

Touchstones of God's Economy

Ezekiel (2)

The previous installment of “Touchstones” covered the vision of the appearance of the glory of the Lord in Ezekiel 1. This chapter reveals the wind, the cloud, the fire, and the electrum, which are used by God to enliven us so that He may gain us as the means of His manifestation, move, and administration. God’s manifestation is seen in the four living creatures who have the appearance of a man, God’s move is seen in the high and awesome wheels beside the living creatures, and God’s administration is seen in the open heaven with the throne and a man upon it. The spiritual significance of all these items involves the union, mingling, and incorporation of the Triune God with His chosen people to produce a corporate expression of Himself on earth through the church life today that will consummate in the New Jerusalem in the new heaven and new earth for eternity. This installment of “Touchstones” will cover the rest of the book of Ezekiel, which is divided into three sections: God as a consuming fire judging His people and the heathen nations (chs. 2—32), God recovering His people by life (chs. 33—39), and the vision of the holy building of God (chs. 40—48).

God Judging His People and the Heathen Nations

God’s judgment begins in Ezekiel 2:3, which says, “He said to me, Son of man, I am sending you to the children of Israel, to rebellious heathen who have rebelled against Me; they and their fathers have transgressed against Me unto this very day.” As in the New Testament, in this book God first judges His people, and then He judges the nations (1 Pet. 4:17; Rev. 2—3; 6—11; 15—19).

In Israel’s being judged by God, we see a contrast between their holy status and what they had become in their degradation. They were God’s elect, separated from the nations unto God (Exo. 19:6), but as Ezekiel 2:3 reveals, they had become rebels against God. They were God’s vine for the accomplishing of His economy (15:1-8; 19:10), but they had become thistles and thorns (2:6). They were God’s bride for His satisfaction (16:8; 23:4), but they had become a harlot (6:9; 16:15; 23:30). They were God’s flock under His care (ch. 34), but they had become scorpions (2:6). They were God’s precious and personal treasure (Exo. 19:5), but they had become dross (Ezek. 22:18).¹

Nevertheless, in the midst of His judgment on Israel, God was merciful to His people and provided a number of things for them. First, in His mercy, God established watchmen, such as Ezekiel, to warn the people. He said to Ezekiel, “Son of man, I have appointed you as a watchman to the house of Israel, and you will hear the word from My mouth and will give them warnings from Me” (3:17). Second, before exercising His judgment, God sent His angel to mark out His seeking ones, those who sighed and groaned over the sinfulness and evils in the city of Jerusalem, so that they would not be killed (9:4). Third, God preserved and kept a remnant among those who were scattered in captivity (6:8-9). Fourth, God Himself was a temporary sanctuary to His scattered and captured people (11:16). Fifth, God promised that one day He would bring them back to the land, to serve Him on the mountain of the height of Israel, which typifies the resurrected and ascended Christ (v. 17; 20:40).

God’s chastisement of His people is for the bringing forth of Christ. Therefore, in this section, for the hope and encouragement of His people, God prophesied that Christ would come as a twig that would become a cedar tree, as the scepter of Judah, as the One who has the right to inherit the kingdom of Israel, and as the horn of the house of Israel to deliver them from oppression and bondage (17:22-23; 21:10, 27; 29:21). Indeed, the final result of God’s judgment on Israel will be to cause them to turn to Christ and to gain Christ so that Christ will be everything to them (Zech. 12:10; Rev. 1:7). Because Israel will be joined to Christ, Israel will ascend from being lowly (a twig) to being very high (a cedar tree), having Christ as the authority (the scepter of Judah) to surpass all the nations and authorities on earth. Because of Christ, the nation of Israel will be restored, and Christ, as the Inheritor of the kingdom and the horn of the house of Israel, will be the King (Isa. 2:2-4; Ezek. 34:24).

One of the most striking visions in this section of Ezekiel is the departure of the glory of the Lord from Israel (8:1—11:25). This happened because of Israel’s idolatry. On the walls of the temple were images of idols (8:10). The glory of the Lord could not tolerate the images of the idols. Those images provoked God’s jealousy. Because of the idols in the temple, the glory of God withdrew step by step, first leaving the temple by

the threshold of the house (9:3), then leaving the city by the east gate (10:19), and finally leaving the people in 11:23: “The glory of Jehovah went up from the midst of the city and stood upon the mountain which is east of the city,” that is, the Mount of Olives. This was the second time in Israel’s history that this had happened. At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle (Exo. 40:34). Later, during the time of Eli, the people of Israel fought against the Philistines, utilizing the Ark in a superstitious way, and were defeated. The Ark was captured, and the glory of the Lord left the tabernacle (1 Sam. 4). This meant that the Lord gave up the tabernacle. Later, when the temple was built at the time of Solomon, the glory of the Lord returned to the temple (1 Kings 8:10-11). It remained there until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, the place from which the Lord Jesus ascended (Acts 1:9, 12), and finally returning to the heavens.

God Recovering His People by Life

God always executes His judgment with a purpose, that is, to bring in recovery. His judgment is based upon His righteousness, holiness, and glory. His glory is versus idols (Ezek. 8:2-4, 10; 9:3), His holiness is versus dross (22:17-22), and His righteousness is versus Israel’s injustice and oppression (v. 29). God desires to recover His people according to His righteousness, holiness, and glory. Whereas God’s judgment is by various means (5:4; 14:21), His recovery is by life (ch. 37). God recovering His people by life is the subject of the third section of Ezekiel (chs. 33—39).

Recovery by the Watchman and the Shepherd

In God’s recovery by life, God first sends the watchman to sound the trumpet to His people that they may repent, turn, and live. This is seen in chapter 33. Then God Himself appears as the Shepherd to search for and seek out His sheep. Verse 11 of chapter 34 says, “Thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.” In Matthew 3:1-2 John the Baptist as the watchman sounded the trumpet of repentance, after which the Lord Jesus came as the Shepherd (9:36; Luke 15:1-7; John 10:11).

Ezekiel 34 reveals how the repentant ones are brought back to the enjoyment of Christ’s riches and to God’s blessings. Verse 13 says that the Lord as the Shepherd will “gather them from the countries and bring them into their own land,” the land of Canaan, typifying the all-inclusive Christ as the allotted portion of God’s people (Deut. 8:7-9; Col. 1:12). He will “feed them upon the mountains of Israel by the streams and in all the inhabited places of the land” (Ezek. 34:13). The mountains signify

the resurrected and ascended Christ, and the streams signify the life-giving Spirit as the living water given to us by God as our spiritual drink (1 Cor. 15:45; John 7:37-39; 1 Cor. 12:13). Ezekiel 34:14 continues, “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.” The rich pasture signifies Christ as the feeding place for God’s people. By means of the Spirit as the streams (v. 13), we enjoy Christ as our rich pasture. Moreover, while the Lord feeds us and gives us something to drink, He also gives us rest and heals us (vv. 15-16).

Furthermore, when we experience the Lord’s recovery by life, as portrayed in these verses, the Lord’s ruling is ushered in. There will be righteous judgments among us, the Lord will come as the King to govern us, and He will make a covenant of peace with us by which we enjoy peace, freedom from the disturbance of evil beasts (evil persons—Acts 20:29), full liberty and release from every kind of slavery, and security from our enemies (Ezek. 34:27-28).

Through His recovery by life, God’s recovered people not only receive blessing but also become a source of blessing to others. Verse 26 says, “I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.” Under these showers of blessing in season, there will be an abundance of spiritual food not only for us to enjoy but also for us to supply to others (vv. 27, 29).

Inward Recovery

The blessings of the recovery portrayed in chapter 34 concern the outward aspect of recovery. Verses 22 through 33 of chapter 36 turn to the inward aspect of God’s recovery by life. In this aspect, God touches our heart and our spirit and changes us in life and nature.

Verse 25 says, “I will sprinkle clean water upon you, and you will be clean; from all your filthiness and from all your idols I will cleanse you.” The clean water here refers to the Lord’s redeeming and cleansing blood, which is a cleansing fountain (Zech. 13:1), through which we are cleansed from filthiness, including all kinds of sinful, unjust, unrighteous, and dark things, and from idols.

In Ezekiel 36:26 we see that in His recovery by life the Lord gives us a new heart and a new spirit: “I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.” Our heart is our loving organ, and our spirit is our receiving organ. While we are in a fallen or backslidden state, our heart toward

the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18). When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (2 Cor. 3:3). Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13; John 3:6; Titus 3:5). As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit.

In His recovery by life, God not only gives us a new heart and a new spirit but also puts His Spirit within us so that we will walk according to His law: "I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do" (Ezek. 36:27). God puts His Spirit in our spirit, making the two spirits one mingled spirit and causing us to be one spirit with Him (Rom. 8:9, 16; 1 Cor. 6:17). God's Spirit contains God's nature, and God's nature corresponds to God's law. Because we have God's Spirit with God's nature within us, we are able to keep God's law spontaneously by walking according to our regenerated spirit, which is indwelt by the Holy Spirit (Rom. 8:4; Gal. 5:16, 22-23).

The Visions of the Dry Bones and the Two Sticks

Following the outward recovery of God's people in Ezekiel 34 and their inward recovery in chapter 36, we come to the visions of the dry bones and the two sticks in chapter 37. These visions reveal how God's Spirit enters into His people in order to enliven them that they may become a corporate Body formed into an army and also built up to be God's dwelling place.

Verse 1 says, "The hand of Jehovah came upon me, and He brought me out in the Spirit of Jehovah and set me down in the midst of the valley; and it was full of bones." The vision of the dry bones reveals that before God came in to renew and regenerate us, we were not only sinful and filthy but also dead and buried in "graves" of various sinful, worldly, and religious things (36:25; 37:12-13). We were like dead and dry bones, disjointed and scattered, having no oneness. But the Lord is the Savior of the dead (John 5:25; Eph. 2:1-8).

God's recovery in Ezekiel 37 commences with prophesying. Verse 4 says, "He said to me, Prophesy over these bones, and say to them, O dry bones, hear the word of Jehovah." Ezekiel's prophesying in this chapter was not a matter of predicting but of speaking forth, declaring, something for the Lord. When Ezekiel spoke forth, God

gave the Spirit (vv. 10, 14). The main meaning of prophesying in the Bible is not to predict but to speak forth the Lord, to minister the Lord to people (1 Cor. 14:24-25). Both Moses and the apostle Paul desired that all of God's people would prophesy (Num. 11:29; 1 Cor. 14:1, 39).

Ezekiel 37:7 reveals the effect of Ezekiel's prophesying the first time: "I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone." The dry bones first came together, and then breath came into them (v. 10), showing that we must first gather together in oneness, and then we will receive the breath of God (John 20:19-22; Acts 1:12-14; 2:1-4).

When Ezekiel prophesied the second time, the bones, which were now joined together with sinews and flesh, received life: "I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army" (Ezek. 37:10). When breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.

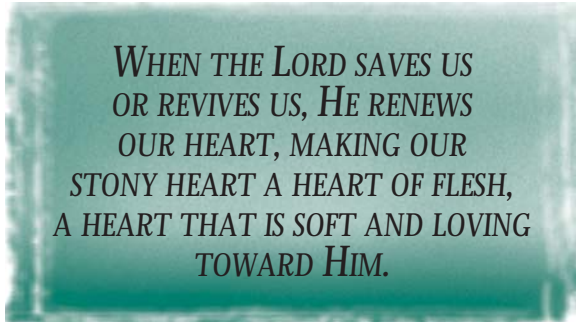
In this chapter God's recovery in life is also signified by the joining together of two pieces of wood in verses 16 and 17:

Son of man, take one piece of wood, and write upon it, For Judah and for the children of

Israel associated with him; then take another piece of wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him; and bring them together, one side to the other, into one piece of wood, that they may become united in your hand.

The two parts of the divided kingdom of Israel, the southern kingdom of Judah and the northern kingdom of Israel, could not be one. In the eyes of the Lord they were thoroughly dead and dried up. After being enlivened, however, they were able to be joined together and become one. Whereas the dry bones are for forming an army to fight the battle for God, the pieces of wood are for the building of the house of God as His dwelling place.

The revelation in chapter 37 shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life. The dry bones and the two dead branches became one not by gifts or by teaching but by life. The dead bones and the dead branches were enlivened and became one as the issue of



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the dispensing of life and the growth of life (John 17:2, 11, 17, 21-23; Eph. 4:11-16).

The Vision of the Holy Building of God

The final section of Ezekiel (chs. 40—48) is on the vision of the holy building of God. The three previous sections concerning the glory of the Lord, the judgments of God, and the recovery of the Lord are all for this holy building. God's eternal purpose is to have a building as a mingling of Himself with His chosen people. Whatever God does among His people and among the nations on earth is for His building. This is confirmed by the book of Revelation, which is parallel to the book of Ezekiel and concludes with God's ultimate building, the New Jerusalem (21:2—22:5).

Ezekiel saw the vision of the holy building when he was fifty years of age, twenty years after he saw the vision of the appearance of the glory of the Lord (Ezek. 40:1; 1:1-2). This indicates that to see the building of God, Ezekiel needed more maturity in life. Furthermore, he saw the vision "at the beginning of the year, on the tenth day of the month" (40:1). This indicates that the vision of God's building brings us into a new beginning. The tenth day of the first month was the day on which the people of Israel prepared the lamb for the passover (Exo. 12:3). This indicates that every new beginning in our Christian life is based upon Christ, the Passover lamb (John 1:29; 1 Cor. 5:7).

In order to see the vision of God's building, Ezekiel had to be in the right position, have the right standing, and be at the right angle: "In the visions of God He brought me into the land of Israel and set me down upon a very high mountain, and on it to the south there was a structure like a city" (Ezek. 40:2). The high mountain signifies the resurrection and ascension of Christ, and the land of Israel typifies the all-inclusive Christ as the portion allotted by God to His people.

The first thing that Ezekiel saw in this vision was a man "whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate" (v. 3). The man is Christ. In the vision He is not on the throne in the appearance of electrum as He was in 1:26-28 but at the gate of the building in the appearance of bronze. Bronze signifies Christ's being tested by God's judgment (Num. 16:37-39; 21:8-9). Having passed through God's judgment, Christ is fully qualified to measure what belongs to God's building. To measure is to judge for the purpose of possessing.

At this point Ezekiel begins to describe the building. Although the temple that Ezekiel describes was the same size as the temple built by Solomon, a number of details

related to the gates, courts, and buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple. Thus, beginning with Abraham's tent, progressing to the tabernacle and then to Solomon's temple, and concluding with the temple in Ezekiel's vision, there is a continual progression in the enlargement of God's building in the Old Testament (Gen. 13:18; 1 Kings 6:2; Ezek. 40:4—44:31). This signifies a continual increase in the experience of Christ by God's people. God's building in the Old Testament prefigures God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle and God's temple (John 1:14; 2:19-21), advances to the church as the Body of Christ (Eph. 1:22-23; 2:20-22), and consummates in the New Jerusalem as the ultimate manifestation and enlargement of God's spiritual building in eternity (Rev. 21:2-3, 15-17).

The Gate

Three outstanding matters among a great many in the vision of the temple are the gate, the wood paneling, and the altar.² The gate as the entrance to God's building signifies Christ as the gateway for us to enter into God and into God's interests, God's building, and God's kingdom (John 14:6, 20; Rev. 21:21). Whereas the wall (Ezek. 40:5) separates sinners from God, the gate brings people into God and into God's building (v. 6).

The gate has four sections: an outer threshold (v. 6); a court, that is, a passage (v. 14); an inner threshold (v. 7); and a porch (vv. 8-9). The outer threshold of the gate, its entrance, was ten cubits wide (vv. 6, 11). The number ten here implies the Ten Commandments. This indicates that whatever the Ten Commandments require, the entry of the gate fulfills. The Lord Jesus as a perfect man fulfilled all the requirements of the Ten Commandments, and He became the gate for us to enter into God's building. The court, or passage, had six guardrooms divided into two groups of three on either side (v. 10). The number three here signifies the Triune God, and the number six signifies humanity, which was created on the sixth day. Hence, the guardrooms signify a person, Christ Himself, who as the Triune God became a man and was "split" on the cross. Each of the six guardrooms is a six-cubit square (v. 12), which signifies Christ Himself as an upright, perfect, and complete man. This indicates that the Lord Jesus in His person and work is the guard of God's glory and holiness. By passing through Christ as the gate, we are qualified to enter into God's building, which is full of God's glory and holiness. At the end of the passage before the porch, there was the inner threshold measuring six cubits in length (v. 7). Then there was the porch of the gate, which measured six cubits in width and eight cubits in length (vv. 8-9). Eight signifies Christ's resurrection, which took place on the first day of a new week

as a new beginning (John 20:1). These dimensions signify that the Lord Jesus as a man, who is the gate of God's building, is fully in resurrection. They also signify that when we arrive at the porch, we are in resurrection, in a new beginning.

The Wood Paneling

All the parts of the building related to the temple were paneled with wood (Ezek. 41:16). This differs from the tabernacle raised up by Moses, in which every part was overlaid with gold (Exo. 26:29), and also the temple built by Solomon, which was likewise overlaid with gold (1 Kings 6:20-35). Whereas gold signifies divinity, wood signifies humanity, especially the uplifted humanity of the Lord Jesus. In God's building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus.

On all the wooden paneling, cherubim and palm trees were carved (41:18-20). Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees, which grow in the wilderness and are evergreen, signify the victory of Christ and the everlasting and ever-existing power of Christ. The carving of the cherubim and the palm trees on the walls indicates that the glory of the Lord and the victory of Christ have been "carved" into our being through sufferings (1 Pet. 4:12-16).

Within the outer temple, that is, the Holy Place, there was an incense altar made only of wood (Ezek. 41:22). This signifies the humanity of Jesus. Both in the tabernacle and in Solomon's temple there were the incense altar and the table of the bread of the Presence in the Holy Place. But in Ezekiel the altar is also the table, the altar being for us to offer Christ to God for His satisfaction, and the table being for God to prepare Christ as food for our satisfaction.

The place where the altar stood was a place of wood paneling carved with cherubim and palm trees. This indicates that if we are those who manifest the glory and victory of Christ, we will have the altar-table for God and us to have fellowship together in Christ. Here God is satisfied by the incense we offer in Christ, and we are satisfied by the food supplied by God in Christ.

On all the sides of the porch of the temple itself, the side chambers of the temple, and its thresholds, there were latticed windows (v. 26). Palm trees were carved on the

walls next to the windows. Windows are for air and light. This indicates that victory and everlasting power and strength always go together with spiritual air and divine light. This means that our victory and power are related to the life-giving Spirit. If we enjoy the life-giving Spirit, we will also enjoy Christ's victory, power, and strength.

The Altar

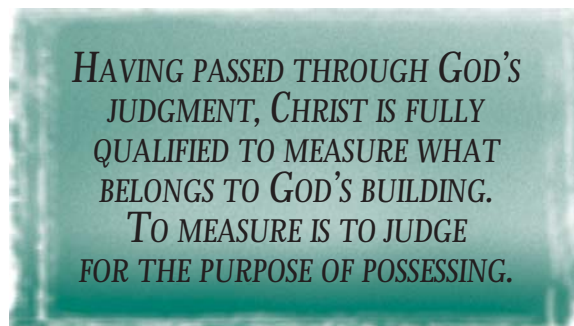
The inner court before the temple was a square, one hundred cubits in both dimensions (40:47), and within the inner court was the altar. The inner court was located in the center of the outer court, two hundred cubits in every direction from the walls of the outer court on the north, south, east, and west. Hence, the altar was the center not only of the inner court but of the entire premises of the temple. This altar, on which the offerings were sacrificed, signifies the cross of Christ. The temple was located within the holy city, the holy city was the center of the Holy Land, the Holy Land is the center of the earth, and the earth is the center of the universe for

God to accomplish His eternal economy. Therefore, the altar is the center of the universe. As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, humanity, and all the creatures. Christ's death on the cross was the release of God and the termination of humanity and all the negative things (Luke 12:49-50; John 12:24;

Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15). In Christ's death, God passed through death in humanity to be released, and humanity died in God to be terminated.

The cross is not only the center but also the circumference of God's building. The cross is implied in the gate, where there were six guardrooms split into two groups of three; in the chambers, where the sacrifices were eaten; in the boiling houses, where the sacrifices were cooked; and in the tables, on which the sacrifices were slain. Thus, the cross spreads in every direction and to every corner of God's building. If we wish to contact God and enjoy His riches in His house, we must pass through the cross.

The altar was in front of the house, the temple itself (Ezek. 40:47). Whereas the altar signifies the cross, the temple signifies both Christ and the church, the Body of Christ (John 2:19-21; 1 Cor. 3:16; Eph. 2:21-22). The cross, Christ, and the church are the central subject not only of the New Testament but also of the entire Bible. The altar stands in front of the temple, which indicates that we



cannot have the church apart from the cross. We can have the reality of the church only after we have passed through the cross.³

Conclusion

The vision of the appearance of God's glory, God judging His people and the nations, and God recovering His people by life are all for the building of the house of God. Ezekiel 43:10 speaks concerning God's purpose in giving the vision of the house to the prophet: "O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern." The purpose of the vision of the holy building was to convict the people of Israel and to test them. How impressive it is that the Lord did not charge Ezekiel to teach God's people the law and the Ten Commandments as He had charged Moses! Rather, He told Ezekiel to show God's house to God's people. It was God's intention to examine the living and conduct of the people of Israel according to the house, His habitation, as a rule and pattern. The work, behavior, and person of God's people must match the temple of God according to its design, pattern, laws, and statutes (v. 11), as shown in detail in the last nine chapters of this book. This means that all that we are and do must be measured, tested, by God's house, the church (1 Tim. 3:15).

Finally, this holy building has a law, called the law of the house, which God's people must keep. Ezekiel 43:12 says, "This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house." The law of God's house is related

to God's character. God is a God of height; that is, He is in resurrection and ascension. He is also a God who is holy. Likewise, in position the church is high, and in nature the church is most holy. To be on the mountain is to be in resurrection and in the position of ascension. The church life must be high, on the top of the mountain (Eph. 2:5-6). The church must also be holy, separated and sanctified from anything worldly (1 Cor. 3:17). If in our church life we are in resurrection and in the position of ascension, and if we are most holy, we can be God's habitation.

by Jim Batten

Notes

¹See note 4 on Ezekiel 1:1 in the *Recovery Version*. This article draws extensively on the footnotes in the *Recovery Version*.

²For many more details of the building and their interpretation, see *Life-study of Ezekiel*, Messages 19 through 27. These messages include four detailed diagrams: the plot plan of the entire temple (p. 215), the gate detail (p. 219), the altar detail (p. 242), and the temple detail (p. 250).

³Details of the altar's construction and dimensions are found in Ezekiel 43:13-27. These types portray our experience of the cross of Christ, but they are beyond the scope of this article.

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God's Glory and God's Building in Ezekiel

The glory of the Lord returned because the building of the temple was completed. This is the crucial point. How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet...

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in these chapters of Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth. He, the God of the heavens, wants to live on the earth. The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church. Our main burden in this study of Ezekiel is to see the dwelling place which God desires to have on earth. If we have the grace to be built up in the church, the God of glory will live among us.

From *Life-study of Ezekiel* by Witness Lee, pp. 273, 275-276