

# Message Eleven

## The Holy Temple and the Holy City in the Holy Land

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

### Outline

#### Day 1

- 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 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.*

## Day 2

# 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. 133:3); the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.*

### **Day 3**

## **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 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.*

#### **Day 4**

**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.*

## **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).*

## **Day 5**

## **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.*

## **Day 6**

### **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).*
- 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, 22.*

*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.





# WEEK 11 — DAY 1

## Morning Nourishment

Eph. 3:8 To me...was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

Exo. 3:8 And I have come down...to bring them up...to a good and spacious land, to a land flowing with milk and honey...

The apostle announced not doctrines but the riches of Christ. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable. (Eph. 3:8, footnote 3)

As revealed in Ephesians 3:8, the church is produced from the unsearchable riches of Christ. 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 God's wise exhibition of all that Christ is. (Eph. 3:10, footnote 3)

Both milk and honey are products of the combination of two kinds of lives—the animal life and the vegetable life.... Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life, typified by the animal life (John 1:29), and His generating life, typified by the vegetable life (John 12:24). (Exo. 3:8, footnote 2)

## Today's Reading

We need to see something...concerning the holy land. Apart from the land, there can be no temple.... We need to realize that the temple is in the land and that without the land there cannot be a temple. The temple, which typifies the church,

is the issue of the land, which typifies Christ. Thus, the temple depends on the land. If we do not have the experience of Christ, it is impossible for us to have the church. The church is the issue of the enjoyment of the riches of Christ.

It is crucial for us to realize that before we can have the recovery of the building, we need to have the recovery of the land. The recovery of the land signifies the recovery of the enjoyment of Christ. Christ Himself cannot be lost, but in our experience Christ can be lost. When we were saved, we received Christ. However, not long afterward we fell away and lost Christ in our experience. The recovery of the land is the recovery of the experiences of the riches of Christ. Once the land has been recovered, the house can be built on the land. (Life-study of Ezekiel, pp. 313-315)

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. 15:45; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment.... The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19).... 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 (Eph. 2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17). Ultimately, God's habitation and God's kingdom will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy (Rev. 21:1-3, 22; 22:1, 3). (Deut. 8:7, footnote 1)

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

Further Reading: Life-study of Ezekiel, msg. 27

# WEEK 11 — DAY 2

## Morning Nourishment

Ezek. 47:15 This shall be the border of the land: on the north side, from the Great Sea...

18 And on the east side, ...that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.

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

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. For the land of Canaan, an elevated land..., to be surrounded by water indicates that it is surrounded by death. Thus, the good land typifies the resurrected Christ, who was raised, elevated, from the dead (cf. Gen. 1:9).

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 descends (Psa. 133:3). (Ezek. 47:18, footnote 1)

These two seas [the Mediterranean Sea and the Dead Sea] and this river [the Jordan] all signify the death of Christ. This indicates that the enjoyment of Christ is closely related to His death. The enjoyment of Christ must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).

That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land. This signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4). (Num. 34:12, footnote 1)

## Today's Reading

Ezekiel presents the borders of the good land in a particular yet wonderful way. He says that the border on the west is the Great Sea (47:20). This indicates that the coast of the Mediterranean Sea is the western border. Ezekiel tells us that there is also a sea on the east side (v. 18). The sea on the east is not the Great Sea; it is the Dead Sea. At the top of the Dead Sea is the river Jordan, which proceeds northward to another sea, the Sea of Galilee, or the Sea of Tiberias. Another river, the river of Egypt, is the border of the good land on the south (v. 19).

The position of the good land between the waters of the Great Sea on the west and the waters of the Dead Sea on the east is significant... In the Dead Sea there is nothing but death, and in the Great Sea there is salt water, which signifies death. Furthermore, in typology the Jordan River signifies death. Thus, the good land is surrounded by death, but it is not overflowed by death. This reminds us of the land that came up out of the waters of death on the third day, thereby signifying the resurrected Christ.

Certain portions of the Word indicate that the good land of Canaan is an elevated land (Deut. 32:13; Ezek. 20:40-42; 34:13-15; 37:22). The good land is a raised-up land, typifying Christ being raised, elevated, from the dead. Hence, the good land is not a low land but a high land. Whereas the Dead Sea is hundreds of feet below sea level, Mount Zion is hundreds of feet above sea level. This signifies that the good land, as a type of the resurrected Christ, is an elevated land.

According to Psalm 133 the dew comes down from Mount Hermon and descends upon the mountains of Zion. This signifies that grace comes down from the heavens and descends upon all the local churches. This elevated land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens. Now there is not only resurrection but also ascension, for Christ is not only the resurrected Christ but also the ascended Christ. He is above the death waters, and He has ascended to the high mountain, Mount Hermon. (Life-study of Ezekiel, pp. 315-316)

Further Reading: Life-study of Ezekiel, msg. 27

# WEEK 11 — DAY 3

## Morning Nourishment

- 1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

The allotment of the land and the placement of the tribes upon their particular portion of the land are quite significant. This picture [in Ezekiel 48] shows us that from Dan in the north to Gad in the south, all the Israelites enjoyed Christ, but their nearness to Christ was not the same. The closest ones to Christ were the priests.... Next to them were the Levites and those who worked in the city. Next to these were the royal family. Thus, each tribe enjoyed Christ, but their distance from Christ varied.

The nearness of the tribes to Christ determined their importance. The most important people were the priests, who were the closest to Christ and who maintained the fellowship between the people and the Lord. The Levites were next in nearness to the Lord, and they maintained a service to the Lord. Service to the Lord is good, but it is not as good as fellowship is. Their service, which was necessary, was not as dear and precious as fellowship was. Then the workers for the city were the third closest to the Lord. The city is the symbol of the divine government, so there was a work to maintain God's government. Here we can see the fellowship, the service, and the work to maintain the divine government. In addition, there was the royal family with the king and the kingship. (Life-study of Ezekiel, pp. 319-320)

## Today's Reading

Ezekiel's record indicates that the temple was not within the city but was

separated from the city. Whereas the city signifies the government of God, the temple signifies the fellowship of God. The temple is God's house, God's dwelling place, for His rest, and the city is God's kingdom for His authority.

It is crucial for us to realize that all these things—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. This means that 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 we are to Him, and the closer we are to Him, the more important we are in His purpose. We may be like Dan or Gad, far away from His presence, yet we still enjoy His riches. However, we are not so important to His economy because of the distance between us and Him. The priests, on the contrary, are extremely crucial. Their lot, their portion, is the Lord's dwelling place. We all should aspire to be in the position of the priests. There is no need for us to be concerned about who will be in the place of Dan. The Lord will take care of that.

We should desire and exercise not only to be priests but also to be kings. Revelation 1:6 says that the Lord has made us a kingdom, priests to God and His Father. As kings and priests we have been predestined to be very close to the Lord. Hence, we should not be content to be like Dan, far away at the northern extreme of the land. We must be priests, the sons of Zadok, and the kings who are very close to the Lord. In eternity we will all be kings and priests (20:6; 22:3b-5). We will enjoy the milk and the honey—all the riches of Christ.

Today we need to learn to enjoy Christ. Instead of caring so much for teachings and gifts, we should care for the riches of Christ. We have not been predestined to teachings and gifts; we have been predestined to the enjoyment of Christ. Therefore, we need to learn to enjoy the riches of Christ as the good land. Day by day we should enjoy Christ by eating, drinking, and breathing Him. This is the way for us to go on. (Life-study of Ezekiel, pp. 320-321)

Further Reading: Life-study of Ezekiel, msg. 27

# WEEK 11 — DAY 4

## Morning Nourishment

Ezek. 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel)...

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.

The city in Ezekiel 48:30-35 with twelve gates, on which are the names of the twelve tribes of Israel, must be Jerusalem (cf. Rev. 21:12-13). 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 (see footnote 3 on Rev. 3:12), which is the manifestation of the kingdom of the heavens. (Ezek. 48:31, footnote 1)

## Today's Reading

Both Ezekiel and Revelation end with a city, Jerusalem. Only one city in the Bible has twelve gates with the twelve names of the twelve tribes of Israel, and this is the city of Jerusalem.

Because we will eventually become the New Jerusalem, we should apply to ourselves the things mentioned in Ezekiel. This means that we should not regard the words of Ezekiel merely as prophecies. Although the book of Ezekiel contains prophecies, we should apply this record primarily to ourselves, applying the points in Ezekiel not merely to the future but also to the present.

With this city there is the number twelve, which is composed not of six times two but of three times four [cf. Rev. 21:13]. It is three times four because there are three gates on four sides, making a total of twelve gates. We need to remember

that four is the number of the creature and that three is the number of the Triune God. Thus, twelve signifies the mingling of the Triune God with the creatures. Eventually, this city is not only a mingling but also a perfect government with a complete administration. In the Bible the number twelve also indicates a perfect government and administration in completion. It is not only a mingling of divinity with humanity; it is also a perfect government which comes out of this mingling. This mingling is for eternity. This city, which issues from the mingling, will exercise full authority for God's complete administration.

The church should be like this today. This means that the church should be the mingling of God with man. Out of such a mingling there will be the church government for God's administration on earth. (Life-study of Ezekiel, pp. 321-322)

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 until 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 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 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. (Ezek. 48:31, footnote 1)

[According to Daniel 12:1], those of the people of Israel who are found written in God's book of life will be delivered out of the hand of Antichrist. When Christ comes back to set up the kingdom, the small number of remaining Jews, the remnant of Israel..., will see Christ descending in the air and will repent, receive Him, and be saved and regenerated.... However, because they will be the later believers, they will not participate in the heavenly section of the kingdom as kings and priests, but rather will be kept on the earth to be the priests of God (Isa. 2:2-3; Zech. 8:20-23) in the earthly section of the thousand-year kingdom. (Dan. 12:1, footnote 3)

Further Reading: Life-study of Ezekiel, msg. 27



# WEEK 11 — DAY 5

## Morning Nourishment

Ezek. 48:31 (...The gates of the city shall be according to the names of the tribes of Israel) three gates to the north...

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

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

The fact that the city [in Ezekiel 48:30-35] has four sides with three gates on each side also indicates that no matter from which side we enter the city, we will be in the same city. No matter which gate we enter, we will be one. In this city we cannot be divided.

Revelation 21:21 shows us that in the New Jerusalem there is only one street. No matter what direction we come from and no matter what gate we enter through, we will all be on the same street. On this street there is the one flow, the one river, with the one drink and the one tree of life (22:1-2). In this city we all are one. We have one street, one river, one flow, one drink, one tree of life. In every way we are one. (Life-study of Ezekiel, p. 322)

## Today's Reading

The book of Ezekiel concludes with the words, “The name of the city from that day shall be, Jehovah Is There” (48:35b). (Life-study of Ezekiel, p. 322)

At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48). God dwells in the temple, and He dwells also in the city. In the temple God has fellowship with His people, and in the city God reigns among His people [indicating] that in the temple and the city God has come down from heaven to live with man. The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God

(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 mutually and have mutual satisfaction. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity (Rev. 21:2-3, 22). (Ezek. 48:35, footnote 1)

As God's habitation, the New Jerusalem will be the tabernacle of God with men for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was first fulfilled in Christ as God's tabernacle among men (John 1:14) and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place. (Rev. 21:3, footnote 1)

In the Old Testament the tabernacle of God was a precursor of the temple of God. New Jerusalem as the tabernacle of God (Rev. 21:3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged into a city. That the three dimensions of the city are equal (v. 16) indicates that the city as a whole will be the Holy of Holies, the inner temple. Hence, there will be no temple in it. (Rev. 21:22, footnote 1)

[In Revelation 21:22] the Greek word [for temple] denotes the inner temple. This inner temple is the Lord God the Almighty and the Lamb, signifying that God and the Lamb Themselves will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for God and man for eternity. (Rev. 21:22, footnote 2)

We hope that this will be the situation in all the local churches. In the church as His building today, God has His temple, His dwelling place, and He also has His city for His administration. In this way, the church becomes the center for the fellowship with God and for the reigning of God. If we have the adequate enjoyment of Christ as the good land, there will be an issue—the temple and the city. When there is the temple and the city in the good land, God will have His expression, we will enjoy God and God will enjoy us, and we and God will have mutual satisfaction. (Life-study of Ezekiel, pp. 322-323)

Further Reading: Life-study of Ezekiel, msg. 27

# WEEK 11 — DAY 6

## Morning Nourishment

Ezek. 48:35 ...The name of the city from that day shall be, Jehovah Is There.

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

Jehovah is another divine title of God (Gen. 2:4), literally meaning “He that is who He is, therefore the eternal I Am.” This title primarily denotes “the self-existent and ever-existent One”... As Jehovah, He is the One who was in the past, who is in the present, and who is to come in the future. Revelation 1:4 speaks of “Him who is and who was and who is coming”...He is everything. Whatever we need, He is. He is our Savior, our Redeemer, our sight, our ability, our capacity, our light, our life, our righteousness, our holiness, and our kindness. He is thousands of items to us because He is everything and He is in every time.

The Lord Jesus is the great I Am. When the soldiers and deputies from the chief priests and Pharisees came to arrest Jesus and told Him they were seeking Jesus the Nazarene, He said to them, “I am.” I Am is the name of Jehovah. When the soldiers heard this name, they drew back and fell to the ground (John 18:4-6). The name Jesus means “Jehovah the Savior.” Jesus is Jehovah. The title Jehovah, denoting the Triune God as the One who is not only eternally existing but also eternally being, is used more than seven thousand times in the Old Testament. (The Central Line of the Divine Revelation, pp. 12-14)

## Today's Reading

One of the compound names of Jehovah in the Old Testament is Jehovah-shammah, which means “Jehovah Is There,” or “Jehovah is present” (Ezek. 48:35). The presence of God today is God Himself as the Spirit. The Spirit is not something other than God. The presence of God as the Spirit is for dispensing. Thus, Jehovah-

shammah is God Himself for dispensing. While the children of Israel were in the wilderness, the pillar of cloud and of fire was a sign that gave them peace by causing them to realize that God was with them. Moreover, they all knew when it was time to move, because they all could see when the cloud moved. This typifies the Triune God moving with them and dispensing Himself for their enjoyment. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 228)

Even the New Jerusalem is not a new item in the book of Revelation. At the end of Ezekiel there is a city with twelve gates, a city called "Jehovah Is There" (Ezek. 48:30-35). The city with twelve gates is an old item renewed and developed in Revelation (Rev. 21:12-13). You may be surprised and even shocked to find that one item after another in Revelation is not new but is rather a further development of something already presented. Without this principle, you cannot understand this mysterious book. (CWWL, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," pp. 77-78)

A built-up church has God's presence. Revelation 21:22 says that there is no temple in the New Jerusalem, for God and the Lamb are its temple. We know that during the Old Testament times the temple was the center of Jerusalem. Therefore, that God and the Lamb are the temple means that God and the Lamb Themselves become the center of the city. In other words, God is with the city, and the city has the presence of God.... Where there is building, there is the presence of God.... We must hold on to this principle: God's presence is the criterion for every matter. Regardless of what we do, we must pay attention to whether or not we have God's presence. (The Building Work of God, pp. 88-90)

[The] consummate praise [in Psalms 146 through 150] corresponds with that at the end of Revelation. Revelation 19:1 says, "Hallelujah! The salvation and the glory and the power are of our God." Here God is praised for His salvation, glory, and power. Verse 6 says, "Hallelujah! For the Lord our God the Almighty reigns." (Life-study of the Psalms, p. 507)

Further Reading: Ten Lines in the Bible, pp. 10-12; The Central Line of the Divine Revelation, msg. 1

# WEEK 11 — HYMN

## How glorious, how bright it shines

### Ultimate Manifestation — The New Jerusalem

979

1. How glo - ri - ous, how bright it shines, The ho - ly, new Je - ru - sa - lem;  
It is God's dwell - ing place with man, The spot-less bride of Christ, the Lamb.

2. Saints of the Old and of the New,  
Heirs of the promise God bestowed,  
Components of the city are,  
Together built for God's abode.
3. Perfectly square the city lies,  
All sides are equal—length, width, height;  
No measurement more long or short,  
No part oblique, it stands upright.
4. The city with its street pure gold  
As clear as glass transparent is,  
Showing that God's transcendent life  
Its quality and nature is.
5. Twelve city gates are each one pearl;  
Thus man is through redemption shown  
Reborn and as a pearl transformed,  
Entering to a realm God's own.
6. The twelve foundations of its wall  
Are with twelve precious stones adorned;  
Through fire and pressure recomposed  
And with eternal value formed.
7. The wall of jasper, crystal clear,  
God's glory by it fully shown;  
His glorious light through it does shine,  
And He appears as jasper stone.
8. The wall a separation makes,  
Excluding all that is unclean;  
Gold, pearls, and precious stones alone  
The holy city has within.
9. God and the Lamb the Temple are!  
We shall behold His glorious face;  
His presence never will depart,  
We'll worship Him thru endless days.
10. The city needs no sun nor moon  
For God's own glory is its light;  
The Lamb's the lamp the city bears,  
In all directions blazing bright.

