

WEEK 10 — OUTLINE

The Building of the House of Jehovah

Scripture Reading: Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a

DAY 1 >>

- I. The central thought of Haggai's prophecy is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration (1:2, 8; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21):**
 - A. In the Old Testament the house of Jehovah, or the temple, was first a type of Christ as the house of God individually and then a type of the church, the Body, the enlarged Christ, as God's house corporately (John 2:19-21; 1 Tim. 3:15).
 - B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.
- II. We need to see the significance of the church as the house of Jehovah, the Father's house (Hag. 1:2; John 14:2):**
 - A. The church as the house of Jehovah, the Father's house, His household, enables God's life to be propagated; therefore, God's house is a place for the continuation and multiplication of His life vv. 2-3; 1:12-13; 20:17).
 - B. In the church as the house of Jehovah, the Father's house, the invisible and mysterious Triune God has a visible and solid manifestation among men on earth 1 Tim. 3:15-16).
 - C. The church as the house of Jehovah, the Father's house, is the dwelling place of God—the place where God can have His satisfaction and rest; in this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart Eph. 2:22; 1:5, 9, 11; Phil. 2:13).
 - D. As the issue of Christ's being glorified by the Father with the divine glory, the church as the house of Jehovah, the Father's house, is a divine and human incorporation of the processed and consummated

Triune God constituted with His redeemed, regenerated, and transformed elect [John 12:23](#); [13:31-32](#); [14:2](#)).

- E. The church as the house of Jehovah, the Father's house, is for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expression ([Eph. 3:9-11](#); [Rev. 21:2, 10-11](#)).
- F. The church as the house of Jehovah, the Father's house, exists in the resurrection life of Christ; thus, the church is "resurrectionally"; that is, it is an organic entity absolutely in resurrection [John 11:25](#); [2:19](#); [Acts 2:24](#)).

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- G. In the church as the house of Jehovah, the Father's house, we enter into the corporate experience of God and experience the All-sufficient God, who is revealed in His house ([Gen. 35:1, 3, 7, 11](#)).

III. The New Testament reveals the way that the church as the house of Jehovah, the Father's house, is built up [Hag. 1:8, 14](#):

- A. The house of Jehovah, the Father's house, is built up by the mingling of divinity with humanity [John 14:20](#); [15:4a](#); [1 John 4:15](#)):
 - 1. The principle of God's building is that God builds Himself in Christ into us and builds us in Christ into Himself [Eph. 3:17a](#); [John 14:20](#)).
 - 2. The church is God's building, composed of God Himself as the divine material mingled with man as the human material [1 Kings 6:7, 15, 20-21](#); [1 Cor. 3:9, 11-12a](#)):
 - a. The two natures of Christ, divinity and humanity, are joined together and mingled together as one [Luke 1:35](#)).
 - b. In principle, the church is the same as Christ—the divine nature mingled with the human nature to become one entity ([John 14:20](#)).

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- B. The building up of the church as the house of Jehovah, the Father's house, is by the believers' growth in life; the growth in life is the building ([1 Cor. 3:6-9, 16-17](#); [Eph. 2:21](#); [4:15-16](#)):
 - 1. Since God's building is living, it is growing; the actual building up of the house of God is by our growth in life, and the more we grow in life, the more we are in the building [1 Pet. 2:5](#); [Eph. 2:21](#)).

2. To grow in life is to grow into the Head, Christ, and to have Christ increase in us in all things until we attain to a full-grown man (4:15, 13).
 3. The Body builds itself up by growing; growth equals building v. 16).
- C. The building up of the church as the house of Jehovah, the Father's house, is the issue of Christ making His home in our hearts 3:17a):
1. In order for the Lord's word in Matthew 16:18 concerning the building up of the church to be fulfilled, we must allow Christ to make His home in our hearts, possessing, occupying, and saturating our inner being; this is the way to build up the church as the house of Jehovah, the Father's house.
 2. The more Christ occupies our inner being, the more we will be able to be built up with others to become the corporate expression of the Triune God (Eph. 3:17-21).

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- D. The building up of the church as the house of Jehovah, the Father's house, is by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed people John 14:23; 15:4a):
1. The Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us (14:2, 23).
 2. This is the building up of the Father's house through the constant visitation of the Triune God.
- E. The church as the house of Jehovah, the Father's house, is built up through the practice of the scriptural way to meet and to serve Eph. 4:11-16; 1 Cor. 14:24-26, 31; Hag. 1:8, 14):
1. The scriptural way to meet and to serve is for the annulling of the clergy-laity system and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ Matt. 20:25-28; Rom. 12:4-6).
 2. Through the practice of the scriptural way to meet and to serve, the Lord is recovering the priesthood of the gospel 15:16), the perfecting of the common members of the Body of Christ to make them living, active, functioning members of the Body Eph. 4:12,

16; Heb. 10:24-25), and the church meetings in mutuality with prophesying for the building up of the Body of Christ (1 Cor. 14:4b, 24a, 26, 31).

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IV. “I will shake all the nations, and the Desire of all the nations will come” (Hag. 2:7a):

- A. This refers to Christ, who is the Desire of all the nations (Mal. 3:1b).
- B. The coming of Christ as the Desire of all the nations depends on the return of God’s people from their captivity in Babylon and the recovery of the building of God’s house (1 Tim. 3:15; 1 Pet. 2:5).
- C. Only the church built up as the house of God and the Body of Christ according to the Lord’s desire can be the steppingstone into the age of the kingdom; thus, for the sake of His coming back, the Lord needs the church to be built up (Matt. 16:18-19, 27-28).

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V. “I will fill this house with glory...The latter glory of this house will be greater than the former” (Hag. 2:7b, 9a):

- A. The glory of God is in the building of God, the house of Jehovah (Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11).
- B. In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house (Ezek. 43:1-5):
 - 1. The glory of Jehovah returned to the house because the building of the house was completed (vv. 2, 5).
 - 2. This indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God (Eph. 2:21-22; 3:14-21).
- C. In the church life the first consideration that we should have is the Lord’s glory; the decisions in the church life must be made primarily according to the Lord’s glory (1 Cor. 10:31; Eph. 3:21; Phil. 4:20; 1 Pet. 4:11).
- D. In our experience of the church life, we need to advance so that we may experience the glory in God’s dwelling place (John 17:22; Eph. 3:21).

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Morning Nourishment

Hag. ...This people says, The time has not come, the time for the house 1:2 of Jehovah to be built.

8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

The subject of the prophecy of Haggai is Jehovah's dealing with the returned captives for the building of His house....The central thought of the book of Haggai is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration. In the Old Testament the house of God, or the temple, was a type first of Christ as the house of God individually, and then of the church, the Body, the enlarged Christ, as God's house corporately. Thus, we should consider that Haggai refers to us, since we are the reality of the type. Jehovah's dealing with the returned captives signifies His dealing with us in the recovery. *Life-study of Haggai*, p. 2)

Today's Reading

God delights in the continuation of His life. The reason that God has a family is because He wants to have children. Although some families do not have children for biological reasons, in fact and in principle, a family is called a family because it is a place where children are produced....Children are the multiplication and continuation of life. Hence, to God the first significance of a family is to enable God's life to be multiplied and continued. This is the symbolic meaning of a family, showing that God's house is a place for the continuation and multiplication of life. This is the only place in the universe where life can be multiplied and continued. This is the first significance of a house. When we touch God's house, we touch the matter of God's life, because

a family is where life is continued. *How to Administrate the Church*, pp. 10-11)

The purpose of the Father's house is first for the invisible and mysterious Triune God to have a visible and solid manifestation—the church—among men on the earth (1 Tim. 3:15-16),...to have a visible and solid household constituted by the children of God, the species of God, with His divine life for their growth in life and for His rest, satisfaction, and manifestation Eph. 2:19). (*The Issue of Christ Being Glorified by the Father with the Divine Glory*, pp. 35, 49)

As the house of God, the church is the dwelling place of God Ephesians 2:22 says, “In whom you also are being built together into a dwelling place of God in spirit.”...The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart. *The Conclusion of the New Testament*, p. 2229)

The purpose of the Father's house is also for the eternal and purposeful Triune God to carry out His eternal economy to consummate the New Jerusalem as His eternal goal for His eternal expansion and expression. The house of God, which is God's dwelling place, eventually will be the New Jerusalem, God's eternal goal for His eternal expansion and expression. *The Issue of Christ Being Glorified by the Father with the Divine Glory*, p. 35)

The church is a new creation created in Christ's resurrection and by the resurrected Christ....In addition to seeing [the vision] that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ....We must...invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is “Christly,” “resurrectionly,” and heavenly. *Elders' Training, Book 2: The Vision of the Lord's Recovery*, p. 38)

Further Reading: The Conclusion of the New Testament, msg. 208; *How to Administrate the Church*, ch. 1

<< WEEK 10 — DAY 2 >>

Morning Nourishment

John In that day you will know that I am in My Father, and you in
14:20 Me, and I in you.

1 John Whoever confesses that Jesus is the Son of God, God abides in
4:15 him and he in God.

The all-sufficient God is for the building of Bethel. God is all-sufficient for the church life, for the building of His house on earth. You cannot experience the all-sufficient God in an individualistic way. In order to experience the all-sufficient God, you must be in Bethel, in the house of God, in the church life.

God is too all-sufficient to be experienced by just a few individual believers. As individuals, we are too limited. God's all-sufficiency requires a corporate body. We need the house in order to experience this aspect of Him. (*Life-study of Genesis*, p. 1040)

Today's Reading

The church is built upon the mingling of God with man and man with God....The extent to which we are the church in reality depends upon how much this mingling has been built up in us. We may understand doctrinally that the church is a corporate entity, not individual entities, and that serving the Lord should be a Body matter, not an individual matter. However, in reality, we may still not live in the light of the church or in the mingling of God and man.

When we by the Lord's mercy allow the mingling of God with man and man with God to work and build in us, we will have the reality of the church. With resoluteness we should receive, consider, concentrate, desire, and turn our whole being toward the mingling of God and man within us. Then we will have more than a doctrinal understanding or seeing, and within us will be a genuine

building work.

In order for God to enter into man, incarnation is required. In order for man to enter into God, the process of death and resurrection is required. This is the principle of God's building.

God's building work in us is the work of death and resurrection. The principle of the building of God is death and resurrection. He first tears down, and then He builds up. His tearing down is death, and His building up is resurrection. Whatever has passed through His tearing down and building up has died and resurrected. Death and resurrection bring man into God. God is in man through incarnation; man is in God through death and resurrection.

In His redemption God does not nullify our being; instead, He brings us into Himself and builds us into Himself. God is doing a work of breaking and tearing down within us for the purpose of building Himself into us and building us into Himself, to the extent that our proposals and speaking can be His proposals and speaking. (*The Church as the Body of Christ*, pp. 41, 94, 126-127)

[Luke 1:35](#) seems to indicate that the Holy Spirit would be upon Mary only as the power for her to conceive the holy child. However [Matthew 1:18](#) and [20](#) tell us that Mary "was found to be with child of the Holy Spirit" and that "that which has been begotten in her is of the Holy Spirit." This indicates that the divine essence out of the Holy Spirit had been begotten in Mary's womb before she delivered the child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with the divine and human essences, constituted a mingling of the divine nature with the human nature, which produced a God-man, One who is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. (*The Conclusion of the New Testament*, pp. 2841-2842)

The principle of the Lord being a building is that God mingles Himself with humanity, and this is the principle of God's building in general. Therefore, the church also is the divine mingling of God Himself with humanity. The church is not something of the old creation. It is God's building composed of God Himself as the divine material mingled with man as the human material. In this sense, the church is a hybrid. A hybrid is a mingling of two lives and natures into one entity. (*The Building of God*, pp. 10-11)

Further Reading: The Church as the Body of Christ, chs. 3, 8, 10

<< WEEK 10 — DAY 3 >>

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

As believers in Christ, we need to grow and be transformed for the building up of God's spiritual house. God's goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another....Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God....The actual building of the church as the house of God is by the growth in life of the believers. *The Conclusion of the New Testament*, pp. 2230-2231)

Today's Reading

To arrive at the measure of the stature of the fullness of Christ is to arrive at the full building up of the Body of Christ. It is to arrive at the full completion of the building up of the Body.

In **Ephesians 4:14 and 15** Paul says, "That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error, but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." "Little children" refers to those believers who are young in Christ, lacking maturity in life (**1 Cor. 3:1**). To be no longer little children we need to grow up

into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man.

The word “Head” in [Ephesians 4:15](#) indicates that our growth in life with Christ should be the growth of the members in the Body under the Head. This means that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. (*The Conclusion of the New Testament*, p. 2492)

The building of the church as the Body of Christ is organic, by the growth in life. The Body of Christ is like our physical body. It is built up by its growth. [Ephesians 4:15](#) says, “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” Then [verse 16](#) says, “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.” First, we must grow up into the Head in all things. Then from the Head something will come out to cause the growth of the Body. By this growth of the Body, the Body builds itself up in love. Growth equals building. The Body builds itself up by growing. This growth of the Body is not for any particular member. The Body grows for the entire Body. (*The Organic Union in God’s Relationship with Man*, p. 65)

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ’s word in [Matthew 16:18](#) concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body ([Eph. 2:21-22; 4:16](#)). The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart. (*The Conclusion of the New Testament*, p. 3391)

Further Reading: The Conclusion of the New Testament, msgs. 234, 338; *The Organic Union in God’s Relationship with Man*, ch. 5

<< WEEK 10 — DAY 4 >>

Morning Nourishment

John ...If anyone loves Me, he will keep My word, and My Father
14:23 will love him, and We will come to him and make an abode
with him.

1 Cor. What then, brothers? Whenever you come together, each one
14:26 has a psalm, has a teaching, has a revelation, has a tongue, has
an interpretation. Let all things be done for building up.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect...**John 14:2** tells us that in the Father's house there are many abodes, and in **verse 23** we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in **verse 23** but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus. *The Issue of Christ Being Glorified by the Father with the Divine Glory*, p. 33)

Today's Reading

To practice the biblical way is not merely to change a way. It is to fulfill the Lord's heart's desire according to His word concerning the building up of His Body (**Matt. 16:18**; **Eph. 4:12-16**). This is not merely to fulfill some of the prophecies in the New Testament. It is to accomplish the unique, central thing in the entire universe—the building up of the Body of Christ. *The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ*, p. 282)

The Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a functioning member. Almost all Christian groups practice the system of the clergy and laity. The clergy are the professional preachers, pastors, and

ministers, who serve God in place of the other members of the church. Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ [Eph. 4:11-16](#)).

The God-ordained way is to practice God's New Testament priesthood of His gospel ([Rom. 15:16](#); [1 Pet. 2:5](#), 9). This way mainly consists of four practices. First, we must preach the gospel regularly by visiting sinners. God so loved the world that He gave His Son, the Savior, Christ, that the sinners, the people of the world, might believe in Him and have His eternal life ([John 3:16](#)). God desires all men to be saved ([1 Tim. 2:4](#)). The Lord's main charge to His disciples after His resurrection was to preach the gospel to all creation ([Mark 16:15](#)). To preach the gospel is the first thing the church must do for the Lord. If we mean business with the Lord in His God-ordained way, we must bear the burden to preach the gospel to get sinners saved. *The Basic Principles for the Practice of the God-ordained Way*, pp. 2-3, 5-6)

In the present advance of the Lord's recovery, He also desires to recover the perfecting of the common members of the Body of Christ ([Eph. 4:11-16](#)). If only a small percentage of the saints in a local church are able to speak a word for the Lord and serve Him organically, this is a strong sign that this local church is short of the perfecting of the saints.

In the present advance of the Lord's recovery, He is also moving to recover the church meeting in mutuality ([1 Cor. 14:23a, 26](#))....We have to pray, get into the Word, have our mind and spirit exercised, and have our voice exercised to share in the meetings. For the sake of the meetings, we have to exercise all the time. Our exercise will make us healthy Christians. This is for the building up organically of the church as the organic Body of Christ. *The Present Advance of the Lord's Recovery*, pp. 13, 15-16)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4; *The Basic Principles for the Practice of the God-ordained Way*

<< WEEK 10 — DAY 5 >>

Morning Nourishment

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come...

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

In [Haggai 2:7](#) we see that Christ is the Desire of all the nations. Even though the nations do not know Christ, they still desire to have Christ. All the nations desire to have peace and a good life, but the situation in the world is the opposite of this. Christ is peace; Christ is also the good life. For the nations to desire these things means that they actually desire Christ. He is the Desire of all the nations. (*Life-study of Hosea*, p. 5)

Today's Reading

[Haggai 2:1-23](#) is the prophecy concerning the house of Jehovah in the millennium and the promise of Messiah in the coming kingdom....[Iverses 1 through 9](#) the prophet Haggai was charged to speak to the people concerning the house of Jehovah....[The] prophecy [[inverses 7 through 9](#)] concerning the house of Jehovah in the millennium was an encouragement to the building of Jehovah's house at Zerubbabel's time.

[Verse 7](#) reveals that Christ is the Desire of all the nations. I appreciate the line in Charles Wesley's hymn that says, "Come, Desire of nations, come!" [*Hymns*, #84]. Christ truly is the desire of all mankind. All people desire to have life, light, peace, goodness, and righteousness, yet they do not realize that what they desire is really Christ. Christ is life, light, and peace. If we do not

have Him, we do not have life, light, peace, or any of the human virtues. Christ is the reality of every human virtue. Thus, to desire virtue actually is to desire Christ.

According to God's arrangement in His creation of man, the human virtues, such as love, kindness, patience, and humility, are for the expression of the divine attributes. It is God's intention that the attributes of His being would be expressed by man in his virtues. As an illustration of this, consider a glove that is designed in the form of a human hand. The hand is the content of the glove, and the glove is the expression of the hand. Likewise, the human virtues are the "glove" for the expression of the divine attributes as the "hand." Just as a glove without a hand has no content, so the human virtues without the divine attributes have no reality.

Today people everywhere desire life, light, love, patience, and endurance without realizing that to desire these virtues is actually to desire Christ. All people, including unbelievers, desire Christ unconsciously. This is what it means to say that Christ is the Desire of all the nations. (*Life-study of Haggai*, pp. 5-7)

The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house. Christ came the first time, in His incarnation, through the return of a remnant of Israel to Jerusalem from their captivity in Babylon for the rebuilding of the temple. He will come the second time through the return of a remnant of His New Testament elect from their captivity in the religious Babylon ([Rev. 17](#)) to the proper ground of the church for the recovery of the building of the church, God's spiritual house ([1 Tim. 3:15](#); [1 Pet. 2:5](#)). ([Hag. 2:7](#), footnote 1)

Some say that it is impossible to have the recovery of the church life today. However, if the recovery of the church life is not possible, then the Lord Jesus has no way to come back. For the sake of His coming back, He needs the church to be built up. Only the church built up according to the Lord's desire can be the steppingstone into the age of the kingdom. In [Matthew 16:18](#) the Lord said, "I will build My church." Therefore, we believe that it is altogether possible to have the recovery of the proper church life today. We have the Lord's promise and His word of assurance. (*Life-study of Exodus*, p. 176)

Further Reading: Life-study of Haggai, msg. 1; *Truth Lessons—Level Four*, vol. 1, lsn. 4; *Life-study of the Psalms*, msg. 11

<< WEEK 10 — DAY 6 >>

Morning Nourishment

Hag. ...And I will fill this house with glory, says Jehovah of hosts.

2:7

9 The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.

Eph. To Him be the glory in the church and in Christ Jesus unto all **3:21** the generations forever and ever. Amen.

We are being strengthened into our inner man according to the riches of God's glory ([Eph. 3:16](#)). This glory comes to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church, as the firstfruits in the universe ([James 1:18](#)), takes the lead to give glory to God. All the other families both in heaven and on earth will follow the church to glorify Him.

God's glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church. ([Eph. 3:21](#), footnotes 1 and 2).

Today's Reading

After the completion of the building of the house, the glory of the Lord returned. In his early ministry Ezekiel had seen the glory of the Lord depart in a series of steps. First, the glory of the Lord left the temple and hesitated upon the threshold ([Ezek. 9:3](#); [10:4](#)). From the threshold it went out to the city. From the city the glory of the Lord went further out to the Mount of Olives on the east side of the city ([11:23](#)), and from there the glory of the Lord ascended to the heavens.

When the Lord in His leaving stopped on the threshold of the house, this

indicated that He was not happy to leave. He did not want to leave, but He was forced to do so. Indicating His unwillingness to leave, He hesitated and lingered at the threshold. Eventually, He was forced to leave because of the abomination, whoredom, and degradation of the people. But now the glory of the Lord is returning by the same way He left. He departed from the east side, and now He is returning from the east (43:1-3)....It is important for us to understand why the glory of the Lord came back. The glory of the Lord returned because the building of the temple was completed. This is the crucial point. How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet.

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in these chapters of Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth....The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church....If we have the grace to be built up in the church, the God of glory will live among us.

In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord. This means that in the church life we need a gate which is open to the glory of the Lord....In the church life the first consideration we should have is the Lord's glory. The decisions in the church life must be made primarily according to the Lord's glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord's glory and not simply for people's convenience. The church must be open to the Lord's glory so that His glory may come into the church. (*Life-study of Ezekiel*, pp. 273, 275-277)

Further Reading: Life-study of Ezekiel, msg. 24; *Life-study of Ephesians*, msg.

<< WEEK 10 — HYMN

Hymns, #1254

- 1 This is the time for building the temple of the Lord
That all the local churches may fully be restored.
'Tis not the time for our house while God's house lieth waste—
O brothers, for God's building, rise up, make haste!

Be strong, be strong, God's dwelling place to build!
The Lord of hosts is with us, with His glory 'twill be filled!
Be strong, be strong, and work in one accord,
That all the nations may behold the temple of the Lord.

- 2 O hear, the Lord is speaking: Consider now your ways,
Ye sow and bring in little, for lacking is My praise.
Go up into the mountain, material to provide,
And build My house that I may be glorified.
- 3 Ye who are priests, ye remnant of Christians now obey—
The Lord Himself is with us, whatever men may say,
With spirits stirred and burning, now let us come to work;
May none his part with others in building shirk.
- 4 I'll fill this house with glory, the Lord of hosts has said,
And the desire of nations will be exhibited.
Its glory will be greater than all that's gone before,
And we will share this glory forevermore.