

CRYSTALLIZATION-STUDY OF EZEKIEL (2)

The Holy Temple and the Holy City in the Holy Land (Message 23)

Scripture Reading: Ezek. 47:13-20; 48:8-20, 31-35; Rev. 21:12-13

- I. The holy temple and the holy city, which typify the church (Ezek. 47:13; 1 Cor. 3:16-17), are the issue of the Holy Land, which typifies Christ; the church is the issue of the enjoyment of the riches of Christ (Eph. 3:8):
 - A. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies; hence, the church is the wise exhibition of all that Christ is—v. 10.
 - B. The good land is a land flowing with milk and honey, typifying the riches of Christ; both milk and honey are products of two kinds of lives—the animal life and the vegetable life—Exo. 3:8; cf. S.S. 4:11:
 1. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers.
 2. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life for His judicial redemption, typified by the animal life (John 1:29), and His generating life for His organic salvation, typified by the vegetable life (12:24).
 3. Thus, the good land is a spacious land of the all-inclusive Christ in His full salvation—in His judicial redemption and in His organic salvation—cf. Rom. 5:10.
 - C. The recovery of the land signifies the recovery of the enjoyment of Christ's riches; Christ Himself cannot be lost, but in our experience Christ can be lost (Gal. 5:2-4).
 - D. Once the land has been recovered, the temple and the city can be built on the land; the good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive [286] Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the

all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment (Col. 1:12; 2:6-7; Gal. 3:14; cf. Deut. 8:7-9).

- E. By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth; likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17).
 - F. The sanctuary, the temple, is God's house for His rest, and the city is God's kingdom for His authority; both typify the church as God's house and God's kingdom, which will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy—Ezek. 48:8, 15; 1 Tim. 3:15; Rom. 14:17; Rev. 21:2-3, 22; 22:1, 3, 5.
- II. The good land is situated between the waters of the Mediterranean Sea on the west (Ezek. 47:15) and the waters of the Dead Sea and the Jordan River on the east (v. 18):
- A. For the land of Canaan, an elevated land (20:40-42; 34:13-14; 37:22; Deut. 32:13), to be surrounded by water indicates that it is surrounded by death; thus, the good land typifies the resurrected Christ, who was raised, elevated, from the dead; this also indicates that the enjoyment of Christ is closely related to His death, and it must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).
 - B. On the north side of the good land, there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew of God's grace descends on the mountains of Zion, typifying the local churches (Psa. 133); the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.
- III. The picture portrayed by the allotment of the land (Ezek. 48:1-35) shows that, in the restoration from Dan in the north (v. 1) to Gad in the south (v. 27), all the Israelites will enjoy Christ, but their nearness to Christ will not be the same:
- A. The nearness of the tribes to Christ is determined by their [287] importance; the most important are the priests, who are the closest to Christ and who maintain the fellowship between the people and the

- Lord; the Levites, who maintain a service to the Lord, are next in nearness to the Lord.
- B. Then the workers for the city, who maintain God's government, are the third closest to the Lord; in addition, there is the royal family with the king and the kingship.
 - C. The fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship all come out of the riches of the land; according to spiritual significance, this means that in the church all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.
 - D. The more we enjoy Christ, the closer we are to Him; and the closer we are to Him, the more important we are in His purpose.
 - E. The most important are the priests and the kings; according to the New Testament revelation, all the New Testament believers should exercise to be priests and kings—1 Pet. 2:5, 9; Rom. 15:16; Phil. 3:3; Rev. 1:6; 5:10; 20:6; 22:3b-5.
- IV. The city with twelve gates (Ezek. 48:31-34; cf. Rev. 21:12-13), on which are the names of the twelve tribes of Israel, must be Jerusalem; this city will be the dwelling place of the restored Israel with God in the earthly part of the millennium; as such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (cf. Rev. 3:12), which is the manifestation of the kingdom of the heavens:
- A. That the number of the gates is twelve, composed of three times four, signifies that God's holy city, the New Jerusalem, is the mingling of the Triune God (three) with His creature man (four).
 - B. The number twelve also signifies absolute perfection and eternal completion in God's administration; this indicates that the New Jerusalem is not only the eternal mingling of divinity with humanity but also a perfect government that comes out of this mingling; this city will exercise full authority for God's complete administration in eternity—22:1, 3, 5. [288]
- V. The history of Israel is a full type of the history of the church:
- A. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue with the Lord's second coming, at which time Israel will be restored and will build the earthly Jerusalem with the twelve gates.

- B. The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates.
 - C. After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth; she will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future (cf. Dan. 12:1, footnote 3).
- VI. At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48):
- A. God dwells in the temple, and He dwells also in the city; in the temple God has fellowship with His people, and in the city God reigns among His people; this indicates that in the temple and the city God has come down from heaven to live with man.
 - B. The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God—1 Cor. 3:16-17; Heb. 12:22-23:
 1. In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another and have mutual satisfaction.
 2. The church as God’s temple and God’s city will ultimately consummate in the New Jerusalem for eternity—Rev. 21:3, 22.
- VII. “The name of the city from that day shall be, Jehovah Is There” (*Jehovah-shammah*, Heb.)—Ezek. 48:35:
- A. The New Testament economy begins with Jesus, Jehovah the Savior and God with us (Matt. 1:21, 23), and ends with the New Jerusalem, “Jehovah Is There” and “the City of Jehovah,” the city of the great I Am (Ezek. 48:35; Isa. 60:14). [289]
 - B. Jehovah is a person, and *There* is a person; *Jehovah Is There* means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him—Rev. 21:3, 22.
 - C. Because Jehovah is *There*, when people see Jehovah, they see us, and when they see us, they see Jehovah.
 - D. “Jehovah Is There” is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate God-man; this corporate God-man is the mutual abode of God and man, the dwelling of God in man and man in God—vv. 3,

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- E. By enjoying Him as grace, as everything to us for our enjoyment, every positive thing in the universe will praise God for what He has done in us to make Him and us one entity, the New Jerusalem, the city of glory—Eph. 1:6; Rev. 21:10-11:
1. At that time, the whole universe will be filled with the praise of *Jah* (a shortened form of Jehovah); for all that He is to us, for all that He is doing in us, and for all that He will do for us for the sake of His heart's desire, we must declare in thanksgiving and worship to Him, "Hallelu-Jah, Praise Jah, Praise Jehovah!" (19:1, footnote 1).
 2. We must exclaim with the psalmists:
 - a. "Let everything that has breath praise Jehovah. / Hallelujah!"—Psa. 150:6.
 - b. "Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah"—106:48.

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MESSAGE TWENTY-THREE

THE HOLY TEMPLE AND THE HOLY CITY IN THE HOLY LAND

This message concerns the last part of the portion in Ezekiel concerning the vision of the holy building of God. In the preceding messages we have seen the details and particular features related to the temple, but in this message we come to the matter of the Holy Land. We need to realize that both the temple and the city are built on this land. This is the land that God promised to Abraham and the land that God charged Moses and Joshua to bring the children of Israel into as a possession. After seeing the vision concerning the temple and its particular features, we still need to see the matter of the land, which is a type of the all-inclusive Christ. Without this land there cannot be the building. Without the land there can be no temple and no city. It is very significant that the book of Ezekiel does not end with the temple but goes on to speak of the Holy Land and the holy city. This is a great crystal—the holy temple and the holy city in the Holy Land.

The land is the source from which and the site on which the holy temple and the holy city are built. This is very crucial. We need to see the significance of

the land. The land signifies the all-inclusive Christ whom God has allotted to us for our experience and enjoyment. We need to be those who labor on this land and experience the riches of this land. We will see that this land is a spacious, rich, and elevated land upon which God can build the temple and have His city.

**THE HOLY TEMPLE AND THE HOLY CITY,
WHICH TYPIFY THE CHURCH, BEING THE ISSUE
OF THE HOLY LAND, WHICH TYPIFIES CHRIST;
THE CHURCH BEING THE ISSUE OF THE ENJOYMENT
OF THE RICHES OF CHRIST**

The holy temple and the holy city, which typify the church ([Ezek. 47:13](#); [1 Cor. 3:16-17](#)), are the issue of the Holy Land, which typifies Christ; the church is the issue of the enjoyment of the riches of Christ [291] ([Eph. 3:8](#)). After we have seen the wonderful vision concerning the temple and its important features, we should not forget that the church, which is signified by the temple, actually issues from the enjoyment of the riches of Christ, who is typified by the land. If we do not enjoy Christ as the land, there can be no church as the temple.

The matter of the Holy Land is related to the central thought of God's eternal plan. God's purpose is with Christ, who is typified by the good land. He needs to be enjoyed and experienced by His people in order to be enlarged and expanded to be the temple and the holy city. This all comes out of the land.

The land has been the focus in God's work in every age. The entire Bible from beginning to end is about the land. After God created the heavens and the earth, Satan rebelled, and God's judgment caused the waters to cover the land. In God's re-creating of the judged earth, the land arose from the death waters on the third day of God's re-creation, which signifies the resurrected Christ rising on the third day ([Gen. 1:9](#)). It is from that land that all the forms of life came forth—the plant life, the animal life, the human life, and even the tree of life. God's purpose is with the land; it is the focus of God's work.

Regrettably, soon after God created man, man became utterly fallen. Eventually, God had to judge man with the water of the flood, and again death waters covered the land ([7:19](#)). However, God called and set apart Noah and preserved his family through the ark, which signifies Christ, thereby sparing Noah and his family and eventually bringing them to a new land. This was

another beginning.

Again, man fell (11:1-9), and God had another beginning by calling Abraham and promising to give the good land to his seed (12:7). Abraham had to leave his idolatrous source and go into a land that was described as “good and spacious” (Exo. 3:8). Then because of the famine that happened at the time when Joseph was raised up, God’s people fell into Egypt without settling in the good land. They were in Egypt for more than four hundred years under the slavery of Pharaoh, but God did not forget the land. He called Moses, who was assisted by Joshua, to bring God’s people out of Egypt and into the good land, a land “flowing with milk and honey” (v. 8). It is on this land that God built His temple and His city to gain His expression and dominion on the earth.

After God’s people began to settle in the land, they fell into apostasy, and God allowed the Babylonian king to invade the land, destroy the city and the temple, and carry the children of Israel into Babylon. [292] After seventy years in captivity, God released them and brought His people back to the land to rebuild the temple and the city. We need to be impressed with the importance of the land. God’s focus is altogether on the land. Because the Jewish people returned to the land, Christ was able to be born there as Emmanuel and as the seed promised to Abraham.

The good land is a type of the all-inclusive Christ. God allotted this Christ to us so that we may enjoy Him with all His riches. Without enjoying Christ with all His riches, it is impossible to have the building of the church as the temple and the city. The last two chapters of Ezekiel bring us back to this focus—the Holy Land and the holy city. As we appreciate the importance and richness of the temple, we also need to realize the importance of the land. Throughout the entire Old Testament, beginning in [Genesis 1](#), there has always been a struggle related to the land. Even today in the physical realm, the fighting in the Middle East is about the land. In the spiritual realm it is the same—the struggle is over the land. We need to consider whether or not we are enjoying Christ as the all-inclusive land. Without our enjoying Christ as this land, our building of the church as the temple and the city cannot be realized. The temple and the city are built on the Holy Land.

**When God’s Chosen People Partake Of and Enjoy
the Riches of Christ, Their Being Constituted
with Those Riches to Be the Church,
through Which God’s Multifarious Wisdom**

**Is Made Known to the Angelic Rulers and Authorities
in the Heavens; Hence, the Church
Being the Wise Exhibition of All That Christ Is**

When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavens; hence, the church is the wise exhibition of all that Christ is (Eph. 3:10). The church as the Body of Christ is the fullness of the One who fills all in all (1:22-23). The church is not merely an assembly or some kind of organization; rather, the church is the fullness of Christ, which is the issue of the riches of Christ enjoyed by us. In the physical realm, as we partake of riches in the form of food, we exhibit a certain kind of fullness. In order to be the church, the Body of Christ, and His fullness, we need to be saturated with the riches of Christ. [293]

**The Good Land Being a Land Flowing
with Milk and Honey, Typifying the Riches of Christ;
Both Milk and Honey Being Products of Two Kinds of Lives—
the Animal Life and the Vegetable Life**

The good land is a land flowing with milk and honey, typifying the riches of Christ; both milk and honey are products of two kinds of lives—the animal life and the vegetable life (Exo. 3:8; cf. S.S. 4:11). We are familiar with what milk and honey are—we may drink a glass of milk and put a spoonful of honey into our tea. However, it is doubtful that we have seen milk or honey flowing. Flowing indicates abundance. Milk and honey signify the riches of Christ—milk is full of nourishment for our enjoyment, and honey signifies the sweetness of love.

***Milk Being Produced by Cattle That Feed on Grass,
and Honey Being Made by Bees from the Nectar of Flowers***

Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers.

***Milk and Honey Signifying the Riches of Christ,
Which Come from the Two Aspects of His Life—
His Redeeming Life for His Judicial Redemption,***

***Typified by the Animal Life, and His Generating Life
for His Organic Salvation, Typified by the Vegetable Life***

Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life for His judicial redemption, typified by the animal life ([John 1:29](#)), and His generating life for His organic salvation, typified by the vegetable life ([12:24](#)). We need both the judicial aspect of God’s salvation—His redemption—and the organic aspect of His salvation—the saving life. Judicial redemption delivers us from all the negative things. Christ shed His blood and died to redeem us. For eternity we will be grateful, remembering Christ’s redemption. The Lamb will be there in the New Jerusalem ([Rev. 21:22-23; 22:1](#)). We will enjoy His redemption forever; we will never forget that we were once sinners and that we have been redeemed by the Lamb. There is also the organic salvation, which saves us by regenerating, renewing, sanctifying, transforming, conforming, and eventually glorifying us. Day by day we are not only reconciled to God through Christ’s judicial redemption, but much more we are being saved in His life ([Rom. 5:10](#)). Today [294] we are enjoying Christ’s organic salvation. God has promised us Christ as the good land—a land that is flowing with milk and honey. He expects us to enjoy the all-inclusive Christ in these two aspects of His salvation—the judicial aspect and the organic aspect. How wonderful!

***Thus, the Good Land Being a Spacious Land
of the All-inclusive Christ in His Full Salvation—
in His Judicial Redemption and in His Organic Salvation***

Thus, the good land is a spacious land of the all-inclusive Christ in His full salvation—in His judicial redemption and in His organic salvation (cf. [Rom. 5:10](#)). At the Lord’s table each week we display the bread and the wine. These symbols also remind us of these two aspects of God’s full salvation—judicial redemption in the blood Christ shed for us, signified by the cup, and organic salvation in the release of the divine life, signified by the bread. The Lord wants us to remember Him and enjoy Him week after week in these two aspects—His judicial redemption and His organic salvation—signified by the milk and the honey, which are the result of the animal life and the vegetable life.

The Holy Land is not an ordinary piece of land. God says that it is “a good and spacious land...a land flowing with milk and honey” ([Exo. 3:8](#)). *Spacious* means that it is unlimited, measureless, and exhaustless. Many people cannot

exhaust this land. It is more than enough to take care of all our needs. The need is for us to enjoy Christ as this rich land in judicial redemption and organic salvation. When we come to the Lord's table, we should be full of appreciation, praising, joy, and thankfulness for Christ's saving and redeeming us in His judicial redemption. As we partake of the bread, we should thank the Lord for His generating life, which made us children of God and regenerated us to become members of His Body. I am concerned that we are often routine in our church life—carrying out the Lord's table meeting and the prophesying meeting in a routine way—mainly because we are short of enjoying the all-inclusive Christ as the land flowing with milk and honey. The Lord should be our daily enjoyment. Without this enjoyment there can be no building of the church or the kingdom. Both the temple and the city were built on the good land. For this reason, after the revelation concerning the vision of the temple in Ezekiel, God reveals how the land is situated, the borders of the land, and how the land should be apportioned, that is, the allotment of the land. God does this so that we can enjoy the all-inclusive Christ. [295]

**The Recovery of the Land Signifying
the Recovery of the Enjoyment of Christ's Riches;
Christ Himself Not Being Able to Be Lost,
but in Our Experience Christ Being Able to Be Lost**

The recovery of the land signifies the recovery of the enjoyment of Christ's riches; Christ Himself cannot be lost, but in our experience Christ can be lost (Gal. 5:2-4). Fifty-five years ago when Brother Lee moved to the United States, the subject of his first conference was the all-inclusive Christ. Those messages became the book *The All-inclusive Christ*. When I recently reread that book, I was touched and convicted. I repented very much that I have not adequately enjoyed Christ as the good land. Although I enjoy eating the bread of life, drinking the water of life, breathing the breath of life, and feasting in the meetings, my enjoyment of the land is inadequate. God has not merely given us food and drink; He has given us a spacious land. He has planted us here. According to [Colossians 2:6-7](#), we have been rooted in Christ, and we should walk in Him. I may not eat and drink every moment, but as long as I am living, I am on the land every moment. Christ does not want to be merely a momentary, isolated supply to us, such as a drink when we are thirsty. Of course, He will quench our thirst and satisfy our hunger, but God's desire is not for us merely to enjoy His riches in an isolated way from time to time. Even this isolated enjoyment is much better than the practice of Christianity in

general, which is to know Christ only as the Lamb of God who saved us. Some remember and appreciate Christ only once a year on a certain holiday. It is better that we know and enjoy Christ as our daily bread and daily drink, but He is even more. He should be the land to us moment by moment.

After spending time with the Lord this morning in my study, I came to the kitchen and saw some dirty dishes in the sink. As usual, I decided to wash the dishes, but as I was washing them, the Lord inwardly checked with me, "What are you doing? Are you enjoying Me?" I thought, "I just enjoyed You before I came to the kitchen. I had a good time with You. But now I am at the sink, washing dishes." The Lord replied, "Why can you not enjoy Me now? Why do you have to wait until you finish your dishes and go back to the study to enjoy Me?" I then asked myself, "Is the Lord real to me only when I am praying and reading the Word? Is He not real to me at the sink?" As I continued washing the dishes, I began repenting to the Lord. I thanked the Lord for washing me as I [296] was washing the dishes. I began to sing, "Jesus, the all-inclusive land" (*Hymns*, #1164). Then I was reminded to pray for a certain one. As a result, my dishwashing this morning was different from other times because I was enjoying Christ not merely as my bread and drink but as the good land.

Hymns, #1178 says, "We have seen Christ is reality: / But it's not sufficient just to see: / He in our experience must be / Everything to us. / We in prayer behold Him face to face, / In the Word and meetings know His grace; / But in daily life, in every place, / What is He to us?" As we are driving, waiting for a bus, or walking, we should be enjoying Christ. I was convicted regarding this and greatly repented to the Lord, praying, "Lord, I enjoy You, but I do not enjoy You enough." We have missed many opportunities in ordinary days, doing ordinary, not spectacular, things. In those things, as we are combing our hair, washing our face, putting on our contact lenses, getting dressed, and taking vitamins, we should pray, "Lord, You are my sight. You are my clothing today. You are my real supplement." When Brother Lee was taking his medicine near the end of his life, he thanked the Lord for every pill that he took. Every situation is an opportunity to be reminded to enjoy Christ as the good land. Our Christ is not only a tree, a loaf of bread, and a Lamb; He is also the all-inclusive good land. We have been planted and are rooted in this land, and we need to be built up on this land.

I am concerned that although we are in the Lord's recovery, our enjoyment of Christ as the land is inadequate. There is the flow of life among us, but the flow of life is somewhat shallow. It is not deep enough. We enjoy Christ, but our enjoyment of Him is very limited. Based on my observation of how we

function in the meetings, what we express in our prayers and praises to the Lord, I am concerned that we may be merely carrying out a kind of routine church life. After being in the recovery for twenty or thirty years, we may think that we know exactly what song to call and what words to say, but we may not actually be enjoying Christ as the good land in a daily, moment-by-moment way. If we do not enjoy Christ as the good land, we cannot experience the building of the temple and the city. Both the city and the temple are built on this good and spacious land. May the Lord have mercy on us by recovering us to the enjoyment of Himself as the all-inclusive land. Christ is not only many riches to us, but He is also the entire good land, which includes all His riches. He is the land in which we have been planted. [297]

**Once the Land Has Been Recovered,
the Temple and the City Being Able to Be Built on the Land;
the Good Land, the Land of Canaan, Being a Full, Complete,
and Consummate Type of the All-inclusive Christ,
Who Is the Embodiment of the Triune God
Realized as the All-inclusive Life-giving Spirit,
as the Inheritance Allotted to God's People for Their Enjoyment**

Once the land has been recovered, the temple and the city can be built on the land; the good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment (Col. 1:12; 2:6-7; Gal. 3:14; cf. Deut. 8:7-9).

**By Enjoying the Riches of the Land,
the Children of Israel Being Able to Build Up the Temple
to Be God's Habitation on Earth and the City of Jerusalem
to Establish God's Kingdom on Earth;
Likewise, by Enjoying the Unsearchable Riches of Christ,
the Believers in Christ Being Built Up to Be Christ's Body,
the Church, Which Is Christ's Fullness, His Expression, and
Which Is Also the Habitation of God and the Kingdom of God**

By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth; likewise, by enjoying the unsearchable

riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression ([Eph. 1:22-23](#)), and which is also the habitation of God ([2:21-22](#); [1 Tim. 3:15](#)) and the kingdom of God ([Matt. 16:18-19](#); [Rom. 14:17](#)). The key point here is our enjoying the unsearchable riches of Christ. We need to enjoy Him in the meetings and while serving with the saints. Even as elders and leading ones in the churches, we should not merely talk about business affairs when we meet, but we should enjoy Christ. The church cannot be built up if the leading ones do not enjoy Christ. The building of the church is not merely administration, arranging, and doing the right things. The building of the church hinges on our enjoyment of Christ as the all-inclusive land. [298]

**The Sanctuary, the Temple, Being God's House for His Rest,
and the City Being God's Kingdom for His Authority;
Both Typifying the Church as God's House and God's Kingdom,
Which Will Consummate in the New Jerusalem in Eternity
for the Fulfillment of God's Eternal Economy**

The sanctuary, the temple, is God's house for His rest, and the city is God's kingdom for His authority; both typify the church as God's house and God's kingdom, which will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy ([Ezek. 48:8, 15](#); [1 Tim. 3:15](#); [Rom. 14:17](#); [Rev. 21:2-3, 22](#); [22:1, 3, 5](#)).

**THE GOOD LAND BEING SITUATED BETWEEN
THE WATERS OF THE MEDITERRANEAN SEA ON THE WEST
AND THE WATERS OF THE DEAD SEA
AND THE JORDAN RIVER ON THE EAST**

The good land is situated between the waters of the Mediterranean Sea on the west ([Ezek. 47:15](#)) and the waters of the Dead Sea and the Jordan River on the east ([v. 18](#)). The Mediterranean Sea is called the Great Sea. This piece of land is located between two waters—the Mediterranean Sea on the west side and the Dead Sea and the Jordan River on the east side.

**For the Land of Canaan, an Elevated Land, to Be Surrounded
by Water Indicating That It Is Surrounded by Death;
Thus, the Good Land Typifying the Resurrected Christ,
Who Was Raised, Elevated, from the Dead; This Also Indicating**

**That the Enjoyment of Christ Is Closely Related to His Death,
and It Must Be in the Sphere, the Territory, of His Death**

For the land of Canaan, an elevated land (20:40-42; 34:13-14; 37:22; Deut. 32:13), to be surrounded by water indicates that it is surrounded by death; thus, the good land typifies the resurrected Christ, who was raised, elevated, from the dead; this also indicates that the enjoyment of Christ is closely related to His death, and it must be in the sphere, the territory, of His death (cf. Phil. 3:7-11). In the Bible water sometimes signifies death (Gen. 1:2; John 2:7). Such a rich land, a land flowing with milk and honey, is bounded by death on the left and on the right. In order to enjoy Christ as the good land, we need to be ready to face death. Death will be around us, but it only helps us to experience the resurrected Christ. [299]

The good land is an elevated land—it is far above sea level. The Christ whom we are enjoying as the all-inclusive land is an elevated Christ—a resurrected and ascended Christ who rises far above death. However, we need death to help us to enjoy Him. Without death our enjoyment of Christ will not be as rich. As we saw in Message 19, the cross, signified by the altar, is the center of the universe. In order to enter into the temple to meet with God and be mingled with God, we must pass through the altar—we must experience the death of Christ. Without the death of Christ, there can be no life. The cross is the way that is the center of God’s government. It is by this unique procedure that we can arrive at the center of His purpose, which is Christ. No death—no life; no death—no Christ.

The good land is surrounded by water, which signifies death. The Lord said in Matthew 16:18, “I will build My church.” Many in Christianity quote this famous phrase, but most do not know the last part of this verse—“And the gates of Hades shall not prevail against it.” In other words, for Christ to build His church there must be the working of the gates of Hades. Nevertheless, the working of the gates of Hades shall not prevail. If we want the church to be built in our locality, we must expect death to be working there, but death only provides opportunity for Christ to manifest His resurrection life. The good land rises above the death waters. No death can quench life; no death can defeat the church, which is in Christ and one with Christ.

**On the North Side of the Good Land, There Being No River
as a Border; Instead, There Being Mount Hermon,
a High Mountain, Which Signifies the Heavens,**

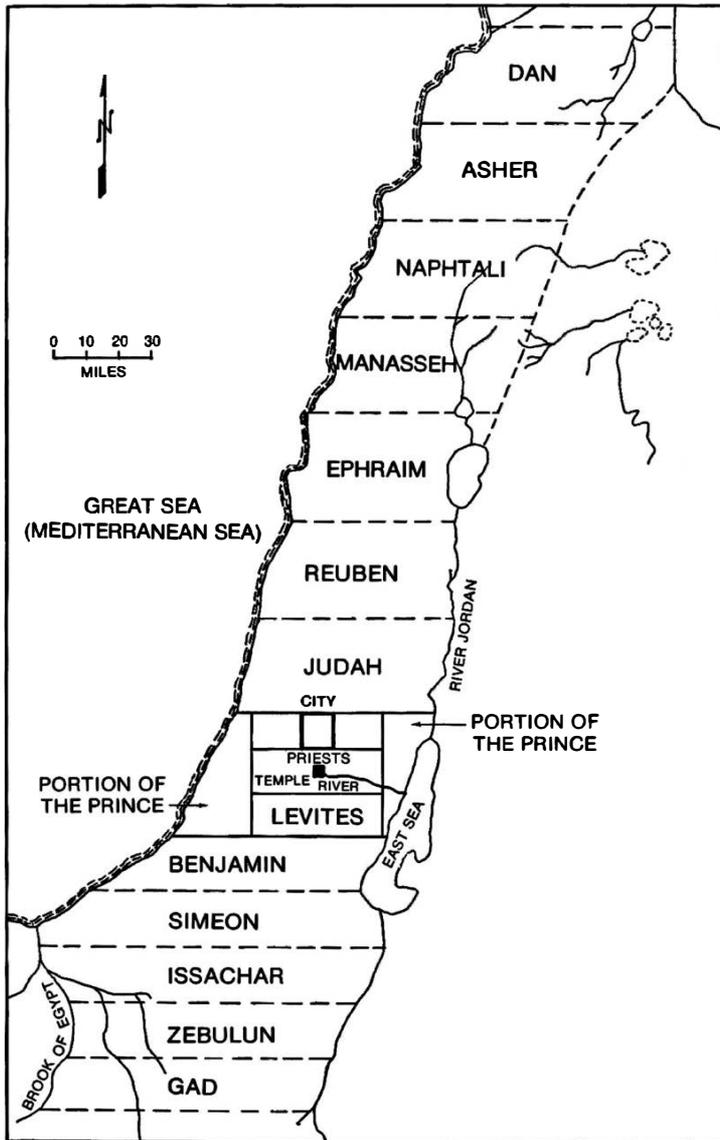
**from Which the Dew of God's Grace Descends
on the Mountains of Zion, Typifying the Local Churches;
the Elevated Good Land with Mount Hermon Signifying
the Resurrected Christ, Who Has Ascended to the Heavens**

On the north side of the good land, there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew of God's grace descends on the mountains of Zion, typifying the local churches (Psa. 133); the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens. On the east and the west sides of the good land are the death waters, but on the north side there is a high mountain, Mount Hermon, signifying the heavens. The church is heavenly. On the one [300] hand, it is subject to the attack of death, but death cannot prevail against it because the church is connected to the resurrected Christ. On the other hand, the church is under the blessing of Mount Hermon; that is, the dew descending upon it is the fresh and refreshing grace from the ascended Christ.

Due to the supplying grace, we are not afraid of death. A week ago I received an email from a brother in Ethiopia. He had been in a serious car accident and required major surgery. Another brother went to visit him in the Intensive Care Unit (ICU) of the hospital as he was being prepared for surgery. When the brother in ICU saw the visiting brother, he said, "Brother, our life is for the Lord. Our life is for the Lord's testimony and for His interest." He testified, "My inner man is strengthened. What happened was a storm wind from the north, but I am in the cloud. I am enjoying the electrum." As he was lying there on the bed, he said, "I am jumping. Inwardly, I am jumping. I am so happy." He was about to go into surgery, yet the brother who visited him was the one who was supplied with life. He had gone there with the intention to supply this suffering brother, but instead, he was the one being supplied. Here was a man who had been met with tragedy, yet the resurrected and ascended Christ was rising up within him. Before the brother was taken to surgery, he said, "Brother, we love the Lord. I love the Lord." He was enjoying grace.

It is not a small thing for us to enjoy this all-inclusive Christ as the elevated land. When we enjoy Christ, we are not afraid of death, for we realize that death helps us to experience resurrection. Mount Hermon is on the north side of the good land. The dew from the mountain, the grace of Christ, descends upon us. Every day, as we are surrounded by death, we can look away to Christ in the heavens and set our mind on the things above. The church is

heavenly, “resurrectionly,” and “Christly.” Only when we experience the all-inclusive Christ, as typified by the good land, are we qualified to build His church so that the gates of Hades cannot prevail against it.



DISTRIBUTION OF THE HOLY LAND

**THE PICTURE PORTRAYED BY THE ALLOTMENT OF THE LAND
SHOWING THAT, IN THE RESTORATION FROM DAN IN THE NORTH
TO GAD IN THE SOUTH, ALL THE ISRAELITES WILL ENJOY CHRIST,
BUT THEIR NEARNESS TO CHRIST NOT BEING THE SAME**

The picture portrayed by the allotment of the land (Ezek. 48:1-35) shows that, in the restoration from Dan in the north (v. 1) to Gad in the south (v. 27), all the Israelites will enjoy Christ, but their nearness to [301] Christ will not be the same. Please see the diagram showing the allotment of the good land:

The land will be allotted to the tribes of Israel from north to south in three main sections. The north section comprises the seven tribes from Dan to Judah. The southern section comprises the other five tribes from Benjamin to Gad. The middle section is called the holy heave offering of the land (v. 8). This heave offering is an offering that Jehovah required to be offered back to Him. This portion will not belong to any of the Israelites; it will belong to God. This lot will be separated, sanctified, to be heaved up as an offering to God.

In the middle of this heave offering of the land is a square portion divided into three horizontal slices. The middle slice, the center, is where the temple will be located and where the priests will reside. To the south is a slice that is to be occupied by the Levites, the serving ones who strictly [302] help the priests in processing the sacrifices. In the center of the north slice is the city. As we will see, this city is square and has twelve gates. It is where the government will be carried out. On both sides of the city in the northern slice are areas where those who work in the city will dwell. In the middle section of the land, the most central part of the heave offering, is the temple. The ones living closest to it are the priests, next to whom are the Levites and then those who work in the city. Also, to the east and west of this large square section in the heave offering of the land are two portions for “the prince” (vv. 21-22), that is, the royalty, the princes and kings.

By this diagram we can see that all the tribes will possess a share of the land. However, some are far to the north, like Dan, or far to the south, like Gad, while other tribes are closer to the temple, where God dwells. The closest persons to God are the priests, who dwell next to the temple. Also, the Levites, the workers of the city, and the royalty reside nearby. The two closest tribes to the heave offering of the land are Judah to the north and Benjamin to the

south. These were the two tribes most dear to God when the nation of Israel was divided. These were the two tribes that remained with God, while the other ten tribes became the northern kingdom of Israel. Judah and Benjamin remained faithful to God, so their allotted portion will be the land closest to the heave offering. The key point here is that all the Israelites will enjoy Christ because they will all be given a portion of the land; however, their nearness to Christ will not be the same.

**The Nearness of the Tribes to Christ Being Determined
by Their Importance; the Most Important Being the Priests,
Who Are the Closest to Christ and Who Maintain the Fellowship
between the People and the Lord; the Levites, Who Maintain
a Service to the Lord, Being Next in Nearness to the Lord**

The nearness of the tribes to Christ is determined by their importance; the most important are the priests, who are the closest to Christ and who maintain the fellowship between the people and the Lord; the Levites, who maintain a service to the Lord, are next in nearness to the Lord.

**Then the Workers for the City, Who Maintain God's
Government, Being the Third Closest to the Lord;
in Addition, There Being the Royal Family
with the King and the Kingship**

Then the workers for the city, who maintain God's government, are [303] the third closest to the Lord; in addition, there is the royal family with the king and the kingship.

**The Fellowship of the Priests, the Service of the Levites,
the Work to Maintain God's Government,
and the Kingship All Coming out of the Riches of the Land;
according to Spiritual Significance,
This Meaning That in the Church
All the Fellowship, Service, Work, Government,
Royalty, Lordship, and Kingship
Come out of the Enjoyment of the Riches of Christ**

The fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship all come out of the riches of the

land; according to spiritual significance, this means that in the church all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.

**The More We Enjoy Christ, the Closer Our Being to Him;
and the Closer We Are to Him,
the More Important Our Being in His Purpose**

The more we enjoy Christ, the closer we are to Him; and the closer we are to Him, the more important we are in His purpose.

**The Most Important Being the Priests and the Kings;
according to the New Testament Revelation,
All the New Testament Believers
Needing to Exercise to Be Priests and Kings**

The most important are the priests and the kings; according to the New Testament revelation, all the New Testament believers should exercise to be priests and kings (1 Pet. 2:5, 9; Rom. 15:16; Phil. 3:3; Rev. 1:6; 5:10; 20:6; 22:3b-5). We do not need to worry about what happens if we are put far to the north like the tribe of Dan. We are not Danites; we are priests. All the New Testament believers are priests. Our status is that of a priest, yet we need to live as priests. We are no longer in the Old Testament; therefore, we do not need to worry about where our portion will be. We have been given a very special portion. We have been made kings and priests to God through His judicial redemption and His organic salvation. That being said, we still need to live and function [304] as priests so that we can be those who are close to God in the millennial kingdom.

The question we need to ask is, “How near are we to the Lord today?” Are we far from Him? If we are far from Him, I hope that after these messages the Lord will draw us closer to Himself. For us to enjoy this all-inclusive Christ, it matters how near we are to the Lord. James 4:8 says, “Draw near to God, and He will draw near to you.” We do not need to wait for God to draw near to us; we need to take the initiative to draw near to Him.

In Luke 10 there is the story of the Lord visiting the home of Martha and Mary. When the Lord came in, Mary sat at His feet, listening to His words. Meanwhile, Martha her sister, was busy doing all kinds of service, taking care of the Lord’s hospitality. At a certain point she became frustrated and a little irritated, probably thinking, “My sister is too spiritual, sitting there at the

Lord's feet. I am busy, and I have no help." So she complained to the Lord, "Lord, does it not matter to You that my sister has left me to serve alone? Tell her then to do her part with me" (v. 40). The Lord answered Martha by saying, "Martha, Martha, you are anxious and troubled about many things; but there is need of one thing, for Mary has chosen the good part, which shall not be taken away from her" (vv. 41b-42). In other words, Mary chose to be close to the Lord. (This is similar to what we saw in Message 21 concerning the sons of Zadok ministering to the Lord.) Mary was at the Lord's feet listening to His words. In contrast, Martha was busy and troubled by many things. The Lord told Martha that there was need of one thing and that Mary had chosen the good part. The one needful thing that she had chosen was to draw near to the Lord.

The burden in this portion of the message is that we would see our need to be those who draw near to Him day by day and even moment by moment. [Hebrews 10:22](#) is an encouragement and help regarding how to draw near to the Lord: "Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water." In this one verse we can see at least five items related to how we can draw near to the Lord. First, we need to come forward. We should not be those who shrink back. We do not need to wait to be invited by the Lord. I know that many of us have busy schedules, yet every day we need to come forward. Before we are caught up in the busyness of the day, we need to come forward to Him. We need to take the initiative and shake [\[305\]](#) off our passivity. We should forget about our feelings, our emotional state at that moment. We need to leave all the things that occupy us and come forward. If we want to draw near to the Lord, we must take this first step of coming forward.

Second, we need to come forward with a true heart. A true heart here is not merely an honest heart or a correct heart. A true heart here is a heart that is upright, not crooked; it is a single, undistracted heart. We need to come to the Lord, not to perform our duty of morning revival and of finishing that day's portion in *The Holy Word for Morning Revival*; we need to come to the Lord for the Lord Himself. Our morning revival book is there to help us. It is not there for us merely to read it. We need to use it to come to the Lord with a true and sincere heart.

In [Matthew 15:8](#) the Lord spoke about the religious ones, saying, "This people honors Me with their lips, but their heart stays far away from Me." If we want to be those who are close to the Lord, who draw near to Him, we

should not just worship Him with our lips. We need to draw near to Him with our heart. It matters where our heart is. While we are in a meeting or reading a message, some of us may find that in our heart we have traveled to Hong Kong, Tokyo, or Shanghai. We may be physically in one place doing one thing, but our heart is elsewhere. How can we enjoy Christ and draw near to Him if our heart is somewhere else? [Second Corinthians 3:16](#) says that whenever our heart turns to the Lord, the veil is taken away. Whenever the heart turns to the Lord, all separation is gone.

Third, we need to come forward with a true heart in full assurance of faith. We should not worry about our fickle soul, about how we feel at the moment. Many times when we get up, we do not feel great. We may still feel tired or unwell. Nevertheless, we should still come forward with a true heart in full assurance of faith, saying, "Lord, I do not feel that great. But, Lord, turn my heart right now." I love [2 Thessalonians 3:5](#) very much: "The Lord direct your hearts into the love of God and into the endurance of Christ." May our coming forward be in full assurance of faith so that we are not shaken. Faith means that God is and that we are not. It does not matter how we feel; God is and we are not. If we come forward, He will direct our hearts.

Fourth, we should come forward having our hearts sprinkled from an evil conscience. When we come forward, we will be enlightened and touched by the Lord. The Lord's light will shine on us concerning our sins, our temper, the lusts of our flesh, our weaknesses, our failures, our [306] defects, our shortcomings, and our wrongdoings. The result is that we need to confess and apply the blood of Jesus. We cannot draw near to the Lord without applying the blood of Jesus that cleanses us from an evil conscience.

Fifth, we need to come forward having our bodies washed with pure water. The body refers to something outward, referring to our conduct and our living. If we want to draw near to the Lord, not only does our heart need to be right, even our body needs to be washed; that is, how we conduct ourselves needs to be right. Message 21 speaks about indigestion. We may read and accumulate much knowledge, yet we need to consider how we comb our hair and dress ourselves and ask ourselves, "What is our demeanor and our attitude?" To draw near to the Lord, we need to be washed with pure water, that is, we need to be cleansed by the word in our outward conduct and work. I need this kind of help. How about you? In my experience, I do not want to be where Dan will be. I want to be where all the priests are, where the Lord is. We can all be there experientially. We already have the status of a priest. Now we need to live and function as a priest by drawing near to Him.

**THE CITY WITH TWELVE GATES BEING JERUSALEM;
THIS CITY BEING THE DWELLING PLACE
OF THE RESTORED ISRAEL WITH GOD
IN THE EARTHLY PART OF THE MILLENNIUM;
AS SUCH, ITS TYPIFYING THE OVERCOMERS
WHO WILL BE THE NEW JERUSALEM
AS THE MUTUAL ABODE OF GOD AND THE OVERCOMERS**

The city with twelve gates ([Ezek. 48:31-34](#); cf. [Rev. 21:12-13](#)), on which are the names of the twelve tribes of Israel, must be Jerusalem; this city will be the dwelling place of the restored Israel with God in the earthly part of the millennium; as such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (cf. [3:12](#)), which is the manifestation of the kingdom of the heavens. When the Lord returns, there will be a thousand years of the millennial kingdom. There will be an earthly part of that kingdom that will be occupied by the restored Israel in the city of Jerusalem, and there will also be a heavenly part, the New Jerusalem, that the Old and New Testament overcomers will share and enjoy with God as a mutual abode and as a foretaste of the full enjoyment in eternity. [307]

**That the Number of the Gates Is Twelve,
Composed of Three Times Four, Signifying That
God's Holy City, the New Jerusalem, Is the Mingling
of the Triune God (Three) with His Creature Man (Four)**

That the number of the gates is twelve, composed of three times four, signifies that God's holy city, the New Jerusalem, is the mingling of the Triune God (three) with His creature man (four). This city is a city of mingling. God wants to mingle Himself with man.

**The Number Twelve Also Signifying Absolute Perfection
and Eternal Completion in God's Administration;
This Indicating That the New Jerusalem Is Not Only
the Eternal Mingling of Divinity with Humanity but
Also a Perfect Government That Comes out of This Mingling;
This City Exercising Full Authority**

for God's Complete Administration in Eternity

The number twelve also signifies absolute perfection and eternal completion in God's administration; this indicates that the New Jerusalem is not only the eternal mingling of divinity with humanity but also a perfect government that comes out of this mingling; this city will exercise full authority for God's complete administration in eternity (22:1, 3, 5). Praise the Lord, a day is coming when all earthly governments will be struck down by a stone cut without hands (Dan. 2:45). In that day there will be God's divine, holy, perfect, and pure government, without corruption or politics. Praise the Lord for the perfect government!

THE HISTORY OF ISRAEL BEING A FULL TYPE OF THE HISTORY OF THE CHURCH

The History of Israel Beginning with Israel's Corporate Experience of the Passover during the Exodus from Egypt and Continuing with the Lord's Second Coming, at Which Time Israel Will Be Restored and Will Build the Earthly Jerusalem with the Twelve Gates

The history of Israel is a full type of the history of the church. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue with the Lord's second coming, at which time Israel will be restored and will [308] build the earthly Jerusalem with the twelve gates. The history of the church parallels the history of Israel.

The History of the Church Also Beginning with the Passover, Which Is the Christ Who Has Been Sacrificed, and Going On until the Millennium, in Which the Overcoming Saints Will Be the Heavenly Jerusalem, the New Jerusalem, with Its Twelve Gates

The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New

Jerusalem, with its twelve gates.

**After the One Thousand Years the Heavenly Jerusalem
Being Enlarged to Become the New Jerusalem
in the New Heaven and the New Earth;
Her Including All the Redeemed Ones from Both
Israel and the Church to Be the Expression of God
and the Mutual Dwelling Place
of God and His Redeemed in Eternity Future**

After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth; she will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future (cf. [Dan. 12:1](#), footnote 3).

**AT THE END OF EZEKIEL GOD OBTAINING
A HOLY TEMPLE AND A HOLY CITY IN THE HOLY LAND**

**God Dwelling in the Temple,
and His Dwelling Also in the City;
in the Temple God Having Fellowship with His People,
and in the City God Reigning among His People;
This Indicating That in the Temple and the City
God Has Come Down from Heaven to Live with Man**

At the end of Ezekiel God obtains a holy temple ([chs. 40—44](#)) and a holy city in the Holy Land ([chs. 47—48](#)). God dwells in the temple, and He dwells also in the city; in the temple God has fellowship with His people, and in the city God reigns among His people; this indicates [309] that in the temple and the city God has come down from heaven to live with man. God does not want to live alone in the heavens. He wants to live with us on the earth. God desires to live with man as the temple and the city.

**The Temple and the City
Typifying the Church in the Present Age
as the Center for the Fellowship with God**

and for the Reigning of God

The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God (1 Cor. 3:16-17; Heb. 12:22-23). In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another and have mutual satisfaction. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity (Rev. 21:3, 22).

As those who are drawing near to God, we must be the priests who enjoy this all-inclusive Christ as the good land. As we enjoy Him, we will be built up to be the temple for His expression and rest, and we will also become the kings to reign and rule with Christ and bring in His city, His kingdom, on the earth. This will consummate in the New Jerusalem as both the temple and the city for God's expression and His eternal reign.

“THE NAME OF THE CITY FROM THAT DAY SHALL BE, JEHOVAH IS THERE” (JEHOVAH-SHAMMAH, HEB.)

“The name of the city from that day shall be, Jehovah Is There” (*Jehovah-shammah*, Heb.) (Ezek. 48:35). In Ezekiel 8—11, due to the abomination of God's people committing idolatry in His temple, God left the temple, and He left the city. He could not stand to be there any longer. Then God left the people altogether. The temple and the city became empty. But in Ezekiel 48, through the recovery of the proper temple and the proper enjoyment of this all-inclusive land, there is a place called “Jehovah Is There.” Jehovah has returned. Dear saints, we must be the people regarding whom Jehovah can say, “I am there.” It does not matter how many we are in number or how knowledgeable we are; if Jehovah is not with us, everything is vain. The highest peak is for there to be a city called “Jehovah Is There.” [310]

The New Testament Economy Beginning with Jesus, Jehovah the Savior and God with Us, and Ending with the New Jerusalem, “Jehovah Is There” and “the City of Jehovah,” the City of the Great I Am

The New Testament economy begins with Jesus, Jehovah the Savior and God with us (Matt. 1:21, 23), and ends with the New Jerusalem, “Jehovah Is There” and “the City of Jehovah,” the city of the great I Am (Ezek. 48:35; Isa.

60:14). Two thousand years ago there was only one little man by the name of Jesus Christ. He was Emmanuel, God with us. He was an individual man. After passing through all the processes and through His enlargement and His expansion, He has gained a people, a corporate entity, a corporate God-man, a city called “Jehovah Is There.”

**Jehovah Being a Person, and *There* Being a Person;
Jehovah Is There Meaning That Jehovah Is in His Redeemed,
Regenerated, Transformed, and Glorified Tripartite People
and That They Are in Him**

Jehovah is a person, and *There* is a person; *Jehovah Is There* means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him (Rev. 21:3, 22). Jehovah is a person, so the city is not just a place, it is also a person. Isaiah 60:14 says, “The sons of those who afflicted you / Will come bowing down to you, / And all those who despised you will bow down / At the soles of your feet; / And they will call you the City of Jehovah, / The Zion of the Holy One of Israel.” We are the city of Jehovah. *Jehovah Is There* means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him. Revelation 21:3 tells us that the tabernacle of God will be with men and that He will tabernacle with them. Verse 22 then says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” John saw no temple there because the Lord God the Almighty and the Lamb are its temple, but now the temple has become the city. In the New Jerusalem we dwell in the city, the temple, which is God and the Lamb. Thus, we dwell in God, and God dwells in us.

**Because Jehovah Is *There*, When People See Jehovah, Their Seeing Us,
and When They See Us, Their Seeing Jehovah**

Because Jehovah is *There*, when people see Jehovah, they see us, and [311] when they see us, they see Jehovah. When I see you, I see Jehovah, and when I see Jehovah, I see you.

**“Jehovah Is There” Being Actually the Presence
of Jehovah Himself United, Mingled, and Incorporated
with His Redeemed, Regenerated,
Transformed, and Glorified Tripartite People**

**to Be One Entity, a Great Corporate God-man;
This Corporate God-man Being
the Mutual Abode of God and Man,
the Dwelling of God in Man and Man in God**

“Jehovah Is There” is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate God-man; this corporate God-man is the mutual abode of God and man, the dwelling of God in man and man in God (vv. 3, 22).

Psalm 133 speaks concerning oneness, and this oneness is described as the ointment upon a person, running down upon the hems of his garments (v. 2). It is also described as the dew descending upon the mountains of Zion (v. 3a). Then the second half of verse 3 says, “For *there* Jehovah commanded the blessing: / Life forever.” *There* is a person—Aaron, and *there* is a place—Mount Zion. Both the person and the place are “Jehovah Is There.” *There* also refers to us. I am *There*, you are *There*. We are part of “Jehovah Is There.” Jehovah is not merely located There, He is *There*.

The secret of the blessing in the Lord’s recovery is the presence of the Lord. Brother Nee has passed on. Brother Lee also passed on twenty years ago. Many other dear and faithful saints among us have passed on. However, the recovery is still here because God’s presence is here. In His presence He is speaking to us. If God’s presence is not here and if God’s speaking is not here, then it makes no sense for us to come together. His presence and His continual speaking are the reason that we are here carrying on the Lord’s recovery. His presence and His speaking are everything to us. If His presence were taken away, what a shame we would be. I do not ever want to be in a situation where Jehovah’s presence is taken away. May we treasure this matter of God’s presence, which is implied in His uniting, mingling, and incorporating with us to become us and to make us Him so that wherever we are, He is There. He is There and we are There. [312]

**By Enjoying Him as Grace,
as Everything to Us for Our Enjoyment,
Every Positive Thing in the Universe Praising God
for What He Has Done in Us
to Make Him and Us One Entity,**

the New Jerusalem, the City of Glory

By enjoying Him as grace, as everything to us for our enjoyment, every positive thing in the universe will praise God for what He has done in us to make Him and us one entity, the New Jerusalem, the city of glory ([Eph. 1:6](#); [Rev. 21:10-11](#)). The New Jerusalem, a city constituted with the redeemed, is called a city of glory. That city is filled with glory, with God's radiant expression.

***At That Time, the Whole Universe Being Filled
with the Praise of Jah (a Shortened Form of Jehovah);
for All That He Is to Us, for All That He Is Doing in Us,
and for All That He Will Do for Us for the Sake
of His Heart's Desire, Our Having to Declare
in Thanksgiving and Worship to Him,
"Hallelu-Jah, Praise Jah, Praise Jehovah!"***

At that time, the whole universe will be filled with the praise of *Jah* (a shortened form of Jehovah); for all that He is to us, for all that He is doing in us, and for all that He will do for us for the sake of His heart's desire, we must declare in thanksgiving and worship to Him, "Hallelu-Jah, Praise Jah, Praise Jehovah!" ([19:1](#), footnote 1). Paul prophesied in [Ephesians 1:6](#) that a day will come when all that the Triune God has dispensed into us will be to the praise of the glory of His grace. There will be a day when there is a universal exhibition, the greatest gathering in the universe. On that day all the evil ones will behold that those who were once spoiled and damaged by Satan are now, by God's grace, united, mingled, and incorporated with God. God became them, and they became God. The whole universe will sing in praise to Him and to the glory of His grace.

***Our Having to Exclaim with the Psalmists,
"Amen, Hallelujah!"***

We must exclaim with the psalmists: "Let everything that has breath praise Jehovah. / Hallelujah!" ([Psa. 150:6](#)), and "Blessed be Jehovah the ^[313] God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah" ([106:48](#)).

This helps us to see why each of the last five psalms, [Psalms 146—150](#), begin and end with the praise, *Hallelujah*. When the psalmists reached the

final portion of the fifth section of the book of Psalms, everything had been accomplished—the city and the house had been fully restored, and God and His people were one. There was nothing else to do but to say, “Hallelujah. Praise Jehovah!” Today let us lead the praise. We do not need to wait until that day. Even today we can sing, “Hallelujah. Hallelujah, for Jehovah is There!”—J. L.