticks. In this way, our different manners of eating did not become a dividing factor.

**WHEREAS THE ALTAR SIGNIFIES THE CROSS,
THE TEMPLE SIGNIFYING BOTH CHRIST AND THE CHURCH,
THE BODY OF CHRIST**

**The Cross, Christ, and the Church
Being the Central Subject Not Only of the New Testament
but Also of the Entire Bible;
That the Altar Stands in Front of the Temple Indicating**

**That We Cannot Have the Church Apart from the Cross;
Our Being Able to Have the Reality of the Church
Only after We Have Passed through the Cross**

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](#)). 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 [138] from the cross; we can have the reality of the church only after we have passed through the cross.

**All That We Do and Say in Our Life and Work
Needing to Be through the Cross and by the Spirit
to Dispense Christ into Others
for the Building Up of the Body of Christ**

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. This is a very precious statement that is not merely a doctrine to us. When we come together to serve, we should not be thinking first that we need to “get down to business” or to be focused on taking care of a certain agenda. We may have an agenda, but that should not be what is foremost in our being. When we are serving with a group of saints, what is foremost in our being should be that we want to do everything with them through the cross, that we want to be with them by the Spirit, and that we want to dispense Christ into them for the sake of the building up of the Body of Christ. If this is what is in our being whenever we serve together, we will be blended together into one Body in this way.

**The Elevation of the Temple Being Ten Steps
Higher Than That of the Inner Court
and Twenty-five Steps Higher
Than the Elevation outside the Temple;
This Indicating That the Further Inward We Proceed
in Our Experience of God’s Building, the Higher We Rise**

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.

**The Fact That Ezekiel Does Not Give Us
the Measurement of the Pillars Indicating That They Signify
a Supporting Strength That Is Unlimited and Immeasurable;
Thus, the Two Pillars by Each Post Signifying Christ
as God's Witness (Two) Bearing the House of God
with a Strength That Is Unlimited and Immeasurable**

The fact that Ezekiel does not give us the measurement of the pillars [139] 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](#)). The Lord said in [John 3:34](#), "He whom God has sent speaks the words of God, for He gives the Spirit not by measure." Christ gives the immeasurable Spirit as He is speaking the words of God.

**The Entrance of the Porch Measuring Fourteen Cubits,
the Entrance to the Outer Temple (the Holy Place), Ten Cubits,
and the Entrance into the Inner Temple
(the Holy of Holies), Six Cubits;
This Indicating 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 Our Being Restricted by Him**

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](#)). [Matthew 7:13-14](#) is precious. [Verse 13](#) says, "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." We need to pray, "Lord, save me from being among these many." [Verse 14](#) says, "Because narrow is the gate and constricted is the way that leads to life, and few are those who find it." We should also pray, "Lord, make me one of the

few who find the way that leads to life.”

**The Number Six in Relation to the Thickness of the Wall
Signifying 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 Signifying the Humanity of the Lord Jesus;
as a Proper Human Being, the Lord Jesus
Being the Standing and Supporting Wall of God’s Building**

The number six in relation to the thickness of the wall ([Ezek. 41:5](#)) [140] 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. We need the humanity of the Lord Jesus for God’s building.

**The Thirty Side Chambers for Expression
Being Based on the Thirty Chambers for Enjoyment;
Our Being Able to Express Christ
Only to the Extent That We Have Enjoyed Him;
Our Enjoyment of Christ Eventually Becoming
the Fullness, the Expression, of Christ**

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](#)). We need to give ourselves to enjoy the Lord. Brother Lee said, “Lord, I want to enjoy You more today than I ever have in my entire life.” We all should pray this.

**The Side Chambers Becoming Wider as They Go Up
Indicating That as We Go Higher with the Lord,
We Become Broader and Richer in Our Experience;
This Indicating That the Experience
of God’s Holy Building Is Progressive**

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.

**All the Parts of the Building Related to the Temple
Being Paneled with Wood;
Wood Signifying the Uplifted Humanity of Jesus;
in God's Building in Ezekiel, the Primary Material Being
the Crucified, Resurrected, and Ascended Humanity of Jesus**

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 [\[141\]](#) God's building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus.

**On All the Wooden Paneling,
Cherubim and Palm Trees Being Carved**

***Cherubim Signifying the Glory of the Lord Manifested
upon the Creatures, and Palm Trees,
Which Grow in the Wilderness and Are Evergreen,
Signifying the Victory of Christ and
the Everlasting and Ever-existing Power of Christ***

On all the wooden paneling, cherubim and palm trees were carved ([vv. 18-20](#)). 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.

***The Carving of the Palm Trees and the Cherubim on the Walls
Indicating That the Victory of Christ and the Glory of the Lord
Have Been "Carved" into Our Being through Sufferings***

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](#)). We cannot experience the sufferings for redemption—only the Lord can do that. However, in [Colossians 1:24](#) Paul says, "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.” Hence, we need to enter into the fellowship of Christ’s sufferings for the building up of His Body, which is the church.

*In Ezekiel 1 the Cherubim Having Four Faces,
but in the Carvings on the Walls
Their Having Only Two Faces—
the Face of a Man and the Face of a Lion,
Signifying and Expressing Victory in Humanity*

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](#)). [[142](#)]

*The Fact That Between Every Two Cherubim
There Was a Palm Tree Signifying That
as Parts of God’s Building, We Manifest the Victory of Christ
in the Manifestation of the Glorious Image of Christ*

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](#)). This is wonderful! We need these outstanding features to be the features of all the local churches.

**The Incense Altar Standing in the Temple
Being Made Only of Wood, Signifying the Humanity of Jesus**

*In the Tabernacle and in the Temple
There Being the Incense Altar and
the Table of the Bread of the Presence,
but Here in Ezekiel the Altar Being 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*

The incense altar standing in the temple was made only of wood, signifying the humanity of Jesus ([Ezek. 41:22](#)). 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).

***The Altar of Wood Being 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 Being Satisfied by the Incense We Offer in Christ,
and Our Being Satisfied by the Food Supplied by God in Christ***

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 [143] 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.

**The Functions of the “Doors” in the Church
Being 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
Indicating That the Doors in the Church Should Be Flexible**

The functions 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.

The *Life-study of Ezekiel* says,

Eventually the Lord promised that all those in His recovery would dwell in peace and safety. [[Ezekiel 34:25b](#)] says, “They shall dwell safely in the wilderness, and sleep in the woods”; [verse 27b](#) says, “They shall be safe in their land”; and [verse 28b](#) says, “They shall dwell safely, and none shall make them afraid.” This indicates that we will dwell safely and restfully in Christ, without any fear. In Christ we have peace. (pp. 182-183)

In the church life in the Lord's recovery we are so safe that we can even "sleep in the woods." I have slept in the woods only a few times, and each time I was afraid, because I grew up in the city. When I was in a tent in the woods and heard the chirping of a cricket, I anxiously wondered about what might be out there. However, in the church life we can "sleep in the woods" and not be afraid.

The *Life-study of Ezekiel* also says,

In [verse 15](#) we have the phrase *lie down*, and in [verse 25](#), the word *sleep*. Under the Lord's shepherding, it is safe to sleep even in the woods. In the Lord's recovery, there is no need for us to be afraid of anything. If you go to a local church where you have to be careful because the situation is touchy and you are afraid, that must not be a proper local church in the Lord's recovery. In the proper church life in the Lord's recovery, there is nothing for you to be afraid of. In such a church we have the sense of safety. In every aspect ^[144] of the church life, we should feel safe. There should never be a situation in the church life that causes you to be fearful. For instance, you should never be afraid to talk to an elder or to an older sister.

Some have asked me why I can be so frank in speaking for the Lord. I can be frank because in the Lord's recovery we have peace and safety; therefore, I am not afraid of anything. (p. 183)

This is wonderful. The negative things and persons are kept out, and the positive persons and things are let in through the swinging doors.

**The Fact That the Palm Trees Were Carved
on the Walls Next to the Windows
Indicating That Victory and Everlasting Power and Strength
Always Go Together with Spiritual Air and Divine Light;
This Meaning That Our Victory and Power
Are Related to the Life-giving Spirit;
If We Enjoy the Life-giving Spirit, Our Also Enjoying
Christ's Victory, Power, and Strength**

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. Praise the Lord for spiritual air and divine light!

**THE HOLY CHAMBERS, LOCATED
ON BOTH THE NORTH SIDE AND THE SOUTH SIDE,
BEING BUILDINGS THAT CONNECT THE INNER COURT
WITH THE OUTER COURT**

**The Chambers on the Pavement in the Outer Court
Being for the People to Eat the Offerings,
Whereas the Holy Chambers Being 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 Signifying Christ as Our Expression**

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). [145] 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). Exodus 28:2 says, "You shall make holy garments for Aaron your brother, for glory and for beauty." Christ is our glory and our beauty. He is our glory in His divine attributes, and He is our beauty in His human virtues. We need to pray, "Lord, today I want to be clothed with You as my glory and beauty—clothed with You in Your divine attributes and Your human virtues."

**In the Holy Chambers Our Reaching
the Highest Peak of Spiritual Experience;
to Live in the Holy Chambers Being to Live in Christ,
to Eat the Offerings in the Holy Chambers Being to Eat Christ,
and to Wear the Holy Garments
Being to Wear Christ for His Expression**

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).

**Like the Side Chambers, the Holy Chambers
Being of Three Stories, Indicating That They Correspond
to the Fullness, the Expression, of Christ;
the Priests Enjoying Christ to Such an Extent
That the Height of Their Chambers
Equals the Height of the Fullness of Christ**

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](#)). The vision of the holy building of God in its outstanding features is wonderful!

Paul tells Timothy, “Attend to the public reading” ([1 Tim. 4:13](#)). This refers to the public reading of the Holy Scriptures. We can do this today by reading the Scriptures and then the interpretation of those Scriptures in the ministry.—E. M.