

CRYSTALLIZATION-STUDY OF EZEKIEL (2)

The Return of the Glory of God to the House of God (Message 24)

Scripture Reading: Ezek. 9:3; 10:19; 11:23; 43:1-7; Eph. 3:21; Rev. 21:10-11

- I. God is the God of glory and the God of the house—Acts 7:2; Gen. 35:7:
 - A. The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory—Acts 7:2; 2 Pet. 1:3.
 - B. The Father of glory is God expressed through His many sons—Eph. 1:17; Heb. 2:10:
 1. The title *Father* implies regeneration, and the word *glory* implies expression.
 2. The title *Father of glory* implies regeneration and expression; we have been regenerated by God, and we are His expression—John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12.
 - C. In Genesis 35:7 we have a new divine title—*El-bethel*, “God of the house of God”:
 1. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.
 2. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.
 - D. Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God’s building, is the corporate expression of God—Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16.
- II. In Ezekiel 43:1-7 the glory of God returned to the house: [316]
 - A. We need to see a vision of the dwelling place that God desires to have on earth and realize that God’s goal is the building—40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2.

- B. The desire of God's heart is to have a dwelling place with man on earth; the goal of God's salvation is the building of His dwelling place on earth—[Exo. 25:8-9](#); [29:45-46](#); [40:1-2](#), [34-38](#):
1. God wants to have the church built up on earth because He desires to have a dwelling place on earth—[Matt. 16:18](#); [6:10](#).
 2. He, the God of the heavens, wants to live on the earth; the place where He lives, His dwelling place, is the church—[1 Tim. 3:15](#); [1 Pet. 2:5](#).
- C. "This is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever"—[Ezek. 43:7](#):
1. The throne is for God's government, administration, and kingdom, and the soles of His feet are for His move on earth.
 2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.
 3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction—[Matt. 16:18-19](#); [Acts 13:1-3](#); [1 Tim. 3:15](#).
- D. Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people—[Ezek. 8:3](#); [9:3](#); [10:19](#); [11:23](#):
1. The departing of the glory of the Lord signifies the departing of God's manifestation from the church—[Rev. 2:5](#); cf. [1 Tim. 3:15-16](#); [1 Cor. 14:25](#).
 2. The departing of the glory of Jehovah from Israel was a result of God's judgment—[Ezek. 14:21](#):
 - a. This is the second time in Israel's history that this happened:
 - (1) At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle—[Exo. 40:34](#). [317]
 - (2) Later, the Ark was captured by the Philistines, and the glory of the Lord left the tabernacle; this means that God gave up the tabernacle—[1 Sam. 4](#).
 - b. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple—[1 Kings 8:10-11](#).
 - c. The glory of the Lord remained in the temple until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to

the heavens; that was the departure of the glory of the Lord—[Ezek. 9:3](#); [10:19](#); [11:23](#).

- E. The return of God's glory depends on the building of the house—[43:1-12](#):
1. In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory coming back to the house of the Lord—[9:3](#); [10:19](#); [11:23](#); [43:7](#).
 2. The glory of the Lord returned because the building of God's house was completed—[v. 7](#); [Hag. 2:7, 9](#):
 - a. The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory—[Ezek. 43:2](#); [Num. 2:3](#).
 - b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—[Ezek. 43:4](#):
 - (1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.
 - (2) The first consideration we should have in the church life should be the Lord's glory—[Eph. 3:21](#); [1 Cor. 10:31](#).
 3. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—[Ezek. 43:7](#):
 - a. His dwelling place is the church, the base of His administration and move on earth—[Eph. 2:21-22](#); [1 Tim. 3:15](#).
 - b. God's concern is not merely with salvation or with spirituality but with the building—[Eph. 4:12, 16](#); [1 Cor. 14:4, 26](#). ^[318]
 - c. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—[Matt. 16:18](#); [Eph. 3:21](#); [5:27](#).
 - d. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—[2:21-22](#).
- III. In the Gospel of John we see the glory of God in the building of God:
- A. Christ, the incarnated Word, is the tabernacle and the temple filled with glory—[1:14](#); [2:19](#); [Matt. 17:1-2, 5](#); [Luke 9:32](#); [2 Pet. 1:16-18](#).
 - B. The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human

incorporation—[John 12:23](#); [13:31-32](#); [17:1, 5](#); [14:2-3, 23](#).

- C. According to [John 17:22](#), the oneness of the believers is the oneness in the divine glory for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

IV. [Ephesians 3](#) reveals that God is glorified in the church:

- A. Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—[vv. 14-16](#).
- B. In [verse 21](#) Paul says, “To Him be the glory in the church,” implying that the glory of God, which has been wrought into the saints, returns to God:
 - 1. This glory comes to us with God and, after being worked into us, will return to God with us.
 - 2. God’s glory is wrought into the church, and He is expressed in the church.
 - 3. To God is the glory in the church; that is, God is glorified in the church—[v. 21](#).

V. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—[Rev. 21:2, 10-11](#):

- A. We have been predestinated for this glory and called to this glory—[1 Cor. 2:7](#); [1 Pet. 5:10](#); [1 Thes. 2:12](#): [\[319\]](#)
 - 1. We are being transformed into this glory and will be brought into it—[2 Cor. 3:18](#); [Heb. 2:10](#).
 - 2. We will be glorified with Christ and bear the glory of God for God’s corporate expression in the New Jerusalem—[Rom. 8:17, 30](#).
- B. The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city—[Rev. 21:10-11, 23](#):
 - 1. Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.
 - 2. The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God’s glory means that God is manifested in this city.
 - 3. The church life today should also have God’s glory, manifesting and expressing Him corporately in this marvelous divine

attribute—Eph. 3:21.

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MESSAGE TWENTY-FOUR

THE RETURN OF THE GLORY OF GOD TO THE HOUSE OF GOD

The main burden of this entire crystallization-study of Ezekiel is to see the dwelling place that God desires to have on earth. He needs to have a base, a standing, on the earth so that He can move and carry out His administration. In particular, we need to see the relationship between the house of God—the building, His corporate expression—and the glory of God, which is God Himself expressed in splendor.

Ezekiel shows that God's glory left because idolatrous images had been brought into the house of God. God's judgment came according to His glory, and the glory of God, the manifestation of God, left in stages. Ezekiel saw the glory depart, but toward the end of the book of Ezekiel, the glory of God returned when a certain condition was fulfilled. We need to see how this is portrayed in Ezekiel, and then we need to see the experience of participating in the New Testament reality of this, little by little and day by day, so that the church, the Body of Christ, will be built up, and God will be glorified in the church.

When the Lord obtains a house filled with glory on the earth, He will come back to the earth. [Ezekiel 43:1 through 7a](#) speaks of this, saying,

Then He brought me to the gate, that is, the gate that faces toward the east. And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory. And it was like the appearance of the vision which I saw, that is, like the vision that I had seen when He came to destroy the city; and the visions were like the vision that I had seen by the river Chebar. And I fell on my face. And the glory of Jehovah came into the house through the gate which faced toward the east. And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house. And I [321] heard someone speaking to me out of the house, and a man [the Lord Himself] stood beside me. And He said to me,

Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever.

GOD BEING THE GOD OF GLORY AND THE GOD OF THE HOUSE

God is the God of glory and the God of the house ([Acts 7:2](#); [Gen. 35:7](#)). [Acts 7:2](#) says that the God of glory appeared to Abraham. According to [Ephesians 1:17](#), the Father is the Father of glory; according to [1 Corinthians 2:8](#), the Son is the Lord of glory; and according to [1 Peter 4:14](#), the Spirit is the Spirit of glory. The Triune God is a God of glory.

The God of Glory Appearing to Abraham and Calling Him, Attracting Him, and Enabling Him to Follow God; in the Same Principle, God Calling the New Testament Believers by His Invisible Glory

The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory ([Acts 7:2](#); [2 Pet. 1:3](#)). [Second Peter 1:3](#) says that God has called us by His own glory.

The Father of Glory Being God Expressed through His Many Sons

The Father of glory is God expressed through His many sons ([Eph. 1:17](#); [Heb. 2:10](#)). The function of a son is to express the father.

The Title Father Implying Regeneration, and the Word Glory Implying Expression

The title *Father* implies regeneration, and the word *glory* implies expression.

The Title Father of Glory Implying Regeneration and Expression; Our Having Been Regenerated by God,

and Our Being His Expression

The title *Father of glory* implies regeneration and expression; we [322] have been regenerated by God, and we are His expression (John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12). We have been regenerated in our spirit. Our spirit is the organ for contacting God, receiving God, containing God, and digesting God. Our soul is the organ for expressing God. Without our soul being transformed, the Father of glory, who has regenerated us, cannot be expressed, because our self, our natural life, is still being expressed through our soul. In God's organic salvation, however, we will be and we are being transformed into the same image from glory to glory.

In Genesis 35:7

**Our Having a New Divine Title—*El-bethel*,
“God of the House of God”**

Before This Chapter

***God Being the God of Individuals;
Here His No Longer Being Just the God of Individuals
but Being El-bethel, the God of a Corporate Body,
the God of the House of God***

In Genesis 35:7 we have a new divine title—*El-bethel*, “God of the house of God.” Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is *El-bethel*, the God of a corporate body, the God of the house of God. After Jacob had been broken and transformed to the point that he was about to enter the stage of maturation as Israel, he came to Bethel a second time, not just according to a vision but according to reality. At Bethel he built an altar and consecrated it to the God of the house of God, indicating, in New Testament terms, that he knew God as the God of the Body of Christ. We know Him in this way by being part of His building.

***Bethel Signifying the Corporate Life,
Which Is the Body of Christ;
Thus, in Calling God the God of Bethel,
Jacob Advancing from the Individual Experience
to the Corporate Experience***

Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience (1 Cor. 12:12). [323]

**Glory Being the Expression of God, and
Building Being the Corporate Expression of the Triune God;
Thus, the Glory of God
and the Building of God Going Together,
for the Church, as God's Building,
Is the Corporate Expression of God**

Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God's building, is the corporate expression of God (Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16). Building, which by nature is organic in life, is the corporate expression of God. In order to be in this building process, we need to experience two main things in God's organic salvation. First, we need to be saved from independence, from individualism, from isolation, and from our peculiarity in order to be buildable and truly corporate. Second, we need to be saved from self-likeness, from expressing the self. There is no doubt that we will be saved much more in His life, that we will be transformed thoroughly, and that we will be saved from independence, individualism, and peculiarity. Sooner or later, first with the overcomers in the local churches and ultimately with all the believers, the building of God will be saturated with and express the glory of God.

IN EZEKIEL 43:1-7 THE GLORY OF GOD RETURNING TO THE HOUSE

**Our Needing to See a Vision of the Dwelling Place
That God Desires to Have on Earth
and Realizing That God's Goal Is the Building**

In Ezekiel 43:1-7 the glory of God returned to the house. We need to see a vision of the dwelling place that God desires to have on earth and realize that God's goal is the building (40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2). That we would realize this means that something has become real in us; it is no longer merely a theory. This is an inward realization of God's

goal.

**The Desire of God's Heart
Being to Have a Dwelling Place with Man on Earth;
the Goal of God's Salvation
Being the Building of His Dwelling Place on Earth**

The desire of God's heart is to have a dwelling place with man on [324] earth; the goal of God's salvation is the building of His dwelling place on earth (Exo. 25:8-9; 29:45-46; 40:1-2, 34-38). The goal of God's salvation is the building of His dwelling place on earth. Christianity, including fundamental evangelical Christianity, with its focus on heaven, has been misled, misconstruing the Father's house in John 14 as heaven. This thought comes from a demonic and devilish source; it is in direct opposition to God's desire to have a house, a dwelling place, with man on earth.

***God Wanting to Have the Church Built Up on Earth
Because He Desires to Have a Dwelling Place on Earth***

God wants to have the church built up on earth because He desires to have a dwelling place on earth (Matt. 16:18; 6:10).

***He, the God of the Heavens, Wanting to Live on the Earth;
the Place Where He Lives, His Dwelling Place,
Being the Church***

He, the God of the heavens, wants to live on the earth; the place where He lives, His dwelling place, is the church (1 Tim. 3:15; 1 Pet. 2:5).

**“This Is the Place of My Throne
and the Place of the Soles of My Feet,
Where I Will Dwell in the Midst
of the Children of Israel Forever”**

***The Throne Being for God's Government,
Administration, and Kingdom,
and the Soles of His Feet Being for His Move on Earth***

“This is the place of My throne and the place of the soles of My feet, where

I will dwell in the midst of the children of Israel forever” (Ezek. 43:7). The throne is for God’s government, administration, and kingdom, and the soles of His feet are for His move on earth. When God’s house has been built up, He will establish His throne on earth and administrate from within His dwelling place. The soles of His feet are with the building, which means that it is the base of His move. The more we are built up, the more the Lord will execute His administration from His house mainly through the prevailing prayers of the church, and He will move unhindered wherever He wants to go on the earth. [325]

***Apart from the Temple as the Place of His Throne
and the Place of the Soles of His Feet,
the Lord Having No Base for His Administration
and His Move on Earth***

Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth. In a certain practical sense, God has been forced to temporarily withdraw from the earth. Therefore, the Lord taught us to pray that God’s will would be done on earth as it is in heaven. The issue is the earth. Part of our commission to exercise dominion with God’s authority is to cause the enemy to lose ground on earth. The Lord will surely possess Germany when He comes to establish the kingdom, but we are going there now to gain ground for Him on earth today, causing the enemy to suffer loss in Berlin, Stuttgart, Dusseldorf, Frankfurt, and other cities. This can happen when the Lord has a base. We look forward to the Lord’s administrating and moving, but we need to have an understanding that without a base on earth, a building on earth, that is, the actual building up of the churches, He does not have a base from which to rule on earth or to move freely on earth.

***Only the Built-up Church
Giving the Lord the Standing
to Administrate His Government and to Move on Earth;
Furthermore, the Church Being the Place
Where the Lord Can Dwell for His Rest and Satisfaction***

Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction (Matt. 16:18-19; Acts 13:1-3;

1 Tim. 3:15). How the Lord longs to be with His household to rest, to have satisfaction, to have a realm in which the desire of His heart is carried out as soon as it is made known! In this situation there is peace, rest, and satisfaction.

**Because of the Idols in the Temple,
the Glory of God Withdrawing Step by Step,
Leaving First the Temple, Then the City, and Finally the People**

Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people [326] (Ezek. 8:3; 9:3; 10:19; 11:23). Ezekiel observed the withdrawal of God's glory. Brother Lee suggested that this gradual withdrawal indicates that the glory really did not want to leave; it was lingering there. Even though the glory was in the house and on the house, it could not coexist with idols. Therefore, the Lord had to judge according to His glory, and His glory was gradually removed from the temple, then from the city, moving toward the east, and eventually returning to heaven, leaving the temple empty.

On His way to be crucified, the Lord said to the religionists, "Behold, your house is left to you desolate" (Matt. 23:38). Similarly, there is no glory in today's system of religious Christianity. Even when some with attractive voices sing of giving God the glory, they are simply glorifying the self. Idols are not just gross things. Even our work and the way we handle the Bible apart from the Lord can replace Christ and become idols.

***The Departing of the Glory of the Lord
Signifying the Departing of God's Manifestation
from the Church***

The departing of the glory of the Lord signifies the departing of God's manifestation from the church (Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25).

***The Departing of the Glory of Jehovah from Israel
Being a Result of God's Judgment***

*This Being the Second Time in Israel's History
That This Happened*

The departing of the glory of Jehovah from Israel was a result of God's

judgment ([Ezek. 14:21](#)). This is the second time in Israel's history that this happened.

*At Mount Sinai, When the Tabernacle Was Erected,
the Glory of the Lord Filling the Tabernacle*

At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle ([Exo. 40:34](#)).

*Later, the Ark Being Captured by the Philistines,
and the Glory of the Lord Leaving the Tabernacle;
This Meaning That God Gave Up the Tabernacle*

Later, the Ark was captured by the Philistines, and the glory of the ^[327] Lord left the tabernacle; this means that God gave up the tabernacle ([1 Sam. 4](#)). The reality of the Lord leaving the tabernacle is the content of His warning to the church in Ephesus: "Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent" ([Rev. 2:5](#)). The Lord can remove a lampstand that is no longer the testimony of the Triune God, leaving it as an empty assembly with no manifestation of God. This is altogether possible, and in some localities there may be empty local churches. This defective condition is often related to the disposition of leading ones who do not allow the Lord to do what is on His heart. In such localities the saints, who love the Lord and who are exercising to keep the oneness, are suffering because the Lord does not yet have a way. We do not want to have this kind of local church; instead, we want to be built up, and the more we are built up, the more we will see the manifestation of the Lord's glory. Let us go from glory to glory.

*When the Temple Was Built at the Time of Solomon,
the Glory of the Lord Returning
to Fill the Temple*

When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple ([1 Kings 8:10-11](#)).

*The Glory of the Lord Remaining in the Temple
until the Time When Ezekiel Saw It Departing,*

*Leaving the Temple and the City,
Resting on the Mount of Olives,
and Finally Returning to the Heavens;
That Being the Departure of the Glory of the Lord*

The glory of the Lord remained in the temple until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens; that was the departure of the glory of the Lord ([Ezek. 9:3](#); [10:19](#); [11:23](#)). Ezekiel witnessed the departure of the Lord's glory and had to speak concerning it. It was heartbreaking to be in a situation of having only an outward form, a physical structure, of God's dwelling place without God Himself living there and without the glory that once had filled it. Thankfully, however, the book of Ezekiel does not end this way, and thankfully, we have come to the end of Ezekiel. [328]

**The Return of God's Glory
Depending on the Building of the House**

The return of God's glory depends on the building of the house ([43:1-12](#)). This is the crucial point in the first section of the message outline. The picture in Ezekiel is objective: The house had been built, but the glory was not there. Eventually, however, the glory returned. It came from heaven into the house, filled the house, and shined forth upon the earth. The return of God's glory does not mean that it will suddenly descend; rather, it will emerge from within. When the Lord comes, He will come in glory in two ways: He will come visibly in glory on a cloud ([Luke 21:27](#); [Rev. 14:14](#)), and He also will come as glory bursting forth from within our being ([2 Thes. 1:10](#)). These are the objective coming and the subjective coming of the Lord in glory. Now, however, we need to be content to understand the principle in Ezekiel that the manifestation of God in His divinity in glory is dependent upon the building. In principle, He is waiting for the building.

A dear brother in one place, because of his concept and estimation of himself, has held back the whole church for twenty years. We know of situations where a whole area has been held back for thirty years. In His sovereignty, however, the Lord will eventually adjust the situation, and there will be a new beginning in resurrection. Then as some building takes place, there will be a sense that glory is progressively coming forth. In order to accomplish this, the Spirit wants to lead us to our mingled spirit, to our inward parts, to the indwelling Christ, to our beholding of His glory, and to our being

saturated with it so that we have a way to work out the return of His glory experientially in our loving pursuit of Him.

***In His Earlier Ministry Ezekiel
Seeing the Glory of the Lord Leave the Temple,
but in His Later Ministry His Seeing the Glory
Coming Back to the House of the Lord***

In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory coming back to the house of the Lord (Ezek. 9:3; 10:19; 11:23; 43:7). We believe that we are in the period of the return of the Lord in glory. With the young brothers and sisters, who have many decades in front of them, there is the likelihood of not seeing death but of being raptured. This is also the hope [329] of some of us who are not young. Through our faithfulness and through our allowing the Lord to build Himself into us, we will see the glory increasing in the local churches in the coming years. Others in previous centuries suffered by seeing the glory depart; we are blessed to observe the glory returning.

***The Glory of the Lord Returning
Because the Building of God's House Was Completed***

The glory of the Lord returned because the building of God's house was completed (v. 7; Hag. 2:7, 9). According to Haggai 2:9, "The latter glory of this house will be greater than the former." This is the principle of recovery. We do not have to look back two thousand years and wish we were there. We are living in a glorious time.

***The Glory Returning from the East—
the Direction of the Sunrise, Which Signifies Glory;
the Lord Coming Back from the Glory***

The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory (Ezek. 43:2; Num. 2:3). The glory returning from the east signifies that the Lord came back from the glory. In Ezekiel 11:23 this glory is associated with the Mount of Olives: "The glory of Jehovah went up from the midst of the city and stood upon the mountain which is east of the city." The Lord Jesus ascended from the Mount of Olives, and when He returns to the Mount of Olives, it will be split, and the

remnant of Israel will be saved.

*The Glory of the Lord Coming into the House by the East Gate,
Which Was for the Glory of the Lord*

The glory of the Lord came into the house by the east gate, which was for the glory of the Lord (43:4). That gate was not only for the convenience of the people; it was especially the gate through which the Lord would enter the city (46:2). So the application here is quite touching.

*In the Church Life the Most Important Gate Being the East Gate,
the Gate That Is Open to the Glory of the Lord*

In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord. [330]

*The First Consideration We Should Have in the Church Life
Needing to Be the Lord's Glory*

The first consideration we should have in the church life should be the Lord's glory (Eph. 3:21; 1 Cor. 10:31). Our first consideration has to be the Lord's glory, His expression. In 1 Corinthians 10:31 Paul says, "Whatever you do, do all to the glory of God." This is a God-man's living. The way we dress, the way we comport ourselves with others, and the way we speak should express the Lord. When Paul talks about sin, his definition of it is to "fall short of the glory of God" (Rom. 3:23). When John speaks about sin in 1 John 3:4, he says that "sin is lawlessness." These two verses are a direct contrast to Genesis 1:26, because to fall short of the glory of God is to sin against the image that should express Him, and to be lawless is to rebel against our commission to represent Him.

Some brothers and sisters will pick up the matter of the return of God's glory. They are not going to preach it, and they are not going to exhort others, but they will pray about it. Their first consideration will be the glory of God. With every decision we make and with every problem we try to solve, our consideration should be the Lord's glory.

*The Lord Desiring to Come Back to the Earth,
but for His Coming Back His Needing a Dwelling Place—*

a Place for His Throne and for the Soles of His Feet

*His Dwelling Place Being the Church,
the Base of His Administration and Move on Earth*

The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet (Ezek. 43:7). His dwelling place is the church, the base of His administration and move on earth (Eph. 2:21-22; 1 Tim. 3:15).

*God's Concern Being Not Merely with Salvation
or with Spirituality but with the Building*

God's concern is not merely with salvation or with spirituality but with the building (Eph. 4:12, 16; 1 Cor. 14:4, 26).

*If the Church Today Corresponds to All the Details
of the Holy Building of God Covered in Ezekiel and Thus Is Built
Up in Every Aspect, God Dwelling in the Church Gloriously*

If the church today corresponds to all the details of the holy building [331] of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously (Matt. 16:18; Eph. 3:21; 5:27). Message 17 covers many details of the building in Ezekiel. We believe that gradually some faithful brothers, supported by faithful saints, will endeavor to build up their local church to correspond in every aspect to all those details. The church will be built up, filled with the humanity of Jesus, and permeated with the cross in its centrality. The smooth wood of the saints' being will be carved to bear the palm trees and the cherubim. This will happen gradually. Sooner or later, some among us in the churches will actually do this. Then the glory will emerge more and more.

*In Order for the Glorious God to Dwell in the Church,
the Church Needing to Be Built Up
to Become the Dwelling Place of God*

In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God (Eph. 2:21-22).

IN THE GOSPEL OF JOHN OUR SEEING THE GLORY OF GOD IN THE BUILDING OF GOD

In the Gospel of John we see the glory of God in the building of God. The governing vision and central thought in the Bible is life and building. Life and building are also the central thought in the Gospel of John. Life is for building, and building is the expression of the Triune God as life. Therefore, in [John 2:1-11](#) the first sign the Lord performed was to change water into wine. This establishes the principle of life, which is to change death into life. I can bear witness to you that this actually happens experientially. The Lord will allow there to be some element of death so that He can come in and mysteriously change our death into life. This will increasingly be our personal and corporate experience. Then in [John 2:12-22](#) we see that the purpose, or goal, of life is to build the house of God. Therefore, at the heart of the Gospel of John we have life and building.

There is also a strong line of truth in John concerning glory, glorification, and the issue of Christ being glorified by the Father with the divine glory. According to [John 1:14](#), “the Word became flesh and tabernacled among us (and we beheld His glory).” The Lord Himself is the tabernacle, and He is also the temple ([2:21](#)). Some of His disciples beheld the glory that was within Him just as the children of Israel did [\[332\]](#) in typology when the glory filled the tabernacle and temple. However, the Lord realized that His humanity was a shell that confined the glory of His divinity. In [Luke 12:49-50](#) the Lord longed to experience the baptism of His death in order that the divine life with the glory of His divinity might be released by the life-releasing aspect of His death.

In [John 12:23](#) He said to His disciples, “The hour has come for the Son of Man to be glorified.” Then He immediately followed this by speaking about the grain of wheat falling into the ground and dying ([v. 24](#)). He was the grain of wheat, but He was also the tabernacle and the temple filled with glory. He did not save His own soul-life. He fell into the ground and died so that the shell of His humanity would be broken to release the divine life with the glory of His divinity.

Then in [chapter 17](#) He prayed for His glorification. In [verse 1](#) He prayed, “Father, the hour has come; glorify Your Son that the Son may glorify You.” In [verse 5](#) He prayed, “Glorify Me along with Yourself, Father, with the glory which I had with You before the world was.” The Father answered His prayer

by giving Him the cup to drink for us.

[Acts 3:13](#) says that God glorified the Lord Jesus in His resurrection. In [Luke 24](#) we see that through resurrection Christ entered into His glory ([vv. 26, 46](#)). Therefore, we see that the glory was in Jesus personally as the tabernacle and the temple; however, God's intention was to release this glory and to impart it into millions of those who would be regenerated in Christ's resurrection. We know from [Romans 6:4](#) that the Lord was raised from the dead through the glory of the Father.

Thus, we can see that the glory was manifested; the Lord was glorified in resurrection, and that glorification had an issue. With respect to the Lord being the temple, the issue of His glorification was the enlargement of the temple of the Lord's body as mentioned in [John 2:19-21](#). Now this temple has been enlarged to be the Father's house with a place prepared for every one of us ([14:2](#)). The enlarged temple is this building, the Father's house, and this house is a mutual dwelling place for the Father in the Son and for us. Here we have our mutual abode, and here the glory will increasingly be manifested.

In experiencing this building, there is a negative side of things that we must be disciplined to not do, and there are also some wonderful things for us to experience on the positive side. On the negative side, in this building we must learn to not seek our own glory. [John 7:18](#) says, "He who speaks from himself seeks his own glory." I know this from my own experience. The seminaries give honor and prizes to those who [333] are the best preachers. In principle, the preacher stands on the podium to speak from himself, to glorify himself, and to be adored, even worshipped, by the audience. That is a great shame. If the Lord delays and He needs to raise up another group of brothers to bear the ministry of the Word, they must learn how to speak all over again. "He who speaks from himself seeks his own glory." The Lord Jesus never spoke from Himself; He spoke only what He heard the Father saying and what the Father led Him to say.

In the building we also need to be careful not to give glory to one another. In [John 5:44](#) the Lord said, "How can you believe when you receive glory from one another and do not seek the glory that is from the only God?" This is a healthy word for us to take and consider. It is one thing to encourage one another; however, we are not here to give glory to one another. We must not glorify any speaking brother. If the Lord supplies you through any of their sharing, give thanks to the Lord. We are not here seeking glory from one another.

In the building we must be careful not to love the glory of men more than

the glory of God. [John 12:42-43](#) says, “Nevertheless even many of the rulers believed into Him, but because of the Pharisees they did not confess Him, so that they would not be put out of the synagogue; for they loved the glory of men more than the glory of God.” After my first meeting in the church in Los Angeles, a brother who had been a minister shared with me, “When you come here to the church, you lose all your glory, and so does everyone who gloried in you.” Sadly, as the years went by, this brother became a problem and left the church. There have been some dear brothers who were pastors and maybe even had large congregations. They saw something, but they loved the glory of men. Some may have been willing to come, but their wives did not want them to lose their glory. Here in the building there is no glory for anyone except the God of glory Himself.

Now, on the positive side, we can be grains of wheat falling into the ground to die and release life for the building. In [John 12:24](#), after saying that the time had come for the Son of Man to be glorified, the Lord likened Himself to a grain of wheat falling into the ground to die to produce many grains. We are the many grains produced through His life-releasing death. Then He said in [verse 26](#), “If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.” Where do we follow Him to? We cannot participate in the suffering of His redemptive death; that [\[334\]](#) is exclusively His. But there is a life-releasing aspect of His death that we can follow Him in. I do not believe that we will take Europe and Germany mainly by powerful actions. I believe that Europe and Germany will be gained for the Lord by many grains of wheat falling into the ground and sowing themselves to release the divine life and the divine element into others.

Also on the positive side, because the building is in resurrection, we need to really know and experience the Lord as resurrection life. In [John 11:25](#) the Lord said, “I am the resurrection and the life.” The thought in [John 11](#) is that all the people were full of opinions, and they expressed their opinions about everything. In order for resurrection to be manifested, all opinions must be subdued. Opinions delay and frustrate the manifestation of resurrection life.

Finally, for the building there is the precious point of loving the Lord and keeping His word. In [John 14:23](#) the Lord said, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” This is a practical way for us to enter into the building. There are so many points concerning the building; some are quite deep, some are quite detailed, and some are hard to remember. However, we can begin each day by loving the Lord and keeping His word. Then the Father

will love us, and the Father and the Son will come to us and make an abode with us, building Themselves into us and building us into Them. Then the glory will be there.

**Christ, the Incarnated Word,
Being the Tabernacle and the Temple Filled with Glory**

Christ, the incarnated Word, is the tabernacle and the temple filled with glory (1:14; 2:19; Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18).

**The Issue of Christ Being Glorified
by the Father with the Divine Glory
Being the Father's House as the Enlarged,
Universal Divine-human Incorporation**

The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human incorporation (John 12:23; 13:31-32; 17:1, 5; 14:2-3, 23). The organic union is a matter of life (1 Cor. 6:17); He is the vine, and we are the branches (John 15:5). Mingling is a matter of nature, of divinity and humanity being mingled together (Lev. 2:4). Incorporation is a matter [335] of persons dwelling in one another mutually (John 14:10, 17, 20). This is possible only in the divine and mystical realm. The Triune God is a divine incorporation. The Father, the Son, and the Spirit coexist, coinhere, and mutually indwell one another. As the issue of Christ being glorified by the Father with the divine glory, the divine incorporation has been enlarged to become the divine-human incorporation. Now we are in the Son, and the Son is in us; the Son is in the Father, and the Father is in the Son. So we are in the Father by being in the Son, and the Father is in us by being in the Son. This incorporation of us with the Triune God is the building. This is where the glory is.

The actual subject of the Lord's prayer in John 17 is glorification. The Lord prayed, "Father,...glorify Your Son that the Son may glorify You" (v. 1). Now with respect to the divine-human incorporation, we pray that the Father would glorify the many sons that the many sons may glorify the Father. We can touch the burden of this prayer and make it our prayer to the Lord: "Father, glorify Your sons that Your sons may glorify You."

**According to John 17:22, the Oneness of the Believers
Being the Oneness in the Divine Glory**

**for the Corporate Expression of God;
in This Aspect of Oneness the Believers Enjoying
the Glory of the Father as the Factor of Their Perfected Oneness
and Thus Expressing God in a Corporate, Built-up Way**

According to [John 17:22](#), the oneness of the believers is the oneness in the divine glory for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way. The Lord also prayed that we would be one in the divine glory, in the divine expression. By being made one in the divine glory, we see the building and the glory together. This is the highest level of oneness because finally the self is gone. To enter into the oneness in the divine glory, the glory that the Father gave to the Son and that the Son gave to us, involves our denying the self.

Only you, no one else, can deny your self. Therefore, you need to be enlightened to know what your self is. When this happens, you may think that you are getting worse. You are not getting worse; you have always been that bad. But now you understand why the cross is the solution and why you need to apply the cross to your self. [336]

When the self is crucified, we can be built together and experience the oneness in the divine glory. For example, when the self is gone in a local church, then only the Lord of glory from within our spirit will be expressed in the church. May we receive grace from the Lord to take the way of denying the self for God's building, for the Body, and for the bride.

**EPHESIANS 3 REVEALING
THAT GOD IS GLORIFIED IN THE CHURCH**

[Ephesians 3](#) reveals that God is glorified in the church. [Ephesians 1](#) reveals three sections of the Triune God's dispensing, with each section followed by a word of praise. The Father is dispensed in His selection and predestination ([vv. 3-6](#)), the Son is dispensed in His redemption ([vv. 7-12](#)), and the Spirit is dispensed in His sealing and pledging ([vv. 13-14](#)). After each section there is a word of praise: first, "to the praise of the glory of His grace" ([v. 6](#)), and then twice, "to the praise of His glory" ([vv. 12, 14](#)). [Chapter 1](#) ends with "the church, which is His Body, the fullness of the One who fills all in all" ([vv. 22-23](#)). When the church is built up and shining out the glory of God, the whole universe will praise the glory of God.

In [Ephesians 3](#) we see the connection between glory and the building in a

very experiential way. In [verses 14 through 16](#) Paul prays that the Father would strengthen us according to the riches of His glory, implying that the riches of His glory are being wrought into us. In [verse 17](#) Christ makes His home deep down in our heart. This is God's central work. In [chapter 2](#) the one new man was created ([v. 15](#)), and in [verses 21 and 22](#) the universal temple is growing, and the local dwelling place is being built up. In [chapter 4](#) we see the putting on of the new man ([vv. 22-24](#)) and the building up of the Body of Christ ([vv. 14-16](#)). [Chapter 3](#), however, is the turning point. There needs to be a very subjective building work that should take place within us every day for the rest of our lives. This involves our being strengthened with power into the inner man so that Christ may make His home in our heart and spread into all the inward parts of our being, that is, into our mind (with our memory, our imagination, our thinking, and our concepts), our emotions (with our feelings), and our will (with our intentions). He must spread into each part of our being and make His home there.

In [Ephesians 3:21](#) Paul says, "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen." [337] First, "the riches of His glory" are in the Father ([v. 16](#)). Then according to the riches of His glory, the Father strengthens us into the inner man. The inner man is not only our spirit; the inner man is a person, because Christ as the Spirit is in our regenerated spirit. As a result of the Father's strengthening, Christ builds Himself into us and makes His home in our hearts. This is not His coming in and settling into a guest room. When people invite us into their home, they may say, "Make yourself at home," by which they really mean, "Make yourself comfortable, and stay in your room." When a host tells us this, he or she is not actually inviting us to make ourselves at home in the way of rearranging things, redesigning things, or changing the color of the walls. However, when Christ comes to make His home in our hearts, He does not desire to come in like someone staying at a motel or a vacation home. He wants to make His home inside of our hearts. Will we let Him do so? Will we echo this prayer and pray it back to Him so that He can build Himself into us? When He makes His home in our hearts, He will have the building. In this building there are the riches of the Father's glory, with which He has strengthened us, and we will be filled with His glory, which will saturate us and flow out of us into the church so that God is glorified in the church. To Him be the glory in the church!

I long for the day when the church is filled with His glory. The glory is not to any minister, any worker, any leader, or any person. "To Him be the glory in the church" ([v. 21](#)). There is no place on earth where He can be glorified

except in the church.

**Paul Praying That the Father Would Strengthen the Saints
according to the Riches of His Glory, Implying That the Glory
of God Can Be Wrought into the Saints**

Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints (vv. 14-16).

**In Verse 21 Paul Saying, “To Him Be the Glory in the Church,”
Implying That the Glory of God, Which Has Been Wrought
into the Saints, Returns to God**

In [verse 21](#) Paul says, “To Him be the glory in the church,” implying that the glory of God, which has been wrought into the saints, returns to God. [338]

***This Glory Coming to Us with God
and, after Being Worked into Us, Returning to God with Us***

This glory comes to us with God and, after being worked into us, will return to God with us. The glory returns not by itself but with us, who are the glorified, God-expressing believers glorifying Him.

***God’s Glory Being Wrought into the Church,
and His Being Expressed in the Church***

God’s glory is wrought into the church, and He is expressed in the church.

***To God Being the Glory in the Church;
That Is, God Being Glorified in the Church***

To God is the glory in the church; that is, God is glorified in the church ([v. 21](#)). In [Ephesians 5](#) the Body of Christ is now the bride. Christ loved the church and gave Himself up for her. Now in His heavenly ministry He is cleansing her, sanctifying her, and washing her with the water in the word. Every blemish, defect, imperfection, and scar—whatever we have had imprinted on us from what we have gone through—will be washed away and removed by this metabolic washing of the water in the word. The Lord will

present the church to Himself glorious.

AN OUTSTANDING FEATURE OF THE NEW JERUSALEM BEING THAT IT HAS THE GLORY OF GOD, HIS EXPRESSION

An outstanding feature of the New Jerusalem is that it has the glory of God, His expression (Rev. 21:2, 10-11). In Revelation 21:9 the angel said, “Come here; I will show you the bride, the wife of the Lamb.” What did John see? He saw the New Jerusalem (v. 10). Upon seeing her, the first characteristic mentioned was that she had the glory of God (v. 11). This is the wife expressing the glory of her Husband. Her beauty, her maturity, her building, her wedding garment, her expertise in spiritual warfare—these are all glory. The first feature of this city is that she has the glory of God. This is the sign for the fulfillment of God’s eternal economy—the city, the wife, the kingdom, the counterpart, the bride—filled with the glory of God and expressing nothing of the old creation or the self. Only His glory has been wrought into her. Therefore, when the universe beholds her, they praise Him; and she takes the lead to praise Him. Although they are the same in life, nature, [339] constitution, and expression, there is a difference. The Husband has the Godhead, and the bride does not. Therefore, she takes the lead to glorify the redeeming God, her Husband. Then she shines out this radiant glory of her Beloved, the glorious God, to the entire new heaven and new earth.

Our Having Been Predestinated for This Glory and Called to This Glory

We have been predestinated for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). First Peter 5:10 says that God has called us into His glory. First Thessalonians 2:12 says that we have been called into His kingdom and glory. We know from Romans 9:23 that we were created as vessels of mercy, which He had before prepared unto glory. According to Romans 3:23, we had fallen short of His glory. However, we also know from verse 25 that in His propitiation, Christ fulfilled all the requirements of God’s righteousness, holiness, and glory. Now God can righteously forgive us and justify us. As a result, the gospel of the glory of Christ, who is the image of God, has shined in our hearts, and we were born of God. As a result, we now have Christ in us as the hope of glory (Col. 1:27).

Our Being Transformed into This Glory

and Being Brought into It

We are being transformed into this glory and will be brought into it (2 Cor. 3:18; Heb. 2:10). This Christ in us is our Joshua, fighting the battle for us as God leads many sons into glory (Heb. 2:10). Second Corinthians 3:18 says, “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.” Where is the glory? Based on 4:6, the glory is in the face of Jesus Christ. The glory of God in the face of Jesus Christ is in our spirit. We can simply turn our heart, no matter how we feel about our situation; the veil will be taken away, and we can behold and reflect the glory of the Lord. The glory is in the face of Jesus Christ. He is the resurrected Christ who is in our spirit. It is so precious and sweet to just look at Him and let Him look at us and infuse us with Himself. We are being transformed into the same image, into the same corporate expression, from glory to glory. At one point we had no glory, and then gradually, there was a little glory and then a little more glory. Over time there will be increasing levels of [340] glory until we are entirely filled with glory. He is bringing us into glory by transforming us from glory to glory.

Our Being Glorified with Christ and Bearing the Glory of God for God’s Corporate Expression in the New Jerusalem

We will be glorified with Christ and bear the glory of God for God’s corporate expression in the New Jerusalem (Rom. 8:17, 30).

The Entire New Jerusalem Bearing the Glory of God, Which Is God Himself Shining Out through the City

The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city (Rev. 21:10-11, 23).

Actually, the Glory of God Being the Content of the New Jerusalem, for This City Is Filled with His Glory; This Indicating That the City Is a Vessel to Contain God and Express Him in a Corporate Way

Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.

***The Glory of God Being God Himself Manifested;
the Fact That the New Jerusalem Is Full of God's Glory
Meaning That God Is Manifested in This City***

The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God's glory means that God is manifested in this city.

***The Church Life Today Also Needing to Have God's Glory,
Manifesting and Expressing Him Corporately
in This Marvelous Divine Attribute***

The church life today should also have God's glory, manifesting and expressing Him corporately in this marvelous divine attribute ([Eph. 3:21](#)).

The return of the Lord's glory to the house is very applicable to our daily experience of the Lord. The recovered church is the church in Philadelphia. This is the church that the Lord is seeking to have in His [\[341\]](#) recovery. This church has a little power, keeps His word, does not deny His name, and keeps the word of His endurance ([Rev. 3:8, 10](#)). To this church, the Lord says, "Hold fast what you have that no one take your crown" ([v. 11](#)). The overcomers do this. The Lord promises, "He who overcomes...I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name" ([v. 12](#)). This means that these faithful ones in a local church have actually become the New Jerusalem in their church life. They have the name of God, the name of the city of God, and the name of the Lord written on them, indicating that these overcomers are one with these things. God, the nature of the New Jerusalem, and the person of the Lord have all been wrought into these overcomers.

Therefore, what can we do to experience the glory of the Lord returning to the house of God? Let us go on beholding the Lord, loving Him, keeping His word, turning our heart to Him, and beholding Him so that little by little we learn to live a Philadelphia church life. There is something intrinsic that the Lord wants to produce. He wants to produce a race of deified God-men who are the same as God in life and in nature—this is why the name of God is on them. They are the same as Christ—this is why Christ's name is on them. And

they have also become the New Jerusalem—this is why the name of the city is on them. May we present ourselves to the Lord as ones who would participate in the building up of God's house so that the glory will return in the sense that it will come into us, saturate us, and flow through us and with us to God. To Him be the glory in the church!—R. K.

JULY 2017 SEMIANNUAL TRAINING REPORTS

A Report and Announcement concerning the Publication of *The Collected Works of Witness Lee*

Living Stream Ministry is working on a monumental work of publishing a hundred and thirty-six volumes of Brother Witness Lee's ministry from 1932 to 1997. This is a treasure-store of ministry.

The Burden concerning Being Constituted with the Truths in This Ministry

In 1992 Living Stream Ministry published *The Collected Works of Watchman Nee*. A paragraph from the introduction, written by Brother Lee, to that great work says,

The things which Brother Nee preached and spoke from the whole Bible are broad, deep, and far-reaching...During the first thirty years of my Christian life, I read through all of Brother Nee's writings. During the subsequent thirty or more years, I have reviewed and re-read them in the course of my Christian work, referencing and using his writings. The riches of the benefit I have received and the abundance of grace I have inherited can only be expressed thoroughly by the master work of the new creation of the Triune God in endless eternity. I sincerely hope that all the readers will receive grace from the Lord to take Brother Nee's writings as the center, the course, and the goal—the center of their faith, the course of their race, and the goal of their pursuit—that we may all bask together in such abundant grace. Although Brother Nee sleeps, may his word continue, and although the watchman is no longer with us, may his voice be heard, until the morning star arises and the night shadows are dispersed. I hereby respectfully offer this brief introduction in unfading memory to the writer, Brother Watchman Nee.

Respectfully, a beneficiary,
Witness Lee, Anaheim, California, U.S.A.
July 24, 1991 [344]

This was Brother Lee's feeling concerning Brother Nee's ministry. We praise

the Lord for the sixty-two volumes of *The Collected Works of Watchman Nee*.

Our deep burden is to present to you *The Collected Works of Witness Lee*. This epic work is a faithful preservation of the ministry of Brother Lee, which is the New Testament ministry, the ministry of the age. Upon completion, it will contain more than seventy-seven thousand pages of ministry, with over thirty-five thousand pages being previously unpublished. If we want to know and be constituted with Brother Nee's ministry, we need to read *The Collected Works of Watchman Nee*. In the same way, if we want to know and be constituted with Brother Lee's ministry, we need to read *The Collected Works of Witness Lee*. By reading the messages in these volumes, we will get to know not only the ministry but also the minister, for in these messages we can learn Brother Lee's ways.

The Collected Works of Witness Lee contains much previously unpublished special fellowship that sheds light on the proper way to serve and conduct ourselves in the church, the ministry, and the work. It also includes notes from Brother Lee's personal Bibles and an index to the entire collection. By reading these volumes in chronological order, we can see the progressive development of the divine revelation through the years. We can also see the development of Brother Lee's ministry, from the early days in China and Taiwan and through his time in the United States until 1997, consummating in the high-peak truths from 1994 to 1997. This publication does not include the messages in the *Life-study of the Bible* or *The Conclusion of the New Testament*, which are available as separate sets from Living Stream Ministry.

The ministry contained in these volumes of *The Collected Works of Witness Lee* opens the truths in the Bible to us. If we are to come to the full knowledge of the truth, we need to be constituted with the truths in this ministry. If we are to be those who build up the Body of Christ and hasten the Lord's coming, we need to be constituted with the ministry that presents the full scope of the divine truths. This complete set will provide a lasting legacy of the divine truths for us, our children, our grandchildren, and all fellow believers.—B. L.

How to Subscribe to the Prepublication Offer

I would just like to echo what a privilege it has been to be in this training, to have been in many trainings under this ministry, and even to be a part of this ministry. I thank the Lord that we can be under this [345] ministry, receive this ministry, and be affected by this ministry so that the Lord could have His move on the earth. I believe this publication has much historical and spiritual

significance. If you value this ministry, like I do, you probably would like to find out how to get it. Living Stream Ministry has tried to make it as simple as possible to do this.

The best website to obtain *The Collected Works of Witness Lee* is www.livingstream.com/cwwl. A simple click on “About Collected Works” brings you to a very nice article about *The Collected Works of Witness Lee*. From this page you can select “Ordering Options,” where you can read about the two preorder discount options, and from there you can select “Order Now.”

If you are one of the several thousand who have been receiving the direct mail service, you can simply log in using your existing e-mail address and password. Otherwise, you can create a new account. There is also a telephone number on the website and below if you need more information or assistance in ordering.

We all should consider taking advantage of this opportunity. This set is offered at a significant discount during this early prepublication phase. You will then be able to receive these publications as they come out over the next eighteen months.

May we all go to the Lord concerning how to respond to this opportunity. We should consider not only how to obtain *The Collected Works of Witness Lee* but also how to get its contents into our homes and into our hearts.—S. W.

Website: www.livingstream.com/cwwl

Phone number: 1-714-236-6050

Email: books@lsm.org [346]

A Report concerning the Lord’s Move in Germany

It has been just a year since my wife and I moved to Germany, and we have been enjoying the Lord’s blessing. Probably in my whole Christian life and church life, I have never experienced this kind of blessing. It really has been an experience in the flow of life. There is a portion in [Revelation 3](#) where the Lord presents Himself to the church in Philadelphia as the One who has put before us an open door which no one can shut. We really believe that this is our situation. I would like to share with you some of the blessing that we have been experiencing and enjoying.

First of all, this has been a move of the Body. The Lord led some of us to go

there and has burdened more to join us. I can testify before the Lord and before you all that this is absolutely something out from the throne. It is not something of excitement, it is not a movement of man, and it is not something that has been stirred up; it is really something from the Lord. Because of this, we have seen saints come from all over the earth to join us in this labor—from Taiwan and Korea, from South America and Mexico, and from the United States and Canada. Over a thousand saints have participated in the various gospel activities that we have carried out.

Our burden is not to impress anyone with numbers of salvations or baptisms or to stir up some to migrate there. We just want to let you know the kind of blessing that we have been under. Many have had the opportunity in the last year and a half to participate in the gospel trips, the shepherding trips, and the perfecting trips. I do not believe that anyone who has gone can ever be the same. Surely, they have touched something; they have touched the flow of the Lord's move on the earth.

This is a move of the Body, and it is really under the Lord's blessing. During the special conference that was held in Anaheim in February of this year, we made a call for seventy to migrate to Germany over the next two years, and we announced that there would be an emigration training, which will take place soon, from July 12 to August 4. As of today, there are over a hundred who have registered for and will be attending this training. How wonderful! I am so happy about this. [347]

I would also like to report that there are already nineteen saints who have been accepted and will be migrating to Germany beginning this summer, so we already have some who are coming. Every one of these will go to Düsseldorf first for a number of reasons. First, they will immerse themselves in the study of German. If you do not learn the language, you are not going to be that useful in Germany. Therefore, everyone will get into a German-immersion class, five days a week, four hours a day, for a minimum of six months. It usually takes eight or nine months to become proficient in the language, but we will begin with six months. During the remaining time we will pray and fellowship together. On the weekends we will possibly send them out to the various churches, localities, and places where there are scattered saints, in order for them to blend with and be immersed in the situations of the saints in the churches in Germany.

We know that some are coming with a feeling for a particular place, yet we would like for those coming to be open to see how the Lord would lead them. I would like to tell you with a great deal of joy that we really want to honor the

Lord in how we carry out this move; He is the Head, and He is the Lord. We want to spend a lot of time ministering to Him so that we could receive His thought, His mind, and His feeling concerning where we should be, where we should go, and how we should go forward, step by step.

During the six-month period when they are in language school, these saints will also be spending a lot of time to be with the Lord and to open to the Lord. They will also visit churches and saints in their particular situations. For example, just outside of Düsseldorf is the city of Cologne, which happens to be the largest city in the German state of North Rhine-Westphalia. There is a large university there, and we already have some seeking ones there. During one of the gospel trips a couple and a carload of saints went to Cologne to meet with some new ones, but they were not able to connect with them. Being somewhat discouraged, they stopped at a McDonald's before returning to Düsseldorf. While they were there, although they were a little unhappy with each other, they began to fellowship, and they even began to sing a little. Then a German couple heard them and came over to their table and invited them to their home for a home meeting. This home meeting now has been going on for about seven months, so we now have something there in Cologne. Surely, there should be a church in Cologne.

We have a dear German brother and his family in Bonn, the former [348] West German capital, which is not far from Cologne. Through the various gospel trips they now have a number of new ones and about twenty who are regulars in their home meeting every week. This brother has been begging us to come over and help him, but we do not have anyone to go there. If we did, there could possibly be a church in Bonn right away.

This is the kind of situation that we see happening in many places throughout Germany, so we are burdened that these migrating ones will visit these places and bring back their reports, their fellowship, and their burden. Then in our coordination and prayer we will see how the Lord would lead us concerning each place.

There are no more gospel trips planned, and we have come to the realization that it is just us. We have been helped so much by the visiting saints, but we are at a point now where we realize that it is going to be us. So we have been burdened with the need to build up the churches. We want all the local churches to become established and strengthened with a good foundation. We are not in a hurry, and we are not overly excited. We simply want to see the churches established in a healthy and solid way.

We would also like to let you know that we have begun translating *The*

Holy Word for Morning Revival into Farsi for the many new ones. We want to bring them into the practice of prophesying and into the blended church life in a more solid way through their having a time of morning revival and through the prophesying meeting. Actually, this week we just finished week 3 on the four living creatures in *The Holy Word for Morning Revival—Crystallization-study of Ezekiel*. I am so happy that this is now becoming available in Farsi for our new ones.

Finally, I want to remind everyone that the international training for elders and responsible ones in October will be in Leipzig, Germany. Following that training we will have two weeks of Bible distribution throughout Europe. We printed over a hundred thousand copies of the Recovery Version of the New Testament in German for distribution in Germany, and we are going to go to all the major universities and train stations to contact people. This needs a lot of prayer—that the Lord would bring us to the sons of peace and to the right ones for His move. We treasure all the prayers of the saints. The reports that the churches and the saints are praying encourage and sustain us. We thank the Lord so much. Amen.—T. G.

Approximately thirty-five years ago the Lord had a glorious beginning [349] on the continent of Europe and particularly in the country of Germany. There were hundreds of saints and tens of churches. The situation was very promising, and Brother Lee was able to release some very high ministry there. But just as Ezekiel witnessed the departure of the glory from Israel, many of us witnessed the loss of the glory of that beginning in Europe. God has an enemy who came in and devastated that situation, and in a sense, the glory was forced to depart.

About two years ago a number of brothers were quite stirred up by what was happening in the world situation related to the Middle East. I believe the Lord has used that to awaken something in His Body and especially in His recovery. At the same time the Lord has worked to change the atmosphere, the dynamics, the condition, and the spiritual backdrop of the country of Germany. As a result of these changes and in response to His leading, a great number of saints have now risen up to pray, to give, and to go.

I want to give you two little anecdotes. First, I recently was in a Lord's table meeting in Berlin, Germany. I sat next to a young man who just one year before had been living in a village in Iraq. My human life and Christian life were deeply and profoundly touched, impacted, and changed when I came to know something of his story. His family in that village in Iraq was awoken in the middle of the night and lined up. He watched his older brother be beheaded

because he refused to join ISIS. This young man then left that village to a new, strange world; he walked nearly all the way, leaving not just that terrible situation but also his family, his possessions, and his so-called faith to make a new life for himself in the middle of Germany. I was now seeing this same man standing up and praising the Lord Jesus in the house of God.

Equally touching and even more encouraging to me was the fact that within the last couple of months in a home meeting across the street from a top university in Frankfurt, Germany, there were eighteen brand-new students from that campus, enjoying some barbecue. That was when my whole appreciation of what the Lord is doing began to rotate. I realized that this is not just about a geopolitical situation and a great human tragedy; this is a move of the Lord in, through, and by His Body to recover the Lord's testimony in Germany, which is a key country on the continent of Europe.—C. W.

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ANNOUNCEMENTS

ANNOUNCING A SPECIAL LABOR DAY CONFERENCE HOSTED BY THE CHURCH IN HOUSTON

[Matthew 24:14](#) says, “This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.” Footnote 1 on this verse says, “This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age. Hence, that preaching...will be a sign of the consummation of the age.”

We warmly invite all the saints in the churches to join us for a conference in Houston, Texas, on the weekend of September 1-3, 2017. The burden of the conference is the gospel to all the nations with a view to reaching African-Americans, as well as others of African descent, for the Lord's testimony. The general subject of the upcoming conference in Houston is “The Tree of Life.”

All the saints are invited to come, but the saints in the churches who are of African ancestry are especially needed to carry out the work of contacting, shepherding, and building up the new ones of African background whom we will meet in the coming days. Hence, the saints who are of African descent are specifically encouraged to come and to bring their friends, relatives, and

colleagues with them.

PLEASE JOIN US!

Conference Subject: The Tree of Life

Dates: September 1-3, 2017

Place: 6357 Windswept Ln., Houston, TX 77057

Conference Schedule:

Session 1 - 7:30 P.M. (Friday)

Session 2 - 10:00 A.M. (Saturday)

Session 3 - 7:00 P.M. (Saturday)

Session 4 - 9:30 A.M. (Lord's Day)

Registration and Hospitality: churchinhouston.org/laborday

Information via e-mail: churchinhouston@gmail.com

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INFORMATION CONCERNING UPCOMING CONFERENCES AND TRAININGS

The following is a schedule of upcoming conferences and trainings hosted by Living Stream Ministry. Information is also available online at:

<http://www.lsm.org/upcoming-conf-info.html>

Int'l Training for Elders & Responsible Ones

October 5-7, 2017

(Leipzig, Germany)

Int'l Thanksgiving Weekend Conference

November 23-26, 2017

(Phoenix, AZ)

December 2017 Semiannual Training

December 25-30, 2017

(Anaheim, CA)

Int'l Chinese-speaking Conference

February 16-18, 2018

(Taipei, Taiwan)

Int'l Training for Elders & Responsible Ones

April 13-15, 2018
(Anaheim, CA)

Int'l Memorial Day Weekend Conference

May 25-28, 2018
(Kansas City, MO)

July 2018 Semiannual Training

July 2-7, 2018
(Anaheim, CA)

**INFORMATION CONCERNING EUROPEAN CONFERENCES,
SEMINARS, AND ONE-WEEK TRAININGS**

For information related to upcoming conferences, seminars, and one-week trainings in Europe and Israel, please consult the Amana Trust website at:

<http://www.amanatrust.org.uk/events>