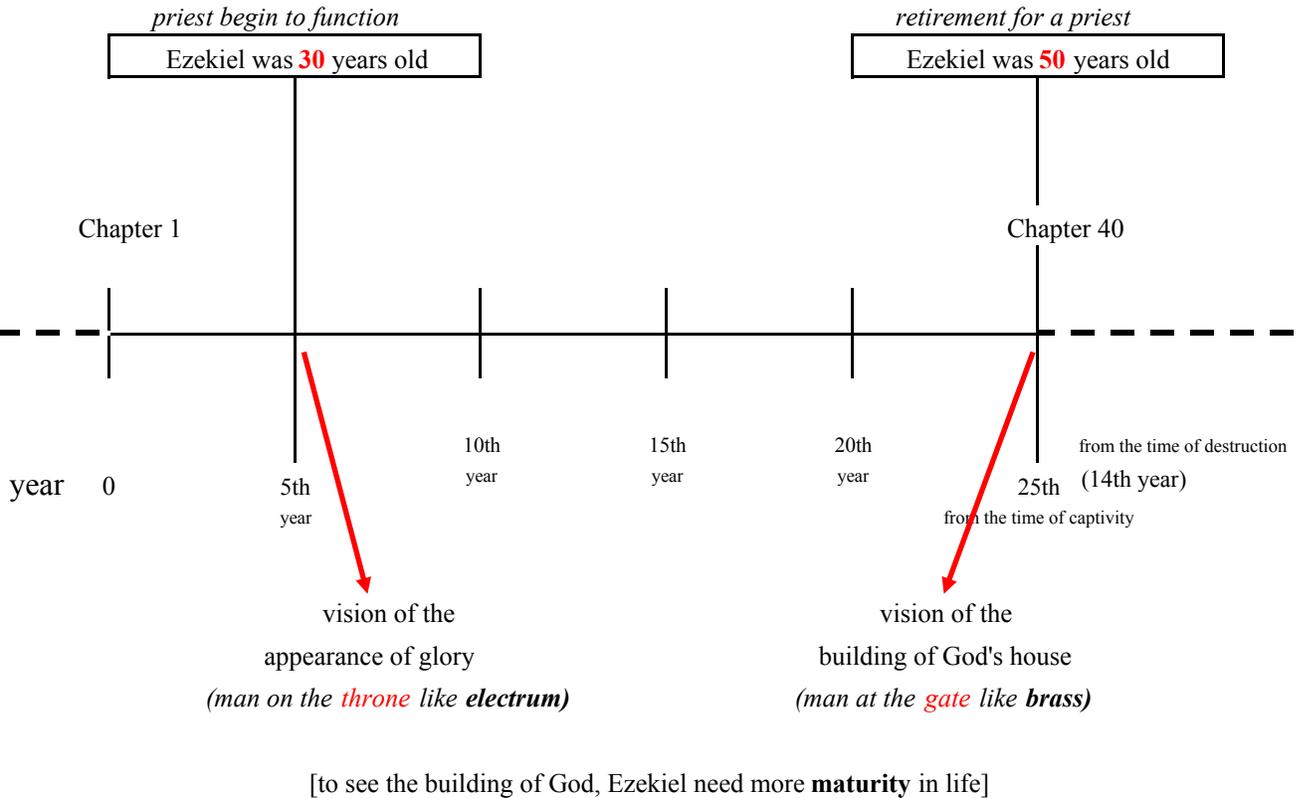


The Vision of the Holy Building of God in Its Outstanding Features

TIME

Ezekiel in the land of **captivity**



PLACE

Ezekiel was brought back to the **holy land**, unto a high mountain - to see the vision

Ezek. 40:4 And the man said to me, Son of man, **look** with your **eyes**, and **hear** with your **ears**, and **set** your **heart** on all that I show you, because for this purpose you have been brought here that it may be shown to you. **Tell** all that you see to the house of Israel.

THE HOLY BUILDING OF GOD

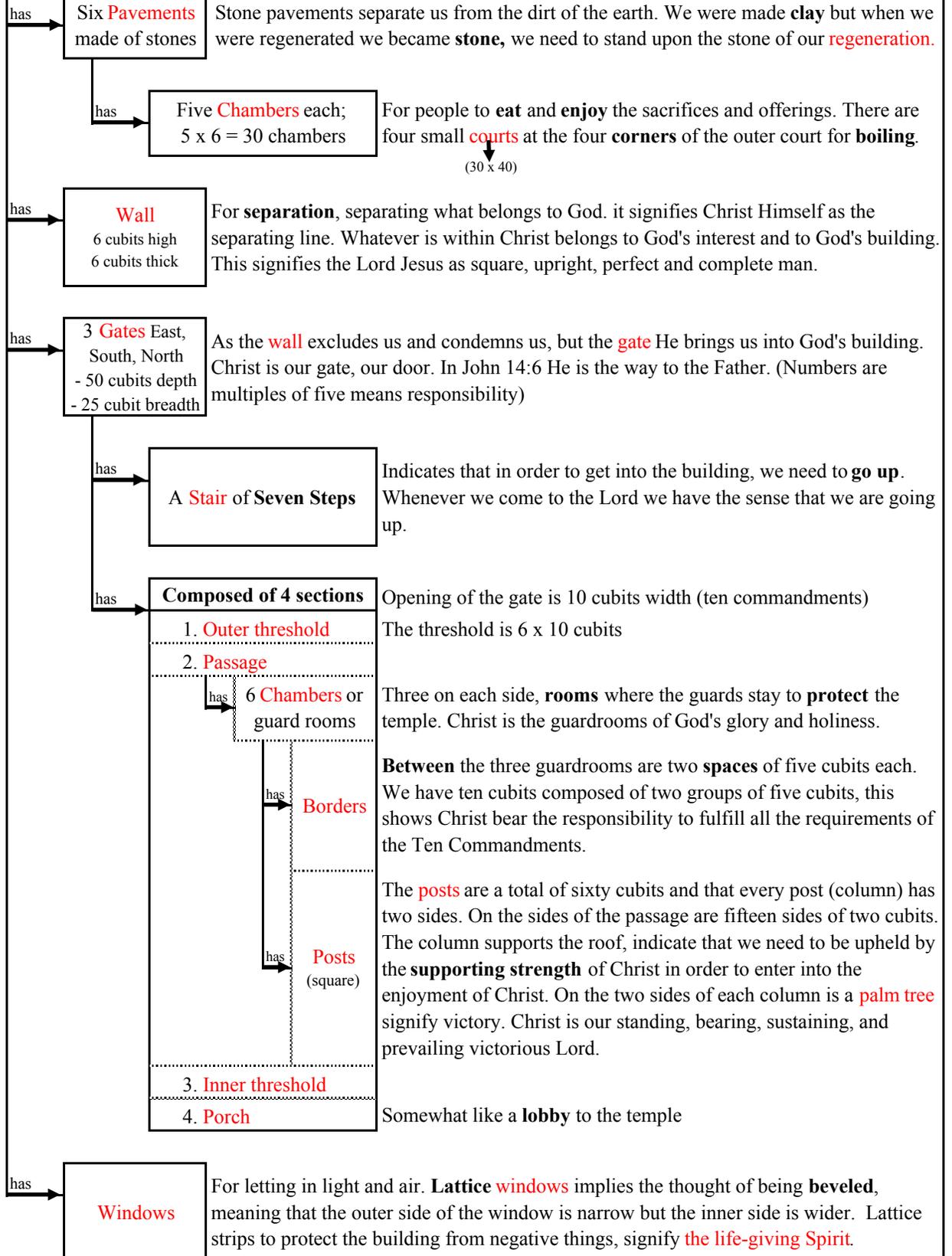
The holy temple is the place where God is, **God's dwelling place**. If we want to **seek** God, **contact** God, **fellowship** with God, and **serve** God, we need to realize that God has His dwelling place. On the one hand, God is omnipresent; on the other hand, God has His particular place.

the Holy **Temple**, the Holy **City**, and the Holy **Land**

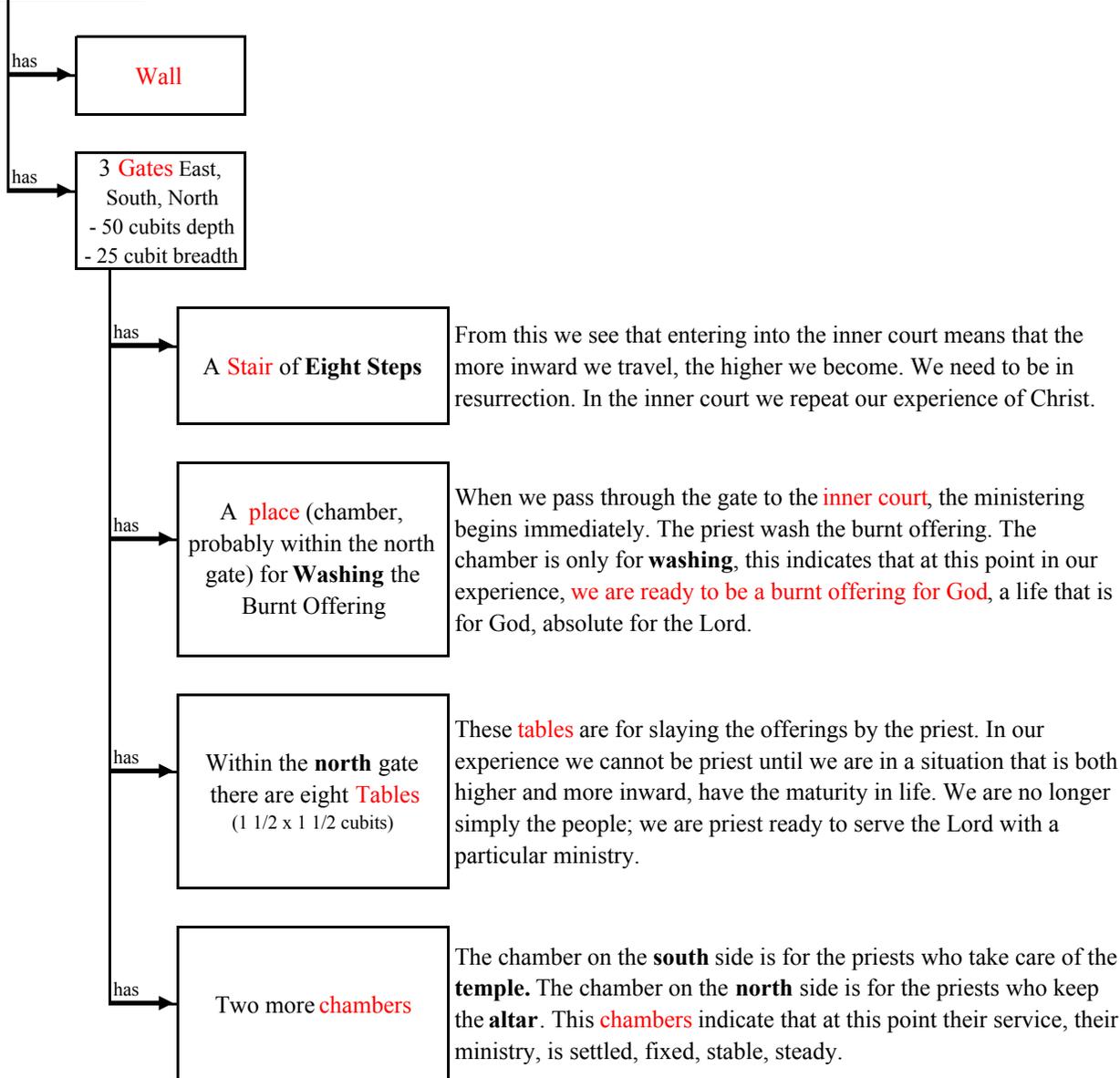
BUILDING

The entire compound of the temple does not give the impression of height but of **spreading**. God's desire is to come to earth and to **spread** His testimony on earth.

I. Outer Court **Four Sides:** 500 cubit each of the four sides



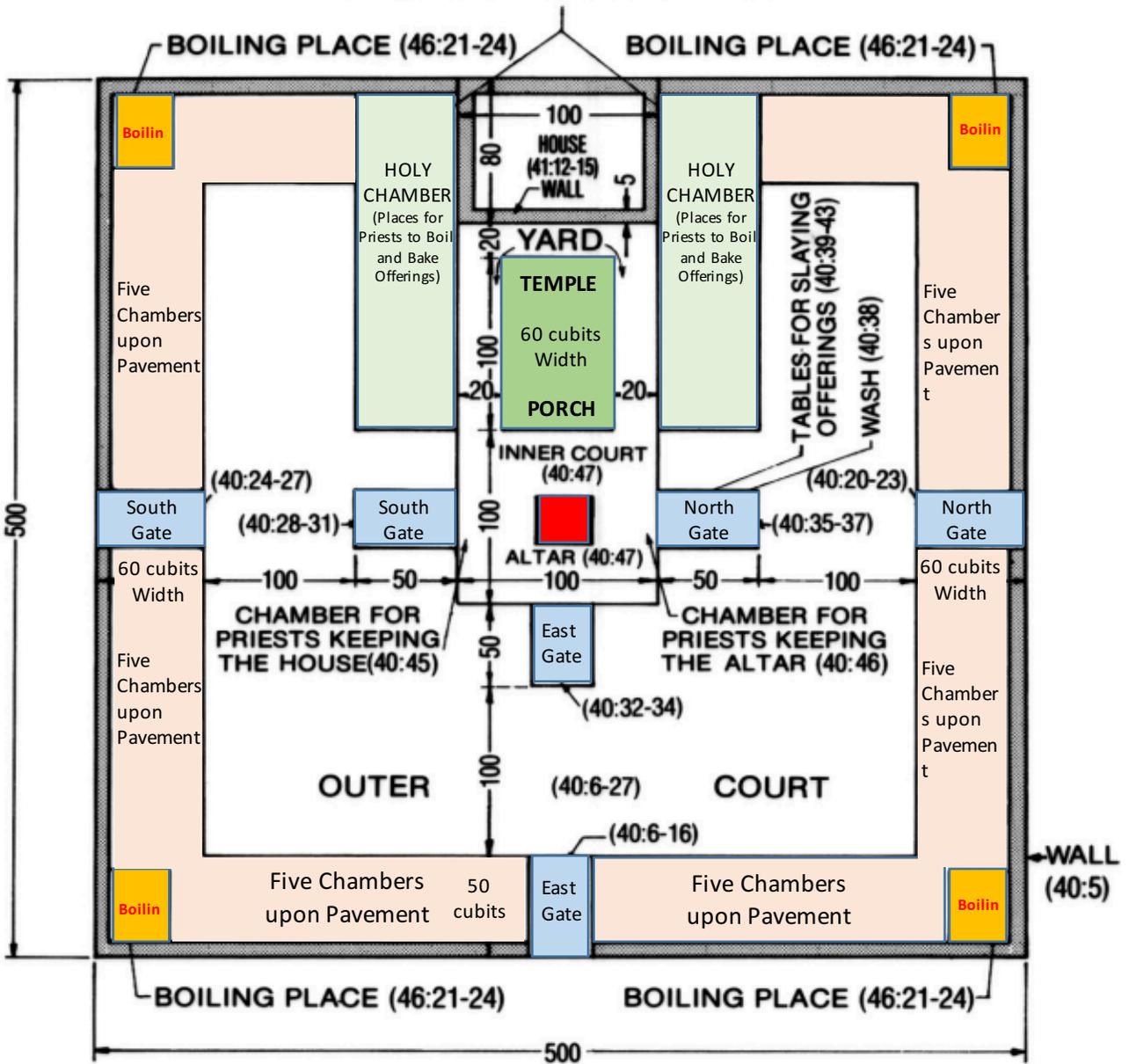
II. **Inner Court** From the outer court we need to pass into the inner court.



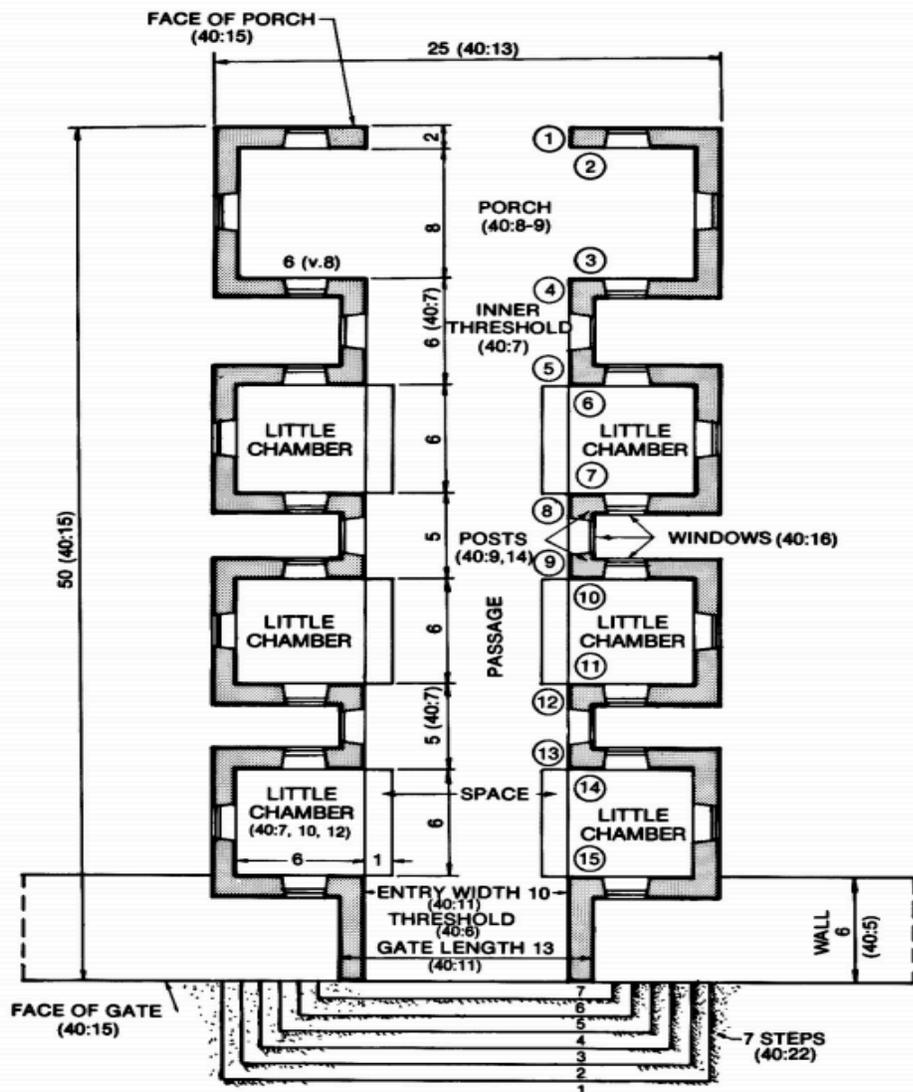
Originally, we were wandering outside of the wall. Praise the Lord that we got into Christ and **passed through Christ** into the **outer court**. Eventually, by the mercy of the Lord we **came into the chambers** and there we began to taste Christ and enjoy Him. Once we taste Him, we do not want to leave these chambers. However, after we have considerable enjoyment of the Lord, we realize that **we need to go up again** and experience the significance of the number eight to be absolutely in resurrection. For this, we need to **pass through Christ again** and come into the **inner court**. Once we are in the inner court, we need to be ready to be absolute for the Lord. Here we begin the ministry, the service, with the Triune God, who became a creature, who was “split,” and who is now in resurrection as a testimony. Now we become fully qualified priests settled steadfastly **in the chambers** and taking care of the temple and the altar.

III. **Holy Chamber** In the **chambers on the pavements**, the people can enjoy Christ, but they cannot express Christ, because they do not have the priestly clothing. The priestly clothing signifies Christ expressed and lived out. It is here in the **holy chambers** that one reaches the highest peak of spiritual experience. To live in the holy chambers is to live in Christ. To eat the offerings in the holy chambers is to eat Christ. To wear the holy garments is to wear Christ. From this we see that in the holy chambers we live in Christ, we enjoy Christ, and we express Christ.

PLACES FOR PRIESTS TO BOIL AND BAKE OFFERINGS (46:19-20)



There are six **gates** in three groups of two, on the east, on the south, and on the north. We need to remember that **six** is the number of man, who was created on the sixth day, and that the number **three** signifies the Triune God in resurrection. The six gates signify that **the Triune God is mingled with man**. Three is mingled with six. The fact that the gates are divided into three groups of two indicates that the Triune God became a man, the God-man, and was “split,” or “cut,” in His crucifixion, and is now in resurrection. He is now the gate through which we enter into God and into all the things of God. We need to notice that from the outer gate to the inner gate is a distance of exactly one hundred cubits (40:47). The number one hundred is composed either of ten times ten or of twenty times five. Ten times ten signifies fullness in fullness or completion in completion. Twenty times five signifies full and complete responsibility as a testimony. Furthermore, there are three sections of one hundred cubits each, making a total of three hundred cubits. Once again, the number three signifies the Triune God, who became a man, the God-man. How wonderful and marvelous it is that we are in such a God-man! He was crucified, but now He is in resurrection, and we are in Him.



ALL DIMENSIONS IN CUBITS. 1 - 15 REFERS TO 15 FACES OF POSTS, TOTAL 30 FACES ON TWO SIDES, EACH FACE BEING 2 CUBITS (v.9), FOR A TOTAL OF 60 CUBITS (v.14).

FIGURE 2: GATE DETAIL

The **gates** are divided into four sections: the first **threshold**, a **passage**, a further **threshold**, and the **porch**. Each gate is six cubits high and ten cubits wide. Six is the number of the Lord's humanity, by which He fulfilled all the requirements of the Ten Commandments. This indicates that the number **six** fulfills the number ten; that is, the man Jesus fulfills the Ten Commandments. The dimensions of the **guardrooms** match the dimensions of the cross section of the wall—six cubits by six cubits. This indicates that to us the guardrooms are Christ Himself as God mingled with man. The **passage**, having the number eight, indicates a new beginning in resurrection. The **porch**, the final section of the gate, has the numbers two, six, and eight, indicating that the Lord as a man is fully in resurrection. All the numbers used in Ezekiel with respect to the building of God are very meaningful. The numbers three, five, and multiples of five are used frequently. For instance, **extensive use is made of the number thirty**, which signifies the Triune God in resurrection bearing the full responsibility. When Ezekiel saw the visions in chapter one, he was **thirty** years of age. There are **thirty** supporting posts, **thirty** chambers in the outer court, and **thirty** side chambers surrounding the temple. In Ezekiel the number **thirty** indicates both maturity which is able to bear something and also the enjoyment and expression of Christ.

IV.

Altar

At the center of the compound, is the Altar the very center of God's economy & God's interest.

Altar the meeting place of God and man

No matter which gate we take to enter the compound, eventually we will come to the altar. It is unavoidable. If we want meet God, we must come to the Altar, which signifies the cross. The death of the Lord Jesus on the cross is the all-inclusive death involving death of God, of man, of all the creatures.

God, however, cannot be affected by death. No matter how much death He passes through, He remains the same. Death actually helps Him to be released. God came out of His dwelling place and went to the cross and died there in order to release what was in Him.

The mingling of God with man began when the Lord Jesus was born. By His incarnation God came into man. But the mingling of man with God began on the cross and was fully accomplished at the resurrection. Through the Lord's death and resurrection, we were put into God and were mingled with God.

We do not experience the cross once for all—we experience the cross again and again. Those who pursue the Lord will meet the cross at every turn. Thank the Lord that God gives us the cross and that the cross gives us God. The ones who love God the most and experience Him the most are the ones who have gone through the cross. The cross is not only the center but also the circumference.

Four sections of the Altar

At each of the four corners of the hearth of God, a horn points upward which signifies strength and power. The horns on the altar, which are toward the four corners of the earth and which are also upward, signify the power of the cross of Christ. The power of the church and of the saints depends on the cross. The more we experience the cross, the more spiritual power we will have.

The steps up to the altar are toward the east. The east indicates the glory of the Lord. It is the direction of the rising of the sun, which signifies the glory of the Lord. This indicates that the cross always points to God's glory and always leads to God's glory.

Base

Total of eighteen cubits wide signifying man, the Triune God, and resurrection.

Lesser Ledge

Under the greater ledge and measures sixteen cubits signifies a witness in resurrection. Christ is a witness in resurrection.

Greater Ledge

Directly under the upper altar and measures fourteen cubits wide. It signifies that the creature in fullness bears a complete testimony.

Upper Altar (the Hearth of God)

The top of the altar, the hearth of God, is twelve cubits square. This is the fireplace of God, the place of God to burn things for God, to God, and by God. This is the first time the number twelve is used in the temple measurements. The number twelve is the number of the New Jerusalem and is composed of three times four. The number twelve, signifies the Triune God mingled with man. The New Jerusalem will be the consummate mingling of the Triune God with man. The church life today is also the mingling of the Triune God with man.

Only after passing through the altar, cross, can we come to the temple, the reality of the church. The altar signifies the cross, the temple signifies both Christ and the church, the Body of Christ. The temple is the place where God dwells, this is the expression of Christ, the reality of the church.

V.

Temple

Composed of the **Porch**, the **Holy Place**, and the Most Holy Place or the **Holy of Holies**

Three Main Section

There is an **elevation** of six cubits high, which is a platform, or a base, on which the temple and the side chambers are built.

Porch

(entrance = 14 cubits)

When we go from the street to the outer court, we must ascend **seven** steps higher; from the outer court to the inner court, we must ascend another **eight** steps higher; from the inner court into the temple, we must ascend an additional **ten** steps higher. We can see that the temple is altogether **twenty-five** steps (15 cubits) above the level of the street. **Porch** (height = 24 cubits, **entrance** = 14 cubits) - testimony in fullness.

has

A **stair** of **Ten Steps**

has

Two **Pillars** (round)

has

Two **Posts** (square)

These **pillars** signify Christ as God's witness bearing the house of God with a strength which is unlimited and immeasurable.

Two **posts** (5 x 6 cubits) signifies responsibility in testimony.

Outer Temple

the Holy Place
(entrance = 10 cubits)

The **entrance** is 10 cubits. The **length** = 40 cubits, signifies the adding together of the man as God's creature and God in resurrection to **produce something that has a perfect and complete form**. **Breadth** = 20 cubits means man receiving God's grace to bear responsibility.

has

Two **Doors** (2 x 7 cubits)

Two **post** of the door = two cubits, the door = six cubits, and the breadth of the door = seven cubits. Two indicate **testimony**.

Inner Temple

the Holy of Holies
or the Most Holy Place
(entrance = 6 cubits)

The **entry** in the Inner Temple is narrowed to **six** cubits. From our spiritual experience we know that the closer we are to the Lord, the more we are restricted by Him. If we are loose and careless, this is a sign that we are far off from the presence of the Lord. The **closer** we are to the Lord, the more we will be **restricted**.

The inner temple is 20 cubits squared, the area = 400 cubits. 5 times 4 (20 cubits) becoming 100 x 4 signifies God in the creature, with the creature as God's dwelling place. When we, the creatures who have received God's grace, are blended into one and are perfectly squared, becoming a unit of 100 x 4, **God will have His abode among us**.

The Side Chambers

Three stories, each having **30** side chambers making a total of **90** side chamber.

The **wall** of the temple is: **1st** floor = 6 cubits, **2nd** floor = 5 cubits, **3rd** floor = 4 cubits.

The **height** of the chambers: **1st** = 4 cubits, **2nd** story = 5 cubits, **3rd** story = 6 cubits.

As the side chamber go higher, they also become broader.

The **breadth** of the temple continues straight upward no change.

As we **go higher** with the Lord, we also become broader and richer in our experience. As we **progress** inward, we ascend higher, and as we ascend higher, we become broader. First level are four cubits broad, they signify us as the creatures in a general way. But as we become **higher** and **broader**, we, who are number four, become number five bearing some **responsibility**. Then as we go higher and become even broader, we become the number six, **the proper man created by God on the sixth day**. This indicates that **we will be the same in measurement as the Lord Jesus**, who is the wall.

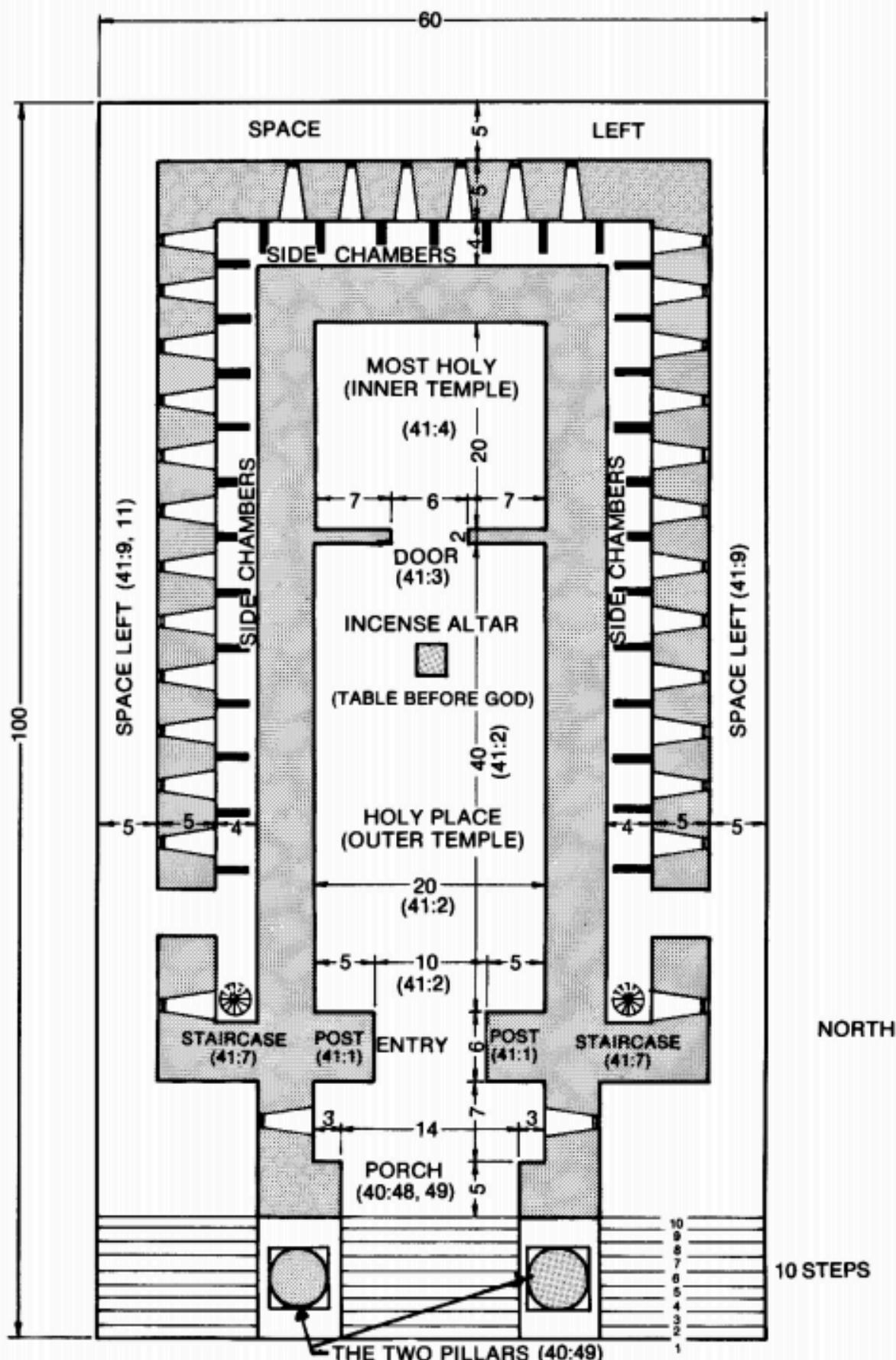


FIGURE 4: TEMPLE DETAIL

Temple

The Side Chambers

The **beauty** of this temple is with the side chambers. If the side chambers were removed, the temple would be too simple and have no beauty.

The **temple** signifies Christ. Although Christ and the church are the same in nature, the temple refers to Christ Himself, and the side chambers, as the **fullness** of the temple, signify the church as the fullness of Christ.

The **ninety side chambers** in three stories express the fullness of the temple. Just as the side chambers are the beauty of the temple, so the beauty of Christ is the church, the Body, as His fullness.

The Outer Wall (5 cubits thick)

Indicates those of us who have received God's grace and who are bearing responsibility before God. bear responsibility together, then there will be the fullness, the expression, of Christ.

Lattice Windows and Palm Trees

Windows are for letting in air and light and for blocking out the negative things, signify **Christ as the life-giving Spirit**. Whatever is heavenly, of life, of light, and of the pure, clear air can come in.

Palm trees were **carved** on the walls next to the windows. Palm trees grow in the wilderness and are evergreen in summer and in winter. This indicates that in **trial** and **temptations** Christ is always victorious, having everlasting power and everlasting strength. Victory and everlasting power and strength always go together with air and light. This means that our victory and power are related to the life-giving Spirit. If we enjoy the life-giving Spirit, we will also enjoy Christ's victory, power, and strength.

The Space Left (5 cubits in breadth)

The **spaces** outside the side chambers that are left, the same measurement as the thickness of the outer wall. The number five indicates the receiving of the Lord's grace resulting in our bearing responsibility. When we bear five cubits of responsibility, God will give us five cubits of grace in surplus. God will always give us an abundance of grace. This is God's principle.

Open space (20 cubits width)

Between the space left of the side chambers and the holy chambers, there are **open spaces** twenty cubits in width indicate that the grace of Christ is not only sufficient but also rich. The number twenty is composed of ten times two and of five times four. This indicates a perfect (ten) testimony (two) obtained by the creature receiving grace to bear complete responsibility before God. From this we see that the **Christ whom we experience and the grace which we enjoy are spacious, broad, rich, full, and with much surplus.**

The Doors

Although there were **ninety** chambers, there were only **two** doors. This indicates that, since there are not many exits, it is easy to get in, but it is not easy to get out. **There is no back exit or side exit.** There are many **windows** but only two **doors**. Furthermore, the doors are toward the spaces that are left. If there were no space left, there would be no way to open the door.

The **doors** are open to the spaces that are left free. This indicates that **there can be an entrance only when there is a surplus of grace.** The entrance is based on the surplus of grace. If we live in the Lord, our meeting and serving should be with space left over, that is, with a surplus of grace.