

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2013**

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**GENERAL SUBJECT:  
THE TRIUNE GOD TO BE LIFE TO THE TRIPARTITE MAN**

Message Four

**The Flow of Life with the Ministry of Life  
out of and for the Magnificent House of God**

Scripture Reading: Ezek. 47:1-12; Rev. 22:1-2; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

- I. The Scriptures reveal to us that man's need is met in God alone; to all of man's need God Himself is the supply, the only supply, and all the supply—Psa. 43:4-5; 46:1, 4; 42:1-2; 16:2, 5; 73:16-17, 25-26; John 8:58.**
- II. The book of Revelation tells us that a stream of living water flows, is proceeding, out of the throne of God and of the Lamb—22:1:**
  - A. This flow of the divine life is the fellowship of the divine life, which is the fellowship of the Body of Christ; the fellowship of the church is the flowing of the divine life with Christ as the tree of life, the supply of life—v. 2; 1 John 1:3.
  - B. If you have this stream, this flow, you have the throne, the Lamb, God as the light within the Lamb as the lamp, and the tree of life—Rev. 21:23; 22:1, 5.
  - C. The all-inclusiveness of the Triune God is in this flow, this stream: the Lord's uplifted humanity is here; the element of crucifixion and of burial is here; the resurrection, the ascension, the authority, the lordship, the headship, the flowing Spirit of reality, and all the divine realities are included in this stream, this flow.
  - D. This stream, this flow, of living water is the stream of the work of God; by flowing God works; by flowing God preaches His gospel; by flowing God brings people to be saved; by flowing God causes us to become the New Jerusalem—John 4:10, 14b.
  - E. The work in the flowing of the divine life, the current of the Holy Spirit, is not a burden but a rest; what we must do is just go along with His flowing.
  - F. If you study carefully the history of the church, you will find that throughout the generations there has been one stream of the Holy Spirit flowing all the time.
  - G. Is the stream of God flowing within you today? Is it flowing within you at this very moment? "Not where we elect to go, / But where Jesus leads the way, / There the living waters flow, / There our darkness turns to day"—*Hymns*, #907, stanza 1.
  - H. What we must do is just go along with the stream, the flow, the current, of the Holy Spirit and subject ourselves to the current of the work of the Holy Spirit.
    - I. Wherever the flowing is, precious materials will be produced for the building up of the church—Gen. 2:10-12; 1 Cor. 3:12a.
    - J. The flowing of the divine life in man brings the divine nature into man (2 Pet. 1:4), regenerates man (1 Pet. 1:3), and transforms man into the glorious image of Christ (2 Cor. 3:18); thus, man, who was created of dust (Gen. 2:7), becomes transformed precious materials for God's building, which will consummate in the New Jerusalem.
- III. In order to participate in God's ultimate move, we need to see and experience the flow of life out of the house of God (Ezek. 47:1-12); "Son of man, have you seen this?"—v. 6:**

- 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—Psa. 36:7-9; 2 Cor. 3:18; 1 John 3:2.
- B. The water flows out from under the threshold—Ezek. 47:1:
  - 1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.
  - 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—Ezek. 47:1:
  - 1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.
  - 2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.
- D. The water flows out from the right side of the house—Ezek. 47:1:
  - 1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.
  - 2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.
- 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—Ezek. 47:1.
- F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-6; Rev. 1:15; cf. John 7:37-39:
  - 1. To measure is to examine, test, judge, and possess—cf. Isa. 6:1-8; Ezek. 42:20.
  - 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—Ezek. 47:2-5.
  - 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—cf. 1 John 1:5, 7.
  - 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—Ezek. 47:5-6a.
- G. The river causes everything to live—v. 9a:
  - 1. Where the river flows, everything shall live and be full of life.
  - 2. The flow of the river produces trees, fish, and cattle—vv. 7, 9b-10, 12.
- H. The river waters the desert and heals the Dead Sea—v. 8:
  - 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 marshes—v. 11:
  - 1. A marsh is a neutral place, a halfway place, a place of compromise—cf. Rev. 3:15-16.
  - 2. For the flow of life and for the church life, we need to be absolute.
  - 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" (*Life-study of Ezekiel*, pp. 311-312).

**IV. 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—2 Cor. 3:6; 4:10-12; 1 John 5:16a.
- 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—Matt. 13:3, 37.
  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 Cor. 3:6:
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—v. 9.
  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—v. 6:
1. Once we plant Christ into others, we need to water them with the water of life—Rev. 22:17.
  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 to have 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—John 4:14; 7:37-39.
- E. A minister of life is a begetter, a father, who imparts life to his children whom he begets—1 Cor. 4:15:
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—3:2.
  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—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.
- G. A minister of life is a builder who builds with gold, silver, and precious stones—1 Cor. 3:12:
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 (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 transformation by the Triune God's attributes being wrought into them to become their virtues—1:10-11.
  3. The flow of life for the ministry of life 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—1 Cor. 3:12; Rev. 21:18-21.