

CRYSTALLIZATION-STUDY OF EZEKIEL (2)

Being Measured by God's Building (Message 20)

Scripture Reading: Ezek. 43:10-12; Matt. 16:18; Eph. 2:21; 1 Tim. 3:15;
1 Cor. 12:12-27

- I. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Exo. 25:8; 2 Sam. 7:12-14a; 1 Kings 6:1-2; Matt. 16:18; Eph. 2:21; Rev. 21:2-3.
- II. The book of Ezekiel begins with a vision of the appearance of the glory of the Lord and ends with a vision of the holy building of God; this indicates that the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God—1:1, 28; 40:1—48:35.
- III. According to the prophecy in typology in 2 Samuel 7:12-14a, Christ is both the One who builds the church as God's house and the element with which the church is built—Matt. 16:18; 1 Tim. 3:15; Eph. 2:21:
 - A. Christ is the house, His Body, and Christ is also the Builder—John 2:19-21; 1 Cor. 12:12; 2 Sam. 7:12-13.
 - B. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Eph. 3:17.
 - C. This building, a mingling of God's divinity with our redeemed, resurrected, and uplifted humanity, becomes God's habitation and our habitation—a mutual abode—John 14:23; 15:4.
 - D. Eventually, this building will consummate in the New Jerusalem for eternity, in which God's redeemed are the tabernacle for God to dwell in, and God Himself is the temple for His redeemed to dwell in—Rev. 21:3, 22.
- IV. The Lord instructed Ezekiel to describe God's house to God's people so that they would be measured by the house and be ashamed of their iniquities—Ezek. 43:10-12:
 - A. It was God's intention to check the living and conduct of the [202] people of Israel by the house; in the book of Ezekiel God measured His people by the temple:

1. Because the house of God was to be their regulation, God charged Ezekiel to show them the design of the house—[v. 11](#).
 2. The temple of God is a pattern, and if the people examine themselves in light of this pattern, they will know their shortcomings—[vv. 10-12](#).
 3. The living of the people must match the temple of God—[1 Cor. 3:16-17](#).
- B. We need to see from the book of Ezekiel that the requirements of the indwelling Christ are according to His house; everyone must be measured and checked according to the measurement of God's house—[43:10](#):
1. Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—[1 Tim. 3:15-16](#).
 2. Our main concern should not be with behaving ourselves or with becoming spiritual but with fitting into God's house—[1 Cor. 14:12](#):
 - a. We may not have “latticed windows,” which signify the fellowship of the life-giving Spirit keeping the opening for the divine communication and protecting from the invasion of all negative matters—[Ezek. 40:16](#).
 - b. We need to check our humanity by the building and take the humanity of Jesus as our humanity—[Phil. 2:5-8](#).
 - c. We may realize that we are still “smooth wood” that has not experienced God's “carving” and thus does not have the expression of Christ's glorious image and glorious victory, signified by the cherubim and palm trees carved into the walls—[Ezek. 41:18](#).
 - d. We need to be measured to see if we are “wood” of an appropriate measure and are not independent but built in.
 3. If what we are and what we do cannot match God's building, it amounts to nothing in the sight of God—[Eph. 4:16](#); [1 Cor. 8:1b](#); [12:28—13:3](#); [16:14](#). [203]
- C. “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”—[Ezek. 43:12](#):
1. To be on the mountain is to be in resurrection and in the position of ascension; this indicates that the church must be high, on the top of the mountain—[Eph. 2:5-6](#).

2. The church must also be holy, separated and sanctified from anything worldly—[1 Cor. 3:17](#).
 3. The law of God's house is related to God's character:
 - a. God is a God of height, that is, in resurrection and ascension, and He is a God who is holy.
 - b. Likewise, in position the church is high, and in nature the church is most holy.
 - c. If in our church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.
- D. Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct; few realize that our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—[14:4-5](#), [12](#), [26](#); [Rom. 14:19](#); [15:2](#).
- E. Today the Lord's concern is not the law—it is the house; His concern is not spirituality—it is the church—[Matt. 16:18](#); [Eph. 4:12](#), [16](#):
1. The Lord cares for the church—the place of His throne, the place of the soles of His feet, and the place where He can dwell for rest and satisfaction—[Ezek. 43:7](#).
 2. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it—[Eph. 2:21-22](#).
- V. The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine—[1 Cor. 12:23-27](#):
- A. Spirituality is a Body matter; everything we have is in the Body, through the Body, and for the Body—[Eph. 4:16](#).
 - B. In the Body there can be no independence or individualism—[1 Cor. 12:21-22](#), [27](#); [Rom. 12:5](#); [Eph. 5:30](#): [\[204\]](#)
 1. In the Body life, individualistic thought and action are ruled out.
 2. Individualism is hateful in the sight of God; the enemy of the Body is the self—the independent "I"—[Matt. 16:21-26](#).
 - C. We must keep the oneness of the Body and practice blending, which is most helpful in keeping the oneness of the Body of Christ—[Eph. 4:3-4](#); [1 Cor. 12:24b](#).
 - D. The reality of the Body of Christ is a corporate living of conformity

- to the death of Christ through the power of resurrection—[Phil. 3:10](#).
- E. The reality of the Body of Christ is in the resurrection life of Christ; the Body requires the believers to be absolutely in the resurrection life of Christ—[John 11:25](#); [Acts 2:24](#); [Rev. 1:18](#); [2:8](#); [Phil. 3:10](#).
 - F. Only Christ is the Head of the Body, and only He has the authority to direct the moves of the members of the Body—[Col. 1:18](#); [2:19](#); [Eph. 4:15](#).
 - G. We need to be Body-conscious and to care for the feeling of the Body and the peace of the Body—[1 Cor. 12:26-27](#); [Rom. 12:15](#); [Col. 3:15](#); [Phil. 1:8](#).
 - H. A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—[Eph. 4:7, 16](#); [2 Cor. 10:13](#).
 - I. The Body has its proper order; thus, we should recognize and honor the order in the Body—[1 Cor. 12:14-22](#).
 - J. Mutuality is the characteristic of the Body; our relationship in the Body is one of mutuality and interdependence—[vv. 14-25](#).
 - K. The divine fellowship is the reality of living in the Body of Christ—[1 John 1:3](#).
 - L. We need to care for the growth of the Body and the Body's building up of itself in love—[Eph. 4:15-16](#).
 - M. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—[1 Cor. 12:23-27](#).
 - N. The overcomers see the Body, know the Body, care for the Body, honor the Body, and do the work of the Body; they keep every principle of the Body of Christ, as the continuation and extension of Christ on earth, for the full expression of Christ—[Eph. 1:22-23](#); [3:18-19](#); [4:1-6](#).

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MESSAGE TWENTY

BEING MEASURED BY GOD'S BUILDING

**THE ENTIRE BIBLE BEING A BOOK OF BUILDING;
THE MAIN SUBJECT OF THE BIBLE BEING THE BUILDING OF GOD**

The entire Bible is a book of building; the main subject of the Bible is the

building of God ([Gen. 28:10-22](#); [Exo. 25:8](#); [2 Sam. 7:12-14a](#); [1 Kings 6:1-2](#); [Matt. 16:18](#); [Eph. 2:21](#); [Rev. 21:2-3](#)). Building is the corporate expression of the processed and consummated Triune God in glory. The entire Bible, from Genesis to Revelation, is a book of building. Building is the main subject of the Bible, the desire of God's heart, the goal of His economy, and the goal of the Lord's recovery. All the visions presented in the Scriptures are related to God's building.

**THE BOOK OF EZEKIEL BEGINNING WITH A VISION
OF THE APPEARANCE OF THE GLORY OF THE LORD AND
ENDING WITH A VISION OF THE HOLY BUILDING OF GOD;
THIS INDICATING THAT THE GLORY OF THE LORD,
THE JUDGMENT OF GOD, AND THE RECOVERY OF THE LORD
ARE ALL FOR THE HOLY BUILDING OF GOD**

The book of Ezekiel begins with a vision of the appearance of the glory of the Lord and ends with a vision of the holy building of God; this indicates that the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God ([1:1, 28](#); [40:1—48:35](#)). Ezekiel begins with a vision of the appearance of the glory of the Lord and ends with a vision of the holy building of God, much like the book of Revelation. The glory of the Lord, the judgment of God upon Israel and the nations, and the recovery of the Lord by life are all for the holy building of God.

**ACCORDING TO THE PROPHECY IN TYPOLOGY
IN 2 SAMUEL 7:12-14A, CHRIST BEING BOTH
THE ONE WHO BUILDS THE CHURCH AS GOD'S HOUSE AND
THE ELEMENT WITH WHICH THE CHURCH IS BUILT**

According to the prophecy in typology in [2 Samuel 7:12-14a](#), Christ is both the One who builds the church as God's house and the element [206] with which the church is built ([Matt. 16:18](#); [1 Tim. 3:15](#); [Eph. 2:21](#)). On the one hand, Christ said, "I will build My church" ([Matt. 16:18](#)); thus, He is the Builder. On the other hand, He is also the element with which He is building the church. In order for Christ to be the element with which the church is built, He builds Himself into us, making His home in us and making us the same as He is—the material for the building of God's house. He is also perfecting us to do the same work that He is doing ([Eph. 4:12](#)).

**Christ Being the House, His Body, and
Christ Being Also the Builder**

Christ is the house, His Body, and Christ is also the Builder ([John 2:19-21](#); [1 Cor. 12:12](#); [2 Sam. 7:12-13](#)).

**Christ Building the Church by Building Himself into Us,
That Is, by Entering into Our Spirit
and Spreading Himself from Our Spirit
into Our Mind, Emotion, and Will
to Occupy Our Entire Soul**

Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul ([Eph. 3:17](#)). This building is the central work of God. Brother Lee gave a series of messages on this subject in the *Life-study of 1 & 2 Samuel*. It is unclear to what extent this word has penetrated the Lord's recovery. The central work of God—the way that He builds the church—is to build Himself into us. We should minister the building God and the builded God. We minister the building God by ministering the God in Christ who is actively building the church; we minister the builded God by imparting to others the God in Christ who has been wrought into our being.

**This Building, a Mingling of God's Divinity
with Our Redeemed, Resurrected, and Uplifted Humanity,
Becoming God's Habitation and Our Habitation—
a Mutual Abode**

This building, a mingling of God's divinity with our redeemed, resurrected, and uplifted humanity, becomes God's habitation and our habitation—a mutual abode ([John 14:23](#); [15:4](#)). [207]

**Eventually, This Building
Consummating in the New Jerusalem for Eternity,
in Which God's Redeemed
Are the Tabernacle for God to Dwell In,
and God Himself Being the Temple**

for His Redeemed to Dwell In

Eventually, this building will consummate in the New Jerusalem for eternity, in which God's redeemed are the tabernacle for God to dwell in, and God Himself is the temple for His redeemed to dwell in ([Rev. 21:3, 22](#)).

The foregoing points are introductory and foundational as we come to the subject of the message, which is "Being Measured by God's Building." The title of the message does not say "measured *for*" but "measured *by*" God's building. We may have the concept of being measured *for* God's building based on our knowledge of the ministry on [Ezekiel 47:1-5](#), where we are measured—tested, examined, judged, and possessed—by God so that the flow within us may be deepened. This message is not concerning being measured *for* God's building but concerning being measured *by* God's building. In other words, the building itself is the measure.

Being measured by God's building is a difficult matter both to communicate and to receive. As we cover this subject, we should not try to do anything with this word; instead, we should simply be attentive. Those who are younger, especially, should not be quick to speak anything in response to this word.

THE LORD INSTRUCTING EZEKIEL TO DESCRIBE GOD'S HOUSE TO GOD'S PEOPLE SO THAT THEY WOULD BE MEASURED BY THE HOUSE AND BE ASHAMED OF THEIR INIQUITIES

The Lord instructed Ezekiel to describe God's house to God's people so that they would be measured by the house and be ashamed of their iniquities ([43:10-12](#)). We will cover the essence of this matter according to our present understanding. In touching this topic, we are touching something unprecedented in our ministry. This ministry comes out of at least twenty years of labor.

[Ezekiel 40:4](#) says, "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 [208] shown to you. Tell all that you see to the house of Israel." The prophet is the first one to receive the vision. He is the first to open his being to the vision, to internalize it, and to be constituted with it. Then he is instructed to tell all that he sees to the house of Israel. In like manner, in this message we will speak all that we presently see concerning this matter.

In [44:5](#) Jehovah said to Ezekiel, "Son of man, pay attention, and look with

your eyes, and listen with your ears to all that I say to you concerning all the statutes of the house of Jehovah and all its laws; and pay attention to the entrance of the house, with every exit of the sanctuary.” Jehovah called Ezekiel’s attention not only to the structure and design of the house but also to the statutes and laws of the house. These statutes and laws signify the organic principles of the Body of Christ.

Ezekiel 43:10-11 says,

You, 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. And if they feel humiliated because of all that they have done, make known to them the design of the house, its arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws; and write them down in their sight, that they may keep its whole design and all its statutes, and do them.

These verses speak directly on the matter of being measured by God’s building.

There are two ways in which we may evaluate ourselves in relation to the Lord. Both ways give us an awareness of our shortcomings and needs. The first standard of measure comprises moral regulations. The ceremonial law has been abolished, but the moral law of God remains. The moral law of God defines God and is unchanging. Thus, whenever we transgress against this law, we are convicted and must confess that we have fallen short. In this way we are regulated and measured by the moral law.

The second standard by which we evaluate ourselves comprises spiritual principles. For example, in a training to perfect the saints there may be a series of items for them to check off and turn in. Those being trained may need to indicate whether they had morning revival, read the Word and the ministry, prayed with a companion, and shared the gospel with someone. We do not minimize these things; there are many [209] necessary spiritual principles such as these. These spiritual principles measure us, giving us an awareness of when we have fallen short.

There is another realm, however, of which we most likely are completely oblivious. According to the measure of this realm, we make mistake after mistake in our living, in our fellowship, and in our meetings without any awareness of doing so. Our person, disposition, temperament, demeanor, and our way of speaking, praying, and calling hymns in the meetings are all part of

a multitude of things that hinder the building up of God's house. The Lord knows that we have no way to be aware of these things, that we could spend a whole day with Him and not receive any light concerning them. This is why Ezekiel had to pay the price to be the outlet for the Lord's word. Ezekiel received from God the vision of the holy building of God in all its details, much in the same way that John saw the New Jerusalem. After seeing the vision, all Ezekiel could do was fall on his face (*Ezek. 43:3; 44:4*).

Then Jehovah told Ezekiel to describe the house to the house of Israel (*43:10-11*). The Lord said, in effect, "Show them the house. I want to measure their being, their living, and their conduct, not just by moral regulations and spiritual principles but by My building." This measuring would cause them to be humiliated, to be lowered in their assessment of themselves. This measuring would give them an understanding of their being, their living, and their conduct in relation to God's building.

Now we will present a number of illustrations of behaviors concerning which we will be enlightened, not by moral regulations or spiritual principles but by being measured by the building. Then we will go on to see the indescribable impact on our being that follows when the Lord shows us the design of His building and measures us by it.

In many meetings there is disorder caused by well-meaning saints. I attended one prayer meeting in which someone prayed over forty times. Although the prayers were short, that saint was not within measure. Eventually, this person was helped concerning this matter. Other saints may pray incoherently, interrupt others with their prayer, or pray without following the burden. Only when the Lord measures their prayer by the building will they be enlightened.

We do not have any prohibition against sisters calling hymns. However, consider the case of a sister who may repeatedly call *Hymns*, #132, "Lo! in heaven Jesus sitting," as the first hymn of the Lord's table meeting. Should the Lord's table meeting begin with this hymn? Sisters may [210] call hymns, but they should function within measure lest they lead the meeting astray.

Many of the younger saints hasten to the front to speak in the conferences and trainings. At times, a message needs the response of the young; at other times, the younger ones should remain quiet in order to give opportunity for saints with weight and experience to stand against their disposition and walk to the microphone to speak. Only being measured by the building will make us aware of this.

Any one of us, including the leading brothers and the co-workers, may overstep and go beyond his measure, not knowing the limit of his function. In the interaction among the church, the ministry, and the work, the elders of a church may interfere with the work, or a co-worker may try to dictate to the ministry. If we tell such ones that they are overstepping, they will not understand. However, when the vision comes and their function is measured by the building, there will be an impact.

Some brothers may assume to take the lead in a new church, appointing themselves as leading ones. Such brothers may uphold the moral law of God and follow spiritual principles, but they have no realization that they are damaging the building. Other brothers may have the attitude that they are above getting a job and feel that they should be recognized as full-time serving ones. Their church life is affected because they are abnormal in this matter.

Other saints may be disconnected and isolated. As a brother utters a lengthy prayer in the prayer meeting, those with discernment may sense that he is disconnected from the consciousness of the Body. Some years ago I attended a prayer meeting immediately before one of the semiannual trainings. When a leading brother began to pray for the training, a young sister prayed and changed the subject. As a result, there was no further prayer for the upcoming training in that prayer meeting.

Some brothers may take the lead in an authoritarian way. They may be quick to use the term *rebels*. However, Brother Lee rarely applied that term to anyone. In a training in one locality, the dominant brother told the young people, “You don’t need to pray. Just do whatever we tell you to do, and go wherever we tell you to go.” This is the mind of a dictator, not that of a genuine shepherd.

In carrying out necessary gospel work, we may be burdened for increase yet separate the work from God’s goal, the building. We may [211] pursue spirituality apart from God’s building. We may be blind to the way in which our disposition affects the building. We may be political rather than genuine in our interaction with others, live according to our culture, or be blind to our peculiarity. We may be unable or unwilling to coordinate with others. We may aspire to be an overcomer in order to avoid being in outer darkness rather than for the goal of God’s building. There are a multitude of matters in which we need to be measured by God’s building. In this area we cannot help the saints by shepherding them. What is needed is a vision with tremendous light. The impact of such light will give us a completely different perspective on our

lives.

Now we will consider the experience of being measured by God's building. We should not be concerned about the timing of our being measured by God's building. Only the Spirit of reality knows when we will see the design of God's building and be measured by it. The Lord is interceding for us and shepherding us; He knows when to take action.

Our pattern in this experience is Saul of Tarsus. The Lord reached Saul with "a light from heaven beyond the brightness of the sun" ([Acts 26:13](#)). Saul was blinded; he could not see because of the glory of that light ([22:11](#)). This is the experience that we need. For the time being, it is sufficient for us to gain an initial understanding of this matter. Only the Lord Spirit can give us the experience; He will do so in His way and in His time. When this particular light comes, we will be astounded, blinded, and disoriented. Saul of Tarsus testified that he could not see because of the glory of that light. When the Lord shines the glory of the light of His building on us, our natural clarity, our intelligent mind, is blinded; however, our inner man becomes crystal clear and full of light. This was the result in Saul's case.

EIGHT RESULTS FROM OUR BEING MEASURED BY GOD'S BUILDING

Being Humbled and Reduced to Nothing

We can trace at least eight results that follow from our being measured by God's building. First, we are humbled and reduced to nothing. We realize that although God has a vast building, we have been saying or doing various things, holding particular attitudes, or conducting ourselves in certain ways that do not match the design of God's building. In the light "beyond the brightness of the sun," the Lord shows us the vision of the building, and we are humbled. [212]

Being Dethroned So That Self No Longer Governs

Second, the light dethrones us so that self no longer governs. A line from *Hymns*, #846, says, "Down from self's throne I'll go." When this occurs, self no longer governs our being.

Knowing Ourselves—What We Are and What We Do— in Relation to the Body of Christ

Third, we begin to know ourselves—what we are and what we do—in relation to the Body of Christ. We are no longer measured only by moral regulations and spiritual principles. A sister who prays frequently in a prayer meeting of ninety saints will realize, “I shouldn’t pray more than two or three times.” No one needs to tell her this; the Lord shows her that she is out of order and functioning beyond measure. The design of God’s building measures her. Even as I speak this message, I testify of my awareness that what I am saying, thinking, and feeling is being measured.

Having a Deep and Thorough Repentance, Issuing from a Change in Our Thinking and View

Fourth, we have a deep and thorough repentance concerning many things, issuing from a change in our thinking and view. Previously, we were unaware of these things; then the Lord shows us that in hundreds of meetings, we have behaved in a way that did not match the design of God’s building. As we repent, we experience a joyful emancipation. We are happy to be a small part of the city of God, to be one among millions of glorified sons in the New Jerusalem, and to be a member of the Body of Christ.

Being Released from the Self, Especially from Self-awareness and Self-consciousness

Fifth, we are released from the self, especially from self-awareness and self-consciousness. We become aware of the church, the spirits of the saints, and the Lord’s direction in the meetings. We enter into the consciousness of the Body and are deeply aware of many things that are taking place in the realm of the Body. We experience [1 Corinthians 12:26](#) as we have never experienced it before: “Whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.” On the one hand, we suffer in a way that we have never suffered before, because when one member suffers, the [213] Body suffers. On the other hand, we experience a joyful supply that we never imagined possible. We enter into another realm, the realm of the Body.

Becoming Conscious of the Body and Knowing God’s Desire for the Building

Our being released from the self brings us to the sixth result of being

measured by God's building: we become conscious of the Body and know God's desire for the building. The desire of God's heart for the building, the Body, and the bride burns in my heart night and day. When we reach this point, we are conscious of the Body, but even more, we are aware of the longing in our Lord for His heart's desire.

**Realizing That Spirituality Is a Body Matter
and Being Motivated to Grow in Life
unto Maturity for God's Building**

Seventh, we realize that spirituality is a Body matter and are motivated to grow in life unto maturity for God's building. As a result, our personal prayer and reading of the Word are brought into another realm. Personally, we pray in the Body, we read the Bible in the Body, and we study the truth in the Body.

**Being Normalized in Our Function
by Keeping All the Principles of the Body**

Last, we are normalized in our function by keeping all the principles of the Body.

The Lord instructed Ezekiel to describe God's house to God's people so that they would be measured by the house. With this opening of the burden in view, we now proceed to the detailed points of this message. May the reading of these points solidify what we have attempted to utter.

**It Being God's Intention to Check
the Living and Conduct of the People of Israel by the House;
in the Book of Ezekiel
God Measuring His People by the Temple**

It was God's intention to check the living and conduct of the people of Israel by the house; in the book of Ezekiel God measured His [214] people by the temple. In the New Testament this checking and measuring is by the church—by the sense of the Body.

***Because the House of God Was to Be Their Regulation,
God Charging Ezekiel to Show Them
the Design of the House***

Because the house of God was to be their regulation, God charged Ezekiel to show them the design of the house ([Ezek. 43:11](#)).

***The Temple of God Being a Pattern, and
If the People Examine Themselves in Light of This Pattern,
Their Knowing Their Shortcomings***

The temple of God is a pattern, and if the people examine themselves in light of this pattern, they will know their shortcomings ([vv. 10-12](#)). There is no other way that we can know certain shortcomings. We sometimes repeatedly try to share with a certain saint in a gentle way in fellowship that spirituality is a Body matter, trying to indicate that he or she needs to see this. However, we are probably mistaken in trying to do this. Instead, it is better to pray, “Show this saint the pattern, the spirituality of the house, the spirituality of the Body.” Then the light will come, and the help will be rendered.

The Living of the People Having to Match the Temple of God

The living of the people must match the temple of God ([1 Cor. 3:16-17](#)). This is not about conforming to what we perceive to be an outward standard of the church but about living in inward harmony with the building of God.

**Needing to See from the Book of Ezekiel
That the Requirements of the Indwelling Christ
Are according to His House;
Everyone Having to Be Measured and
Checked according to the Measurement of God’s House**

***Our Behavior and Conduct
Needing to Be Examined Not Only according to
Moral Regulations and Spiritual Principles
but Also according to the Church, the House of God***

We need to see from the book of Ezekiel that the requirements of [\[215\]](#) the indwelling Christ are according to His house; everyone must be measured and checked according to the measurement of God’s house ([43:10](#)). Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God ([1 Tim.](#)

3:15-16).

In the early 1980s Abraham Chang was a faithful co-worker of Brother Lee—perhaps his closest co-worker. Brother Chang was burdened to have a special perfecting training with middle-aged brothers, and he conducted it in a particular way. We attended voluntarily. Those who participated had functioned in various ways during the week in various meetings, such as the Lord’s Day morning meeting, the prayer meeting, and the gospel meeting. Then when we came together for the training, Brother Chang would ask all the brothers to share their real sense about how each brother functioned. When he introduced this, he said that if we had this kind of fellowship, we would see the light that Saul saw, which was brighter than the sun. Thankfully and mercifully, I was a recipient of much of that fellowship several times. Several years later I thanked Brother Chang for his faithfulness in having that training for us middle-aged brothers. When we are willing to be measured, not by an opinion or concept but by the sense of the Body, we will be enlightened and will enter into another dimension of our growth in life.

***Our Main Concern Needing to Be
Not with Behaving Ourselves or with Becoming Spiritual
but with Fitting into God’s House***

*Possibly Not Having “Latticed Windows,”
Which Signify the Fellowship of the Life-giving Spirit
Keeping the Opening for the Divine Communication
and Protecting from the Invasion of All Negative Matters*

Our main concern should not be with behaving ourselves or with becoming spiritual but with fitting into God’s house (1 Cor. 14:12). We may not have “latticed windows,” which signify the fellowship of the life-giving Spirit keeping the opening for the divine communication and protecting from the invasion of all negative matters (Ezek. 40:16). However, some saints are like this. On the one hand, they release the light and the life; on the other hand, they screen out anything negative that would damage anyone. [216]

*Needing to Check Our Humanity by the Building
and Take the Humanity of Jesus as Our Humanity*

We need to check our humanity by the building and take the humanity of Jesus as our humanity (Phil. 2:5-8). I testify that Brother Witness Lee was the

most human person whom I have ever met—he was Jesusly and divinely human. His humanity was not merely a personal thing; it was a humanity that matched the building of God.

*Possibly Our Realizing
That We Are Still “Smooth Wood”
That Has Not Experienced God’s “Carving”
and Thus Does Not Have the Expression
of Christ’s Glorious Image and Glorious Victory,
Signified by the Cherubim and Palm Trees
Carved into the Walls*

We may realize that we are still “smooth wood” that has not experienced God’s “carving” and thus does not have the expression of Christ’s glorious image and glorious victory, signified by the cherubim and palm trees carved into the walls (Ezek. 41:18). However, we sense that certain brothers and sisters whom we meet are not “smooth wood” anymore, even if they do not say anything. They have been deeply “gouged”—there is a palm tree “carved” into their being. Their presence is a palm tree and a lion in the building (v. 19). As a result, we sense victory and are uplifted, encouraged, and supplied.

*Needing to Be Measured to See If We Are “Wood”
of an Appropriate Measure
and Are Not Independent but Built In*

We need to be measured to see if we are “wood” of an appropriate measure and are not independent but built in. We have a certain function, but it should not be beyond measure or independent but within measure and built in. For this reason it is very good for leading brothers in small local churches to come from their limited situation to a time of major blending, such as a semiannual training, to be measured by the Body as represented there and to be reduced in a healthy way. A leading one should not be a “little king” in his locality but a brother bearing responsibility. His way of bearing responsibility should be measured by the New Jerusalem and the Body. He may realize that he has [217] gone beyond measure in the way he speaks to the saints and corrects them; in the light of such realization he will deeply repent.

***If What We Are and What We Do
Cannot Match God’s Building,***

It Amounting to Nothing in the Sight of God

If what we are and what we do cannot match God's building, it amounts to nothing in the sight of God (Eph. 4:16; 1 Cor. 8:1b; 12:28—13:3; 16:14). I have given messages, spoken in meetings, and offered prayers that I realized were nothing in the sight of God after they were measured by the building.

**“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”**

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.” This is a governing principle.

***To Be on the Mountain
Being to Be in Resurrection
and in the Position of Ascension;
This Indicating That the Church
Must Be High, on the Top of the Mountain***

To be on the mountain is to be in resurrection and in the position of ascension; this indicates that the church must be high, on the top of the mountain (Eph. 2:5-6).

***The Church Also Having to Be Holy,
Separated and Sanctified from Anything Worldly***

The church must also be holy, separated and sanctified from anything worldly (1 Cor. 3:17). My heart aches when I hear of those who think that in order to gain young people in high school, they have to compromise with the world. Some have even boasted that they know how to deal with young people by bringing in worldly mixture and corruption. Although the high schoolers are young, they have a spirit, and at least some among them sense that they do not like or need this kind [218] of mixture. They want instead to love the Lord, grow with Him, and be in meetings that are full of Christ.

The Law of God's House Being Related to God's Character

The law of God's house is related to God's character. God is a God of height, that is, in resurrection and ascension, and He is a God who is holy. Likewise, in position the church is high, and in nature the church is most holy. If in our church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.

Some have a certain kind of religious background that will be touched. Some still measure the local churches by the religious standard of their background, but that religious standard is an insult to God's building. It is altogether religious, legal, and inhuman, and it is not Christ. What is in the building is holy, sanctified, resurrected, and ascended.

**Most Believers Today Feeling That Moral Regulations
and Spiritual Principles Are Sufficient
as Rules of Behavior and Conduct;
Few Realizing That Our Behavior and Conduct
Should Be Examined Not Only according to
Moral Regulations and Spiritual Principles
but Also according to the Church, the House of God**

Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct; few realize that our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God (14:4-5, 12, 26; Rom. 14:19; 15:2). This point is a summary. We would never set aside moral regulations and spiritual principles, but these are not sufficient. After they function in a certain way, those who want the light that comes from their behavior and conduct being examined according to the church, the house of God, may ask a mature brother or sister, "Will you share with me what is your sense concerning the way I function?" However, those who are asked this kind of question must discern whether or not the askers have the grace to receive the fellowship. If they do have this grace, a few minutes of light might save them ten years in their growth in life. If those receiving this kind of fellowship would bring it to the Lord, they will [219] have a totally different view of how they pray, speak in the meetings, call hymns, and fellowship.

**Today the Lord's Concern Not Being the Law—
It Being the House;
His Concern Not Being Spirituality—**

It Being the Church

The Lord Caring for the Church—the Place of His Throne, the Place of the Soles of His Feet, and the Place Where He Can Dwell for Rest and Satisfaction

Today the Lord's concern is not the law—it is the house; His concern is not spirituality—it is the church ([Matt. 16:18](#); [Eph. 4:12, 16](#)). The Lord cares for the church—the place of His throne, the place of the soles of His feet, and the place where He can dwell for rest and satisfaction ([Ezek. 43:7](#)). He wants a place to rule, move, and rest. After a prayer meeting that has been in order, we sometimes have a strong sense of rest and satisfaction. At other times we must face the fact by confessing, “Lord, we are sorry that our way of praying held You back.” Those who are seeking, who are willing to receive mercy and grace, and who want to take this way can pray, “Lord, I hardly understand anything—I do not pretend to—but I take in this word. My spirit agrees. I want to go this way and to be buildable. I want my being, living, and service to contribute to Your building.” It is not too soon for saints in their twenties and even late teens to do this.

Because the Lord Cares So Much for the Church, His House, Our Also Needing to Care for the Church as His House and Fashion Ourselves according to It

Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it ([Eph. 2:21-22](#)).

THE BODY LIFE BEING THE GREATEST TEST OF OUR SPIRITUALITY; IF WE CANNOT PASS THE TEST OF THE BODY LIFE, OUR SPIRITUALITY NOT BEING GENUINE

The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine ([1 Cor. 12:23-27](#)). In 1995 Brother Lee asked a few of his co-workers who were nearby to [220] be with him one day for a period of time. At the end of that fellowship he gave us a charge—not advice—that had several components. The last point was this: be an overcomer to keep every principle of the Body. In other words, in order to

be an overcomer, we need to keep every principle of the Body. That word was inscribed on me. As I walked back to my office afterward, I told the Lord with a contrite heart, “Lord, I fully agree with keeping every principle of the Body, but I do not even know all the principles. I cannot go to the point of keeping them, because I first need to know them.” For twenty-two years since then, I have been learning little by little and am still learning. The following points represent some of the crucial principles of the Body.

**Spirituality Being a Body Matter;
Everything We Have Being in the Body,
through the Body, and for the Body**

Spirituality is a Body matter; everything we have is in the Body, through the Body, and for the Body (Eph. 4:16).

In the Body There Being No Independence or Individualism

In the Body there can be no independence or individualism (1 Cor. 12:21-22, 27; Rom. 12:5; Eph. 5:30). In the Body life, individualistic thought and action are ruled out. Individualism is hateful in the sight of God; the enemy of the Body is the self—the independent “I” (Matt. 16:21-26). Even individualistic prayers are ruled out. In the Body it is impossible for there to be independence or individualism.

**Our Having to Keep the Oneness of the Body and
Practice Blending, Which Is Most Helpful
in Keeping the Oneness of the Body of Christ**

We must keep the oneness of the Body and practice blending, which is most helpful in keeping the oneness of the Body of Christ (Eph. 4:3-4; 1 Cor. 12:24b). We need to remember Brother Lee’s use of the word *blending* based on 1 Corinthians 12:24, which says, “God has blended the body together.” Brother Lee says, “The word *blended* also means adjusted, harmonized, tempered, and mingled. God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body” (*The Divine and Mystical Realm*, p. 86). In order to be blended, we have to do everything through the cross and by the Spirit to minister Christ for the building up of the Body. [221]

**The Reality of the Body of Christ
Being a Corporate Living of Conformity
to the Death of Christ through the Power of Resurrection**

The reality of the Body of Christ is a corporate living of conformity to the death of Christ through the power of resurrection ([Phil. 3:10](#)). Some will be a pattern of this, and they will open the way for this. However, it is a corporate living. We welcome those who are new among us just as God in Christ welcomes them into the family. We welcome you to join us in being conformed to the mold of Christ's death. We promise you nothing here, you have no future or position here, and there is nothing to cater to your ambition here. We welcome you to join us in a corporate living of conformity to the death of Christ, not by our will—because that does not work—but by the power of His resurrection.

**The Reality of the Body of Christ
Being in the Resurrection Life of Christ;
the Body Requiring the Believers to Be Absolutely
in the Resurrection Life of Christ**

The reality of the Body of Christ is in the resurrection life of Christ; the Body requires the believers to be absolutely in the resurrection life of Christ ([John 11:25](#); [Acts 2:24](#); [Rev. 1:18](#); [2:8](#); [Phil. 3:10](#)). The whole building is resurrection. Thus, when we are measured by the building, anything that is natural will be identified and rejected by the “immune system” in the Body. The cross brings us to the Body, which is in the realm of resurrection, and in the realm of resurrection the cross is constantly working to bring our entire being into resurrection.

This is the pathway for those who are entering the third stage of the experience of life—the stage of the cross. You are not alone; the Lord will shepherd you, and saints with more experience will shepherd you and go through this stage together with you. The Lord may save saints twenty years in their growth in life if they are willing to take this way with a simple, positive prayer: “Lord, bring my whole being into resurrection for the Body, which is an organism in resurrection.”

**Only Christ Being the Head of the Body,
and Only He Having the Authority**

to Direct the Moves of the Members of the Body

Only Christ is the Head of the Body, and only He has the authority to direct the moves of the members of the Body ([Col. 1:18](#); [2:19](#); [Eph. 4:15](#)). [222] Even when Brother Lee gave a definite leading to his co-workers, it was with the spirit of the Body—a spirit of fellowship. He did not command anyone to go to a particular place, and neither did he send impersonal messages to anyone that they should move to particular places. There was headship and authority, but it was Christ flowing out through a member.

Needing to Be Body-conscious and to Care for the Feeling of the Body and the Peace of the Body

We need to be Body-conscious and to care for the feeling of the Body and the peace of the Body ([1 Cor. 12:26-27](#); [Rom. 12:15](#); [Col. 3:15](#); [Phil. 1:8](#)). In certain situations we should ask the Lord, “Is the Body at peace?” This is not to cater to the opinion of hundreds of saints—that is democracy and not the consciousness of the Body. The Body is never wrong. When Paul asked, “What shall I do, Lord?” the Lord did not tell him directly; instead, the Lord said, “Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do” ([Acts 22:10](#)). When Paul went, a member of the Body represented the Lord and told him what to do ([vv. 12-16](#)).

A Basic Requirement for the Growth and Development of the Body Being That We Recognize Our Measure and Not Go Beyond It

A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it ([Eph. 4:7, 16](#); [2 Cor. 10:13](#)). We can recognize our measure by the sense of life or by the sense of others’ spirits, but one way or another we need to be reduced. The cross is a process of elimination and reduction. Whatever remains in resurrection is our measure.

The Body Having Its Proper Order; Thus, Our Needing to Recognize and Honor the Order in the Body

The Body has its proper order; thus, we should recognize and honor the

order in the Body (1 Cor. 12:14-22). In the meetings, especially the Lord's table meeting, there is an organic order; it is not organization. There is order in our physical body, and we are healthy when we are not aware of anything except a sense of harmony. Analogously, in the [223] Body of Christ when we feel or have some sense that there is a need, the Body responds to it. Therefore, we should desire to be at peace and rest and have the sense that the Body is at peace.

Mutuality Being the Characteristic of the Body; Our Relationship in the Body Being One of Mutuality and Interdependence

Mutuality is the characteristic of the Body; our relationship in the Body is one of mutuality and interdependence (vv. 14-25). This should be exhibited first among the leading brothers. There is no rank or "number one" elder. Portions, growth in life, and functions may vary, but our relationship should be one of mutuality. The Lord wants to recover shepherding in mutuality. It may be easy for younger saints to believe that an older co-worker can shepherd them, but it is difficult for the younger saints to believe that they also can shepherd the older co-worker. We should have the attitude, "Any member of the Body can be a supply to me. Others have a portion—something of Christ—that I do not have. I cannot live apart from this mutuality."

The Divine Fellowship Being the Reality of Living in the Body of Christ

The divine fellowship is the reality of living in the Body of Christ (1 John 1:3). We need to live in this fellowship. Certain brothers "are" fellowship; that is, they are a pattern of fellowship and live fellowship. This fellowship is like the circulation in our body. Our thumb does not have its own life, and the blood that was once in our thumb is now somewhere else in our body. The fellowship is the circulation in the Body of Christ.

Needing to Care for the Growth of the Body and the Body's Building Up of Itself in Love

We need to care for the growth of the Body and the Body's building up of itself in love (Eph. 4:15-16). It is acceptable to pray for our personal growth in life, but we will eventually be led, as my wife and I have been led, to pray,

“Lord, we pray for the growth of the Body all over the earth. In every church and in every member cause Your Body to grow. We want the Body to be built up so that the bride is prepared for You to come back.” [224]

**Our Needing to Always
Consider the Body, Care for the Body,
Honor the Body, and Do What Is Best for the Body**

We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body (1 Cor. 12:23-27). In a very real sense the Body is like a father to the local churches, and the local churches are like the children of the Body. By nature every local church is a local expression of the universal Body of Christ. Therefore, brothers who are taking the lead should always consider the Body, even above their locality. They should not hide behind the boundary of their locality, thinking, “This is my territory because the church is local in administration.” The church’s administration is local, but the Body is universal, and each member and each church are a part of the Body. The brothers who are becoming learners in taking the lead in the local churches especially need to be willing to learn this. I hope that the older brothers will not disregard them. If some learn from the older ones how to care for the Body, in ten years those who are taking the lead now will have the sense that we can trust the Lord’s recovery to another generation. This trust will not be because some in that generation are gifted, smart, or anything else but because we see that they are being measured by the Body, living in the fellowship of the Body, and learning to care for the Body. It will also be because we see that the Lord has given them spouses who have the same kind of heart and soul, that their married life and family life are the Body life, and that they care for the Body more than anything. We should have the attitude, “I take care of my health for the Body, the Lord provided me with a wife for the Body, and I pursue the Lord for the Body.” Apart from the Body there is nothing. In the Body there is the totality of the all-inclusive Christ and the processed and consummated Triune God.

**The Overcomers Seeing the Body,
Knowing the Body, Caring for the Body,
Honoring the Body, and Doing the Work of the Body;
Their Keeping Every Principle of the Body of Christ,
as the Continuation and Extension of Christ on Earth,**

for the Full Expression of Christ

The overcomers see the Body, know the Body, care for the Body, honor the Body, and do the work of the Body; they keep every principle [225] of the Body of Christ, as the continuation and extension of Christ on earth, for the full expression of Christ (Eph. 1:22-23; 3:18-19; 4:1-6).

May the Lord release light. May His hand follow His word. May He bless all the saints with Himself everywhere, at every time, and in every situation for the Body, the bride, the kingdom, the new man, and the New Jerusalem. Let us seek Him and love Him as never before, not for our spirituality alone but for His building, His Body, and His bride.—R. K.