

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

- Ezek 47:13 Thus says the Lord Jehovah, This is the boundary by which you shall divide up the land as an inheritance for the twelve tribes of Israel; Joseph shall have two portions.
- Ezek 47:14 And you shall divide it for an inheritance, each one equally with the other, for I swore to give it to your fathers, and this land will fall to you as an inheritance.
- Ezek 47:15 This shall be the border of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Hamath, and on to Zedad;
- Ezek 47:16 Berothah, Sibraim (which is between the territory of Damascus and the territory of Hamath), to Hazer-hatticon, which is on the border of Hauran.
- Ezek 47:17 Thus the border shall extend from the sea to Hazar-enan on the border of the territory of Damascus, and on the north toward the north is the territory of Hamath. This is the north side.
- Ezek 47:18 And on the east side, from between Hauran and Damascus, and from between Gilead and the land of Israel, that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.
- Ezek 47:19 And the south side toward the south, the border shall go from Tamar as far as the waters of Meribah-kadesh, to the brook of Egypt, and to the Great Sea. This is the south side toward the south.
- Ezek 47:20 And the west side shall be the Great Sea, from the south border to opposite the entrance of Hamath. This is the west side.
- Ezek 48:8 And alongside the border of Judah, from the east side to the west side, shall be the heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the sanctuary shall be in its midst.
- Ezek 48:9 The heave offering that you shall offer to Jehovah shall be twenty-five thousand reeds in length and ten thousand reeds in width.
- Ezek 48:10 And for these, that is, for the priests, shall be the holy heave offering-on the north twenty-five thousand reeds in length, on the west ten thousand reeds in width, on the east ten thousand reeds in width, and on the south twenty-five thousand reeds in length; and the sanctuary of Jehovah shall be in its midst.
- Ezek 48:11 This is for the priests who are sanctified from among the sons of Zadok, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.
- Ezek 48:12 And it shall be theirs as a heave offering from the heave offering of the land, most holy, alongside the territory of the Levites.
- Ezek 48:13 And alongside the territory of the priests, the Levites shall have a portion twenty-five thousand reeds in length and ten thousand reeds in width. The whole length shall be twenty-five thousand reeds, and its width ten thousand reeds.
- Ezek 48:14 And they shall not sell or exchange or transfer any of it; it is the firstfruits of the land, for it is holy to Jehovah.
- Ezek 48:15 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the city, for dwellings, and for suburbs; and the city shall be in its midst.
- Ezek 48:16 And these shall be its measurements: the north side four thousand five hundred reeds, the south side four thousand five hundred reeds, on the east side four thousand five hundred reeds, and the west side four thousand five hundred reeds.
- Ezek 48:17 And the city shall have suburbs: two hundred fifty reeds to the north, two hundred fifty reeds to the south, two hundred fifty reeds to the east, and two hundred fifty reeds to the west.
- Ezek 48:18 And the remaining length, alongside the holy heave offering, shall be ten thousand reeds to the east and ten thousand reeds to the west, and it shall be alongside the holy heave offering. And its produce shall be food for those who labor in the city.
- Ezek 48:19 And those who labor in the city, from all the tribes of Israel, shall work it.
- Ezek 48:20 The entire heave offering of land shall be twenty-five thousand reeds by twenty-five thousand

- reeds. You shall offer the holy heave offering, a square, including the possession of the city.
- Ezek 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel) three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;
- Ezek 48:32 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;
- Ezek 48:33 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;
- Ezek 48:34 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.
- Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.
- Rev 21:12 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:
- Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

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):

- Ezek 47:13 Thus says the Lord Jehovah, This is the boundary by which you shall divide up the land as an inheritance for the twelve tribes of Israel; Joseph shall have two portions.
- 1 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?
- 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

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.

Eph 3:10 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,

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:

Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

S S 4:11 Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.

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).

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

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).

Gal 5:2 Behold, I Paul say to you that if you become circumcised, Christ will profit you nothing.

Gal 5:3 And I testify again to every man who becomes circumcised that he is a debtor to do the whole law.

Gal 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.

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).

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

1 Cor 15:45b ...the last Adam became a life-giving Spirit.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

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).

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

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.

- Ezek 48:8 And alongside the border of Judah, from the east side to the west side, shall be the heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the sanctuary shall be in its midst.
- Ezek 48:15 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the city, for dwellings, and for suburbs; and the city shall be in its midst.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

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):

- Ezek 47:15 This shall be the border of the land: on the north side, from the Great Sea by the way of Hethlon, to the entrance of Hamath, and on to Zedad;
- Ezek 47:18 And on the east side, from between Hauran and Damascus, and from between Gilead and the land of Israel, that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.
- 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).
- Ezek 20:40 For on My holy mountain, on the mountain of the height of Israel, declares the Lord Jehovah, there will the whole house of Israel, all of them, serve Me in the land; there

- will I accept them and there will I require your contributions and the firstfruits of your offerings with all your holy things.
- Ezek 20:41 As a sweet savor I will accept you, when I bring you out from the peoples and gather you from the countries among which you have been scattered; and I will be sanctified in you in the sight of the nations.
- Ezek 20:42 And you will know that I am Jehovah, when I bring you into the land of Israel, into the land concerning which I lifted up My hand to give to your fathers.
- Ezek 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.
- Ezek 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.
- Ezek 37:22 And I will make them one nation in the land upon the mountains of Israel, and one king will be king to all of them; and they will no longer be two nations, nor will they be divided into two kingdoms anymore at all.
- Deut 32:13 He made him ride on the high places of the earth, / And he ate the produce of the field; / And He made him suck honey out of a crag, / And oil out of flint rock:
- Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
- 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.
- Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

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:

- Ezek 48:1 Now these are the names of the tribes: From the north end, along the way of Hethlon to the entrance of Hamath, and Hazar-enan on the border of the territory of Damascus with Hamath to the north (with their sides extending from east to west), Dan, one portion.
- Ezek 48:2 And alongside the border of Dan, from the east side to the west side, Asher, one portion.
- Ezek 48:3 And alongside the border of Asher, from the east side even to the west side, Naphtali, one portion.
- Ezek 48:4 And alongside the border of Naphtali, from the east side to the west side, Manasseh, one portion.
- Ezek 48:5 And alongside the border of Manasseh, from the east side to the west side, Ephraim, one portion.
- Ezek 48:6 And alongside the border of Ephraim, from the east side even to the west side, Reuben, one portion.
- Ezek 48:7 And alongside the border of Reuben, from the east side to the west side, Judah, one portion.

Ezek 48:8 And alongside the border of Judah, from the east side to the west side, shall be the heave offering of land which you shall offer, twenty-five thousand reeds in width, and in length just like one of the portions of the tribes from the east side to the west side; and the sanctuary shall be in its midst.

Ezek 48:9 The heave offering that you shall offer to Jehovah shall be twenty-five thousand reeds in length and ten thousand reeds in width.

Ezek 48:10 And for these, that is, for the priests, shall be the holy heave offering-on the north twenty-five thousand reeds in length , on the west ten thousand reeds in width, on the east ten thousand reeds in width, and on the south twenty-five thousand reeds in length; and the sanctuary of Jehovah shall be in its midst.

Ezek 48:11 This is for the priests who are sanctified from among the sons of Zadok, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.

Ezek 48:12 And it shall be theirs as a heave offering from the heave offering of the land, most holy, alongside the territory of the Levites.

Ezek 48:13 And alongside the territory of the priests, the Levites shall have a portion twenty-five thousand reeds in length and ten thousand reeds in width. The whole length shall be twenty-five thousand reeds, and its width ten thousand reeds.

Ezek 48:14 And they shall not sell or exchange or transfer any of it; it is the firstfruits of the land, for it is holy to Jehovah.

Ezek 48:15 And the five thousand reeds remaining of the width, alongside the twenty-five thousand reeds, shall be for common use: for the city, for dwellings, and for suburbs; and the city shall be in its midst.

Ezek 48:16 And these shall be its measurements: the north side four thousand five hundred reeds, the south side four thousand five hundred reeds, on the east side four thousand five hundred reeds, and the west side four thousand five hundred reeds.

Ezek 48:17 And the city shall have suburbs: two hundred fifty reeds to the north, two hundred fifty reeds to the south, two hundred fifty reeds to the east, and two hundred fifty reeds to the west.

Ezek 48:18 And the remaining length, alongside the holy heave offering, shall be ten thousand reeds to the east and ten thousand reeds to the west, and it shall be alongside the holy heave offering. And its produce shall be food for those who labor in the city.

Ezek 48:19 And those who labor in the city, from all the tribes of Israel, shall work it.

Ezek 48:20 The entire heave offering of land shall be twenty-five thousand reeds by twenty-five thousand reeds. You shall offer the holy heave offering, a square, including the possession of the city.

Ezek 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel) three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;

Ezek 48:32 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;

Ezek 48:33 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;

Ezek 48:34 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

- 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.

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.

1 Pet 2:9 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;

Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Rev 22:3b ...And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

Rev 22:4 And they will see His face, and His name will be on their forehead.

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

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:

Ezek 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel) three gates to the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;

Ezek 48:32 And on the east side, which is four thousand five hundred reeds, another three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one;

Ezek 48:33 And on the south side, which measures four thousand five hundred reeds, another three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one;

Ezek 48:34 On the west side, which is four thousand five hundred reeds, their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

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:

Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no

means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

- 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.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

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.

Exo 12:1 Then Jehovah spoke to Moses and Aaron in the land of Egypt, saying,

Exo 12:2 This month will be the beginning of months for you; it shall be the first of the months of the year to you.

Exo 12:3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.

Exo 12:4 And if the household is too small for a lamb, then he and his neighbor next to his house shall take one according to the number of the persons in the houses; according to each man's eating you shall make your count for the lamb.

Exo 12:5 Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats.

Exo 12:6 And you shall keep it until the fourteenth day of this month; then the whole congregation of the assembly of Israel shall kill it at twilight.

Exo 12:7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

Exo 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.

Exo 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire-its head with its legs and with its inward parts.

Exo 12:10 And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire.

Exo 12:11 And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover.

Exo 12:12 For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. Also against all the gods of Egypt I will execute judgments. I am Jehovah.

Exo 12:13 And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

Exo 12:14 And this day will be a memorial to you, and you shall keep it as a feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.

- Exo 12:15 Seven days you shall eat unleavened bread; on the first day you shall remove leaven out of your houses, for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.
- Exo 12:16 And on the first day you shall have a holy convocation, and on the seventh day a holy convocation. No work at all shall be done on them, except to prepare what every person will eat; that alone may be done by you.
- Exo 12:17 And you shall keep the Feast of Unleavened Bread, for on this very day I have brought your armies out of the land of Egypt; therefore you shall keep this day throughout your generations as a perpetual statute.
- Exo 12:18 In the first month, on the fourteenth day of the month in the evening, you shall eat unleavened bread, until the twenty-first day of the month in the evening.
- Exo 12:19 For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.
- Exo 12:20 You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.
- Exo 12:21 Then Moses called for all the elders of Israel and said to them, Draw out and take lambs according to your families, and slaughter the passover.
- Exo 12:22 And you shall take a bunch of hyssop and dip it in the blood that is in the basin, and you shall apply some of the blood that is in the basin to the lintel and to the two doorposts; and none of you shall go outside the entrance of his house until the morning.
- Exo 12:23 For Jehovah will pass through to smite the Egyptians; and when He sees the blood upon the lintel and on the two doorposts, Jehovah will pass over the entrance and will not allow the destroyer to come into your houses to smite you.
- Exo 12:24 And you shall observe this matter as a statute for you and for your sons in perpetuity.
- Exo 12:25 And when you come to the land which Jehovah will give you, as He has promised, you shall observe this service.
- Exo 12:26 And when your children say to you, What do you mean by this service?
- Exo 12:27 You shall say, It is the passover sacrifice to Jehovah, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses. And the people bowed and worshipped.
- Exo 12:28 And the children of Israel went and did so; just as Jehovah had commanded Moses and Aaron, so they did.
- Exo 12:29 And at midnight Jehovah struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle.
- Exo 12:30 And Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt, for there was no house where there was not someone dead.
- Exo 12:31 And he called for Moses and Aaron in the night and said, Rise up, go out from the midst of my people, both you and the children of Israel; and go, serve Jehovah, as you have said.
- Exo 12:32 Take both your flocks and your herds, as you have said; and go and bless me also.
- Exo 12:33 And the Egyptians urged the people on, so as to hasten their departure out of the land, for they said, All of us will be dead.
- Exo 12:34 And the people took their dough before it was leavened, their kneading bowls being bound up in their clothes upon their shoulders.
- Exo 12:35 And the children of Israel did according to the word of Moses, and they asked the Egyptians for articles of silver and gold and for clothing.
- Exo 12:36 And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.
- Exo 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.
- Exo 12:38 And a mixed multitude went up also with them, as well as flocks and herds, a very large number of livestock.

- Exo 12:39 And they baked the dough which they brought out of Egypt into unleavened cakes, for it had not been leavened because they were driven out of Egypt and could not delay; nor had they prepared for themselves any provisions.
- Exo 12:40 Now the time of the sojourning of the children of Israel, who dwelt in Egypt, was four hundred thirty years.
- Exo 12:41 And at the end of four hundred thirty years, on that very day, all the armies of Jehovah went out from the land of Egypt.
- Exo 12:42 It was for Jehovah a night of watching, to bring them out from the land of Egypt. That same night is a night of watching to Jehovah for all the children of Israel throughout their generations.
- Exo 12:43 And Jehovah said to Moses and Aaron, This is the statute of the passover: No foreigner shall eat of it.
- Exo 12:44 However, any man's servant who is bought with money, when you have circumcised him, then he shall eat of it.
- Exo 12:45 A sojourner and a hired servant shall not eat of it.
- Exo 12:46 It shall be eaten in one house. You shall not take any of the flesh outside the house, nor shall you break any of its bones.
- Exo 12:47 All the assembly of Israel shall keep it.
- Exo 12:48 But if a stranger sojourns with you and will observe the Passover to Jehovah, let all his males be circumcised, and then let him come near to observe it; and he will be like one who is a native of the land. But no uncircumcised person shall eat of it.
- Exo 12:49 One law shall be for the native and for the stranger who sojourns among you.
- Exo 12:50 And all the children of Israel did so; just as Jehovah commanded Moses and Aaron, so they did.
- Exo 12:51 And on that very day Jehovah brought the children of Israel out of the land of Egypt by their armies.

- 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.

1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

- 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).

Dan 12:1 And at that time Michael, the great prince who stands for the children of your people, will arise; and there will be a time of distress, such as never occurred since there came to be a nation until that time; and at that time your people, every one found written in the 3book, will be delivered.

Footnote 3 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 (Zech. 13:8—14:2 and notes), will see Christ descending in the air and will repent, receive Him, and be saved and regenerated (Zech. 12:10-14; 14:4-5; Matt. 24:30; Rom. 11:26-27; Rev. 1:7). 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. See note 22 in Matt. 3.

In the millennial kingdom there will be three groups of people: (1) the overcoming believers in the heavenly section as kings and priests in the heavenlies (see note 64 in Rev. 20); (2) the saved Jews who will be on the earth as the priests teaching the restored nations (see note 201 in Zech. 8); and (3) the restored nations as the citizens

under the ruling of the overcoming believers as the co-kings of Christ and also under the teaching and care of the saved Jews (see notes 321 and 341 in Matt. 25). After the thousand years of the age of the kingdom, the old heaven and the old earth will be burned in order to be renewed (2 Pet. 3:12-13 and notes) and become a new heaven and new earth (Rev. 21:1). At that time the Jews who are saved and regenerated by the Lord in His second coming will join all the believing saints of the Old Testament age and the New Testament age to be the New Jerusalem as God's dwelling place and expression for eternity (Rev. 21:12, 14). The nations who remain at the end of the millennium will be transferred to the land in the new earth to be the citizens forever (Rev. 21:24-26; 22:2b). That will be the eternal kingdom of God, in which God's chosen, created, regenerated, sanctified, transformed, and glorified people, who are one with God for eternity, will rule over and teach the restored (but not regenerated) nations, who will be the citizens in the new heaven and the new earth. Eventually, in eternity in His eternal kingdom God will have His priests, His kings, and His people (Rev. 22:3, 5; 21:3) forever.

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):

Ezek 40—44 (to be omitted)

Ezek 47—48 (to be omitted)

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 Cor 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.

Heb 12:22 But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering;

Heb 12:23 And to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect;

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.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

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

VII. “The name of the city from that day shall be, Jehovah Is There” (Jehovah-shammah, Heb.)—Ezek. 48:35:

Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

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).

Matt 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Matt 1:23 Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel (which is translated, God with us).

Ezek 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

Isa 60:14 And 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.

- 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.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

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

- 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.

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

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

- 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:

Eph 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

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).

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.

Footnote 1 The word, from Hebrew, is a compound of hallelu, praise, and jah, a shortened form of the name Jehovah; hence, it means praise Jehovah. It is used in Psa. 104:35 and at the beginning and end of Psa. 146—150.

2. We must exclaim with the psalmists:

- a. “Let everything that has breath praise Jehovah. / Hallelujah!”—Psa. 150:6.

Psa 150:6 Let everything that has breath praise Jehovah. / Hallelujah!

b. “Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah”—106:48.

Psa 106:48 Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah.