

Message Five

Living the Christian Life by Enjoying the Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Hymns: E1115

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

§ Day 1

I. In order to live the Christian life, we need to enjoy the flow of life out of the house of God—Ezek. 47:1-12:

A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God—2 Cor. 3:18; 1 John 3:2.

B. The water flows out from under the threshold—Ezek. 47:1:

1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.

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

C. The flow is toward the east—Ezek. 47:1:

1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.
2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.

D. The water flows out from the right side of the house—Ezek. 47:1:

1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.
2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.

E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.

§ Day 2

F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:

1. To measure is to examine, test, judge, and possess; the four measurings of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures, we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being (Isa. 6:1-8).
2. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.
3. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.

§ Day 3

G. The river causes everything to live; the flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.

H. The river waters the dry, parched land and heals the death waters; this watering and healing are for the purpose of producing life—v. 8:

§ Day 4

1. The river is unable to heal the swamps and marshes; a swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—v. 11; cf. Rev. 3:15-16.

2. For the flow of life and for the church life, the Lord Jesus desires and requires absoluteness; by being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in; then everything shall live wherever the river comes.

§ Day 5

II. Our enjoyment of Christ as the flow of life is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God—2 Cor. 3:6:

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

1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; the spiritual things refers to spiritual seeds.

2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit; the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.

3. In the Lord's recovery we, as ministers of the new covenant, need to be

sowers who impart life to grow and produce Christ in others.

B. A minister of life is a planter who plants Christ into God's people—1 Cor. 3:6:

1. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, God's farm, in God's new creation—v. 9.
2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.

C. A minister of life is a waterer who waters people with Christ; once we plant Christ into others, we need to water them with the water of life—v. 6:

1. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God's farm.
2. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.

D. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:

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

§ Day 6

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

1. To give milk to drink or food to eat is to feed others (3:2); what the apostle ministered to the Corinthian believers was milk, and it should have nourished them.
2. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.

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

1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness)—1 Cor. 3:12.
2. Song of Songs portrays that in the proper church life, the perfected believers coordinate with the transforming Spirit to perfect Christ's loving seekers by ministering the Triune God to them for their transformation by the Triune God's attributes being wrought into them to become their virtues—1:10-11.
3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God's eternal economy—1 Cor. 3:12; Rev. 21:18-21.

WEEK 5—DAY 1

Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true...

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

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Athanasius, one of the early church fathers, said concerning Christ, “He was made man that we might be made God,” and “The Word was made flesh...that we, partaking of His Spirit, might be deified.” This is the principle of God’s move on earth. God’s move is in man and through man. God’s move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Ezekiel 47:1a says, “Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east.” In order for the water to flow forth, there must be a threshold, an opening, through which it can flow. This indicates that if we, through Christ, have more contact with God and draw closer to Him, there will be an opening which will allow the living water of God to flow out from the church. (Life-study of Ezekiel, pp. 303-304)

Today’s Reading

The river issues forth from the house and flows toward the east (Ezek. 47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God’s glory. The river cares for God’s glory.

Everything in the church life should be for God's glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel preaching is for God's glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church.

Ezekiel 47:1c also tells us that the water flows out from the right, south, side of the house. According to the Bible the right side signifies the highest position. The flowing of the water from the right side indicates that the flow of the Lord should have the preeminence. We need to give the Lord the highest position, and we also need to give the flow of the Lord the highest position. Then the flow will be prevailing and become the controlling factor in our living and work.

The flowing is by the side of the altar (v. 1d). This indicates that the flow is always by the cross. If we do not have the dealing of the cross, the flow will be frustrated. If we would have the flow, we must have the dealing of the cross. We need to be willing to pass through the cross so that the flow may come forth. (Life-study of Ezekiel, p. 304)

The entrance of the temple is toward the east, toward the rising of the sun, which means that it is toward the glory (Num. 2:3; Ezek. 43:2). The flowing of the water is toward the glory. Everything concerning the flowing must be for God's glory.

The flow of life must have...the first place. This tells us that we should never forget, neglect, or miss the flow of living water, the flow of life...If we are in the flow, everything is all right regardless of the situation that we are in. As long as we are in the flow, we are one with the Lord. We have to pay our full attention to the flow and pay the price to get ourselves into the flow. This flow must be on the right side; it must be in the first place; it must have the preeminence.

The flowing is at the south side of the altar. Everything must be put on the altar for the flow of the living water. We do need a full consecration to enjoy the flow of life. We need to consecrate all that we have and all that we are to the Lord. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 427-428)

Further Reading: Life-study of Ezekiel, msg. 26

WEEK 5—DAY 2

Morning Nourishment

Ezek. 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

The man came with a measuring reed in his hand to measure the flowing of the river (Ezek. 47:3-5). When this man first measured the river, there was only a trickle coming out from the house. Then he measured a thousand cubits, and the flow became deeper, up to the ankles (v. 3). Again he measured a thousand cubits, and the flow became deeper, up to the knees (v. 4). After this the man measured yet another thousand cubits, and the flow became even deeper, up to the loins (v. 4). When he for the fourth time measured a thousand cubits, the flow became a river which could not be passed through, and the river became waters to swim in [v. 5].

If we want to enjoy the flow out of the house, we need to be measured completely. If we want to enjoy a flow that is deeper, we need to be measured, that is, tested, examined, judged, and taken over by the Lord. Our motives, our intentions, our aims, our goals, our desires—all must be judged. Everything we possess and everything we are involved in must be judged. This will deepen the flow within us. (Life-study of Ezekiel, pp. 305-306)

Today's Reading

As we are judged by the Lord, we need to make a thorough confession. We need to allow the Lord to be our Judge and let Him bring us into His light and expose us. Then we should say to Him, "Lord, all that You have judged is now Yours. I ask You, Lord, to take me over, to take full possession of me."

The Lord's judging and testing of us are not once for all. In Ezekiel 47 the man measured not once or twice or even three times; he measured four times. In the Bible four is the number of the creature. The four measurings here indicate that as a creature we need to be thoroughly judged and tested by the Lord and then be fully taken over by Him.

To be taken over by the Lord completely is not easy to experience. We may think that we have been fully taken over by the Lord, but after a period of time we will realize that we still have some reservation...We may think that the Lord has taken over everything, but the Lord knows that He has gained us only to a certain extent. Therefore, some time later we may again realize that we have reserved and preserved very much for ourselves. Once again we will make our confession to the Lord and experience His testing and judging. Even after a number of years, we still may have not been fully possessed by the Lord, and thus we will again need to be measured, tested, judged, and possessed by Him.

You may be wondering how we can determine how much we have been measured and possessed by the Lord. We determine this by the depth of the river. If the river is only up to our ankles, this proves that we have not been measured fully by the Lord. The depth of the river depends on how much we have been measured by the Lord. There is no need for us to argue and justify ourselves. Instead, we should simply consider the depth of our flow. How deep is your flow? Is it up to the ankles? To the knees? To the loins? Has the flow become a river that cannot be passed over? Has the flow become waters to swim in? We need to consider our personal situation in this way. (Life-study of Ezekiel, pp. 306-307)

If we are willing to be measured up to one hundred percent, we will be fully swallowed up by the living water. Then in one sense, we lose all our freedom, but in another sense, we are really free. When we are fully possessed by the Lord, we will be fully freed. The flow of the living water will carry us on forward toward the goal. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 436-437)

Further Reading: CWWN, vol. 38, pp. 467-473

WEEK 5—DAY 3

Morning Nourishment

Ezek. 47:8-10 ...This water flows out toward the eastern region and goes down into the Arabah and goes to the sea...And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there...And fishermen will stand beside the sea from En-gedi even to En-eglaim; it will be a place for the spreading of nets...

The river in Ezekiel 47:8 goes down into the Arabah, [which] means the wilderness, the dry land, the parched land that grows nothing; hence, the desert. This land needs the watering. The river is for watering the dry land and healing the Dead Sea. The Arabah is close to the Dead Sea...Because of the flow of the river into the sea, the salt water in the sea is healed. The sea now becomes fresh water because the salt has been swallowed up. The river comes first to water the dry land that grows nothing and to heal the death waters. This watering and healing are for the purpose of producing life. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 435)

Today's Reading

Where the river flows, everything shall live and be full of life (Ezek. 47:9). This river is the river of life, and only life can cause things to live. Mere teachings and gifts are not important here, because they cannot impart life.

In this flow the trees live and bear sweet, delicious fruit every month (v. 12). Also, the water brings forth an abundance of fish (v. 9). Cattle are implied by the names of two cities—En-gedi and En-eglaim (v. 10). En-gedi means "the fountain of the kid," and En-eglaim means "the fountain of the two calves." These fountains are for the young cattle, the kids and the calves. From all this we see that the flow of the river produces trees, fish, and cattle.

In the proper church life there are many trees producing fruit, and thus there is no lack of fruit...Trees producing fruit are an indication that there is a

flow in your church. The trees grow by the living water. If there is a flow in your local church, there surely will be the trees bearing an abundance of fruit.

With the flowing of the river, there is also fishing (v. 10). Fishing signifies the increase in numbers. If the number of people in your local church does not increase year after year, this means that there is no fishing, and no fishing means that there is no flow. If we would have fishing, we must have the flow... We need fishing in order to have an increase in numbers.

In the church life we also need some fountains of kids and fountains of calves for feeding. Thus, we need food, we need the increase in numbers, and we need the feeding. This will bring in the mending, the building up...All these matters depend on one thing—the flow of the river...of God. (Life-study of Ezekiel, pp. 309-310)

The flow of the river produces trees, fish, and cattle. The fishermen spread their nets on the land from En-gedi to En-eglaim. They spread their nets on the land between these two fountains. The trees, the fish, and the cattle in Ezekiel 47 are mentioned according to the order in Genesis 1. In Genesis 1 the plant life is first, the fish are second, and the cattle are third.

We need En-gedi, and we need En-eglaim, the fountains of the kids and the calves. We must realize that the potential with the Lord's recovery is with the young people. I am happy to see so many "kids" and "calves" in the church life. I am an older saint, and I am also very thankful for all the older saints among us. All the "kids" need the care of the older saints. Although I love and appreciate all the older saints, deep within me I realize that the future, the prosperity, and the potential of the Lord's move is with the young ones, with the kids and with the calves. The many young people among us who are full of life are evidence that the local church is the fountain of the kids and the fountain of the calves. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 435-436)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 5

WEEK 5—DAY 4

Morning Nourishment

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

By the flowing of the river out of the house, the salt water of the Dead Sea will be healed. This means that death will be swallowed up by life. When there is a rich and deep flow of life in a local church, much death will be swallowed up by life. However, if there is no flow in a particular church, that church will become a “dead sea” full of salt.

Although the Dead Sea and the dry places can be made alive and deadness can be swallowed up by life, the marshes cannot be healed (Ezek. 47:11). A marsh is a place that is neither dry nor flowing with water. Consisting partly of mud and partly of water, a marsh is neither wet nor dry. A marsh signifies a situation that is full of compromise. This means that wherever there is a compromising situation, there is a marsh. We should never become involved with any situation that is a “marsh.” (Life-study of Ezekiel, p. 310)

Today's Reading

The Lord Jesus rebuked the church in Laodicea for being lukewarm and neither hot nor cold...He also said that if they remained lukewarm, He would spew them out of His mouth (Rev. 3:15-16). To be lukewarm is to be in a compromising situation, to be in a marsh.

Our stand concerning the church must be absolute...If you stand on the ground of the church, you must stand absolutely. You should be either cold or hot, but you should not be lukewarm. To be lukewarm is to be in a marsh...It is

possible for one to be in the church life without being absolute. Such a person is a marsh.

Not even the Lord can heal a marsh. A marsh is a neutral place, a halfway place, a place of compromise. Certain saints are neither in Babylon nor in Jerusalem but in a halfway place between Babylon and Jerusalem. This means that they are in a marsh and even that they are a marsh. We need either to be absolutely in the flow or stay on dry ground. If we remain in a marshy or “muddy” situation, the Lord cannot do anything with us...For the church life we need to be absolute.

The church should also be a place after its kind. Genesis 1:11-12 says that the grass, the trees, and the herbs brought forth each after its own kind. An apple tree cannot bring forth an apple-peach...A man must be a man and a woman must be a woman; no one can be a man-woman. If you are in a denomination, be there after your kind...Likewise, if a group of saints in a certain locality are the church in that locality, they must be the church after its kind. If you are in the Lord’s recovery, be in the recovery absolutely, not halfway. Come back all the way from Babylon to Jerusalem. If you stop halfway, you will become a marsh, and you will not have any flow, not even a trickle. Rather, you will have just enough water to make you “muddy.” You will be a marsh, and a marsh cannot be healed. Throughout all my years in the Lord’s recovery, I have never seen a marsh that was healed.

In Revelation 22:11 the Lord Jesus said, “Let him who does unrighteousness do unrighteousness still; and let him who is filthy be filthy still; and let him who is righteous do righteousness still; and let him who is holy be holy still.” Here we see that the Lord Jesus desires and requires absoluteness. We must learn to be absolute. By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes. (Life-study of Ezekiel, pp. 310-312)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 6

WEEK 5—DAY 5

Morning Nourishment

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

1 Cor. 3:6-7 I planted, Apollos watered, but God caused the growth. So then neither is he who plants anything nor he who waters, but God who causes the growth.

A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life (2 Cor. 3:6). In this chapter we will go on to see six statuses of a competent minister of the new covenant as revealed in 1 Corinthians: a sower, a planter, a waterer, a begetter, a feeder, and a builder. These six statuses are related to the matter of life, that is, to our experience and enjoyment of Christ as the life-giving Spirit. (CWWL, 1970, vol. 1, p. 577)

Today's Reading

In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things.” The spiritual things refers to spiritual seeds...A seed is a container of life, and to sow a seed is to impart life. Hence, sowing the spiritual things is a matter of life...The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (Matt. 13:3, 37)...In the Lord's recovery we as ministers of the new covenant need to be sowers who impart life into others.

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

instead, they are something of life in our spirit...To acquire teachings is easy, but to obtain these seeds is difficult.

In 1 Corinthians 3:6 Paul says, "I planted." Planting is also a matter of life, for it involves sowing seeds, the containers of life, or placing herbs, plants, or trees in the ground, all of which are living things that grow...The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation [v. 9]. Corporately, we as the church of God have Christ planted in us. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit. If we grow and produce Christ within us, we will have something of Christ to plant into others.

In 3:6 Paul continues, "Apollos watered." We should not only be planters but also waterers. Once we plant Christ into others, we need to water them with the water of life (Rev. 22:17)...We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water...We need to have the genuine experience of Christ as the water of life and a living contact with Him. Consequently, we will have a fountain of life bubbling within us constantly (John 4:14), and we will be a channel of living water, a divine irrigation system, that can supply others with the water of life (7:37-39). We need to be waterers, those who are filled with the water of life and who water their fellow believers for their growth in life. If we do not have the sufficient experience of Christ as the living water, it will be difficult for us to water others.

In 1 Corinthians 4:15 Paul says, "In Christ Jesus I have begotten you through the gospel." To beget is to generate something, to bring forth something, through the impartation of life. Like the apostle Paul, who begot the Corinthian believers in Christ by imparting the divine life into them, we should be fathers who beget spiritual children by imparting the divine life into others. Begetting, unlike teaching, is a matter of life. We need to have the divine "life germ" in order to impart the divine life into others so that they may be begotten as children of God. (CWWL, 1970, vol. 1, pp. 577-579)

Further Reading: CWWL, 1970, vol. 1, pp. 577-583

WEEK 5—DAY 6

Morning Nourishment

1 Cor. 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it...

12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

After begetting spiritual children, we need to feed them with the spiritual milk [1 Cor. 3:2]. Hence, we need to be feeders...To give others milk to drink is to feed them. Feeding is a matter of life. It differs from teaching, which is a matter of knowledge...We should be constantly nourished with Christ as spiritual food so that we may be able to feed others. We need to feed on Christ to produce spiritual milk so that we may be able to feed our spiritual children. This is a genuine experience of Christ as life. (CWWL, 1970, vol. 1, p. 579)

Today's Reading

In order to practice the proper church life, we need the genuine experience of life...Paul was not only a father who begot spiritual children but also a mother who fed them. We need to be spiritually strong and healthy so that, like Paul, we may be able to beget spiritual children and adequately produce the spiritual milk to feed them...If the elders become fathers who impart life to their spiritual children and mothers who produce the spiritual milk to feed them, we will have a proper family life in the church as the household of God (Eph. 2:19). The unique way to practice the church life as a proper family life is through the genuine experience of life.

The new covenant ministers as sowers, planters, waterers, begetters, and feeders should eventually become builders...Paul speaks of himself as “a wise master builder” who laid the unique foundation, Christ, for others to build upon [1 Cor. 3:10-11]...Paul [then] speaks of building upon the foundation

gold, silver, and precious stones [v. 12]. As we carry out the work of sowing, planting, watering, begetting, and feeding, Christ will grow in the believers... While the believers grow day by day, they will be transformed (2 Cor. 3:18; Rom. 12:2)...Consequently, the believers will be not only mature plants, that is, full-grown men in Christ (Rev. 14:4, 15; Col. 1:28), but also gold, silver, and precious stones, precious materials for the building of God's house (Rev. 21:2-3, 11, 18-22).

Gold signifies the divine nature of the Father, silver signifies the redemptive work of Christ, and precious stones signify the transforming work of the Spirit...In order to be builders, we ourselves need to be the transformed materials by being constituted with the Triune God. We should be both the builders and the building material of the house of God...Then we will be qualified to build the house of God with other believers as the transformed materials. The believers as the transformed materials come from the growth in life, and the growth in life comes from the sowing, planting, watering, begetting, and feeding. In this light, what we in the church life need are not mere teachers or guides but sowers, planters, waterers, begetters, feeders, and builders. In 1 Corinthians 4:15 Paul contrasts guides with fathers...Guides give instructions and directions, whereas fathers impart life to those whom they beget...The fact that there are many guides but few fathers indicates that the latter are incomparably more precious than the former. In the Lord's recovery we need sowers, planters, waterers, begetters, feeders, and builders so that the Lord may gain His organic building, the house of God.

In 1 Corinthians 12:3 Paul says, "No one can say, Jesus is Lord! except in the Holy Spirit."...It is by calling on the name of the Lord that we eat Him, drink of Him, and breathe Him into us in order to enjoy Him. If all of us who are in the local churches enjoy the Lord in this way, we will become not only sowers, planters, waterers, begetters (fathers), feeders (mothers), and builders but also the precious materials of gold, silver, and precious stones for the building of God's habitation on earth. Consequently, we will be constituted a marvelous organic building of God, the magnificent house of God. This is the proper church life. (CWWL, 1970, vol. 1, pp. 579-581, 583)

Further Reading: Life-study of Job, msg. 24

WEEK 5 — HYMN

We have come, we have come to the house of God

Fulness of the Spirit — As the Living Water

1115

1. We have come, we have come to the house of God; We have come to the house, whence outflows the flood.
On the right, day and night, constant is its flow, Watering us and causing fruits of life to grow.

2. From the house, from the house flows this living stream,
From the house, to the earth, with the life supreme.
Yet more deep, Lord, we seek that the flow may be;
Thus we must be measured and possessed by Thee.
3. Measure us, measure us, measure every day;
Measure us, measure more, measure all the way,
Till we know that the flow is a mighty flood,
Sweeping over all the earth for Christ the Lord.
4. Take us through, take us through, take us through the flow;
Take us through, through and through, everywhere we go.
Flow increase, never cease, till we swim in Thee,
Till we are immersed in God eternally.
5. All shall live, all shall live where the river comes;
All shall live, really live, everywhere it runs.
Let the fount from this mount life abundant bring,
Till the deserts of the earth with churches spring!

