

**CRYSTALLIZATION STUDY - Ezekiel, Book 4, Week 22** (Verses with excerpts in the red box)**The Flow of Life with the Ministry of Life  
Out from and for the Magnificent House of God**

Ezekiel 47: 1-12 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**. 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. 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**. 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**. 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. 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. And when I returned, there were very many **trees** on the bank of the river, on one side and on the other. 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 Engedaim; 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. But its swamps and its **marshes** will **not be healed**; they shall be left for salt. 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.

**THE FACTORS WHICH PRODUCED THE RIVER**

Several crucial factors brought in the **flow of the river**. The first was the building up and completion of the **house**. Following this, the people began to have their **living** according to the house, according to its pattern, laws, and statutes. Their daily life and all their **conduct** began to be according to the form, fashion, pattern, statutes, and laws of the house. Next, the serving ones, the **priests**, were serving the Lord in a **proper way**. Finally, there were all the **offerings**: one **lamb** out of two hundred, one-sixtieth of the **wheat** and **barley**, and one-hundredth of the **oil**. There were yearly offerings, monthly offerings, daily offerings, and all the solemn feasts. We need to realize that the experience of **all these matters brought in the flow of the river**.

**I. In order to participate in God's ultimate move, we need to experience the flow of life out from the house of God—Ezek. 47:1-12:**

- 2 Cor. 3:18, "But 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."  
 1 John 3: 2, "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, **we will be like Him** because we will see Him even as He is."

**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.

- Psalms 81:10, "I am Jehovah your God, Who brought you up out of the land of Egypt; **Open your mouth wide, and I will fill it.**"  
 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 Cor. 10:31, "Therefore whether you eat or drink, or whatever you do, **do all to the glory of God.**"

The **water flows out from under the threshold**. In order for the water to flow, there must be a threshold, an **opening**—cf. Ps. 81:10. 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. The **flow is toward the east**, signifies that the river of God flows in the direction of God's glory. 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.

- Rev. 22: 1, "And he showed me a briver of **water of life**, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."  
 Col. 1:18, "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might **have the first place in all things**;"

The **water flows out from the right side of the house**—Ezek. 47:1. In the Bible the right side is the highest position, the first place. 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. 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.

For the **increase of the flow of life**, we need to be measured by the Lord as the man of bronze. To measure is to **examine, test, judge, and possess**—Isa. 6:1-8; Ezek. 42:20. The four measurings of a thousand cubits, which is a complete unit, indicate that as creatures we need to be thoroughly measured by the Lord so that **He may take over and thoroughly possess our entire being**—Ezek. 47:2-5. 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. 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.

It is easy to walk on dry land, but the **flow of the river** makes it difficult to walk. When the water is up to the **ankles**, we can still walk, but it is not very convenient. When the water is up to the **knees**, it is more difficult to walk. When the water is up to the **loins**, it is very difficult to walk. This indicates that before we enjoy the grace of the Lord as the flow, we are able to do whatever we like. When we experience the Lord's flow only in a shallow way, we can still walk by our own effort. **But when the flow becomes deeper, reaching up to the knees, walking becomes much more difficult.** We have grace, but the amount of grace we have is not sufficient, so we continue to exercise our own effort.

As the flow increases, it bothers, **restricts**, and **frustrates** us. **When the flow of grace rises higher, to the loins, this is the hardest time to be a Christian.** Our situation becomes quite awkward. For example, on the one hand, we may have enough grace to make it difficult for us to lose our temper; on the other hand, we may not have enough grace to overcome our temper. We have grace, but we still need to exercise our own effort. This is a dilemma. The river of grace is with us, but it is not deep enough. But once the flow of grace becomes so deep that we cannot pass over, we will praise the Lord and begin to **swim** in the river. As we swim, **we will no longer try to stand on our feet.** Instead, we will **abandon our self-effort and begin to swim in the river.**

The less grace we receive from the Lord, the more we need to use our own strength. But when we receive an **abundance of grace**, we no longer need to use our own strength. Instead, **we cease from our self-effort and allow the flow of the river to carry us along.** As we are carried along in this way, **we can easily follow the Lord and let Him lead us wherever He wants us to go.**

The **river causes everything to live.** Where the river flows, everything shall live and be full of life. The flow of the river produces trees, fish, and cattle. The river waters the desert and **heals the Dead Sea.** The river **waters** the dry, parched land and **heals** the death waters. This watering and healing are for the purpose of producing life. 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**—cf. Rev. 3:15-16. **For the flow of life and for the church life, we need to be absolute.** “If you are in the Lord's recovery, be in the recovery absolutely, not halfway...The Lord Jesus desires and requires absoluteness...By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes” (*Life- study of Ezekiel*, pp. 311-312).

## II. Our **enjoyment of Christ as the flow of life**, the life-giving Spirit, is for us to be **sowers, planters, waterers, begetters, feeders, and builders** with the ministry of life for the marvelous organic building of God, the magnificent house of God:

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.**”

Matt. 13:3,37, “And He spoke many things to them in parables, saying, Behold, the **sower** went out to sow. And He answered and said, He who **sows** the good seed **is the Son of Man;**”

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

1 Cor. 3:6,9 “I planted, Apollos **watered**, but God caused the growth. For we are God's fellow workers; you are God's cultivated land, God's building.”

Rev. 22:17, “And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills **take the water of life freely.**”

John 4:14, “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water **gushing up into eternal life.**”

John 7:37-39, “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone **thirsts**, let him **come to Me and drink.** He who believes into Me, as the Scripture said, **out of his innermost being shall flow rivers of living water.** But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.”

A minister of life is a **planter** who plants Christ into God's people—1 Cor. 3:6: 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. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit. A minister of life is a **waterer** who waters people with Christ—v. 6: 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 should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God's farm. 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.

- 1 Cor. 5:15, "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 Cor 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 Tim. 1:10, "For fornicators, homosexuals, kidnappers, liars, perjurers, and whatever other thing that is opposed to the **healthy teaching**,"
- 1 Tim. 3: 3, "If anyone teaches different things and does not consent to **healthy words**, those of our Lord Jesus Christ, and the teaching which is according to godliness,"
- 2 Tim. 1:13, "Hold a pattern of the **healthy words** that you have heard from me, in the faith and love which are in Christ Jesus."
- Titus 1:9, "Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the **healthy teaching** and to convict those who oppose."

A minister of life is a **begetter**, a father, who imparts life to his children, whom he begets—1 Cor. 4:15. To beget is to generate spiritual children, to bring them forth, through the impartation 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.

A minister of life is a **feeder**; feeding is a matter of life; it differs from teaching, which is a matter of knowledge. To give milk to drink or food to eat is to feed others—3:2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk (not yet solid food), and it should have nourished them. 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.

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

A minister of life is a **builder** who builds with gold, silver, and precious stones—1 Cor. 3:12. **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).

- Song of Songs 1:10-11, "Your cheeks are lovely with plaits of ornaments, Your neck with strings of jewels. We will make you plaits of **gold** With studs of **silver**."
- Rev. 21:18, "And the building work of its wall was jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve **pearls**; each one of the gates was, respectively, of one pearl. And the street of the city was pure **gold**, like transparent glass."

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. 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.

## THE RESULTS OF THE FLOWING OF THE RIVER OF WATER OF LIFE

### Supplying Life

The flow of living water is also the flow of the Spirit in our spirit. This flow supplies the divine life. Whoever is in this flow will have a richer spiritual life and will receive more inspiration and revelation. In this flow we enjoy the riches of God.

### Bringing Light

This flow brings light. Those who are experienced know that when the flow of life passes through us, light shines within us. The more we allow the water of life to flow through us, the brighter we will be within.

### Quenching People's Thirst

This flow supplies water to quench our thirst. When our spirit is blocked, we will feel dry and thirsty. When the river of water of life flows within us, those whom we contact will feel as if they have come to Elim, where there are twelve springs of water. They will be able to drink living water, and their thirst will be quenched. Some brothers and sisters are like a river; when they open their mouths, everyone is able to drink.

### Swallowing Up Death

The flow of living water swallows up death. In Ezekiel 47 the flow of the river caused the water of the sea to be healed and caused things to live and grow (vv. 6-12).

### Washing Away the Filth

The flow of living water is able to wash away the filth and make everything clean. The New Jerusalem is not only clean but also pure, because of the washing of the flow of life.

### Being New, Not Old

The flow of living water makes everything new. It is one thing to be filthy and dirty, but it is entirely another matter to be old. Some things are not dirty, but they are very old. Some saints are old and stale because they lack the flow of living water. The tree of life in the river of water of life in the New Jerusalem bears fruit every month. This fruit is not old or stale; it is completely new and fresh. If we desire to have new believers as fresh fruit, we must let the living water flow through us continually.

### Producing Results in the Work

The flow of living water will produce genuine results in the work. Whether we give a message or visit the saints, our purpose is for the saints to receive the life supply, to be enlightened, to have their thirst quenched, to have death swallowed up, to be washed so that they may be made new and fresh. (The Priesthood and God's Building, Chapter 6, Section 2)