

第五篇

神那极有特色之 圣别建造的异象

读经：结四十 1～四二 14

纲 要

周 一

壹 神永远的定旨是要得着一个建造，作祂自己与祂选民的调和（结四十 1～四八 35，太十六 18，彼前二 5）；凡神在祂子民当中，并在地上列国当中所作的，都是为着祂的建造；这由启示录这卷书所证实；启示录与以西结书平行，总结于神终极的建造，就是新耶路撒冷（启二一 2～二二 5）：

一 所罗门建造的殿被毁（王下二五 8～9），后由被掳到巴比伦而归回的人所重建（拉三 6 下～13，六 13～15）。

二 这殿后来又由希律用四十六年建成的殿所顶替（约二 20）；希律的殿在主后七十年被提多率领的罗马军队所毁（但九 26，太二三 38，二四 2）。

三 无论是以斯拉时代的殿，或是希律时代的殿，都不是所罗门所建之殿充分的恢复；然而，以西结异象中的殿是所罗门之殿充分的恢复，并且超过之；虽然这殿的本身与所罗

Message Five

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

Scripture Reading: Ezek. 40:1—42:14

Outline

Day 1

I. **God's eternal purpose is to have a building as a mingling of Himself with His chosen people (Ezek. 40:1—48:35; Matt. 16:18; 1 Pet. 2:5); 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 (Rev. 21:2—22:5):**

A. *After the destruction of the temple built by Solomon (2 Kings 25:8-9), the temple was rebuilt by the captives who returned from Babylon (Ezra 3:6b-13; 6:13-15).*

B. *Later, this temple was replaced by Herod's temple, which was built in forty-six years (John 2:20); Herod's temple was destroyed in A.D. 70 by the Roman army under Titus (Dan. 9:26; Matt. 23:38; 24:2).*

C. *Neither the temple in Ezra's day nor the temple of Herod's time was the full recovery of the temple built by Solomon; however, the temple of Ezekiel's vision was a more than full recovery of Solomon's temple; although the temple itself was the same*

门所建的殿大小一样（结四一2、4，参王上六2），但在以西结的异象中有许多关于门、院子和殿四围屋子的细节，指明这是所罗门之殿的扩大。

四 因此，从亚伯拉罕的帐棚开始，进展到帐幕，然后到所罗门的殿，总结于以西结异象中的殿，在旧约中有神建造之扩大的持续进展；这扩大表征神子民对基督之经历的持续加增——参王上六2注1。

五 神在新约属灵的建造，开始于耶稣基督，就是成肉体的神，作神的帐幕（约一14）和神的殿（二19～21）；进前到召会，就是基督的身体，作基督的扩大（弗一22～23，二20～22）；终极完成于新耶路撒冷，作神建造在永世里终极的彰显和扩大（启二一2～3、15～17）。

六 以西结四十至四十八章中关于神圣别建造的异象，要按字面应验于复兴的时候，那时得复兴的以色列要重建圣殿和耶路撒冷城，作他们在千年国里与神同住之处。

七 其中一切细节的属灵意义，都该应用于新约的信徒身上，他们乃是神属灵建造——召会——的组成分子。

贰 以西结看见第一个异象，就是主荣耀显现的异象，是在他三十岁时，那是祭司开始尽功用的年纪（一1）；他看见末一个异象，就是神圣别建造的异象，是在

size as the one built by Solomon (Ezek. 41:2, 4; cf. 1 Kings 6:2), a number of details related to the gates, the courts, and the buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple.

D. 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; this enlargement signifies a continual increase in the experience of Christ by God's people—cf. 1 Kings 6:2, footnote 1.

E. God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle (John 1:14) and God's temple (2:19-21), advances to the church, the Body of Christ, as the enlargement of Christ (Eph. 1:22-23; 2:20-22), and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity (Rev. 21:2-3, 15-17).

F. Literally, the visions concerning God's holy building in Ezekiel 40—48 will be fulfilled in the restoration, when the restored Israel will rebuild the temple and the city of Jerusalem for their dwelling with God in the millennium.

G. The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church.

II. Ezekiel saw the first vision, the vision of the appearance of the glory of the Lord, when he was thirty years of age, the age at which a priest begins to function (1:1); he saw the last vision, the vision of the holy building of God,

二十年后（四十 1，参一 2），在他五十岁时，那是祭司退休的年纪（民四 3）；这指明以西结要看见神建造的异象，需要在生命里更成熟（参结一 1 注 1）：

周 二

一 年初（四十 1），指明神建造的异象把我们带到新的开始。

二 正月初十日，是以色列人预备逾越节羊羔的日子（出十二 3）；这指明我们基督徒生活中每一次新的开始，都是基于基督这逾越节的羔羊（约一 29，林前五 7），和祂的救赎。

叁 要看见神圣别建造的异象，以西结从被掳之地，被带到以色列地（预表包罗万有的基督作神分给祂子民的分——申八 7，西一 12），在耶路撒冷城的高山（表征基督的复活和升天）（结四十 2）；这是正确的地位、正确的立场和正确的角度，使以西结能看见这样的异象。

肆 在建造的门口显为铜的样子的这人乃是基督（3）；铜表征受神审判的试验（民十六 37～39，二一 8～9）；基督经过神的审判，完全够资格来量度（借审判而据有）凡属于神建造的事物（亚二 1 与注）。

twenty years later (40:1; cf. 1:2), at the age of fifty, the age of retirement for a priest (Num. 4:3); this indicates that to see the building of God, Ezekiel needed more maturity in life (cf. Ezek. 1:1, footnote 1):

Day 2

A. *The beginning of the year (40:1) indicates that the vision of God's building brings us to a new beginning.*

B. *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 on Christ, the Passover lamb (John 1:29; 1 Cor. 5:7), and His redemption.*

III. To see the vision of God's holy building, Ezekiel was brought from the land of captivity to a high mountain, signifying the resurrection and ascension of Christ, in the land of Israel (Ezek. 40:2), a type of the all-inclusive Christ as the portion allotted by God to His people (Deut. 8:7; Col. 1:12), and in the city of Jerusalem; this was the right position, standing, and angle for Ezekiel to see such a vision.

IV. The man of bronze at the gate of the building is Christ (Ezek. 40:3); bronze signifies 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 (take possession of by judging) what belongs to God's building (Zech. 2:1 and footnotes).

伍 “那人对我说，人子啊，凡我所指示你的，你都要用眼看，用耳听，并要放在心上；因为我带你到这里来，目的是要使你看见；凡你所看见的，你都要告诉以色列家”——结四十 4：

一 神指示以西结关于祂建造的异象时，申言者需要有敏锐的眼光，并要专心听。

二 他也必须把这些事放在心上，好吸收所要指示他的事；这样，凡他所看见、所听见的，他就能告诉神的百姓——参约壹一 3。

周 三

陆 殿四围的墙是为着分别，将属于神的和不属于神的分开——结四十 5：

一 墙的厚度和高度都是六肘，因此，墙的截面是六肘见方。

二 六这数字表征第六日被造的人，因此，墙有一个六肘见方的截面，表征基督自己是正直、完全并完整的人。

三 这样一位基督是神建造的分别线；只有被包括在基督里面的，才属于神的权益和神的建造——弗二 21，林前一 30，弗四 1。

柒 门（指门洞）分为四段：外面的过道（结四十 6）、通道（院子——14）、里面的过道（7）和门廊（8～9）：

一 门是神建造的入口，表征基督是我们进入神里面，进入神的权益、神的建造和神的国的

V. “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”—Ezek. 40:4:

A. While God was showing the vision of His building to Ezekiel, the prophet needed to have keen sight and to listen intently.

B. Also, in order to absorb the things that would be shown to him, he had to set his heart on them; then he would be able to declare to God's people all that he had seen and heard—cf. 1 John 1:3.

Day 3

VI. The wall around the house is for separating what belongs to God from what cannot belong to Him—Ezek. 40:5:

A. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits.

B. The number six signifies man, who was created on the sixth day; hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man.

C. Such a Christ is a separating line of God's building; only what is included in Christ belongs to God's interests and God's building—Eph. 2:21; 1 Cor. 1:30; Eph. 4:1.

VII. The gate is divided into four sections: an outer threshold (Ezek. 40:6), a passage (a court, v. 14), an inner threshold (v. 7), and a porch (vv. 8-9):

A. As the entrance to God's building, the gate signifies Christ as the gateway for us to enter into God and into God's interests,

门路（约十四 6、20，启二一 21 上）；墙把罪人和神分开，但门把人带进神里面，带进神的建造里。

周 四

二 门洞两旁各有三间卫房（结四十 7、10），表征卫房是一个人位，就是基督自己，祂是三一神（三）成了人（六），并在十字架上被“裂开”：

- 1 六间卫房每间都是六肘见方，因此与墙的截面尺寸相同；这指明主耶稣在祂的人位和工作上，是神荣耀和圣别的保卫。
- 2 借着经过基督这门，我们就有资格进入神那满了祂荣耀和圣别的建造里。

三 门廊宽度是六肘，六这数字表征第六日被造的人；门廊的长度是八肘（8～9），八这数字表征基督的复活，发生在新的七日的第一日，乃是新的起头（约二十 1）：

- 1 这些尺寸表征主耶稣这人作为神建造的门，完全是在复活里。
- 2 这些尺寸也表征，当我们到达门廊，我们就是在复活里，有新的起头。

四 门的入口宽十肘（结四十 11），在此十这数字含示十诫；这指明凡十诫所要求的，门口都成全了；主耶稣是方正、正直、完全的人，成全十诫一切的要求，祂成了我们进入神建造的门——参罗八 4。

God's building, and God's kingdom (John 14:6, 20; Rev. 21:21a); whereas the wall separates sinners from God, the gate brings people into God and into God's building.

Day 4

B. *The three guardrooms on each side of the gate (Ezek. 40:7, 10) signify that the guardrooms are a person, Christ Himself, who as the Triune God (three) became a man (six) and was "split" on the cross:*

1. Each of the six guardrooms is six cubits square and is thus the same in size as a cross section of the wall; this indicates that the Lord Jesus in His person and work is the guard of God's glory and holiness.
2. 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.

C. *The width of the porch is six cubits, the number six signifying man, who was created on the sixth day; the length of the porch is eight cubits (vv. 8-9), the number eight signifying Christ's resurrection, which took place on the first day of a new week as a new beginning (John 20:1):*

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

D. *The width of the entrance of the gate was ten cubits (Ezek. 40:11), the number ten here implying the Ten Commandments; this indicates that whatever the Ten Commandments require, the entry of the gate fulfills; the Lord Jesus as the "square," upright, and perfect man fulfilled all the requirements of the Ten Commandments, and He has become the gate for us to enter into God's building—cf. Rom. 8:4.*

五 门的墙柱上有棕树，表征保卫神圣别和荣耀的基督，乃是永存、得胜的一位，祂站立、托住、扶持并得胜；棕树生长在野地，且是长青的，表征得胜和永存的力量（出十五 27，启七 9）；基督是墙柱，用得胜、永存的生命支撑并担负神的建造——结四十 16。

六 外院东、南、北三边靠墙的地方，有六块不同的铺石地，每块地上有五间屋子，总共有三十间屋子（17）；除了铺石地上的三十间屋子，还有四个小院各在外院的四个拐角（四六 21～24 与 21 注 1）；这些是供百姓煮祭物之处：

- 1 铺石地可能是用石头作的，表征那使我们成为石头（约一 42，太十六 18）之重生的立场，叫我们从世上的污秽分别出来（参路十五 22 注 7）。
- 2 这些屋子是百姓吃祭物的场所，指明它们是百姓享受基督作祭物和供物的地方（祭司是在内院吃祭物〔结四二 1～14〕，百姓是在外院吃）。
- 3 我们经过神居所的大门以后，就来到外院，进入屋子，站在我们重生的“石头”上，吃基督并享受基督，祂是一切供物的实际——来十 5～10。

周 五

捌 内院门洞的细节（结四十 28～37）与外院门洞的细节相同，指明我们进入内院时，就重复对基督的经历；我们经历的是同一位基督，但我们对祂有

E. The palm trees on the posts of the gates signify that Christ, the guard of God's holiness and glory, is the everlasting, victorious One, standing, bearing, sustaining, and prevailing; palm trees grow in the wilderness, are evergreen, and signify victory and everlasting power (Exo. 15:27; Rev. 7:9); Christ is the post that supports and bears God's building with a victorious, everlasting life—Ezek. 40:16.

F. There were six different sections, or areas, of pavement around the inside of the wall on the east, the south, and the north sides of the outer court, and on each section there were five chambers, giving a total of thirty chambers (v. 17); in addition to the thirty chambers on the pavement, there were four small courts, one at each corner of the outer court (46:21-24, v. 21 and footnote 1); these were places for the people to boil the sacrifices:

1. The pavement, probably made of stone, signifies the standing of regeneration, which makes us stones (John 1:42; Matt. 16:18), as a separation from the dirt of the world (cf. Luke 15:22, footnote 7).
2. The chambers were dining places where the people ate the sacrifices, indicating that they were places for people to enjoy Christ as the sacrifices and offerings; (whereas the priests ate in the inner court [Ezek. 42:1-14], the people ate in the outer court).
3. After passing through the gate of God's dwelling place, we come to the outer court and enter into the chambers, where, standing on the "stones" of our regeneration, we eat and enjoy Christ, who is the reality of all the offerings—Heb. 10:5-10.

Day 5

VIII. The details of the gates to the inner court (Ezek. 40:28-37) were the same as those of the gates to the outer court, indicating that as we enter into the inner court, we repeat our experience of Christ; we experience the same Christ,

更多的经历（腓三 8～10）：

- 一 在内院入口有另一组台阶（参结四十 22、26），共八层；这指明在经历神建造的事上越往里面进展，我们就越高。
- 二 八这数字表征复活；这指明我们若要进入内院，就必须在复活里；所有天然的生命和天然的人都必须弃绝，被十字架除去。
- 三 这间屋子可能是在内院北边的门洞里，是祭司洗燔祭牲的地方（38）；这指明我们的经历到了这点，就预备好给神作燔祭：
 - 1 我们经过内院的门洞以后，就在复活里，在更高一层。
 - 2 在这里，我们不再仅仅是外院里一般的百姓，乃是成了祭司，预备好借着献燔祭事奉主，意思就是预备好绝对为着主——利一 3 注 1。
- 四 祭坛表征基督的十字架，不仅是神圣别建造的中心，也是这建造的圆周一结四十 47：
 - 1 门、吃祭牲、煮祭物的屋子和宰杀祭牲的桌子（39），都含示十字架；因此，十字架扩展到四方，到神建造的每个角落；我们若要在神的殿里接触祂，并享受祂的丰富，就必须经过十字架。
 - 2 十字架上的死对神是释放（路十二 49～50，约十二 24），对人和一切消极的事物是了结（罗六 6，来二 14，九 26～28，加六 14，弗二 14～15）；在基督的死里，神在人里经过死而得释放，人在神里受死而被了结。

but we experience more of Him (Phil. 3:8-10):

- A. *At the entrance to the inner court there is another set of stairs (cf. Ezek. 40:22, 26), consisting of eight steps; this indicates that the more inward we progress in our experience of God's building, the higher we become.*
- B. *The number eight signifies resurrection; this indicates that if we would come into the inner court, we need to be in resurrection; all the natural life and the natural man must be repudiated and crossed out.*
- C. *A chamber, probably within the north gate of the inner court, was for the priests to wash the burnt offerings (v. 38); this indicates that at this point in our experience, we are ready to be a burnt offering for God:*
 1. When we pass through the gate to the inner court, we are in resurrection and on a higher level.
 2. Here, we are not merely the common people in the outer court; we have become the priests who are ready to minister to the Lord by offering the burnt offering, meaning that we are ready to be absolute for the Lord—Lev. 1:3, footnote 1.
- D. *The altar, which signifies the cross of Christ, is not only the center but also the circumference of God's holy building—Ezek. 40:47:*
 1. The cross is implied in the gate, in the eating of the sacrifices, in the boiling houses, and in the tables on which the sacrifices are slain (v. 39); 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.
 2. The death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (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 man to be released, and man died in God to be terminated.

玖祭坛象征十字架，殿象征基督（约二 19～21）与召会，基督的身体（林前三 16，弗二 21）：

- 一 十字架、基督和召会不仅是新约的中心题目，也是整本圣经的中心题目；坛立于殿前，指明我们在十字架之外，不可能有召会；唯有当我们经过十字架之后，才能有召会的实际。
- 二 我们在生活和工作里所作并所说的一切，都该经过十字架并凭着那灵，好将基督分赐到别人里面，为着建造基督的身体。
- 三 殿的高度比内院高十阶，比殿外高二十五阶（结四十 49、22、31）；这指明我们在经历神的建造时，越往里面进展，就越升高。
- 四 以西结没有告诉我们柱子的尺寸，这指明柱子表征无限无量的支撑力量；因此，这两根靠近墙柱的柱子表征基督作神的见证人（二），用无限无量的力量背负神的家—参约三 34，腓四 13。
- 五 廊子的入口宽十四肘（结四十 48），通往外殿（圣所）的门口宽十肘，进入内殿（至圣所）的门口宽六肘（四一 3）；这指明我们在经历神的建造时，越往里面进展，路就变得越窄；我们与主越近，就越受祂限制（参太七 13～14）。

IX. Whereas the altar signifies the cross, the temple signifies both Christ (John 2:19-21) and the church, the Body of Christ (1 Cor. 3:16; Eph. 2:21):

- A. *The cross, Christ, and the church are the central subject not only of the New Testament but also of the entire Bible; that the altar stands in front of the temple 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.*
- B. *All that we do and say in our life and work should be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.*
- C. *The elevation of the temple was ten steps higher than that of the inner court and twenty-five steps higher than the elevation outside the temple (Ezek. 40:49, 22, 31); this indicates that the further inward we proceed in our experience of God's building, the higher we rise.*
- D. *The fact that Ezekiel does not give us the measurement of the pillars indicates that they signify a supporting strength that is unlimited and immeasurable; thus, the two pillars by each post signify Christ as God's witness (two) bearing the house of God with a strength that is unlimited and immeasurable—cf. John 3:34; Phil. 4:13.*
- E. *The entrance of the porch measured fourteen cubits (Ezek. 40:48), the entrance to the outer temple (the Holy Place), ten cubits, and the entrance into the inner temple (the Holy of Holies), six cubits (41:3); this indicates that the further inward we progress in our experience of God's building, the narrower the way becomes; the closer we are to the Lord, the more we will be restricted by Him (cf. Matt. 7:13-14).*

六 殿墙厚六肘（结四一5），六这数字表征主耶稣的人性是神居所站立的力量；在帐幕里直立的皂荚木板也表征主耶稣的人性（出二六15）；主耶稣作为正确的人，乃是神建造之直立、支持的墙。

七 这三十间为着彰显的旁屋（结四一6），是基于那三十间为着享受的屋子（四十17）；我们享受基督有多少，我们彰显祂就有多少；我们对基督的享受，至终成了基督的丰满、彰显（弗三16～19）。

八 旁屋越上越宽（结四一7），指明我们与主的关系越升高，我们在经历中也变得越宽广、越丰富（参弗三18）；这指明对神圣别建造的经历是有进展的。

九 圣殿相关建筑的每个部分，全都镶上木板（结四一16）；木表征耶稣拔高的人性；在以西结书中，神的建造主要的材料乃是耶稣那钉死、复活并升天的人性。

十 在所有镶上的木板上，都雕刻了基路伯和棕树（18～20）：

1 基路伯表征主的荣耀显在受造之物上（十18，来九5）；长在野地并且长青的棕树，表征基督的得胜和祂永远常存的力量。

2 在墙上雕刻棕树和基路伯，指明基督的得胜和主的荣耀，已经借着受苦“雕刻”到我们里面——参西一24。

F. The number six in relation to the thickness of the wall (Ezek. 41:5) signifies the humanity of the Lord Jesus as the standing strength of God's dwelling place; in the tabernacle the boards of acacia wood standing upright also signify the humanity of the Lord Jesus (Exo. 26:15); as a proper human being, the Lord Jesus is the standing and supporting wall of God's building.

G. The thirty side chambers for expression (Ezek. 41:6) are based on the thirty chambers for enjoyment (40:17); we can express Christ only to the extent that we have enjoyed Him; our enjoyment of Christ eventually becomes the fullness, the expression, of Christ (Eph. 3:16-19).

H. The side chambers becoming wider as they go up (Ezek. 41:7) indicates that as we go higher with the Lord, we become broader and richer in our experience (cf. Eph. 3:18); this indicates that the experience of God's holy building is progressive.

I. All the parts of the building related to the temple were paneled with wood (Ezek. 41:16); wood signifies the uplifted humanity of Jesus; in God's building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus.

J. On all the wooden paneling, cherubim and palm trees were carved (vv. 18-20):

1. 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.

2. The carving of the palm trees and the cherubim on the walls indicates that the victory of Christ and the glory of the Lord have been "carved" into our being through sufferings—cf. Col. 1:24.

3 在以西结一章，基路伯有四脸（6、10），但在墙上的雕刻，基路伯只有二脸——人的脸和狮子的脸，表征并彰显在人性里的得胜——四一 19。

4 每二基路伯中间有一棵棕树（18），表征我们作神建造的一部分，在显出基督荣耀的形像时，也显明基督的得胜（参林后二 14～16，三 18）。

十一 立在这殿里的香坛，单单是木头作的，表征耶稣的人性——结四一 22：

1 在帐幕和圣殿里，都有香坛和陈设饼的桌子；但在以西结书这里，坛就是桌子；坛是为着让我们将基督这香献给神，使神满足，桌子是为着让神预备基督作食物，使我们满足——22 节。

2 木坛所放的地方，镶着雕刻了基路伯和棕树的木板，指明我们若彰显基督的荣耀和得胜，就会有这个坛桌子，让神和我们在基督里同有交通；在此，神因着我们在基督里所献的香而得满足，我们也因着神在基督里所供应的食物而得满足。

十二 在召会中，“门”（23）的功用是让积极的人事物进来，而不让消极的人事物（参太七 15，徒二十 29）进来；每扇门又分为两扇折叠门（结四一 24），指明召会中的门必须有弹性。

十三 棕树雕刻在窗旁的墙上，指明得胜和永远常存的能力、力量，总是与属灵的空气和神圣的光并行；这就是说，我们的得胜和能力与赐生命的灵有关；我们若享受赐生命的灵，也就会享受基督的得胜、能力和力量。

3. In Ezekiel 1 the cherubim had four faces (vv. 6, 10), but in the carvings on the walls they had only two faces—the face of a man and the face of a lion, signifying and expressing victory in humanity—41:19.

4. The fact that between every two cherubim there was a palm tree (v. 18) signifies that as parts of God's building, we manifest the victory of Christ in the manifestation of the glorious image of Christ (cf. 2 Cor. 2:14-16; 3:18).

K. The incense altar standing in the temple was made only of wood, signifying the humanity of Jesus—Ezek. 41:22:

1. In the tabernacle and in the temple there were the incense altar and the table of the bread of the Presence, but here in Ezekiel the altar is also the table, the altar being for us to offer Christ as incense to God for His satisfaction, and the table being for God to prepare Christ as food for our satisfaction—v. 22.

2. The altar of wood was put in a place of wood paneling carved with cherubim and palm trees, indicating 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.

L. The function of the “doors” in the church (v. 23) are to let the positive persons and things in and to keep the negative persons (cf. Matt. 7:15; Acts 20:29) and things out; the fact that each door had two swinging leaves (Ezek. 41:24) indicates that the doors in the church should be flexible.

M. The fact that the palm trees were carved on the walls next to the windows 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.

拾圣屋位于北面和南面，是连接内院和外院的房屋—四二 1：

- 一 在外院铺石地上的屋子是百姓吃供物的地方；而圣屋是祭司吃供物，并摆放、储藏供物的地方；也是他们摆放祭司衣服之处（13～14）；供物表征基督作我们的享受，祭司的衣服表征基督作我们的彰显（出二八 2）。
- 二 在圣屋里，我们达到属灵经历的最高峰；在圣屋里生活就是在基督里生活（腓四 13）；在圣屋里吃供物就是吃基督（约六 57），穿上圣衣就是穿戴基督使祂得彰显（罗十三 14、12）。
- 三 圣屋和旁屋一样，都有三层（结四二 3），指明圣屋与基督的丰满、彰显相符（四一 6）；祭司享受基督到一个地步，他们的圣屋与基督的丰满一样高（参弗三 16～19）。

X. The holy chambers, located on both the north side and the south side, are buildings that connect the inner court with the outer court—42:1:

- A. *The chambers on the pavement in the outer court are for the people to eat the offerings, whereas the holy chambers are for the priests to eat the offerings and also to place and store the offerings and to lay their priestly garments (vv. 13-14); whereas the offerings signify Christ as our enjoyment, the priestly garments signify Christ as our expression (Exo. 28:2).*
- B. *In the holy chambers we reach the highest peak of spiritual experience; to live in the holy chambers is to live in Christ (Phil. 4:13), to eat the offerings in the holy chambers is to eat Christ (John 6:57), and to wear the holy garments is to wear Christ for His expression (Rom. 13:14, 12).*
- C. *Like the side chambers, the holy chambers are of three stories (Ezek. 42:3), indicating that they correspond to the fullness, the expression, of Christ (41:6); the priests enjoy Christ to such an extent that the height of their chambers equals the height of the fullness of Christ (cf. Eph. 3:16-19).*

第五周 周一

晨兴喂养

结四十 1～2 “我们被掳第二十五年，…耶和華的手降在我身上，…在神的异象中，祂帶我到以色列地，把我安置在极高的山上；在山上的南边有仿佛一座城的建筑。”

启二一 10 “我在灵里，天使帶我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。”

以西结书前三段说到主的荣耀（一）、神的审判（二～三二）和主的恢复（三三～三九），那都是为着神圣别的建造（四十～四八）。神永远的定旨是要得着一个建造，作祂自己与祂选民的调和。凡神在祂子民当中，并在地上列国当中所作的，都是为着祂的建造。这由启示录这卷书所证实；启示录与以西结书平行，总结于神终极的建造，就是新耶路撒冷（启二一 2～二二 5）（圣经恢复本，结四十 1 注 1）。

信息选读

所罗门建造的殿被毁（王下二五 8～9），后由被掳到巴比伦而归回的人所重建（拉三 6 下～13，六 13～15）。这殿后来又由希律用四十六年建成的殿所顶替（约二 20）。希律的殿在主后七十年被提多率领的罗马军队所毁（但九 26，太二三 38，二四 2）。无论是以斯拉时代的殿，或是希律时代的殿，都不是所罗门所建之殿充分的恢复。然而，以西结异象中的殿是所罗门之殿充分的恢复，并且超过之。虽然这殿的本身与所罗门所建的殿大小一样（结四一 2、4，参王

WEEK 5 — DAY 1

Morning Nourishment

Ezek. 40:1-2 In the twenty-fifth year of our captivity, ...the hand of Jehovah was upon me....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.

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.

The three previous sections of Ezekiel, concerning the glory of the Lord (ch. 1), the judgment of God (chs. 2—32), and the recovery of the Lord (chs. 33—39), are all for the holy building of God (chs. 40—48). 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 (Rev. 21:2—22:5). (Ezek. 40:1, footnote 1)

Today's Reading

After the destruction of the temple built by Solomon (2 Kings 25:8-9), the temple was rebuilt by the captives who returned from Babylon (Ezra 3:6b-13; 6:13-15). Later, this temple was replaced by Herod's temple, which was built in forty-six years (John 2:20). Herod's temple was destroyed in A.D. 70 by the Roman army under Titus (Dan. 9:26; Matt. 23:38; 24:2). Neither the temple in Ezra's day nor the temple of Herod's time was the full recovery of the temple built by Solomon. However, the temple of Ezekiel's vision was a more than full recovery of Solomon's temple. Although the temple itself was the same size as the one built by Solomon (Ezek. 41:2, 4; cf. 1 Kings 6:2), a number of details related to the gates, the courts,

上六 2)，但在以西结的异象中有许多关于门、院子和殿四围屋子的细节，指明这是所罗门之殿的扩大。因此，从亚伯拉罕的帐棚开始（见创十三 18 注 1），进展到帐幕，然后到所罗门的殿，总结于以西结异象中的殿，在旧约中有神建造之扩大的持续进展。这扩大表征神子民对基督之经历的持续加增（参王上六 2 注 1）。神在旧约的建造预表神在新约属灵的建造，开始于耶稣基督，就是成肉体的神，作神的帐幕（约一 14）和神的殿（二 19～21）；进前到召会，就是基督的身体，作基督的扩大（弗一 22～23，二 20～22）；终极完成于新耶路撒冷，作神建造在永世里终极的彰显和扩大（启二一 2～3、15～17）。

以西结四十至四十八章中关于神圣别建造的异象，要按字面应验于复兴的时候，那时得复兴的以色列要重建圣殿和耶路撒冷城，作他们在千年国里与神同住之处。其中一切细节的属灵意义，都该应用于新约的信徒身上，他们乃是神属灵建造——召会——的组成分子（圣经恢复本，结四十 1 注 1）。

以西结书末段〔四十至四十八章〕一开头就告诉我们见异象的时间——年、月、日（四十 1）。我们若将这里所提的年分与一章开头所提的相比，就会看见有二十年的差距。以西结在一章所看见主荣耀显现的异象，是在被掳第五年看见的〔2〕。他在四十章所看见神殿建造的异象，是在被掳第二十五年看见的。有二十年的差距，这不是一段短的时间。我们需要记得，以西结看见第一个异象时是三十岁〔一 1〕，是祭司开始尽功用的年纪。他看见末一个异象时是五十岁，是祭司退休的年纪。这是非常有意义的，因为这指明以西结要看见神的建造，需要在生命里更成熟（以西结书生命读经，二六一至二六二页）。

参读：以西结书生命读经，第十九篇。

and the buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple. Thus, beginning with Abraham's tent (see footnote 1 on Gen. 13:18), 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. This enlargement signifies a continual increase in the experience of Christ by God's people (cf. footnote 1 on 1 Kings 6:2). 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 (John 1:14) and God's temple (John 2:19-21), advances to the church, the Body of Christ, as the enlargement of Christ (Eph. 1:22-23; 2:20-22), and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity (Rev. 21:2-3, 15-17).

Literally, the visions concerning God's holy building in Ezekiel 40 through 48 will be fulfilled in the restoration, when the restored Israel will rebuild the temple and the city of Jerusalem for their dwelling with God in the millennium. The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church. (Ezek. 40:1, footnote 1)

At the very beginning of Ezekiel 40—48, we are told the time of the vision—the year, the month, and the day [40:1]. If we compare the year mentioned here with that mentioned at the beginning of the first chapter, we will see that there is a difference of twenty years. The vision of the appearance of the glory of the Lord which Ezekiel saw in chapter 1 was seen in the fifth year of the captivity [v. 2]. The vision of the building of God's house which he saw in chapter 40 was in the twenty-fifth year of the captivity. There is a difference of twenty years, which is not a short time. We need to remember that when Ezekiel saw the first vision, he was thirty years of age [1:1], the age at which a priest began to function. When he saw the last vision, he was fifty years of age, the age of retirement for a priest. This is very meaningful, for it indicates that to see the building of God Ezekiel needed more maturity in life. (Life-study of Ezekiel, p. 209)

Further Reading: Life-study of Ezekiel, msg. 19

第五周 周二

晨兴喂养

结四十 1～2 “…正在年初，月之初十日，…在神的异象中，祂带我到以色列地，把我安置在极高的山上；在山上的南边有仿佛一座城的建筑。”

4 “那人对我说，人子啊，凡我所指示你的，你都要用眼看，用耳听，并要放在心上；…凡你所看见的，你都要告诉以色列家。”

以西结在年初正月看见异象。正月指明新的开始。这指明对我们而言，在我们的经历中，神的建造必须有新的起头。我们看见关于召会建造的事，这就是在我们生命里新的起头。

这里的记载也说到初十日。照着出埃及十二章三节，正月初十日是以色列人预备逾越节羊羔的日子。这当然是指我们的逾越节基督，作我们的救赎。由此我们看见，每当我们在基督徒的生活中有新的开始，必是基于基督和祂的救赎（以西结书生命读经，二六三页）。

信息选读

现在我们需要思想以西结看见异象的地方。他没有在被掳之地看见关于神建造的异象。反之，他被带回圣地，以色列地（结四十 2）。既然这地表征基督，被带回以色列地就是被带回基督面前。除了被带回以色列地以外，以西结也被带到高山，这表征复活和升天的地方。当我们回到基督面前，我们在灵里可能就觉得，我们是在高升的地方，就是在复活、升天的基督里面。不但如此，以西结还被带回耶路撒冷。

WEEK 5 — DAY 2

Morning Nourishment

Ezek. 40:1-2 ...At the beginning of the year, on the tenth day of the month, ...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.

4 ...Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you....Tell all that you see to the house of Israel.

Ezekiel saw the visions at the beginning of the year, in the first month. The first month indicates a new start. This indicates that with us in our experience, the building of God must have a new start. When we see something regarding the building up of the church, this is a new start in our life.

The record speaks also of the tenth day. According to Exodus 12:3 the tenth day of the first month was the day that the people of Israel prepared the lamb for the Passover. This surely points to Christ, our Passover, for our redemption. From this we see that whenever we have a new beginning in our Christian life, it must be based on Christ and His redemption. (Life-study of Ezekiel, p. 211)

Today's Reading

Now we need to consider the place to see the vision. Ezekiel did not see the vision concerning the building of God in the land of captivity. Rather, he was brought back to the holy land, the land of Israel (Ezek. 40:2). Since this land signifies Christ, to be brought back to the land of Israel is to be brought back to Christ. In addition to being brought back to the land of Israel, Ezekiel was brought to a high mountain, signifying a place of resurrection and ascension. When we come back to Christ, we may sense in our spirit that we are in an elevated place, that is, in the resurrected and ascended Christ. Furthermore, Ezekiel was brought back to Jerusalem.

我们要正确地看见一样东西，就需要正确的地位、正确的立场和正确的角度。我们若在地位或立场上错了，就无法看见。…我们若要看见神的建造，就需要在耶路撒冷的山上。

以西结不是唯一看见神建造之异象的人。在启示录里，使徒约翰告诉我们，他在灵里被带到一座高大的山，看见圣城新耶路撒冷（二一10）。

以西结若留在巴比伦，在被掳之中，就不能看见建造。同样，他若在平原，不在山顶，也不能看见神建造的异象。所以，我们若要看见这异象，就需要长大并往上去。这就是说，我们需要在生命里成熟，我们需要在高山上。然后我们就能看见神的建造。

在以西结看见建造的异象之前，他看见人的异象。这人不象以西结一章的人，看起来不象金银合金，乃象铜（四十3）。…在四十章祂不在宝座上；祂在建造的门口量度。在圣经里，量度的意思是审判并据有。

一样东西一旦受了审判，就能耐得住。某样东西受了审判，就经得起任何一种试验或察验，也经得起进一步的审判。主耶稣就是这样的人。祂经过神的审判，现今成了别人的试验。因为祂经得起各种试验、察验和审判，所以祂完全够资格来量度一切，包括神的建造。祂借着祂的审判，来量度凡属于神建造的事物。

以西结四十章四节…〔指明〕神指示以西结关于祂建造的异象时，申言者需要有敏锐的眼光，并要专心听。他也必须把这些事放在心上，好吸收所要指示他的事。这样，凡他所看见、所听见的，他就能告诉神的百姓（以西结书生命读经，二六四至二六七页）。

参读：以西结书生命读经，第十九篇。

In order to see something properly, we need the right position, the right standing, and the right angle. If we are wrong either in position or in standing, we will not be able to see.... If we want to see God's building, we need to be on the mountain in Jerusalem.

Ezekiel was not the only person who saw the vision of God's building. In the book of Revelation the apostle John told us that he was carried away in spirit to a high mountain to see the holy city, New Jerusalem (21:10).

If Ezekiel had remained in Babylon in the captivity, he could not have seen the building. Likewise, if he had been on a plain and not on the mountaintop, he could not have seen the vision of God's building. Therefore, if we would see this vision, we need to grow up and to go up. This means that we need maturity in life and that we need to be on the high mountain. Then we will be able to see the building of God.

Before Ezekiel saw the vision of the building, he saw the vision of a man. Unlike the man in Ezekiel 1, this man did not look like electrum but instead looked like brass (Ezek. 40:3).... In chapter 40 He is not on the throne; He is at the gate of the building, measuring. In the Bible to measure means to judge and take possession.

After a certain thing has been judged, it can stand any kind of test or examination. It can also withstand further judgment. The Lord Jesus is such a person. He passed God's judgment, and now He has become a test to others. Because He was able to stand all kinds of tests, examinations, and judgments, He is fully qualified to measure everything, including the building of God. By His judgment He measures what belongs to God's building.

Ezekiel 40:4 [indicates that]...while God was showing the vision of His building to Ezekiel, the prophet needed to have keen sight and to listen intently. Also, in order to absorb the things that would be shown to him, he had to set his heart upon them. Then he would be able to declare to God's people all that he had seen and heard. (Life-study of Ezekiel, pp. 211-213)

Further Reading: Life-study of Ezekiel, msg. 19

第五周 周三

晨兴喂养

结四十 5 “看哪，殿外四围有墙。那人手拿量度的苇子，长六肘，每肘是一肘零一掌。祂量那建筑的墙，厚一苇，高一苇。”

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

在以西结四十至四十八章，关于神建造的一段，说到三件主要的事：圣殿、圣城和圣地。殿、城和地都是圣的。以西结不是从外面开始，乃是从里面开始，这是很有意义的。…神在祂的经纶里总是从里面，不是从外面开始。我们看见帖前五章二十三节指明这点，这节说到我们的“灵、与魂、与身子”。

关于殿，我们需要看见的第一项是围墙。殿在四面都有围墙。墙是为着分别，将属于神的和不属于神的分开。墙将该属于神的和绝不该属于神的分开，因此墙是分别线。

墙的量度指明，墙表征基督自己是分别线。凡在基督里面的，都属于神的权益和神的建造；凡在基督外面的，都被排除在神的权益和神的建造以外。在数百万人的城市中，我们能凭着基督作分别线，知道谁是属神的，谁不是属神的。在基督里面的人都属于神，在基督外面的人都与神分开。换句话说，凡属基督的都在墙内，凡在基督外面的都在墙外（以西结书生命读经，二六九至二七〇页）。

信息选读

WEEK 5 — DAY 3

Morning Nourishment

Ezek. 40:5 Now there was a wall all around the outside of the house, and in the man's hand there was a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.

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

In Ezekiel 40—48, a section on God's building, three main things are covered: the holy temple, the holy city, and the holy land. The temple, the city, and the land are all holy. It is significant that Ezekiel begins not from the outside but from the inside.... In His economy God always begins from the inside, not from the outside. We see an indication of this in 1 Thessalonians 5:23, which speaks of our “spirit and soul and body.”

The first item we need to see concerning the temple is the wall. The temple has a wall on all four sides. The wall is for separation, separating what belongs to God from what cannot belong to Him. It separates what should belong to God and what should never belong to God. The wall is thus a separating line.

The measurement of the wall indicates that it signifies Christ Himself as a separating line. Whatever is within Christ belongs to God's interests and to God's building, but whatever is outside of Christ is excluded from God's interests and God's building. In a city of millions of people, we can know who is of God and who is not of God by Christ as the separating line. Whoever is in Christ belongs to God, and whoever is outside of Christ is separated from God. In other words, whoever belongs to Christ is within the wall, and whoever is outside of Christ is outside of the wall. (Life-study of Ezekiel, pp. 214, 216)

Today's Reading

墙的尺寸相当不寻常。我想在人类历史所有的世纪中，未曾有过这样的墙。这墙高六肘，厚六肘。我们若能看墙的截面，就会看见六肘见方。六这个数字指第六日被造的人。既然墙高六肘，厚六肘，并且六是人的数字，我们就可以说，墙表征主耶稣是方正、正直、完全并完整的人。基督作为一个方正、正直、完全、完整甚至复活的人，祂乃是分别线。因为祂是方正、正直的，祂就完全有资格。在祂里面没有不完全；在祂没有缺点，也没有弯曲。反之，在祂一切都是正直、公正、完全并完整的。我再说，这样一个人乃是分别线。

如果只有主耶稣是这样的人，我们就会被排除在外。我们不是方正、正直或公正的。我们的确不是完全或完整的。虽然我们这样短缺，但我们不该想要效法基督。任何堕落的人要效法基督这方正、正直、完全并完整的一位，都是不可能的。

我们来到主耶稣面前，并将自己与祂相比，我们就被暴露，被定罪。例如，在路加二章我们看见，当主耶稣是十二岁的孩子时，无论祂多么为着祂的天父，祂仍服从祂的父母。年轻人，你们在寻求你们天父的权益时，不服从你们的父母，但主耶稣是服从的。从这一个例子我们能领悟，主耶稣一生的历史对我们是定罪的因素。

赞美主，祂不但是墙，也是门。作为墙，祂排除我们并定罪我们，但作为门，祂将我们带进神的建造里。我们今天若是在神建造的范围里，那是因为基督作为门将我们带进来。

基督是我们的门。…在约翰十四章六节主耶稣告诉我们，祂是我们到父那里去的道路。离了祂，没有人能到父那里去。基督是我们进入神里面，进入神的权益、神的建造和神的国的门路。…以西结看见关于基督作门的细节（以西结书生命读经，二六九至二七〇页）。

参读：以西结书生命读经，第十九至二十篇。

The measurement of the wall is quite unusual. I do not think that through all the centuries of human history, there has ever been such a wall. This wall is six cubits high and six cubits thick. If we could look at a cross section of the wall, we would be looking at a square six cubits by six cubits. The number six refers to man, who was created on the sixth day. Since the wall is six cubits high and six cubits thick and since six is the number of man, we may say that the wall signifies the Lord Jesus as a square, upright, perfect, and complete man. As a square, upright, perfect, complete, and even resurrected man, Christ is the separating line. Because He is square and upright, He is fully qualified. In Him there is no imperfection; with Him there is nothing lacking and nothing crooked. Rather, with Him everything is straight, upright, perfect, and complete. Again I say, such a man is the separating line.

If only the Lord Jesus were such a man, we would be excluded. We are not square, straight, or upright. We surely are not perfect or complete. Although we are so short, we should not try to imitate Christ. It is impossible for any fallen human beings to imitate Christ, the One who is square, upright, perfect, and complete.

When we come to the Lord Jesus and compare ourselves with Him, we are exposed and condemned. For example, in Luke 2 we see that when the Lord Jesus was a child of twelve, no matter how much He was for His Father, He still obeyed His parents. Young people, you are not obedient to your parents while you are seeking after your Father's interests, but the Lord Jesus was obedient. From this one example we can realize that the life history of the Lord Jesus is a condemning factor to us.

Praise the Lord that He is not only the wall but also the gate. As the wall He excludes us and condemns us, but as the gate He brings us into God's building. If we are in the sphere of God's building today, it is because Christ as the gate has brought us in.

Christ is our gate, our door. In John 14:6 the Lord Jesus tells us that He is the way to the Father. Apart from Him, no one can come to the Father. Christ is the gateway for us to enter into God and into God's interests, God's building, and God's kingdom.... Ezekiel...saw the details concerning Christ as the gate. (Life-study of Ezekiel, pp. 216-217)

Further Reading: Life-study of Ezekiel, msgs. 19-20

第五周 周四

晨兴喂养

结四十 10 “朝东的门洞有卫房：这旁三间，那旁三间，三间都是一样的尺寸…”

罗八 3~4 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

〔在以西结四十章，每个〕门洞分为四段：外面的过道〔6〕、通道〔有卫房的院子（14）〕、里面的过道〔7〕和门廊〔8~9〕。有三个过道或通道，就是外面的过道和里面的过道，以及这二者之间可视为走廊的通道。因此，这里有外面的过道、通道、里面的过道和门廊。门廊有点像殿的前厅。人经过外面的过道、通道、里面的过道和门廊，就能进到殿里（以西结书生命读经，二七二页）。

信息选读

以西结四十章十节说，在门洞的通道里有六个小厢房（卫房）。这些房间是给守卫住留以保护圣殿的。这些卫房每间都是六肘见方，因此与墙的截面尺寸相同。这指明主耶稣在祂的人位和工作上，是神的荣耀和圣别真正的保卫。

倘若没有墙，有罪的人就能进入殿里，并且干犯神的荣耀和圣别。墙把罪人和神分开，而门把人带进神里面，带进神的建造里。主耶稣要作门，必须

WEEK 5 — DAY 4

Morning Nourishment

Ezek. 40:10 And there were three guardrooms on one side and three on the other side of the gate...; and the three of them had the same measurement...

Rom. 8:3-4 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

[In Ezekiel 40 each] gate [of the temple] is composed of four sections: the outer threshold [v. 6], the passage [a court with guardrooms (v. 14)], the inner threshold [v. 7], and the porch [vv. 8-9]. There are three thresholds, which are the outer threshold, the inner threshold, and a passage between these two which may be considered a hallway. The middle part, the passage, is also called a threshold, but as a help to our understanding we may use the word passage. Thus, here we have the outer threshold, the passage, the inner threshold, and the porch. The porch is somewhat like a lobby to the temple. By passing through the outer threshold, the passage, the inner threshold, and the lobby, one can enter into the temple. (Life-study of Ezekiel, p. 218)

Today's Reading

Ezekiel 40:10 says that in this passage are six little chambers. Some of the better translations use the word guardrooms. These are the rooms where the guards stay to protect the temple. Each of these guardrooms is six cubits square and is thus the same in size as a cross section of the wall. This indicates that the Lord Jesus in His person and work is the real guard of God's glory and holiness.

If there were no wall, sinful people would be able to enter into the temple, and that would be an insult to God's glory and holiness. Whereas the wall separates sinners from God, the gate brings people into God and into God's building. In

成全十诫一切的要求。祂是方正、正直并正确的人，能成全十诫，现今祂自己是神的荣耀和圣别的卫房。…我们若要这样有资格，就需要经过门。借着经过基督这门，我们就有资格进入神那满了祂荣耀和圣别的建造里。

六间卫房分为两组，每组三间。我们再次看到表征三一神的三这数字，祂成了人，并且被“裂开”为二。这指明卫房是一个位，就是基督自己。

在门洞里面有门口，正好宽十肘。门洞的入口宽十肘是很有意义的。在圣经里，十这数字首先指十诫。十诫所要求的，门口都成全了。门口的宽度正好是十诫的度量。这指明主耶稣成全十诫一切的要求。我们面对十诫的时候，就被十诫排除。然而，主耶稣能满足每一条诫命，祂成了我们进入神建造的门。

铺石地有六块，在每一块地上有五间屋子。这就是说，总共有三十间屋子〔17〕。…除了铺石地上的三十间屋子，还有四个小院各在外院的四个拐角。这四个在四拐角的小院乃是煮祭物的地方。用现代的说法，这四个小院就是厨房，…是供百姓煮祭物之处。祭司是在内院吃祭物，百姓是在外院吃。

在这些煮祭物的厨房外面，有一些屋子。这些屋子是吃东西的地方，就如…饭厅，就是吃厨房里所预备好之食物的地方。…我们经过了大门以后，就来到外院，进到屋子里吃基督并享受基督，祂是一切供物的实际（以西结书生命读经，二七五至二七六、二七四、二八二页）。

参读：以西结书生命读经，第十九至二十篇。

order to be the gate, the Lord Jesus had to fulfill all the requirements of the Ten Commandments. He was a square, upright, and proper man, able to fulfill the Ten Commandments, and now He Himself is the guardrooms 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.

The six guardrooms are divided into two groups of three. Again we have the number three signifying the Triune God, who became a man and was "split" into two. This indicates that the guardrooms are a person, Christ Himself.

Within the gate is the entry of the gate, which is exactly ten cubits wide [v. 11]. It is significant that the opening of the entrance is ten cubits in width. In the Bible the number ten first refers to the Ten Commandments. Whatever the Ten Commandments require, the entry of the gate fulfills. The width of the entry is exactly the span of the Ten Commandments. This indicates that the Lord Jesus fulfilled all the requirements of the Ten Commandments. When we are faced with the Ten Commandments, we are excluded by them. However, the Lord Jesus was able to fulfill every commandment, and He has become the gate for us to enter into God's building.

There are six different sections, or areas, of pavement, and on each section there are five chambers. This means that there are thirty chambers [v. 17]....In addition to the thirty chambers on the pavement, there are four small courts, one at each corner of the outer court. These four courts at the four corners are places for boiling the sacrifices. In modern terms, these are kitchens, places for cooking food [that] ...are used...by the people. Whereas the priests eat in the inner court, the people eat in the outer court.

Outside of these kitchens, these cooking places, are some chambers. These chambers are for eating, ... [like a] dining room, a place for eating the food prepared in the kitchen....After we pass through the gate, we come to the outer court and enter into the chambers to eat, to enjoy, Christ, who is the reality of all the offerings. (Life-study of Ezekiel, pp. 220-221, 218, 226-227)

Further Reading: Life-study of Ezekiel, msgs. 19-20

第五周 周五

晨兴喂养

结四十 31 “廊子朝着外院，墙柱上有雕刻的棕树；这门的台阶有八层。”

腓三 10～11 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”

我们进入内院时，要再升高。在内院的入口有另一组台阶，不是七层，而是八层〔参结四十 31 注 1〕。从街道外面到外院的门洞，要上七层台阶…。由此我们看见，进入内院的意思乃是：我们越往里面，就越高。…我们经过门洞进到内院，那时我们比墙外的人高出十五层台阶。

七这数字表征完成，八这数字表征复活。这指明我们若要进到内院，就需要在复活里。所有天然的生命和天然的人都必须弃绝，并被十字架除去（以西结书生命读经，二八七页）。

信息选读

在内院我们重复对基督的经历。我们再次借着经过另一个门洞，来经历基督。我们所经历的是同一位基督，但我们对祂有更多的经历了。这就把我们引进内院。

借着煮祭物和吃祭物，我们在外院可以有一点享受，但那里没有对主的事奉和服事。但是当我们经过门洞来到内院，马上就开始有服事。

有一间屋子，可能是在内院北边的门洞里，是给祭司洗燔祭牲的（结四十 38）。…这间屋子只是为着洗

WEEK 5 — DAY 5

Morning Nourishment

Ezek. 40:31 And its porches were toward the outer court, and palm trees were upon its posts, and its steps had eight steps.

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

As we enter into the inner court, we also ascend higher. At the entrance to the inner court, there is another set of stairs, consisting not of seven steps but of eight [cf. Ezek. 40:31, footnote 1]. Outside on the street there are seven steps leading up to the gate of the outer court....From this we see that entering into the inner court means that the more inward we travel, the higher we become.... When we pass through the gate into the inner court, we are fifteen steps higher than the people who are outside the wall.

The number seven signifies completion, and the number eight signifies resurrection. This indicates that if we would come into the inner court, we need to be in resurrection. All the natural life and the natural man must be repudiated and crossed out. (Life-study of Ezekiel, p. 230)

Today's Reading

In the inner court we repeat our experience of Christ. We experience Christ again by passing through another gate. We experience the same Christ, but we experience more of Him. This ushers us into the inner court.

In the outer court there is some enjoyment through the boiling and the eating, but there is no service, no ministry to the Lord. But when we pass through the gate to the inner court, the ministering begins immediately.

There is a chamber, probably within the north gate of the inner court, for the priests to wash the burnt offerings (Ezek. 40:38)....The chamber is only for

燔祭牲。这指明我们的经历到了这点，我们就预备好给神作燔祭。唯有在复活里并在更高一层，我们才预备好来绝对为着神。…在内院这里，我们开始有为着神的生活。

从圣殿及其内外院纲领图〔以西结书生命读经，二六八页〕可以看见，不论人从哪一个门进去，都会来到祭坛这里。当神从圣殿来与人相会时，同样也是来到祭坛这里。所以，祭坛不仅是宇宙的中心，也是神与人，人与神相会的地方。…神与人…借着死相遇在一起。…然而，神不会受死影响。…基督十字架上的死，对神是美妙的释放，对我们是美妙的了结。我们都需要这祭坛的异象。…神的丰富在〔十字架上〕得着释放，一切消极的事物也在那里被了结。

神的圣别建造各处都看见十字架—大门、铺石地、外院四拐角煮祭物的地方和内院的桌子。所以，十字架不只是中心，也是圆周。十字架扩展到四方，到每一个角落。我们得救之后，到处都碰着十字架。…我们不是一次永远地经历十字架—乃是一次又一次地经历。那些追求主的人在每一次转弯的时候，都会碰到十字架。…他们会借着儿女…、配偶或病痛，…借着召会或同工经历十字架。十字架无所不在，其原因乃是：我们要接触神必须经过十字架。感谢主，神给我们十字架，而十字架给我们神。爱神并经历祂到极点的人，乃是经历十字架的人。

基督包罗万有的死作出一个调和，将人带进神里面。在那个死里，神在人里经过死而得释放，人在神里受死而被了结（以西结书生命读经，二八七至二八八、二九四至二九七、二九九至三〇〇、三〇二至三〇三页）。

参读：以西结书生命读经，第二十一篇。

washing the burnt offering. This indicates that at this point in our experience, we are ready to be a burnt offering for God. Only when we are in resurrection and on a higher level, are we ready to be absolute for God.... Here in the inner court begins the life that is for God.

Looking at the plot plan of the temple compound [Life-study of Ezekiel, p. 215], we can see that no matter through which gate we enter, we will arrive at the altar. When God comes from the temple to meet man, He likewise arrives at the altar. Therefore, the altar is not only the center of the universe but also the meeting place of God with man and of man with God....God and man met together on the cross in the way of death.... God, however, cannot be affected by death....The death of Christ on the cross was a wonderful release to God and a wonderful termination to us. We all need this vision of the altar.... The riches of God were released [on the cross], and all the negative things were terminated there.

Throughout the holy building of God, we can see the cross—at the main gate, on the pavement, at the boiling places in the corners, and at the tables in the inner court. The cross, therefore, is not only the center but also the circumference. The cross spreads in every direction and to every corner. After we have been saved, we will meet the cross everywhere. 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....They [may] meet the cross through their children, ...their spouse, or through illness, ... [through] the church or through the co-workers. The reason that the cross is everywhere is that we must go through the cross in order to contact God. 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 all-inclusive death of Christ worked out a mingling which brought man into God. In that death God died in man to be released, and man died in God to be terminated. (Life-study of Ezekiel, pp. 230-231, 236-239, 241, 244)

Further Reading: Life-study of Ezekiel, msg. 21

第五周 周六

晨兴喂养

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你们心里…”

19 “…使你们被充满，成为神一切的丰满。”

我们经过祭坛以后，就来到圣殿。圣殿主要分三部分：廊子、称为圣所的外殿以及称为至圣所的内殿。除此之外，还有附在旁边的建筑，以西结称之为旁屋。

廊子前有十层台阶（结四十 49）。…我们可以看见，圣殿及其内外院全部共有三层：外院是第一层，内院是第二层，圣殿是第三层。…围墙外的街道比外院的层面更低。我们若从圣殿整体之围墙外的街道开始算起，就有四层：街道是第一层，外院是第二层，内院是第三层，圣殿的地平是第四层。

我们越往殿的里面走，我们就越升高。…殿比街道总共高出二十五阶。…从街道到殿的地平…应当有十五肘高（以西结书生命读经，三〇八至三〇九页）。

信息选读

我们从台阶往前到两根柱子。我们需要区别两根柱子和殿的门柱（结四一 21）。门柱是方的，而柱子是圆的。圣经记载门柱的尺寸，却没有说到柱子的尺寸。以西结没有告诉我们柱子的尺寸，这事实指明柱子必定是无限量的。因此，这两根

WEEK 5 — DAY 6

Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

19 ...That you may be filled unto all the fullness of God.

After we pass the altar, we come to the temple. The temple is composed of three main sections: the porch, the outer temple, which is called the Holy Place, and the inner temple, which is called the Most Holy or the Holy of Holies. In addition, ...side chambers surround the entire building of the temple.

Ten steps lead up to the porch (Ezek. 40:49).... We can see that the compound of the temple has three levels: the first level in the outer court, the second level in the inner court, and the third level in the temple....The street outside the wall is on a level even lower than that of the outer court. If we count from the street outside of the wall of the compound of the temple, there are four levels, with the street as the first level, the outer court as the second, the inner court as the third, and the ground floor of the temple as the fourth.

The further inward we proceed in the temple, the higher we rise....The temple is altogether twenty-five steps above the level of the street....From the level of the street to the level of the temple should be fifteen cubits. (Life-study of Ezekiel, pp. 249, 251)

Today's Reading

From the steps we go on to the two pillars. We need to differentiate the pillars from the posts of the temple (Ezek. 41:21). The posts are square, whereas the pillars are round. While the measurements of the posts are given, they are not given concerning the pillars. The fact that Ezekiel does not give us the measurement of the pillars indicates that they must be unlimited. Thus, these

柱子表征基督作神的见证人，用无限无量的力量背负神的家。

我们经过了廊子，就来到外殿。外殿的门口宽十肘（2）。第一个入口是廊子的入口，宽十四肘，但进入外殿这第二个入口宽十肘。这指明我们越往里面，路就越窄。我们将要看见，内殿的入口甚至更窄，只有六肘。照四十一章二节看，外殿的门两旁每边各五肘；有两根门柱各五肘，指明在见证中负责任。

在圣殿周围的旁屋，越高就越宽。…旁屋越高就越宽，这指明我们与主的关系越升高，我们在经历中也变得越宽广、越丰富。

圣屋是连接内院和外院的房屋。这些圣屋位于北面和南面（四二 13）。…这里的重点乃是，圣屋是祭司吃供物的地方。我们已经看见，在外院铺石地上的屋子是百姓吃供物的地方。现在我们看见，圣屋是给祭司吃供物，并摆放、储藏供物的地方；也是他们摆放祭司衣服之处（14）。

…在圣屋里，人达到属灵经历的最高峰。在圣屋里生活就是在基督里生活。在圣屋里吃供物就是吃基督，穿上圣衣就是穿戴基督使祂得彰显。由此我们看见，在圣屋这里，我们在基督里生活、享受基督并彰显基督。

圣屋和旁屋一样，都有三层（5～6）。圣屋与旁屋高度相等，指明圣屋与基督的丰满、彰显相符。祭司享受基督、穿戴基督、储存基督并得着基督到一个地步，他们的圣屋与旁屋（表征基督的丰满）一样高（以西结书生命读经，三一一至三一二、三一四至三一五、三三〇至三三二页）。

参读：以西结书生命读经，第二十二至二十三篇。

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

After we pass through the porch, we come to the outer temple. The entrance to the outer temple measures ten cubits (41:2). The first entrance, that of the porch, measures fourteen cubits, but the second entrance to the outer temple measures ten cubits. This indicates that the further inward we progress, the more narrow the way becomes. As we will see, the entrance into the inner temple is even narrower, measuring six cubits. According to 41:2 there are five cubits on the sides of the doors. This indicates responsibility in testimony.

As the side chambers which surround the house increase in height, they also increase in breadth....As the side chambers go higher, they also become broader. This indicates that as we go higher with the Lord, we also become broader and richer in our experience.

The holy chambers are connecting buildings which connect the inner court with the outer court. These chambers are located both on the north side and the south side (42:13). The important point is that the holy chambers are for the priests to eat the offerings. We have seen that the chambers on the pavement in the outer court are for the people to eat the offerings. Now we see that the holy chambers are for the priests to eat the offerings and also to place and store the offerings. It is here that the priests lay their priestly clothing (v. 14).

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.

The holy chambers, like the side chambers, are of three stories (Ezek. 42:5-6). In height they are equal to the side chambers, indicating that they correspond to the fullness of Christ. The priests enjoy Christ, wear Christ, store Christ, and possess Christ to such an extent that the height of their chambers equals the height of the side chambers, which signifies the fullness of Christ. (Life-study of Ezekiel, pp. 251-255, 269-270)

Further Reading: Life-study of Ezekiel, msgs. 22-23

第五周诗歌

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教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我 脱 离自 己、天 然, 主啊, 我 愿被建 造,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同众 圣 徒作你 圣 殿, 为着 充 满你荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 救我 脱 离乖 僻 个 性, 脱离 骄 傲与单 独;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使我 甘 愿服你 权 柄, 让你 有 家可居 住。

- | | |
|--|--|
| 二 生命供应, 活水流通,
守住等次, 尽我功用,
自己所经, 自己所见,
不再高估, 不再稍偏, | 长进、变化又配搭;
成全别人, 不践踏。
所是、所有并所能,
接受一切的平衡。 |
| 三 持定元首, 联络供应,
充满神的一切丰盛,
同尝基督莫测大爱,
长大成人, 不作婴孩, | 享受基督的丰富;
因神增加得成熟,
赏识基督的阔长;
满有基督的身量。 |
| 四 作神居所, 作你身体,
成为你的团体大器,
圣城景色、新妇荣美,
透出你的荣耀光辉, | 主啊, 我愿被建造,
让你来显你荣耀。
今在此地就彰显,
将你照耀在人间。 |

WEEK 5 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840

- | | |
|--|--|
| 2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Built up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill. | 4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build. |
| 3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day. | 5. In God's house and in Thy Body
Built up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth. |

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.