

Overview: Before His second coming, the Lord recovers the normal church life completely. In order to participate in this God's ultimate move, we need to be measured by the Lord in the church life and experience the flow of life out from the house of God. Furthermore, we need to enjoy Christ as the flow of life, the life giving Spirit to be the ones who minister life to others. This is for the building up of the magnificent house of God. How marvelous that we have a portion to build up of the magnificent house of God!

I. In order to participate in God's ultimate move, we need to experience the flow of life out from the house of God:

A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God

B. The water flows out from under the threshold:

1. In order for the water to flow, there must be a threshold, an opening
2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—Hymns, #846.

C. The flow is toward the east:

1. The river of God flows in the direction of God's glory.
2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church.

D. The water flows out from the right side of the house:

1. In the Bible the right side is the highest position, the first place.
2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work.

E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life

F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze:

1. To measure is to examine, test, judge, and possess.
2. The four measurings of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being.
3. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord.
4. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free.

G. The river causes everything to live:

1. Where the river flows, everything shall live and be full of life.
2. The flow of the river produces trees, fish, and cattle.

H. The river waters the desert and heals the Dead Sea:

1. The river waters the dry, parched land and heals the death waters.
2. This watering and healing are for the purpose of producing life.

I. The river is unable to heal the swamps and marshes:

1. A swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness.
2. For the flow of life and for the church life, we need to be absolute.

II. Our enjoyment of Christ as the flow of life, the life-giving Spirit, is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God:

A. A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life

B. A minister of life is a sower who sows spiritual seeds:

1. In 1 Corinthians 9:11 Paul says to the Corinthians, "We have sown to you the spiritual things"; the spiritual things refers to spiritual seeds.
2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit.
3. The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race.
4. In the Lord's recovery we, as ministers of the new covenant, need to be sowers who impart life to grow and produce Christ in others.

C. A minister of life is a planter who plants Christ into God's people:

1. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, God's farm, in God's new creation.
2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.

D. A minister of life is a waterer who waters people with Christ:

1. Once we plant Christ into others, we need to water them with the water of life.
2. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine "irrigation system" with a reservoir of living water stored within us to water the church as God's farm.
3. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life.

E. A minister of life is a begetter, a father, who imparts life to his children, whom he begets:

1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.
2. We need to have the divine "life germ" in order to impart the divine life into others so that they may be begotten as children of God.

F. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:

1. To give milk to drink or food to eat is to feed others.
2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk (not yet solid food), and it should have nourished them.
3. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them

G. A minister of life is a builder who builds with gold, silver, and precious stones:

1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness).
2. Song of Songs portrays that in the proper church life the perfected believers coordinate with the transforming Spirit to perfect Christ's loving seekers by ministering the Triune God to them for their

3. “If you are in the Lord’s recovery, be in the recovery absolutely, not halfway...The Lord Jesus desires and requires absoluteness...By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes”

Day 1: Ezek. 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

Psa.46:4 There is a river whose streams gladden the city of God, The holy place of the tabernacles of the Most High.

2Cor.3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

1Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Day 2: Ezek. 47:3 When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.

4 Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins. 5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.

Psa. 84:10 For a day in Your courts is better than a thousand; I would rather stand at the threshold of the house of my God

Than dwell in the tents of the wicked.

John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Day 3: Ezek. 47:8 ...Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed. 9 And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes. ... 10 And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the Great Sea, very many.

Day 4: Ezek. 47:11 But its swamps and its marshes will not be healed; they shall be left for salt. 12 And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.

Rev. 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot. 16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out

transformation by the Triune God’s attributes being wrought into them to become their virtues

3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God’s eternal economy.

of My mouth.

Day 5:

2Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1Cor.3:6 I planted, Apollos watered, but God caused the growth. 7 So then neither is he who plants anything nor he who waters, but God who causes the growth. 8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor. 9 For we are God’s fellow workers; you are God’s cultivated land, God’s building.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

Day 6: 1Cor.4:15 ...For in Christ Jesus I have begotten you through the gospel.

3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able. ... 10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

2Tim.1:13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.

Composition for prophecy

Experience①: By being measured by the Lord, river of water of life will flow

The main point for us in Ezekiel 47 is that we all need to be willing to be measured. There is no need for us to struggle, to strive, or to exercise our effort to do anything. The only need is...to be willing to be measured again and again and again and again. We need to tell the Lord, "Lord, I am willing to be measured." Then the flow will eventually become the river. If the saints in a local church are willing to be measured again and again and again and again, four times to one hundred percent, there will be a river to water the parched desert, to heal the dead sea, to grow the trees and produce the fish, and to produce the kids and the calves. What we need is to be measured for the Lord's move. We need to be tested, examined, taken over, and possessed by the Lord.

For Young Working Saints

The more you are examined, tested, and judged by the Lord and possessed by Him, the deeper the depth of the flow becomes. Depth of the flow depends on how much you are measured.

Man has two major problems in the relationship with God. One is that the man is not absolute to God. The other is that your humanity is not balanced. So when you are measured by the Lord, these things are to be measured.

In nineteenth century, the Lord raised a group of brothers in the United Kingdom to recover church life and release the divine truth of the Bible. The reason why they could recover the church life and the truth was because they follow the Lord's word absolutely. On the other hand, when we consider the history of degradation of the church, the cause of its degradation was in the principle of Babylon. The principles of Babylon are hypocrisy, confusion, and mixture that are halfway and not absolute. For example, in Babylon there are mixtures of things of God and things of idles. There are things of God but at the same time there is an idle worship. This kind of mixture is not something absolute to God, so it is abomination to God. You need to learn the "key success factors" and the "key failure factors" from both degradation and recovery of the church.

Another principle of Babylon is hypocrisy. When you come before the Lord, you must not fall into hypocrisy by pretending to be spiritual nor telling a lie to Him. Let's say, during fellowship with the Lord, or in the church meetings, the Lord measured you and pointed out that you were halfway and not absolute. Then you should not act as if you are never pointed out by the Lord. Every fallen man is not absolute to the Lord. But praise the Lord. The Lord as a man has been absolute to God the Father always during thirty-three and a half years on the earth. Eventually He died on the cross according to the will of the Father. Only this humanity of the Lord is absolute to God as the burnt offering for His satisfaction. Because there is the principle of Babylon in the fallen man, he has tendency to pretend to be spiritual. Call upon the Lord's name, take the Lord's grace, and accept the Lord's enlightenment and exposure in the simple and genuine way. You should not pretend to be spiritual by assuming not being spiritual is uncool. The divine principles in the God's economy are death and resurrection. Without death, there is no being measured, no being judged, no resurrection and no flow of river. Therefore, it is OK to be uncool.

When the Lord measures you, He also exposes your unbalanced humanity. For example, you are so cheerful person that you can react promptly to things happened. Prompt reaction is your strong point in one side, but you may make an inappropriate comment in response to various kinds of things without deep consideration. These comments without consideration may result in breaking human relationship in many cases. The point here is that your humanity is not balanced, so your strong point is not utilized but even causes a problem.

Hymn 626 (JP 458) verse 3

I'm ashamed, my Lord, for seeking Self to guard always;
Though Thy love has done its stripping, Yet I've been compelled this way.
Lord, according to Thy pleasure Fully work on me;
Heeding not my human feelings, Only do what pleases Thee.
Each blow I suffer Is true gain to me
In the place of what Thou takest Thou dost give Thyself to me.

Experience②: The minister of the new testament, impart life into others

The first thing a new testament minister does is not to pass on doctrinal teachings but to sow spiritual seeds. A seed is a container of life, and to sow a seed is to impart life. Hence, sowing the spiritual things is a matter of life. According to Matthew 13, the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race....In the Lord's recovery we as ministers of the new covenant need to be sowers who impart life into others.

To be a sower is much more difficult than to be a teacher. In order to be a teacher, a person simply needs to go to a Bible school where he may be trained to be a good speaker, learning not only biblical doctrines and parables but also how to use one's voice, tell stories, speak eloquently, and use gestures. However, in order to be a sower, one must have seeds of life that can grow and produce Christ in others. Such spiritual seeds are not mere doctrines or letters; instead, they are something of life in our spirit. They are spiritual things, things that are in, with, and out of our spirit.

For junior and senior high students

The minister of the new covenant is a person who supplies life to others and helps them to grow in life. Ministers of life are seeds sowers and they sow spiritual seeds.

Learn to supply life to others from your junior and senior high days. Learn two things about supplying life to others. One is to supply to people younger than yourself and the other is to understand the mutuality of the church life and supply to the ministers who are serving you.

There are elementary school kids in the church life. Many of them are little and not yet baptized. But before they become junior high students, they should be baptized while they are fifth or sixth graders. Since you have experienced your elementary days, you can sympathize with their failures and weaknesses, and you can be the help to show them how to pray to the Lord, how to touch the love of the Lord. Do not think you cannot supply life to others because you are young and weak. You may be weak, but they are even weaker. The newly saved brothers and sisters of junior and senior high, brothers and sisters who stopped coming to the meetings, gospel friends, and people who just moved over are also the same in principle. Have interests in them, pray for them, and talk to them.

Moreover, because the Lord is trying to recover the mutuality in the church life, you should also pray for the serving ones in the church. Please read the following Bible verses.

Hebrew 10:24 And let us consider one another so as to incite one another to love and good works, 25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.

Here, the importance of mutuality of church life is expressed with the use of expressions such as "consider one another", "incite one another", and "exhorting one another". Therefore, being a junior and senior high student, you also need to pray for the serving ones at the youth district, brothers and sisters who are college students, your parents, the responsible brothers of the church, and the coworkers who are ministering the Word in the conferences.

Brother Witness Lee's testimony: From August 1986, brother Lee was transferred from Anaheim, USA to Taipei for 2 years, and implemented FTTT (Full Time Training in Taipei). There was one time that brother Lee got sick and was unable to talk in the training during that week. The church in Taipei informed the saints and asked them to pray. One sister, a high school student who heard about it and wrote a letter to brother Lee. The letter said, "I heard that you are sick and I am terribly concerned. Are you feeling a little bit better?" Brother Lee was very much encouraged after reading this letter, so brother Andrew Yu read the letter to the trainees at the full time training. Brother Andrew said, "We need to pray for brother Lee, this little sister is a good pattern. Brother Lee was refreshed by receiving the sister's supply."

614 召会—その建造

1. めぐみの主よ、霊の交流！
せつにわれは もとめる！
てつのかべを 押したおして、
主とまじわり、霊ながす！
2. めぐみの主よ、霊の交流！
いま霊の交流、懇願する！
他人、見下げず、自己閉ざさず、
主とまじわり、霊ながす！
3. めぐみの主よ、霊の交流！
われはいのり もとめる！
もはやからに 閉じこもらず、
ながれ止めず、霊ながす！
4. めぐみの主よ、霊の交流！
たずねもとむ、霊の交流！
もはや自己を かい良せずに、
日ごと、日ごと、霊ながす！
5. めぐみの主よ、霊の交流！
めぐみの主よ、要求する！
自己をたおし、へりくだらせ、
いのちながし、霊ながす！
6. わが霊を主よ、ながせや！
めぐみの主よ、われ、ねがう！
建ぞうされて、主とまじわり、
ひとと調和し、霊ながす！

614 召会—建造

1. 灵能交流，恩主，灵能交流！
我今切求，恩主，灵能交流！
甚愿一反已往，推倒铁壁铜墙，
灵能交流通畅，灵能交流！
2. 灵能交流，恩主，灵能交流！
我今恳求，恩主，灵能交流！
不再自满自负，不再作茧自缚，
灵能交流无阻，灵能交流！
3. 灵能交流，恩主，灵能交流！
我今祈求，恩主，灵能交流！
不再不凡自命，不再自觉聪明，
灵能交流不停，灵能交流！

4. 灵能交流，恩主，灵能交流！
我今寻求，恩主，灵能交流！
不再自藏自隐，不再独善己身，
灵能交流日深，灵能交流！
5. 灵能交流，恩主，灵能交流！
我今要求，恩主，灵能交流！
打倒自持架格，走下作人宝座，
流出活水江河，灵能交流！
6. 灵能交流，恩主，灵能交流！
允我所求，恩主，灵能交流！
切愿能被建造，不但与你相交，
且能与人相调，灵能交流！

846. The Church - Her Building

1. Oh, may my spirit flow,
Oh, may it flow!
Now I beseech Thee,
Lord, Oh, may it flow!
My past I would forsake,
The iron walls would break,
My spirit free would make;
Oh, may it flow!
2. Oh, may my spirit flow,
Oh, may it flow!
Now I implore Thee,
Lord, Oh, may it flow!
No more self-satisfied,
No more in self-bound pride,
No more my spirit tied;
Oh, may it flow!
3. Oh, may my spirit flow,
Oh, may it flow!
For this I plead with Thee,
Oh, may it flow!
High-minded not to be,
Pride shall not prison me,
I'd flow unceasingly,
In spirit flow.

4. Oh, may my spirit flow,
Oh, may it flow!
For this I seek Thee, Lord,
Oh, may it flow!
No more to isolate,
Nor self to perfect make,
My spirit nought abate,
Deeply to flow.
5. Oh, may my spirit flow,
Oh, may it flow!
I ask Thee, gracious Lord,
Oh, may it flow!
My trust in self o'erthrow,
Down from self's throne I'll go,
That living water flow
In spirit, Lord.
6. Oh, may my spirit flow,
Oh, may it flow!
Answer my prayer, dear Lord,
Oh, may it flow!
Not just commune with Thee,
I long to builded be,
Mingle with others free
In spirit, Lord.