

KEY STATEMENTS FOR THE 2024 MEMORIAL DAY BLENDING CONFERENCE

**We need to realize that everything through which we pass has
only one purpose—
that God's life would be released through us and expressed in us;
may our outer man be broken to such an extent
that the inner man can be released and expressed;
this is precious, and this is the way of the servants of the Lord.**

**To abide in the Lord is to be one spirit with Him,
and effective prayers are the issue
of our abiding in the Lord and of His words abiding in us.**

**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.**

**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.**

HWMR: THE CHRISTIAN LIFE (Week 5)

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

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

Ezekiel 47:1	Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.
Ezekiel 47:2	Then He brought me out by the way of the north gate and led me around on the way outside to the outer gate, on the way to the gate that faces east; and there the water was running out on the south side.
Ezekiel 47:3	When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles.
Ezekiel 47:4	Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins.
Ezekiel 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.
Ezekiel 47:6	And He said to me, Son of man, have you seen this? Then He led me and brought me back along the bank of the river.
Ezekiel 47:7	And when I returned, there were very many trees on the bank of the river, on one side and on the other.
Ezekiel 47:8	Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed.
Ezekiel 47:9	And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes.
Ezekiel 47:10	And fishermen will stand beside the sea from En-ge-di even to En-eg-laim; it will be a place for the spreading of nets. Their fish shall be according to their kinds, like the fish of the Great Sea, very many.
Ezekiel 47:11	But its swamps and its marshes will not be healed; they shall be left for salt.
Ezekiel 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.
2 Corinthians 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 Corinthians 9:11	If we have sown to you the spiritual things, is it a great thing if we shall reap from you the fleshly things?
1 Corinthians 3:6	I planted, Apollos watered, but God caused the growth.
1 Corinthians 3:9	For we are God's fellow workers; you are God's cultivated land, God's building.
1 Corinthians 4:15	For though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.
1 Corinthians 3:2	I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,
1 Corinthians 3:12	But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

Day 1

John 7:18

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

1 Corinthians 10:31

- Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Revelation 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.

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.

Life, then, is the eternal Being. This divine Person is what lies between God's creation in the beginning and God's building at the end. This life is the means or procedure through which God will accomplish His purpose. In the New Jerusalem, God's eternal goal, the tree of life appears again. It grows on both sides of a flowing river. This vivid picture tells us that even in eternity the tree of life will be the process by which the city is maintained. By the time we reach Revelation 21, the city has been produced, but the keeping element for all eternity will be the **flowing supply of this life**. God's eternal building will be maintained with the very life grown in the flowing river. Even in the New Jerusalem life is not the goal but the process by which the goal is reached and maintained.

Even now we are all in that flow! Furthermore, that **flow is within us**! From the day we accepted the Lord Jesus as our Savior, there has been something flowing within us. Even in coming to a meeting, **we are brought by a flow**, not by ourselves. This river within is the source of our strength and joy. The flow within us, and the flow we are in, indicates that we are all in the process of God's building. Whether we love the Lord or are careless, sooner or later we shall all be processed into the New Jerusalem. When we get there, some of us may be surprised that we ever made it. We may wonder how we managed to arrive, along with so many others whose love for the Lord seemed so much stronger than ours. We may be assured that the flow we are in is not at a standstill! It is a process, which will some day take us all to the New Jerusalem.

This flow began in Genesis 2, where we are told that "a river went out of Eden to water the garden" where the tree of life was. A river is mentioned again in Psalm 36:8: "Thou shalt make them drink of the river of thy pleasures." In Ezekiel 47 the river again appears. When we come to John 7:38, the one river has become rivers. "He who believes in Me, as the Scripture said, out of his innermost being shall flow rivers of living water." At the end of the Bible the **river is still flowing**. (*Seven Mysteries in the First Epistle of John, Chapter 1*)

Day 2

Ezekiel 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.

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 measurements of a thousand cubits, which is a complete unit (cf. Ps. 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.

The man of bronze again measured a thousand cubits, and the water came to the knees. The more you are **measured**, **tested**, **judged**, and **examined**, the more you are **possessed** by the Lord, and the deeper the flow becomes. The third time of measuring by the man of bronze in Ezekiel 47 brings the level of water to the loins, a much deeper flow. We may be in the church and in the flow, but how much have we been tested by the Lord? How much have we been judged by the Lord? How much have we allowed the Lord to take possession of us? The **Lord examines us by measuring us**. The Lord is going to test us, to possess us, and to examine us. He desires to measure everything concerning us, even the small things. He wants to measure our attitude, the way we spend our money, the way we spend our time, and our conduct.

Before getting into the flow, a person can walk easily on the dry land. It is very convenient to walk on dry land, but to walk in a place where water is trickling forth is inconvenient. After a downpour, the water that trickles on the thoroughfares makes it somewhat inconvenient to walk. When the water comes up to a person's ankles, it is even more bothersome to walk. When it comes up to the knees, it is even more difficult to walk. When the water comes to the loins, a person can still move but with difficulty. The **deeper** the flow of the water is and the more we are in this flow, the **more inconvenient** it becomes. After being **measured** by the Lord, you will have the feeling that it is **harder to move**. The **more grace** you receive, the **more you will be limited and bothered**.

When the flow of grace rises to the loins, it is very difficult to move. This is the hardest test. At this time you may wish that you were not in the local church, and you may want to get away. However, you cannot get away, because you are encompassed with and surrounded by water. When the water is to the **loins**, your **consecration is seventy-five percent**; when it is to the **knees**, your **consecration is fifty percent**; and when it is to the **ankles**, your **consecration is twenty-five percent**. The time when you are seventy-five percent consecrated is the hardest time. At this time you may have sufficient grace so that it is not easy to lose your temper, and yet you do not have sufficient grace to overcome your temper. This is a real dilemma. The grace is there, yet it is not deep enough. You need to be measured again one thousand cubits. Then the consecration will be one hundred percent. When that time comes, no one knows the depth of the water. When there is enough water to swim in, there is no need for you to move. This is the time for you to rest because the flow of life is sustaining you, supporting you, and even carrying you away. At that time you will be able to say Hallelujah all day long. At that time there is no longer any human strength, human effort, or human struggle. The flow of life carries you along. (*The Crucial Revelation of Life in the Scriptures, chapter 5*)

Day 3

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

- 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

Ezekiel 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.

- 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

2 Corinthians 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 Corinthians 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.

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

1 Corinthians 3:2 - I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able,

1 Corinthians 3:12 - But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

- 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.

In the local churches many ministers of the new covenant are carrying out the work of sowing, planting, watering, begetting, feeding, and building. In order for us to be such competent new covenant ministers, we need to receive the seeds of life, the living water, the divine life, and the spiritual milk. The way that we receive these items of life is by being a spiritual man who exercises his spirit. In 1 Corinthians 2:14-15 Paul declares, “A soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually. But the spiritual man discerns all things.” A soulish man cannot receive the spiritual things, the deep things of God concerning Christ as the believers’ portion. Instead, the spiritual things are foolishness to the soulish man. For instance, when spiritual men exercise their spirit to call upon the name of the Lord, the soulish man considers them foolish. It is impossible to receive anything of the Spirit of God by being soulish. A person cannot receive spiritual seeds by exercising his soul—his mind, emotion, and will—apart from exercising his spirit. It is difficult to keep ourselves from being soulish. In particular, it is difficult to stay away from our mind. A soulish man considers himself intelligent and therefore lives in his mind. Such a person can never understand spiritual things, for all the things of the Spirit of God are foolishness to him. Yet in order for us to receive the spiritual seed, water, life, and milk, we need to be in our spirit. We should be afraid of living in our mind, and we should turn from our mind to our spirit. Because the apostles, being spiritual men, forsook their human wisdom and exercised their spirit for the sake of Christ, they were “fools because of Christ” (3:1; 4:10). Likewise, in the church life we should be willing to be “fools” for Christ’s sake by turning from our mind to our spirit and becoming persons in the spirit. (*The Spirit and the Church, chapter 7*)