

HOME TRAINING

(BEGETTING — NOURISHING — PERFECTING — BUILDING)

ESTABLISHING A VITAL LIVING

Series

1

NOURISHING



JOHN 6:35

“Jesus said to them, ‘I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.’”

JOHN 10:10b

“.....I have come that they may have life and may have it abundantly.”

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Preface

Eph. 4:11-12 “And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.”

In 1985, Br. Lee said in a conference in Singapore that:

“The truths we preach may be spiritual, without any emphasis on education; however, since they are truths, there inherently is a good deal of substance that is educational in nature. Since it is educational, there needs to be an educational system.” (*Speaking for God*, chapter 1.)

Home training is to carry out the spiritual educational system in order to perfect the saints to practice the God-ordained Way of begetting, nourishing, perfecting and building for the fulfillment of Ephesians 4:11-12.

This booklet is the pursuing material for the saints of the Church in Alhambra to practice home training **Series #1** (see Appendix II for FAQ).

April 2018
Home Training Service Team
The Church in Alhambra

Lesson 1: The Mingled Spirit and Calling on the Name of the Lord

Scripture Reading: Zech. 12:1; Rom. 8:16; 10:12-13

I The mingled spirit:

- A. The spirit of man is ranked with the heavens and the earth.
- B. Our spirit as the center of our entire being is our reality.
- C. God is Spirit, and those who worship Him must worship in spirit.
- D. If we want to contact God, we must use our spirit.
- E. We need to open up our mouth, open up our heart, and open up our spirit.

II Calling on the name of the Lord:

- A. “Jesus” means the salvation of Jehovah, or Jehovah the Savior.
- B. “Christ” means the anointed One to fulfill God’s eternal purpose.
- C. We enjoy the Lord by calling on His name.
- D. Calling on the name of the Lord is to pray with our spirit; it is our spiritual deep breathing.
- E. When you call “O Lord Jesus”, He comes.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 2

I. The Mingled Spirit 【Day 1】

Zech. 12:1 **Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.**

Rom. 8:16 **The Spirit Himself witnesses with our spirit that we are children of God.**

The Spirit of Man Is Ranked with the Heavens and the Earth

Zechariah 12:1 shows us that in the eyes of God there are three great things in this universe: the heavens, the earth, and man. In the universe God pays attention to the heavens, the earth, and the spirit of man. Therefore, do not despise yourself. You have a spirit within you, and your spirit is ranked with the heavens and the earth...The heavens are for the earth. Without the heavens, the earth could not survive. The things we enjoy on earth, such as sunshine and rain, come from the heavens. Furthermore, the earth is for man. Things brought forth by the earth, such as crops, are suitable to meet man's needs for his survival. But the most precious thing in man is his spirit. The human spirit is for God; it is used to contain God. The heavens are for the earth, the earth is for man, and man is for God. (*The Lord's Recovery of Eating*, p. 11)

The Heavens Are for the Earth, the Earth Is for Man, and Man Has a Spirit for God

The spirit of man was created by God, in a particular sense, to complete God's purpose in the creation of the heavens and the earth...Zechariah 12:1 says that God stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. Zechariah put these three things together: the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man has a spirit for God. Thus, man is the center of God's creation, and the center of man is his spirit. (*The Spirit with Our Spirit*, p. 14)

Our Spirit as the Center of Our Entire Being Is Our Reality

Our spirit as the center of our entire being is our reality. When we were saved, everything regarding salvation happened in our spirit. After we have been saved, our progress in life before the Lord is also a matter in the spirit. Thus, the progress of a Christian is the growth of a Christian in the spirit. Christian living, work, and even prayer all depend on the spirit...Without the spirit, all things are empty and are nothing but knowledge and doctrines. (*Spiritual Reality*, p. 8)

【Day 2】

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Our Spirit Is a Vessel to Contact and Contain God as the Spirit

What really is the spirit? It is hard for the mind to understand; we can know the spirit only by experience. For instance, many times our mind reasons out a certain matter and our will is also in agreement, but deep within us there is something troubling us. That something is a mysterious thing, which is unexplainable, and that is the story of the spirit. Take another case: When a man is poor, all he needs is clothing, food, and shelter, and all he thinks about is how to make money. After he becomes rich and all these material necessities are fully supplied, then he feels...an emptiness deep within him. Then one day he calls, "O Lord Jesus!" It is then that he is satisfied within. This deepest need is neither physical nor psychological but spiritual. Only God can satisfy this need. This need is evidence that we have a spirit within us.

The Lord said that He is the bread of life and that we have to eat Him. How do we eat Him? It is not by considering Him with our mind but by calling "O Lord!" with our spirit. Suppose your husband or your wife or a brother or a sister insults you, provoking you to anger. This will stir up your mind to think, "How unreasonable this is! How can he do this to me?" Then your whole being will be usurped by the mind, and even though you pray, you will not be able to touch the Lord. Therefore, we must learn how to contact the Lord with our spirit. The Lord is Spirit. To contact Him, who is Spirit, we must use our spirit. He as the Spirit is in our spirit. In our spirit there is a mutual fellowship and a mingling of the two spirits. (*The Lord's Recovery of Eating*, pp. 14-15)

The Bible also reveals to us that it pleases God to mingle Himself with man. This is God's purpose in creating man. Genesis tells us that God created man in His image and according to His likeness (1:26) because the purpose of God's creation of man is that man would be a vessel to contain Him...However, the process through which God puts Himself into man is not that simple, because God is too mysterious. God as Spirit cannot put Himself into man, unless man has a spirit. Thus, the Bible tells us that when God created man, He not only created man in His image, but He also created a spirit in man (2:7; Zech. 12:1). How wonderful this is! God Himself is the uncreated, eternal Spirit, and in order for this uncreated, eternal Spirit to come into man, God created a spirit for man. (*Spiritual Reality*, p. 10)

【Day 3】

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

God Is Spirit, and Those Who Worship Him Must Worship in Spirit

Man's spirit is a vessel to contain God and an organ to contact Him. The human spirit receives the Spirit of God and interacts with His Spirit, and the two become one. Man's contact and relationship with God are altogether not in the mind, emotion, or will but in the spirit. The Lord Jesus told us that God is Spirit and that those who worship Him must worship in spirit and truthfulness (John 4:24). Because God is Spirit, we must contact Him in spirit. (pp. 47-48)

In Romans 9:21 and 23 Paul told us that God's creation of man was just to produce, to create, man as a vessel to fulfill God's purpose. God created man as a vessel to contain Him just as a potter makes a vessel of clay to contain something. (*Basic Lessons on Life*, p. 16)

However, this vessel is not for containing milk or water but the God of glory. Hence, in Romans 9:23 Paul said, "In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory"...We are earthen vessels to contain God. When God comes into us, we become vessels of glory.

If We Want to Contact God, We Must Use Our Spirit

We cannot contact God with our body or by our mental consideration because God is Spirit. If we want to contact God, we must use our spirit (John 4:24) because the human spirit is the organ for man to contact God. This may be compared to the receiver in a radio, which is the part that receives the radio waves in the air. Our God is the Lord who created all things in the universe. One day He became flesh to be a man, whose name was Jesus, and lived on the earth for thirty-three and a half years. Then He was crucified on the cross, and by the shedding of His precious blood He accomplished redemption for our sins and became our Redeemer. Moreover, He resurrected from the dead and became a life-giving Spirit. This life-giving Spirit is omnipresent. Although He is invisible and intangible, we can touch Him by calling on the name of the Lord (Rom. 10:8-9). When we call on the name of the Lord Jesus, we receive the Lord Jesus because the Lord's name is just the Lord Himself. Furthermore, after the Lord Jesus resurrected from the dead, He became the life-giving Spirit, so when we call on the Lord's name, this Spirit enters into our spirit to regenerate and save us. Then the Lord Jesus becomes our life and everything to us in our spirit and thus becomes the real satisfaction within us. (*The Subjective Experience of the Indwelling Christ*, pp. 44, 24)

Open Up Our Mouth, Open Up Our Heart, and Open Up Our Spirit

Our God-given spirit is what we must fan into flame. We have to fan our spirit...If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, "O Lord Jesus..." Then you need to go even deeper by using your mouth with your heart and with your spirit to say, "O Lord Jesus." This is to open up your spirit from deep within. Then

the fire burns. If you are down, you should call, "O Lord Jesus" again and again from deep within with the exercise of your spirit. Then you will be up. (*The Spirit with Our Spirit*, pp. 80, 81-82)

Further Reading: *The Lord's Recovery of Eating*, ch. 2; *The Spirit with Our Spirit*, ch. 6-8; *Spiritual Reality*, ch. 1, 2, 5; *The Subjective Experience of the Indwelling Christ*, ch. 1-2, 4, 9.

II. Calling on the Name of the Lord

【Day 4】

Rom. 10:12-13 **For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; For “whoever calls upon the name of the Lord shall be saved.”**

Jesus, Meaning the Salvation of Jehovah, or Jehovah the Savior; Christ, meaning the Anointed One to Fulfill God’s Eternal Purpose

When Christ was incarnated to be a man, He was given the name Jesus by an angel. Jesus is equivalent to Joshua in Hebrew (Num. 13:16), which means the salvation of Jehovah, or Jehovah the Savior. Thus, He is the Savior, who will save His people from their sins. The second name of Christ is Christ, the equivalent of Messiah in Hebrew (John 1:41), which means the anointed One. This name reveals that He is God’s anointed One, being anointed by God with His Spirit to create and to redeem in order to fulfill God’s eternal purpose...Jesus and Christ were names given by God. When men discovered that He was God, they called Him Emmanuel, which means God with us. This name reveals that Jesus, who is our Savior, and Christ, who is God’s Anointed, are actually God Himself coming to be with us. (*Life Lessons*, vol. 1, pp. 51-52)

The Lord Is Rich to All Who Call upon Him

Romans 10:12 says that the Lord of all is rich to all who call upon Him. The way to enjoy the riches of the Lord is to call upon Him. The Lord is not only rich, but also near and available, because He is the life-giving Spirit (1 Cor. 15:45b). As the Spirit, He is omnipresent. We may call on His name at any time and in any place. When we call on Him, He comes to us as the Spirit, and we enjoy His riches. (*Calling on the Name of the Lord*, p. 8)

Calling on the Name of the Lord is to Pray with Our Spirit

In 1 Thessalonians 5:17 Paul charges us to pray without ceasing. What does it mean to pray unceasingly? Although we may eat several meals a day and although we may drink many times during the day, no one can eat and drink without ceasing. But we certainly breathe unceasingly. Paul’s command to pray without ceasing implies that unceasing prayer is like breathing. But how can our prayer become our spiritual breathing? How can we turn prayer into breathing? The way to do this is to call on the name of the Lord. We need to call on the Lord Jesus continually. This is the way to breathe, to pray without ceasing. Because we are not accustomed to this, we need to practice calling on the Lord’s name all the time. To live is to breathe. Spiritually speaking, to breathe is to call on the Lord’s name and to pray. By calling on the name of the Lord Jesus, we breathe the Spirit.

To pray without ceasing by calling on the Lord’s name is to live Him. By calling on the Lord, we automatically take Him as our life and spontaneously live Him. If we pray, we shall not do things by ourselves, apart from Christ. Instead, by praying without ceasing, we shall live Christ. (*Life-study of Philippians*, pp. 302-303)

【Day 5】

Psa. 119:147

I anticipated the dawn and cried out; I hoped in Your words.

To Call Upon the Lord's Name Is a Spiritual Deep Breathing

Our calling before the Lord is a spiritual breathing, even a deep breathing...If we practice deep breathing every day, our body will be healthy. It is the same spiritually. Deep breathing in our spirit makes us strong, burning, and beside ourselves.

We can often use physical things as illustrations of spiritual matters. To enjoy the Lord in our spirit is like breathing the air physically. Just as your body takes in fresh air by breathing, so also your spirit inhales the Lord when you call on His name. I believe that all of us have had this experience. Whenever we truly open to the Lord and call on His name, we have the sense of the Lord's presence within us. The more you call, the more you receive the supply of the Lord...the more you call, the more you are filled with Him. The Lord is the Lord of all! When the Lord comes into us, whatever we need, He is. He is all that we need, and He supplies all of our needs. (*The Lord's Recovery of Eating*, pp. 23, 25-26)

Enjoying the Lord by Calling on His Name

We may enjoy the Lord in our spirit simply by calling on His name. Do you know why we enjoy the Lord when we call on Him? We enjoy Him in this way because by calling on the Lord we automatically exercise our spirit. For example, even though I may not have the intention to exercise my legs and feet, I spontaneously exercise them whenever I walk. In like manner, whenever we call on the Lord from deep within, we automatically exercise our spirit. Anywhere and at any time we may enjoy the riches of Christ by calling on the Lord's name. By calling on the Lord in this way we walk by the Spirit. Calling on the Lord also defeats the negative things within us.

As Christians we should be known by the fact that we call on the name of the Lord Jesus. We know that this was a mark of believers in the first century by the fact that Saul of Tarsus was given authority by the chief priests to bind all those who called on the Lord's name. Calling on the name of the Lord Jesus should also be a mark of believers today. The church people especially should be known as those who call on the Lord. (*Life-study of Galatians*, pp. 394-395)

【Day 6】

Rom. 10:8

But what does it say? "The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim.

Calling on the Lord to Experience His Intimate Presence

Calling on the Lord is a reality, for when we call on Him we touch Him. In a verse related to this calling Paul says: "The word is near you, in your mouth" (Rom. 10:8)... [The] word here is equal to the Lord. Thus, for the word to be near means that the Lord is near. Whenever we call on the name of the Lord, we experience His nearness, His intimate presence...How do we know that the Lord is near us? We know this by calling on the Lord...If we continue calling on Him,

we shall realize that He is not only near but even within us. The more we call on the Lord, the more He becomes our enjoyment. Through calling on Him He also becomes our peace, rest, comfort, and solution in all kinds of situations. This is not a mere doctrine or superficial teaching; this is a truth for our experience. (*Life-Study of Acts*, pp. 539-540)

Practice Calling on the Name of the Lord Daily and Hourly

Calling on the name of the Lord is not merely a doctrine. It is very practical. We need to practice it daily and hourly. We should never stop our spiritual breathing. We hope that many more of the Lord's people, especially new believers, will begin the practice of calling on the Lord. Today, many Christians have found that they can know Him, that they can be brought into the power of His resurrection, that they can experience His spontaneous salvation, and that they can walk in oneness with Him by calling on His name. In any situation, at any time, call: "Lord Jesus, O Lord Jesus!" If you practice calling on His name, you will see that it is a wonderful way to enjoy the Lord's riches. (*Calling on the Name of the Lord*, pp. 10-11)

When You Call, "O Lord Jesus!", He Comes

There is one matter that is very important...the name of the Lord and the Spirit of the Lord. The name of the Lord is Jesus, and the Spirit of the Lord is the Lord Himself, the person of the Lord. Everyone has a name, and every name denotes a person, who is the person himself...Jesus is the name of the Lord, and the Spirit is the person of the Lord. When I call the Lord's name, the Spirit comes. Brothers and sisters, do you think that the Lord Jesus is merely an empty name? The Lord Jesus is real; therefore, when you call, He comes, and the One who comes is the Spirit. Do not think that calling upon the name of the Lord is a small matter; you cannot call upon the name of the Lord Jesus without any result. When you call, "O Lord Jesus!", He comes....Do you need redemption? Redemption is in Him. Do you need power? Power is in Him. Do you need life? Life is in Him. Do you need holiness and patience? Holiness and patience are in Him. He can supply whatever you need. (*The Lord's Recovery of Eating*, p. 21)

Further Reading: The Lord's Recovery of Eating, ch. 3-4; *Calling on the Name of the Lord*; *Life-study of Galatians*, msg. 43; *Life-study of Acts*, msg. 14, 61, 64; *Life-study of Philippians*, msg. 34.

Lesson 2: Judicial Redemption and Organic Salvation

Scripture Reading: Rom. 3:23-24; 5:10; 12:2

I. Judicial redemption:

- A. The complete salvation of God has two aspects: the judicial aspect and the organic aspect.
- B. The judicial aspect is the aspect related to the law.
- C. God's law is established according to God's righteousness.
- D. God's righteousness is God's way of doing things.
- E. The application of God's righteousness is to give us peace in our heart.
- F. God has dealt with the problem of our sins, and His Son's resurrection has become the evidence of this work.

II. Organic salvation:

- A. The organic aspect of God's salvation is the purpose of God's salvation.
- B. It is through the life of God to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification.
- C. Regeneration is a washing in God's salvation.
- D. Transformation is the metabolic function of the life of God in the believers.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 1

I. Judicial Redemption

【Day 1】

Rom. 3:23-24

For all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption which is in Christ Jesus.

The Complete Salvation of God Has Two Aspects—

The Judicial Aspect and the Organic Aspect

The complete salvation of God has two aspects: the judicial aspect and the organic aspect. It is not that easy to understand what organic is and what judicial is. However, by the word judicial we know it has something to do with the law, and by the word organic we know it has something to do with life. Therefore, God's complete salvation has both the judicial aspect, an aspect related to the law, and the organic aspect, an aspect related to life.

We all know that God so loved the people of the world that He gave His only begotten Son to them that they may have eternal life (John 3:16). God gave His only begotten Son to the people of the world that they may receive eternal life by believing into Him and receiving Him. In eternity God had a good pleasure, His heart's desire, to be one with man, even to make man the same as He to be His species. Hence, in the creation of man He created man in His image and after His likeness for man to become a vessel to contain Him. He created the plants and the animals each after their own kind; when He created man, however, He created him in His image and after His likeness (Gen. 1:11-12, 20-21, 24-27). Image is something inward and likeness is something outward. Since God created man in that way, was the created Adam man or God? Yes, he was a man but he had God's image and God's likeness. Therefore, at the time of creation, the idea concerning a God-man was already there.

God so loved the people of the world that He even wanted to make man the same as He is by His life. Yet man was seduced by Satan and became fallen by committing sin; thus, man violated the righteousness of God. What man violated was not God's grace or God's love but God's righteousness. According to the entire holy Scriptures, God's righteousness is God's principle of doing things. Whatever God does is righteous, and His righteousness as the foundation of His throne (Psa. 89:14) is the strictest. Therefore, we see two things here: God's love and God's righteousness. According to His love, God wants to make man the same as He is. However, man sinned and violated God's righteousness. God's righteousness is strict; whatever God wants to do for man must meet the requirement of His righteousness. Whatever is required by righteousness becomes the law. Therefore, the Bible shows us that after God's creation of man and man's fall, after a period of time, God came to give man the law. The law of God was written and enacted according to His righteousness. Since God is righteous, every item of the law enacted by Him is righteous, and every item is a righteous requirement; hence, the law becomes the law of righteousness (Rom. 8:4a; 9:31).

Therefore, concerning all that God wants to do for man according to His heart's desire...[and] according to His life requires that God redeem the fallen sinners back judicially according to His righteous requirement...By redeeming the sinners judicially, God may freely do

as He pleases by His life organically according to His heart's desire. "To do as one pleases" does not sound very positive. How can we say that God may do as He pleases?...Hence, in the Bible we see a robber saved (Luke 23:39-43) and we also see harlots saved (Matt. 21:31-32; cf. Luke 7:37; John 4:17-18). Today God truly may do as He pleases. Thus, God's complete salvation comprises the redemption required judicially and the salvation accomplished through God's life organically. We need to distinguish between these three things: God's redemption, which is judicial; God's salvation, which is organic; and God's complete salvation, which is the totality of God's redemption and God's salvation. (*The Organic Aspect of God's Salvation*, pp. 9-11)

【Day 2】

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

God's Righteousness Is God's Way of Doing Things

What is God's righteousness? God's righteousness is God's way of doing things. Love is God's nature, holiness is God's disposition, and glory is God's own being. Righteousness, however, is God's procedure, His way, and His method. Since God is righteous, He cannot love man merely according to His own love. He cannot grant man grace merely according to what He wants. He cannot save man merely according to His heart's desire. It is true that God saves man because He loves man. But He must do so in a way that is in agreement with His own righteousness, His own procedure, His own moral standard, His own way, His own method, His own dignity, and His own majesty.

The Righteousness of Salvation

One thing we have to know is that before the Lord Jesus died, it was unrighteous for God to forgive our sins, but after the Lord Jesus died, it would be equally unrighteous for God not to forgive our sins....[A] redemption without blood is unrighteous. On the other hand, when one has the blood and is denied salvation, this is also unrighteous. (*The Gospel of God*, pp. 80, 99)

【Day 3】

Rom 8:1-2 There is now then no condemnation to those who are in Christ Jesus. For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The Application of God's Righteousness

[How] is God's righteousness applied to us?...God's righteousness can first be applied in its giving us peace in our heart...God has given us His righteousness, we are at peace...Peace cannot be obtained through love; peace can only be obtained through righteousness. Although in reality God's love is reliable, from man's point of view it is not as reliable as God's righteousness. When a person first begins to trust in God, he should learn to trust more in His righteousness than in His love.

I would like to give you one more illustration. One day I was at Hsiao-feng Park reading my Bible. Suddenly, the sky blackened and thunder began to roll. It looked as if it was going to rain immediately. I closed my Bible quickly and ran to a little house behind the park. But after a while the rain had not yet come, so I walked home hurriedly. On the way home the sky was still quite dark; thunder was rolling, and the clouds were very thick. Yet the rain did not come—not one drop fell on me the entire way home. On another occasion some time later, I went to the same park to read again. This time also the sky blackened like the previous time. Thunder started to roll again, and the clouds were overcast and thick. I counted on my experience from the last time, so I was quite at ease and moved slowly. But unfortunately this time the rain came, and I got wet. I had no choice but to run to that little house again. By the time I reached the house, the rain was pouring down. I did not know how heavy the rain was. But, eventually, the sky cleared, the clouds dispersed, the thunder ceased, and I walked home again. This time, like the previous time, there was not a drop of rain while I was on my way home. But let me ask you a question: On which occasion did my heart have more peace? On both occasions no rain fell on me as I walked home. But which time did I have more peace? Was it the first time, or was it the second time? Although the first time there was no rain on the way home, I did not know when the rain would come; as a result, my heart was held in suspense. On the second occasion there was also no rain on the way home, but my heart was at peace because the rain had already passed and the sky was clear. Many people hope that God's grace would gloss over their sins. They are like I was on my first trip home. Although there is no rain, darkness still hangs overhead; thunder still rolls and the clouds still cover. Their hearts are still held in suspense. They do not know what will happen to them. But praise and thank the Lord, the salvation we have received is one that has already “passed through the rain.” It is a salvation that has “passed through thunder.” Our “rain” has already been poured out on Calvary, and our “thunder” has already rolled on Calvary. Now everything is over. We rejoice not only because our sins have been forgiven, but because they have been forgiven after being dealt with. They were not glossed over. God has dealt with the problem of our sins. His Son's resurrection has become the evidence of this work. (pp. 100-102)

Further Reading: The Organic Aspect of God's Salvation, ch. 1; The Gospel of God, ch. 4-7.

II. Organic Salvation

【Day 4】

Rom. 5:10 For if we, being enemies were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

The Organic Aspect of God's Salvation

The organic aspect of God's salvation is through the life of God (Rom. 1:17b; Acts 11:18; Rom. 5:10b, 17b, 18b, 21b). Whereas the judicial aspect is according to the righteousness of God to accomplish God's redemption, the organic aspect is through the life of God to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. This is the purpose of God's salvation to accomplish all that God wants to achieve in the believers in His economy through His divine life. (*The Organic Aspect of God's Salvation*, p. 16)

Regeneration

Regeneration is to generate the redeemed believers with the divine life that they may be born of God to be His children of His species (John 1:12-13; 3:6b)....Therefore, we are gods, having God's life and nature but not His Godhead.

Sanctification

Dispositional sanctification is to sanctify the believers who are growing in the divine life in their disposition with the holy nature of God (Rom. 15:16; 6:19, 22; 1 Thes. 5:23). Our natural disposition is crooked, perverted, and distorted, yet it can be sanctified and corrected, not with teaching but with the holy nature of God.

Renewing

Renewing is to have our mind changed in our religion, logic, and philosophy concerning the universe, mankind, God, etc., by the Spirit of truth with the revelations of the Scriptures, even to have Christ's mind replacing our mind through the consuming work of the cross (Titus 3:5; Rom. 12:2b; Eph. 4:23; Rom. 8:6; Phil. 2:5; 2 Cor. 4:16).

Transformation

It is neither a correction nor merely an outward change; it is an inward metabolism by having more of the element of the divine life added to the believers for the outward expression (Rom. 12:2b; 2 Cor. 3:18).

【Day 5】

Rom. 8:29 **Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;**

Conformation

Conformation is to be conformed to the full-grown image of the firstborn Son of God, who is the first God-man, as the prototype for mass reproduction. He is God mingled with man and man mingled with God to live a God-man living that expresses all the attributes of God as human virtues for the expression of the divine glory in humanity, whose ultimate consummation, whose maturity in the divine life, is the New Jerusalem (Rom. 8:29; 1:4; Rev. 21). (*Divine and Mystical Realm*, pp. 28-30)

Glorification

Hence, glorification is the spreading forth of Christ's glory from the believers by their growing to maturity in Christ's life. We may say that glorification is the manifestation of the glory of the firstborn Son of God from within us, or that it is our entering into glory (Heb. 2:10; 1 Pet. 5:10; 1 Thes. 2:12)...When our entire being enters into the Triune God, we are glorified. Glorification is also the believers' enjoyment of the redemption of their body (Rom. 8:23; Eph. 4:30). This is also the ultimate consummation of God's complete salvation in the believers. (*The Organic Aspect of God's Salvation*, pp. 73-74)

Such a Regeneration Is a Washing in God's Salvation

Among [us], there are some Hakka people, and there are also some from Shantung. Whether it is a Hakka from southern China or a native of Shantung from northern China, neither can be changed. However, God has chosen us and also regenerated us. Regeneration is God coming into us, and then He washes us layer after layer. When He comes into us, immediately He becomes our life. We all know that every kind of life has its taste....All our taste comes from our five senses—the sense of sight, the sense of hearing, the sense of smell, the sense of taste, and the sense of touch. The Hakkas have the Hakka insight that comes from their sense of sight, and they have the Hakka way of speaking that comes from their sense of hearing. Furthermore, the Hakkas have the Hakka way of life. All the things that come in through the five senses constitute our taste. However, one day the Triune God came in to be our life. When we have Him as our life, our inner taste is changed. This is the organic work of God.

Thirty years ago I was here in the United States releasing the word of God. At that time many hippies came to listen to my speaking. Some of them wore a headband, and some had long beards and dark countenances. Among them there was one who resembled John the Baptist. He used to go to the campuses shouting, "Repent!" He had a big beard and was very husky, so he looked quite intimidating. He also came to our meetings. He was barefoot, and he sat in front of me swinging his feet. Eventually, after a few days, his long beard was gone. After another few days, he came in a pair of sandals. However, his five toes were still exposed. After a few more days, he put on a pair of shoes. When we look at him today standing here, we cannot imagine that he is an ex-hippie. I did not advise him to change himself. However, after he heard the word

of God, the life-giving Spirit began to wash him from within. His insight changed, his sense of hearing changed, and his taste changed. This is the washing of regeneration.

【Day 6】

**Tit. 3:5 Not out of works in righteousness which we did but according to His mercy
He saved us, through the washing of regeneration and the renewing of the
Holy Spirit.**

Hence, regeneration is a washing in God's salvation (Titus 3:5). Such a washing is a great renewing of the believers by God's salvation to enable them to get rid of all that is of their natural life and the old creation and become God's new creation (2 Cor. 5:17; Gal. 6:15). The washing of regeneration begins with our regeneration and continues with the renewing of the Spirit, both of which are on the aspect of the organic salvation and are matters of life. In the washing of regeneration there is the renewing of the Holy Spirit. Following the washing of regeneration, the Holy Spirit continues to work within us to re-create us that we may become a new creation, thus making us renewed. Finally, this renewing enables us to get rid of all that is of our natural life and the old creation and become God's new creation. (pp. 29, 31)

Transformation Is the Metabolic Function of the Life of God in the Believers

Transformation is not an outward change or correction but the metabolic function of the life of God in the believers. Transformation is not to make some corrections from without; it is the function of metabolism from within and is manifested without...If the believers are willing to grow in the divine life, the element of the divine life will increase in them and bring forth a metabolic change. Thus, their inward disposition will be transformed, and their outward image will also be transformed to be the same as the image of the Lord...When we are transformed into the image of the Lord by beholding Him, this is not the result of our self-cultivation, but it is the Lord Spirit, the life-giving Spirit whom the Lord Christ became in His resurrection, who moves within us to bring forth a metabolic change through the increase of the element of the divine life in us (2 Cor. 3:18). This is altogether a transformation brought forth by the moving and working of the Lord Spirit and the divine life within us.

Suppose you and another brother live together. Every day that brother has morning revival, prays, reads the Bible, and meditates on the Lord's word. After a period of time, you will surely notice some transformation in him...After we eat some proper food and receive some proper element into us, the elements of the food become our element through digestion and assimilation so that we look so radiant and so energetic. If you touch the Lord day by day and allow His element to come into you, metabolism will spontaneously transpire in you that you may be transformed and eventually be like the Lord. (pp. 52-54)

Further Reading : The Organic Aspect of God's Salvation; The Divine and Mystical Realm, ch. 4-5.

Lesson 3: The Word of Life and Pray-reading the Lord's Word

Scripture Reading: 1 Pet. 2:2; Eph. 6:17-18a

I. The Word of life:

- A. The Bible is the word of life as the explanation, definition, and expression of God.
- B. The Bible testifies concerning Jesus Christ.
- C. We should fully receive every word of the Bible by faith.
- D. The Bible as the Lord's word is our bread of life.
- E. We can receive nourishment, supply, and life from the Lord's word.
- F. As newborn babes, we need to long for the guileless milk of the word.

II. Pray-reading the Word:

- A. Receiving God's Word by means of prayer is to pray-read God's Word.
- B. We can contact God Himself through pray-reading the Word.
- C. We can enjoy God as food through pray-reading the Word.
- D. We need to use our spirit to pray-read the Word.
- E. We need to pray-read with others.
- F. Four key words for pray-reading: quick, short, real, and fresh.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 3

I. The Word of Life

【Day 1】

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

Basic Understanding of the Bible

Life is the focus of the whole Bible. But what is life, or who is life? The answer is in the word of the Lord Jesus. He says, “I am life”, and “I have come that you may have life”. The Bible is a revelation of Christ as life. Whenever we come to the Bible, we must realize that we are coming to contact Christ as our life.

The whole Bible is a book of life, and this life is nothing less than the divine and living Person of Christ Jesus Himself, Who is our portion. When we come to the Bible, we must come to contact Him. We should not repeat the pitiful history of the Jewish people who researched the Scriptures because they thought there was life in them, yet would not come to the Lord Jesus (John 5:39-40). We should not contact the Bible without contacting the Lord. Whenever we open the Bible we have to say, “Lord Jesus, You have to be here. This is not merely a book, this is Your revelation. I don't like to read this book without contacting You. I don't like to hear something from this book without hearing You. I don't like to read this book without seeing You. I like to see Your face. I like to see what You are from the printed page. O Lord Jesus, enlighten Your Word and anoint every line that I may touch You.” We need such a spirit to contact this living Word. (*Life-study of Genesis*, p. 3)

The Bible is the Word of Life as the Explanation, Definition, and Expression of God

The Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed. God is mysterious. He needs the Word to express Him. If you want to appear mysterious, the best way to do it is to be silent, for the more silent you are, the more mysterious you become. However, the more you talk, the more you expose yourself. All that is deep within you is revealed by your words. This is the meaning of the Word. Although God is a mystery, Christ as the Word of God defines, explains, and expresses Him. Thus, this Word is the definition, explanation, and expression of God. Eventually, this Word is God Himself, not God hidden, concealed, and mysterious, but God defined, explained, and expressed. The Word is not the invisible God, but the very God who is visible. In the beginning this Word was with God; it was not separate from God, but always had God in Him. (*Life-study of John*, p. 20)

【Day 2】

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us.

Testifying Concerning Jesus

To “search the Scriptures” may be separated from “come to Me”. The Jewish religionists searched the Scriptures, but were not willing to come to the Lord. These two should be kept together. Since the Scriptures testify concerning the Lord, they should not be separated from Him. We may contact the Scriptures and yet not contact the Lord. Only the Lord can give life. We should never separate the Scriptures from the Lord Himself. Whenever we search the Word, we must come to the Lord Himself. We must make searching the Word and touching the Lord one thing. Whenever we study the Bible, we must open our spirit to the Lord. While our eyes are reading the words and our mind is understanding them, our spirit must be exercised to contact the Lord through the Scriptures. Then we shall not only have the understanding of the black and white letters in our mentality, but also have the life in our spirit. (p. 176)

Receiving Every Word of the Bible by Faith

We should have faith in God’s faithfulness. We may change, but God does not change. As James 1:17 says, there is no shadow of turning with Him. Furthermore, He cannot lie (Titus 1:2), but is always faithful to His word. God is not only faithful, but also able. Therefore, we need to have faith in God’s ability. In Ephesians 3:20 Paul declares that God “is able to do superabundantly above all that we ask or think”.

Still another aspect of our faith is faith in God’s word. God is bound to fulfill all that He has spoken. The more He speaks, the more responsible He becomes to fulfill His own word. We can tell Him, “God, You have spoken, and Your written Word is in our hand. Lord, You are bound to fulfill Your word.” Hallelujah for God’s faithful word! (*Life-study of Ephesians*, p. 550)

【Day 3】

1 Pet. 2:2-3 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation, If you have tasted that the Lord is good.

The Bible is God’s Food for Us

[We] need a drastic change in our concept concerning the Bible. We need to see that the Bible is the food God has given us. We read the Bible with the purpose of eating, drinking, absorbing, and breathing in God, because we know that the Bible is the Word of God. John 1 says that the Word of God is God Himself. God’s Word is God’s coming forth. When God is expressed and presented to us, we have the Word, the Bible. Since God wants to be our food, His expression and manifestation to man as the Word means that the Word is man’s food.

Prayer is to breathe in the Lord’s Spirit, and reading is to receive the Lord as the Word. The Lord as the Word is our food. Man does not live by bread alone, because he is not composed of only a body; within man there is also a spirit. The physical body requires physical food, but

man's spirit requires a different type of food...Hence, the Lord says that man shall not live on bread alone, but on every word that proceeds out through the mouth of God. All the words that proceed out through the mouth of God are man's spiritual food. For this reason, the prophet Jeremiah said, "Your words were found and I ate them" (Jer. 15:16).

Receiving Nourishment, Supply, and Life from the Lord's Word

[Since] God is food to man, the Bible as His breathed-out word must also be food to man. When we come to the Bible, we must eat and drink God as our food; we must breathe in God Himself and enjoy Him. If we read the Bible this way...we will receive nourishment, supply, and life from every word. (*How to enjoy God and How to Practice the Enjoyment of God*, p. 154)

As Newborn Babes, Longing for the Guileless Milk of the Word

When a baby is born, his most immediate need is to take some milk for nourishment. Without nourishment the new babe will not only fail to grow properly, but will soon become very weak and eventually even die. After we are saved and born again, our most immediate need also is that we learn how to take in the Lord as our spiritual milk and nourishment. Without this spiritual nourishment, we also have no way to grow properly and will in a short time be spiritually dead.

In 1 Peter 2:2-3 we have a most important passage. "As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation, if you have tasted that the Lord is good." These verses are important to us because they tell us clearly how to taste the Lord: drink "the guileless [pure] milk of the Word". Then we will be nourished for spiritual growth. Praise the Lord, the Bible says *tasted!* It does not say that we *know* this aspect or that aspect about the Lord, but that we *taste* the Lord. When we drink the milk of the Word, we are actually tasting the Lord. Therefore, the way for us to taste the Lord is simply by drinking the milk of the Word....If we desire to enjoy the Lord and be nourished by the Lord, we must come to the Word to taste the Lord. (*Pray-reading the Word*, pp. 1-3)

Further Reading: Life-study of Genesis, msg. 1; *Life-study of John*, msg. 1, 14; *Life-study of Ephesians*, msg. 64-66; *How to Enjoy God and How to Practice the Enjoyment of God*, ch. 6, 13; *Pray-reading the Word*.

II. Pray-reading the Word

【Day 4】

John 6:63 **It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.**

Eph. 6:17-18a **And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit.**

Receiving the Word by Means of Prayer: Pray-reading

In Ephesians 6:17 and 18 Paul definitely charges us to receive the Word of God by means of prayer. Some who oppose the practice of pray-reading insist that these verses cannot be applied this way. However, according to the Greek text, we must say that we should receive the Word of God either by means of prayer or through prayer. Here Paul tells us to receive the Word of God and also gives us the way to receive it—by means of prayer. Therefore, we cannot deny that in the Bible there is such a thing as pray-reading the Word.

We need to read the Word and receive it by prayer. Throughout the centuries many saints have practiced this in principle. Some have said that we need to pray when we read the Bible. Others have pointed out that we should read the Bible prayerfully. To read the Bible prayerfully is to pray-read the Word. Many of the Lord's people have practiced pray-reading without knowing this term. Spontaneously in coming to the Word they have prayed with the Word and over the Word. (*Life-study of Philippians*, p. 314)

Contacting God Himself through Pray-reading the Lord's Word

When we contact the Word, we need to be clear that we are contacting God Himself. Whenever we open the Bible, our first thought should be to contact the living God. The living God has breathed out all that is within Himself as the Word. All the riches within Him are breathed out in the form of the word. Every word of the Bible, from the first to the last, is the breath of God. The Bible is not for us to study philosophy or literature. It is for us to contact what God has breathed out, what He has exhaled. (*How to Enjoy God and How to Practice the Enjoyment of God*, p. 70)

Turning the Word into Our Prayer to the Lord

When I was a young man, I loved the Word of God and was ambitious to know it thoroughly. However, I only knew to read the Bible with my eyes and my mind. Then someone encouraged me not only to read the Word, but also to meditate on it. I began to spend time to ponder the Word, to consider it, to dwell on it. This was somewhat helpful. I was also helped by reading George Mueller's autobiography. According to Mueller, we should not only read the Bible and meditate on it, but also pray over it.

In Ephesians 6:17 and 18 Paul tells us to receive the sword of the Spirit, which is the word of God, by means of all prayer and petition. Here Paul covers the aspects both of the Word and of the Spirit. Furthermore, he tells us to receive the Word of God by means of all prayer, praying

at every time in spirit. We may receive the Word of God by means of all kinds of prayer: audible prayer and silent prayer, long prayer and short prayer, quick prayer and slow prayer, private prayer and public prayer. (*Life-study of Philippians*, pp. 402, 313)

【Day 5】

Psa. 119:147 I anticipated the dawn and cried out; I hoped in Your words.

Enjoying God as Food through Pray-reading the Lord's Word

He is our food. He is everything to us. In order to become our life, He is food to us as the Spirit and the Word. The Spirit is invisible and inside of us, and the Word is visible and outside of us. We exercise our spirit to touch God through praying and reading, reading and praying. (*How to Enjoy God and Practice the Enjoyment of God*, p. 167)

If we take even as little as ten minutes to pray-read a portion of the Word, we shall receive nourishment. Furthermore, we shall experience the various elements of Christ's riches. On the one hand, the food we eat each day nourishes us; on the other hand, it contains elements that kill germs...In like manner, through pray-reading the Word, we experience both nourishment and the putting to death of the negative things within us. As we pray-read, we unconsciously and automatically partake of the basic elements of Christ's riches: divinity, humanity, human living, death, resurrection, ascension, and glorification. On the one hand, the element of Christ's all-inclusive death kills the negative things within us. On the other hand, His resurrection strengthens us and builds us up. This does not come from outward teaching, but from inward nourishing. (*Life-study of Philippians*, p. 324)

How to Pray-read the Word of God

Another simple, spiritual, and most beneficial way to read the Bible is pray-reading. We take the Bible text as prayer and pray-read with it. Not only do we read and pray simultaneously, or pray and read, read and pray; but also we directly turn the text we are reading into the very words of prayer to pray with. At times we may apply the text to ourselves through prayer. The more we repeat this kind of pray-reading, the more uplifted and released our spirit becomes and the greater, deeper, and richer the benefit is which we receive. (*Life Lessons*, vol. 1, pp. 39-40)

Using Our Spirit to Pray-read the Word of God

To comprehend the Word literally we first need to read the black and white letters with our eyes as well as with our mind. Second, we need to pray-read, converting all that we see and all that we comprehend into prayer. When we pray, we use our spirit. At first, we may use our mind to pray, but after three to five sentences our spirit will rise up. This is a definite fact...The Word of God is spirit and life. Our mind cannot touch the Spirit; only our spirit can touch the Spirit. If we do not touch the Spirit, we do not have life. Only by touching the Spirit can we have life. Ultimately, this life is Christ, and it is also God Himself. (*The Full Knowledge of the Word of God*, p. 23)

【Day 6】

Eph. 6:17-18

And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, By means of all prayer and petition, praying at every time in spirit...

Pray-reading with Others

For more enjoyment and nourishment and to pray-read the Word properly and adequately, we need the Body, the church...[If] we try it with a group of other Christians, we will be in the third heavens! The explanation of this is that food is for the whole Body, not merely for one member alone...Therefore, the best way to pray-read is with other members of the Body.

Four Key Words to Remember

When we come together to pray-read with other brothers and sisters, there are four words we must remember: quick, short, real, and fresh. First we need to pray quickly, without hesitating. When we are quick to pray, we have no time to use our mind and to consider. Then our prayers must be short, because long prayers need some composition. We must forget about composing a long prayer and just utter a phrase or a sentence. Do it in a quick and short way. And we also need to be real, not pretending. Say something in a real way. Finally, our prayers must be fresh, not old. The best way to be fresh is not to pray with our own words, but with the words of the Bible. Every part and every line of this book can be used as a prayer, and it will be the freshest prayer!

If you will try this both privately and corporately, you will be able to testify of the riches of Christ that have been imparted to you by pray-reading the Word of God. You will see blessing and growth in your spiritual life. There will be a great change. By contacting the Word in this way to enjoy Christ and be nourished by Him, you will be a person growing to maturity, full of life and saturated with this living One. (*Pray-reading the Word*, pp. 11-13)

Further Reading: How to Enjoy God and Practice the Enjoyment of God, ch. 6, 14; *Life-study of Philippians*, msg. 35; *Life Lessons*, vol. 1, lesson 6; *The Full Knowledge of the Word of God*, ch. 2; *Pray-reading the Word*.

Lesson 4: The Triune God's Revelation and His Move

Scripture Reading: Gen. 1:26a; Matt. 28:19; 2 Cor. 13:14; Eph. 3:9

I. The revelation of the Triune God:

- A. God is uniquely one but has the aspect of three—the Father, the Son, and the Spirit.
- B. The Father, the Son, and the Spirit coexist simultaneously, coinhere, and are inseparable from eternity to eternity.
- C. The Three—the Father, the Son, and the Spirit—are one.
- D. The reason for God being triune is so that He can dispense Himself into us.

II. The move of the Triune God:

- A. The Triune God's speaking becomes His written word.
- B. The Triune God's word contains and conveys His divine revelation.
- C. God being triune is for dispensing.
- D. The Triune God moves in His divine revelation and according to His divine revelation.
- E. The Triune God's move is for the accomplishment of His eternal economy.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 8

I. The Revelation of the Triune God

[Day 1]

Gen. 1:26a **And God said, Let Us make man in Our image, according to Our likeness.**

Matt. 28:19 **Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.**

The Triune God Is a Mystery, but We Can Receive and Enjoy Him

The Bible reveals that God is triune. This is a revelation of great importance. God is uniquely one, and His name is Jehovah; yet this God is also triune—He is the Father, Son, and Spirit. This is a mystery; in fact, it is a mystery of mysteries. Small and finite as we are, we human beings cannot understand it thoroughly; even less can we define it in a full way.... Nevertheless, we can receive and enjoy this mysterious God. We cannot understand, but we can enjoy! In former days men had no knowledge of vitamins, though they greatly enjoyed their benefit. The Triune God is not for us to understand, but to enjoy. All that He is for us to enjoy is revealed in the Scriptures.

Although we cannot find the term “triune” in the Scriptures, we can see the fact concerning the Trinity of the Godhead. Let us now examine the verses in the Bible that are more evidently related to this matter:

- 1) God Is Only One—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4.
- 2) God Has the Aspect of Three—the Father, the Son, and the Spirit.
- 3) The Father, the Son, and the Spirit Coexist Simultaneously, Coinhere, and Are Inseparable from Eternity to Eternity—Matt. 3:16-17; John 14:10, 26.
- 4) The Three—the Father, the Son, and the Spirit—Are One – Heb. 5:9; John 10:28-29.

God is Only One

The Scriptures in many instances and in many ways tell us that God is uniquely one. Both in the Old Testament and in the New, there are many passages which clearly and definitely tell us that God is only one. First Corinthians 8:4 says, “There is no God but one”, and Isaiah 45:5 says, “I am the Lord, and there is none else, there is no God besides me.”...These repeated declarations of God strongly prove that God is uniquely one...That God is one is a clear and definite revelation of the Scriptures; it is also a fundamental and consummate principle.

Perhaps some will ask, “Since God is only one, why did God speak of Himself as Us in Genesis 1:26? And why did He say Our image? Is there just one God, or is there more than one?” The answer is: He is the Triune God; He is one, yet three—the Father, Son, and Spirit.

[Day 2]

1 Cor. 8:4

...there is no God but one.

God Has the Aspect of Three—the Father, the Son, and the Spirit

God Speaking as I and Also as Us

In Isaiah 6:8 God says, “Whom shall *I* send, and who will go for *us*?” God speaks of Himself on one hand as *I* and on the other hand as *Us*. This proves that *I* is *Us* and *Us* is *I*...Furthermore, Genesis 1:26 says, “And God said, Let us make man in our image, after our likeness.” That the only God, in His divine word, speaks of Himself a number of times as *Us* is truly a mystery which is hard for us to understand. Nevertheless, we must believe that it is because of God being the Father, Son, and Spirit.

The Matter of the Father, the Son, and the Spirit

The Lord says in Matthew 28:19, “Baptizing them into the name of the Father and of the Son and of the Holy Spirit.” The Lord here clearly speaks of Three—the Father, Son, and Spirit. But when He speaks here of the name of the Father, Son, and Spirit, the name which is used is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one. It is really mysterious—one name for Three. This, of course, is what is meant by the expression three-one, or triune.

The Three—the Father, the Son, and the Spirit—Are One

The Son Is the Father

Isaiah 9:6 says, “Unto us a child is born, unto us a son is given...and his name shall be called...the mighty God, the everlasting Father.” In this verse, the mighty God matches the child, and the everlasting Father matches the Son...The child who was born in the manger of Bethlehem was the mighty God...[The] Lord Jesus who is the Son is also the eternal Father. Our Lord is the Son, and He is also the Father.

The Son (the Last Adam) Became the Life-giving Spirit

First Corinthians 15:45 states, “The last Adam became a life-giving Spirit.” The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit. The Lord was made flesh and became the last Adam, and later, after death and resurrection, He became the life-giving Spirit. The words spoken by the Lord in John 14:16-20 also confirm this point...In verse 17, the Lord says that the Spirit of reality “abides with you and shall be in you”. Then in verse 18 He says, “I will not leave you orphans; I am coming to you.”...He (the Spirit of reality, or the Holy Spirit) in verse 17 is *I* (the Lord) in verse 18. The Lord said in effect, “When He comes I come. He is *I*; I am He.” The Holy Spirit is the Lord Jesus, and the Lord Jesus is the Holy Spirit. Also, in verse 17 the Lord says, “The Spirit of reality...shall be in you,” and then in verse 20 He says, “*I* in you.” This also proves that the Holy Spirit who is in us is the Lord who died and rose and now lives in us.

[Day 3]

Isa. 9:6 **For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.**

1 Cor. 15:45 **...the last Adam became a life-giving Spirit.**

The Lord (the Son) is the Spirit

Second Corinthians 3:17 says, “And the Lord is the Spirit.” The “Lord” spoken of here, of course, is the Lord Jesus, and the Spirit, of course, is the Holy Spirit. Does this not clearly and definitely tell us that the Lord Jesus is the Holy Spirit? Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything!

The Reason for God Being Triune

Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” Here three things are mentioned: grace, love, and fellowship. This sets forth the reason why God is triune: it is thus that He can dispense Himself into us, work Himself into us for us to enjoy, and be our all. The love of God, that is, the love of the Father, is the source. The grace of Christ, that is, the grace of the Son, is the flowing out of the love of the Father. And the fellowship of the Holy Spirit is the flowing into us of the grace of the Son, together with the love of the Father, for us to enjoy. This can be confirmed by our experience. The fellowship of the Holy Spirit within us is the transmitting of the grace of the Son into us. And the grace of the Son within us is simply the practical tasting and enjoying of the love of the Father. The love of the Father is the source, the grace of the Son is the expression, and the fellowship of the Holy Spirit is the transmission, transmitting the grace of the Son, with the love of the Father, into us. The result is that everything that is of the Three—the Father, the Son, and the Spirit—becomes the enjoyment within us. You have the fellowship of the Holy Spirit within you, and the more you live in this fellowship, the more you will have of the grace of Christ; then, the more you have of the grace of Christ, the more you will enjoy the love of God. The fellowship of the Holy Spirit brings the grace of Christ, and in the grace of Christ there is the love of God. Therefore, the love of the Father, the grace of the Son, and the fellowship of the Holy Spirit are not three different things, but three aspects of one thing for us to possess and enjoy. Likewise, the Father, Son, and Spirit are not three Gods but one God with the aspect of three for us to possess and enjoy. (*Truth Lessons*, vol. 1, pp. 14-16, 20-22)

Further Reading: Truth Lessons, vol. 1, lesson 2; Life-study of 1 John, Msg. 32.

II. The Move of the Triune God

【Day 4】

2 Cor. 13:14 The Grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit are with you all.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is which throughout the ages has been hidden in God, who created all things.

The Triune God's Speaking Becomes His Written Word

Second Timothy 3:16 says that all Scripture is God's breathing. God is breathing, exhaling. His spoken word was taken down to be the written word, which is the Holy Scripture. God's word was not only spoken but also written. Thank God that for nearly twenty centuries this spoken and written word has also been interpreted, taught, to God's people.

The Triune God's Word Contains and Conveys His Divine Revelation

Outside of the Holy Scriptures, there is no further revelation of God. God's revelation, from the beginning to the ending, is contained in His word and conveyed to us through His word. If you are going to have God's revelation, you have to come to the Scriptures, from Genesis to Revelation. Thus, the end of the book of Revelation warns us not to add anything or cut off anything from the word of God (22:18-19). This is blasphemy, a big sin. The Holy Scripture has been completed.

The word of God becomes the revelation of God through His Spirit (Eph. 1:17). The Bible has been printed in many different languages. The content is the same to everyone...When we pray-read the word, the Spirit gives us the revelation (Eph. 1:17). Through our reading the word prayerfully, the Spirit makes the word a revelation. (*The Triune God's Revelation and His Move*, pp. 4-6)

God Being Triune is for Dispensing

The word dispense means to distribute. Suppose we have a large container of juice. In order for people to drink the juice, we must find a way to dispense the juice from the container into them. The best way is to pour the juice into cups and then distribute it among the people present. The juice used to be in the container, but now it is in the people into whom it has been dispensed. When we speak of the dispensation of the Triune God, we mean that God distributes Himself to us and then dispenses Himself into our being just as the juice is dispensed from the container into those who drink it. In His dispensation, God actually enters into our being, fills our vessel, and becomes one with us. This is the dispensation of the Triune God for the fulfillment of His purpose.

For God to dispense Himself into His chosen people, He must be triune; that is, He must be God the Father, God the Son, and God the Spirit. Although our God is triune, we reject tritheism...We do not have three [separate] Gods—we have the unique Triune God, the Father, the Son, and the Spirit...[The] Trinity of the Godhead is not for theology, but for dispensing. God

does not desire to exist alone. He longs to dispense Himself into men created, chosen, and called by Him. God wants to dispense Himself into us! (*Life-study of Romans*, pp. 625-626)

【Day 5】

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Grace, Love, and Fellowship

2 Corinthians...concludes with a blessing: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." This blessing is composed of attributes of the Triune God: grace, love, and fellowship. The love of God the Father is the source, the fount, and grace is the flow, the expression, of love. With love as the source, we may do something for others or give something to them. This is grace as the outflow and expression of love. For example, I may desire to give a watch to a brother. The giving of the watch is an expression of my love for him. The love within me is expressed by my giving him a watch. We may use this to illustrate the love of God and the grace of Christ. Love is with the Father as the source, and grace is with the Son as the course, the flow, the expression.

The fellowship of the Holy Spirit is a matter of communication, transportation, transmission. Therefore, love is the source, grace is the flow, and fellowship is the transmission of the flow with the source. In this way we have love, grace, and fellowship as our enjoyment, and we participate in them.

Grace as presented in 2 Corinthians is actually the Triune God embodied in the Son and transmitted into our being through the Spirit for our enjoyment. Hence, grace is the Triune God as our life, life supply, and enjoyment....Therefore, we have the grace of Christ, the love of God, and the fellowship of the Holy Spirit—the full enjoyment of the Triune God. (*Life-study of 2 Corinthians*, pp. 538-539)

Experiencing and Enjoying the Triune God

According to the Scriptures, we testify strongly that our Lord today is not merely a part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit. In our experience today, He is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God. (*Life-study of 1 John*, p. 297)

【Day 6】

Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

The Triune God Moves in His Divine Revelation and according to His Divine Revelation

God moves all the time in and according to His divine revelation. In the age of Noah, God told Noah to build an ark to save him and his family. Noah spent his days working on that ark. No doubt, at that time there were many mockers who mocked what Noah was doing (cf. 2 Pet. 3:3-6). Noah could have told them, “God told me that the whole earth will be flooded, so we need an ark to save us.” The people would not believe him. Eventually, only eight members of Noah’s family entered into the ark. All others were destroyed by the flood. In Noah’s age, the move of God was to make an ark according to God’s revelation.

Then at Abraham’s time God told him to come out of his father’s land and immigrate to the good land. God’s word was for Abraham to stay in the good land, which would be his inheritance. At Moses’ time God revealed to him that he should bring the law of God to God’s people and build up the tabernacle. These are examples in the Old Testament of the Triune God moving in and according to His divine revelation.

Now consider the New Testament. Peter was a fisherman whom the Lord called and attracted. Then the Lord gradually gave him revelation so that he came to know what the Lord would do in the New Testament age. It was the same with the apostle Paul. What the Lord wants to do in the New Testament age is to save many sinners who were chosen by God to be the members of Christ, to have the church built, and to have the Body of Christ produced from the building up of the churches. This Body of Christ will consummate in the New Jerusalem, and the New Jerusalem will be God’s eternal enlargement, expansion, and expression forever. This is the revelation of the entire New Testament.

The Triune God’s Move is for the Accomplishment of His Eternal Economy

Today we are at the end of the New Testament age. We should do what God is doing according to His revelation. He is moving and working in His revelation. This is why we have to know the Bible. Millions of Christians read the Bible, but they do not have the revelation or the vision. They do not know what God is doing today, so they establish things which are not in and according to the revelation of God. Thus, what they are doing is not in the move of God. Today we thank the Lord that we have seen the vision of God’s revelation, and we know how God is moving. We must be in His move. The Triune God’s move is for the accomplishment of His eternal economy (1 Tim. 1:4; Eph. 1:10; 3:9). (*The Triune God’s Revelation and His move*, pp. 7-8)

Further Reading: The Triune God's Revelation and His Move, ch. 1; Life-study of Romans, msg. 60; Life-study of 2 Corinthians, msg. 58; Life-study of 1 John, msg. 32.

Lesson 5: God's Economy and Consecrating to the Lord in Love

Scripture Reading: Eph. 1:9-10; 1 Cor. 6:20; 1 Pet. 1:8

I. God's economy:

- A. A Christian who loves the Lord must see God's economy.
- B. God's economy is God's household administration, God's plan and arrangement.
- C. The content of God's economy—to dispense God Himself into His chosen people in His Trinity, for the producing of the church as the kingdom of God, consummating in the New Jerusalem.
- D. "God became man that man may become God" is the essence of the entire Bible.

II. Consecrating to the Lord in love:

- A. We need to cooperate with God's economy by consecrating ourselves to Him in love.
- B. God loves us and has bought us with the price of His blood.
- C. Consecration is the transfer of ownership.
- D. Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him.
- E. May we all be passionate lovers of the Lord Jesus.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 4

I. God's Economy

【Day 1】

Eph. 1:9-10 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and things on the earth, in Him.

A Christian Who Loves the Lord Must See God's Economy

In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. God's will as a mystery hidden in God issues in God's economy, dispensation (3:9). From God's will issues God's economy through His purpose, good pleasure, and counsel.

God's Economy is God's Household Administration, God's Plan and Arrangement

After God's will, purpose, good pleasure, and counsel, there is God's economy. God's economy is God's household administration, God's plan and arrangement. With an administration, there is the need of a plan, and with a plan, there is the need of an arrangement. Based upon God's will, He made a purpose. In His will and purpose, there is His good pleasure. Then the Divine Trinity had a council to make a decision, which is the divine counsel. Based upon that counsel, God made a plan with an arrangement, and this plan with this arrangement is His household administration, His economy. (*The Central Line of the Divine Revelation*, pp. 33, 35)

The Meaning of the Word—Economy

[Economy] is a translation of the Greek word, *oikonomia*. This Greek word has been anglicized into the English word economy and is equal to the word dispensation. The basic meaning of this word is a kind of arrangement, a kind of an arranged order. So it may be considered as a plan, as a management, or as an administration. God has a divine arrangement of His administration...The Greek word, *oikonomia*, is composed of two words: *oikos*, meaning house and *nomos*, meaning law. Hence, it refers to the house arrangement, household management or administration. The word denotes the management and distribution of the wealth of a rich household. (*The Divine Dispensing of the Divine Trinity*, pp. 7, 9)

This house is the house of God, including all the saved ones in the whole human race, all those who were chosen by God and have received God as their life (Eph. 2:19). They are a group of people who became the new creation by receiving God's life through God's selection. They are a big family of God. Furthermore, in this big family we are the masters and all the angels are the servants who wait upon us, ministering to us as those who inherit so great a salvation (Heb. 1:14).

In this universal house, there is the need for a household administration to arrive at a specific purpose. Whenever there is a household administration, it is necessary to have a dispensation and a plan. This is not a small matter. With the household administration, there is a dispensation; with the dispensation, there is the need for a plan. Hence, when God makes His dispensation, He designs a number of administrative procedures for the carrying out of His

economy. For this reason, *oikonomia* may also be rendered dispensation, which means “arrangement” or “plan,” referring to God’s plan for His administration. In God’s administration, God’s plan, there are many dispensations and many ways. (*The Revelation and Vision of God*, p. 97)

【Day 2】

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

The Content of God’s Economy—

To Dispense God Himself into His Chosen People in His Trinity

God’s New Testament economy is His plan to dispense Himself into His chosen people in His trinity. In what way does God dispense Himself into His people in His trinity? This dispensing has three steps. First, it is of God the Father. The Father is the source, the origin. Second, this dispensing is through God the Son, who is the course. Third, God’s dispensing is in God the Spirit, who is the instrument and sphere. Through these steps of God the Father, through God the Son, and in God the Spirit God dispenses Himself into His chosen people.

For the Producing of the Church as the Kingdom of God

Consummating in the New Jerusalem

God’s New Testament economy to dispense Himself into His chosen people is for the producing of the church (Eph. 3:10). This dispensing brings forth the church for the manifestation of the multifarious wisdom of God according to His eternal purpose made in Christ (Eph. 3:9-11). This means that through the dispensing of God in His trinity the church is produced to exhibit God’s manifold wisdom.

[The] church today is the kingdom of God....1 Corinthians 4:17 and 20 show that the kingdom is the church life today. In verse 17 Paul refers to his ways “which are in Christ, even as I teach everywhere in every church.” Then in verse 20 he says, “The kingdom of God is not in speech, but in power.” These verses show that the kingdom of God is the church everywhere, and the church everywhere is the kingdom.

The church as the kingdom of God will have a consummation, and this consummation will be the New Jerusalem for the eternal expression of the Triune God. Revelation 21:2 says, “I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.” The New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart (John 3:29) and the holy city of God as His habitation. (*The Conclusion of the New Testament*, vol. 1, pp. 17-18)

[Day 3]

1 Tim. 1:4 ...myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

The Bible Deals Exclusively with the Economy of God

[The] entire Bible is a book that deals exclusively with the economy of God, and that in particular the New Testament is focused on the consummation of the economy of God. Hence, the New Testament is especially thorough in dealing with the economy of God. Paul wrote to Timothy, asking him to charge and exhort certain dissenting ones not to teach different things any longer. What are the “different things”? They are things that have nothing to do with the economy of God (1 Tim. 1:3-4). (*A General Outline of the Economy of God and the Proper Living of A God-Man*, p. 7)

“God Became Man That Man May Become God” is the Essence of the Entire Bible

“God becoming man and man becoming God”...[is] the essence of the entire Bible. The entire Bible is an explanation of the eternal economy of God...God is God, and He Himself has begotten us as His children...Since God has begotten us, we are the children of God. Furthermore, 1 John 3 says that God will work on us to such an extent that we will be like Him completely (v. 2)...Adam was created with God’s image and likeness. Then God set man before the tree of life, meaning that He wanted man, who had God’s image, to receive God as his life...But the Lord also shows us clearly that we are God in life and nature [but not in the Godhead]...Suppose the father is an emperor. We cannot say that all his children are emperors...God did this that He might produce a Body for Christ, that is, that He might produce an organism for the Triune God, the ultimate manifestation of which is the New Jerusalem. (*The High Peak of the Vision and the Reality of the Body of Christ*, pp. 19, 15-16)

Further Reading: The Central Line of the Divine Revelation, ch. 3; *The Divine Dispensing of the Divine Trinity*, ch. 1; *The Revelation and Vision of God*, ch. 5; *Messages Given During the Resumption of Watchman Nee's Ministry*, vol. 1, ch. 20; *Conclusion Messages of the New Testament*, vol. 1, msg. 2; *The High Peak of the Vision and the Reality of the Body of Christ*, ch. 1; *A General Outline of the Economy of God and the Proper Living of A God-Man*, ch. 1.

II. Consecrating to the Lord in Love

【Day 4】

1 Cor. 6:20 For you have been bought with a price. So then glorify God in your body.

1 Pet. 1:8 [Jesus Christ]; whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

We Need to Cooperate with God's Economy by Consecrating to Him in Love

God's goal is to work Himself into His redeemed people. God wants to work Himself into His chosen people that He may have a full expression in eternity. This is the goal of God's full salvation. God's dispensation is toward this goal. We must see, not only God's dispensation, but also the goal of God's dispensation, that is, God is working Himself into His chosen people. (*The Divine Dispensing of the Divine Trinity*, p. 8)

God Loves Us and Has Bought Us with the Price of His Blood

First Corinthians 6:20 says: "Ye were bought with a price." Our consecration is based on this purchase of God. For instance, you may go to the Gospel Bookroom and see a great number of books on display, but you cannot help yourself to any of them, because you have no basis for doing so. But if you pay three dollars for one of the volumes, then you can demand that the book be turned over to you and claim that it belongs to you. This demanding is based upon your purchase. The basis of consecration is exactly the same...In Exodus 13:2 we see that after the Passover, God commanded the Israelites, saying, "Sanctify unto me all the first-born." The reason for this command is that all these first-born were redeemed by God through the death of the lamb...The basis of consecration, therefore, is God's purchase.

Consecration Is the Transfer of Ownership

If we were to investigate the consecration experiences of Christians, we would discover that most were constrained by the love of the Lord...But if we were to consecrate ourselves to the Lord only because of the constraint of the Lord's love, would this consecration be sufficiently stable? Experience tells us that it is not. The reason is that love is the story of our heart's mood and desire...Therefore, if consecration is purely a matter of love, it will not be sufficiently stable. It will be subject to as much change as our unstable mood. When we understand the basis of consecration and realize that consecration is based on the matter of purchase, our consecration will then be stable and secure...God has already bought us and has the right to own us. Therefore, whether we are happy or not, we must consecrate ourselves.

The motive of consecration is the love of God. Whenever the Holy Spirit sheds abroad the love of God in our hearts, we will naturally be willing to become the prisoners of love and consecrate ourselves to God. This kind of consecration, motivated by the love of God, is mentioned very clearly in two places in the Scriptures: 2 Corinthians 5:14-15 and Romans 12:1.

【Day 5】

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Second Corinthians 5:14-15 says: “For the love of Christ constraineth us (constraineth in the original has the meaning of the rushing of waters)...and He died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again.” In other words, these verses tell us that the dying love of Christ is like the rushing of great waters toward us, impelling us to consecrate ourselves to God and to live for Him beyond our own control.

[In] Romans 12:1... [the] mercies referred to here are the love of God. Therefore, in this place also, Paul is seeking to move our hearts with the love of God. He would cause us to have the motive of love, so that we might consecrate ourselves willingly to God as a living sacrifice.

In a normal consecration this motive of love is very necessary. If our consecration rests solely on the basis of consecration, the realization of God’s right to us, this consecration will only be based on reason; it will lack sweetness and intensity. But if our consecration has love as its motive, if our feelings have been touched by the love of God, the constraint of this love will cause us to consecrate ourselves willingly to God. This consecration will then be sweet and intense. (*The Experience of Life*, pp. 30, 32, 34-35)

We Should Love the Lord Passionately, Consecrating Our Entire Being

[Since] we are all believers, we ought to love God. No other religion speaks of loving God like ours. Loving God is unique to Christianity.

The Bible says that he who believes in the Son has life. Believing is adequate because it does not say to believe with all your heart...However, loving God requires all our heart, all our soul, and all our mind. This is the first commandment. No matter where it is placed, this commandment is always the first. This is also the greatest commandment. Wherever it may be, it is the greatest. Today we must praise God for commanding us to love Him...God not only wants us to believe in Him, but also to love Him. Loving God profits Him. (*The Collected Works of Watchman Nee*, set 1, vol. 18, pp. 355-356)

【Day 6】

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

**Things Which Eye Has Not Seen and Ear Has Not Heard
and Which Have Not Come up in Man's Heart;
Things Which God Has Prepared for Those Who Love Him**

First Corinthians 2:9-10 says, “But as it is written, ‘Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.’”...What God has prepared for those who believe is eternal life, yet the thing which God has prepared for those who love Him is in the future. Only those who love God can know of this coming blessing. If someone tells you about a marvelous thing he saw, it surely will not be comparable because the coming blessing has not yet been seen by eyes. If someone tells you about a wonderful thing he heard, it also must be a lesser thing than the coming blessing because no ears have heard it. If someone can indeed imagine the unsurpassable best, it still cannot compare to the coming blessing because it has not yet entered into the heart of man. Nevertheless, God has revealed to us by His Spirit this thing which no eyes have seen, no ears have heard, and what has not entered into man's heart. In other words, a lover of the Lord may enjoy what men have not seen, heard, nor dreamed of in this life. When God discloses His glory to you, you will exclaim, “Oh, what joy!” This heavenly glory is so much that you will find it hardly bearable.

**Grace Be with All Those Who Love
Our Lord Jesus Christ in Incorruptibility**

Ephesians 6:24 says, “Grace be with all those who love our Lord Jesus Christ in incorruptibility.” To whom is grace given here? God gives it to those who love the Lord in incorruptibility. If others would ask you, “Do you believe in the Lord?”, the whole world would marvel if you answer, “I am one who loves the Lord.”

May You Be a Passionate Lover of the Lord Jesus

First Peter 1:8 says, “Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.” This verse says that we love Him because we believe in Him. What is born out of this love through believing? It is joy that is unspeakable and full of glory.

Finally, brothers and sisters...“May you be a passionate lover of the Lord Jesus!” (pp. 360, 362-363)

Further Reading: The Divine Dispensing of the Divine Trinity, ch. 1; The Experience of Life, ch. 3; The Collected Works of Watchman Nee, set 1, vol. 18, ch. 12 – Loving God.

Lesson 6: The Revelation and Experience of Christ

Scripture Reading: Matt. 16:16; Phil. 3:8; Eph. 3:17; 1 Cor. 6:17

I. The revelation of Christ:

- A. The Person of Christ (who He is)—He is the Son of God, who is God (the complete God), and the son of man, who is man (the perfect man).
- B. The work of Christ (what He does)—creating, becoming flesh, being crucified, being resurrected, ascending, fulfilling His heavenly ministry, coming again, establishing the millennial kingdom, and consummating the New Jerusalem.
- C. We need to pursue to know Christ.

II. The experience of Christ:

- A. He who is joined to the Lord is one spirit.
- B. The dimension of Christ is His breadth, length, height, and depth.
- C. We need to let Christ make His home in our hearts.
- D. The Triune God is dispensing Himself into the tripartite man.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 9

I. The Revelation of Christ

【Day 1】

Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

Knowing Christ

Christ is the subject and center of the Bible and is the main content of the Bible from beginning to end. Even more He is the reality of our faith. We who have believed into Him and received grace must know Him in a thorough way.

The Person of Christ

[Romans 9:5 clearly reveals] that Christ is God, who is over all, the complete God blessed forever...[John 1:1 and 14 reveals that the eternal Word (who is God) became flesh to come among men. First Timothy 3:16 also says that great is the mystery of godliness: He (God) who was manifested in the flesh. First Timothy 2:5 points out even more clearly, “the man Christ Jesus.” All these verses] clearly tell us that Jesus Christ, who is God, became flesh to be a perfect man with a human body and human nature. Therefore, He is God manifested in the flesh. He is God and He is man, a God-man, possessing both the divine and the human natures. As to His divine nature, He is completely God; as to His human nature, He is perfectly man. This is a great mystery.

The Work of Christ

In being anointed by God to be God’s anointed One to fulfill His eternal plan, Christ accomplished and will accomplish the following great things:

Creating

[The] first great thing Christ did was to create the heavens and the earth, all things, and man. [Hebrews 1:10 says, “You in the beginning, Lord, laid the foundation of the earth, and the heavens are the works of Your hands.” Colossians 1:16 also says, “Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him.”] Hence, He is the Creator of all things.

Becoming Flesh

[The] second great thing accomplished by Christ was that He as God became flesh; that is, He came to be a man in the flesh to be the tabernacle of God among men, bringing God to men to be realized as reality and to be received as grace. Reality is God known and contacted by man, and grace is God received and enjoyed by man. In the fleshly tabernacle which He became, Christ lived with man for thirty-three and a half years, thus fully bringing God to man to be his reality and grace.

【Day 2】

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Acts 17:3 Opening and setting before them that the Christ had to suffer and rise from the dead, and saying, This is the Christ, the Jesus whom I announce to you.

Being Crucified On the Cross

After thirty-three and a half years, He went to the cross to be crucified to accomplish the redemption in God's eternal plan. This is the third great thing He did, solving, once and for all, the problem of everything that God had condemned in the universe, such as Satan, sin, the world, the flesh, the old man, and the old creation. He did this for God and for those who are chosen by God, who will eternally inherit His salvation.

Being Resurrected from among the Dead

Christ gave up His own life, and He Himself took it back by rising from among the dead (John 10:17-18). This is the fourth great thing He did...[The] resurrection of Christ released God's life from within Him for us to receive, making us alive together with Christ and raising us up together with Him (Eph. 2:5-6). Since Christ resurrected to release His life into us, He regenerated us that we may be a born-again, new man (1 Pet. 1:3). (*Life Lessons*, vol. 1, pp. 51-54)

Ascending into the Heavens

After Christ rose from among the dead, He ascended into the heavens. This is the fifth great thing done by Him as God's anointed One, accomplishing the following two matters for us: first, Christ, in His triumphant resurrection, has captured us from the hands of Satan and death, bringing us, who were captured before by Satan and death, to the heavens to make us God's gift to Christ that Christ may give us as gifts to the church (Eph. 4:8). Second, the ascension of Christ also brought us, who have believed into Him and have been joined to Him to be one, to the heavenlies, that we may attain to a heavenly position and live in a heavenly atmosphere and state (Eph. 2:6).

Fulfilling His Heavenly Ministry

Upon His ascension into heaven, Christ proceeded to accomplish His heavenly ministry. He was anointed by God to do this sixth great thing, continually performing the following four matters on our behalf:

- 1) To be a Mediator (Heb. 8:6). After Christ enacted the new covenant (Matt. 26:28) through His death on the earth, He ascended to the heavens to be the Mediator of this new covenant, executing it upon those who believe in Him.
- 2) To be a Minister (Heb. 8:1-2). Christ is also the Minister of the true tabernacle in the heavens today, ministering to His believers the heavenly life and the divine, heavenly supply.
- 3) To be a High Priest (Heb. 4:14). Today, Christ is also our great High Priest in the heavens, interceding before God on our behalf that we may be saved to the uttermost (Heb. 7:24-26).

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- 4) To be an Advocate (1 John 2:1-2). Christ in the heavens today is also our Advocate before the righteous God. If we sin after we are saved, based upon His being our propitiation, He pleads for us in order to recover the broken fellowship between God and us.

【Day 3】

1 Thess. 4:16-17 Because the Lord Himself, with a shout of command, with the voice of the archangel and with the trumpet of God, will descend from heaven, and the dead in Christ will rise first. Then we who are living, who are left remaining, will be caught up together with them in the clouds to meet the Lord in the air; and thus we will be always with the Lord.

Coming Again

When Christ completes His heavenly ministry, He will come back to accomplish the seventh great thing as God's Anointed, which includes the following three matters:

- 1) He will rapture all believers to the air, whether they are resurrected or living, to meet with Him, that they may always be together with Him (1 Thes. 4:16-17).
- 2) He will save all of Israel (Rom. 11:26).
- 3) He will judge all the living unbelieving nations (Matt. 25:31-32).

Establishing the Millennial Kingdom

After Christ cleans up the earth at His coming, He will set up the millennial kingdom (Rev. 20:4, 6). This is the eighth great thing He will accomplish as God's anointed One.

Consummating the New Jerusalem

At the end of the millennial kingdom, the old heaven and the old earth will be abolished. Christ will be the center of eternity in the New Jerusalem in the new heaven and new earth to come (Rev. 21:23). This is the last great thing to be done by Christ as God's Anointed in fulfilling God's eternal purpose. All those redeemed by God throughout the ages will then be with Him, enjoying the bountiful issue of God's work throughout the ages in God's eternal life forever and ever. (pp. 58-61)

To Experience and Enjoy Christ (To Gain Christ)

In Philippians 3:8 Paul said, "On account of [Christ Jesus My Lord] I have suffered the loss of all things and count them as refuse that I may gain Christ."...To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price. This is not so simple. Hence, Paul went on to say, "I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal" (vv. 12-14a). (*How to Be a Co-Worker and an Elder and How to Fulfill Their Obligations*, pp. 14-15)

Further Reading: Life Lesson, vol. 1, lesson 8 and 9; *How to Be Co-Worker and an Elder and How to Fulfill Their Obligations*, ch. 1

II. The Experience of Christ

【Day 4】

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

The Lord Jesus Is Not Only Our Redeemer but Also the Life-giving Spirit

The Bible shows us that the Lord Jesus, who was God, took two big steps for the accomplishment of God's purpose. The first big step was that He was incarnated to be a real man with flesh and blood that He might be our Redeemer for the redemption of our sins. Then He took the second big step in His resurrection to become the life-giving Spirit. Today the Lord Jesus in whom we believe is...the One who became flesh, who died and was resurrected, and who dispenses life. When we believed into Him, first our sins were forgiven and we were redeemed, and second, He came into us. This is not only a doctrine; this is our experience. When you repent, confess your sins, pray, and believe in the Lord Jesus, you not only have peace within but have the forgiveness of sins so that the problems between you and God are resolved. After that you will feel that there is One who has come into you.

The Lord has surely come into you. However...[today] there are some who say that the Lord is in heaven and not in us and that He is so great and man is too small to contain Him. Therefore, they say that the Lord is not in us, but rather that He has a representative, the Holy Spirit, who is representing Him within us. This is truly to twist the Bible.

On the one hand, Romans 8:34 clearly says that today the Lord Jesus is in heaven sitting at the right hand of God. On the other hand, verse 10 of the same chapter says that Christ is in us. These are two aspects of the Lord Jesus. We can use electricity as an illustration. There is electricity in this building, and there is also electricity in the electric power plant. They are not two electricities but one electricity. Our Lord, who is boundless, was resurrected from the dead and became the life-giving Spirit. Therefore, John 7:38-39 says that out of the innermost being of those who believe into Him will flow rivers of living water. This He said concerning the Spirit, whom those who believed into Him were about to receive, but the Spirit was not yet. At the time the Lord Jesus spoke this word, the life-giving Spirit was not yet, because the Lord had not yet been resurrected from the dead and had not yet been glorified (39). In other words, at the time He was resurrected from the dead and was thus glorified (Luke 24:26), He then was the life-giving Spirit. This is the biblical truth.

He Who Is Joined to the Lord Is One Spirit

Now this Redeemer has become the life-giving Spirit. When we believed into Him, God forgave us of our sins, and this life-giving Spirit entered into our spirit to regenerate our spirit. Therefore, John 3:6 says, "That which is born of the Spirit is spirit." To be regenerated in our spirit means that we have another life; the divine life entered into us in addition to the life which we have in our flesh. Thus, we were born twice and have two lives. The first time, we were born

of the flesh of our parents, so we have the life of the flesh. The second time, we were born of the Spirit of God in our spirit, so we have the life of the Spirit. Our Lord, who is the life-giving Spirit, dwells in our spirit. Therefore, 2 Timothy 4:22 says, “The Lord be with your spirit.”...1 Corinthians 6:17 says, “But he who is joined to the Lord is one spirit.”...Now we surely know that...as the Spirit, the Lord Jesus has entered into our spirit to dwell in our spirit. Thus, the two spirits became one spirit. (*A Living of Mutual Abiding with the Lord in Spirit*, pp. 27-29)

【Day 5】

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Christ Is Breadth, Length, Height, and Depth

[In Eph. 3:8] Paul says that he will preach to us the unsearchable riches of Christ. Literally, this word seems to be very simple. But it is not that easy to understand what are the unsearchable riches of Christ. This phrase means that the riches of Christ are immeasurable. Because it is too mysterious and too inexhaustible to be described in human words, Paul could only use the four dimensions—breadth, length, height, and depth—to describe what Christ is. Christ is the breadth; He is the length, the height, and the depth. The breadth, length, height, and depth of the universe are all unlimited. These are the dimensions of Christ.

Letting Christ Make His Home in Our Hearts

In verse 17 Paul said, “That Christ may make His home in your hearts.” When Christ makes His home in our hearts and fills and saturates our whole being, we will be strong to apprehend with all the saints what is the breadth and length and height and depth of Christ. The word “make home” here is a compound word in Greek. It is the verbal form of the noun *oikos*, which means house, with the prefix *kata* added to it. *Kata* has the sense of establishing in a firm way. The word is therefore aptly translated as “make home.”

For this Paul prayed to the Father. He said that he bowed his knees unto the Father, that He would, according to the riches of His glory and through His Spirit, have Christ make home in our hearts. The meaning of this prayer is very deep. First, it mentions the Father. Second, it mentions the Spirit. Third, it mentions Christ. Lastly, it mentions our heart.

Our heart is composed of four parts: the mind, the emotion, the will, and the conscience. For Christ to make home in our heart is for Him to make home in these four parts....But is He in our mind, emotion, will, and conscience?...The brothers like to exercise their minds. They often remain in their minds. Also they are usually strong in their will. If they say yes, they mean yes. Whether they are right or wrong, they would insist to the end. The sisters are more apt to exercise their emotions. They are often swayed by their joy, their anger, their sorrow, and their elation. All this means that Christ has no place and is not making home in our mind, emotion, and will. We really should have given to Him every room of our heart. Only then will He be able to make home in our heart. All the other tenants in the rooms of our heart have to be chased away. First Corinthians 3:16 says that we are the temple of God. But this temple is occupied by

many illegal tenants. We need the Lord Jesus to chase them away with a whip that this temple may be cleansed, just as He cleansed the temple twice while He was on earth (John 2:14-15; Matt. 21:12), chasing away all the oxen, sheep, doves, buyers and sellers, and money changers. Only then can Christ make His home in our hearts. (*Christ Revealed in the New Testament*, pp. 38-40)

【Day 6】

1 Thess. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The Dispensing of the Triune God into the Tripartite Man

How does the Triune God—the Father, the Son, and the Spirit—work Himself into the tripartite man of spirit, soul, and body? First, Christ enters into our spirit and makes our spirit alive. At this time our soul is still dead because of sin. Next, if we set our mind on the spirit continually, the Spirit will enter into our mind, so that our mind will be filled with the Spirit and will become the divine life. In this way, not only our spirit will have life; our mind also will have life. Finally, He who raised Christ from among the dead will give life to our mortal body through the Spirit of resurrection, who dwells in us, so that we will have life also in our body...This is how the Triune God dispenses Himself into the tripartite man. This is also the greatest and the most profound mystery in the universe...This dispensing is not at all rough; rather, it is very refined and tender. As long as you confess that you are a sinner and believe in the Lord Jesus, this Triune God—the Father, the Son, and the Spirit—will enter into you to be your life and everything. If you are a husband, He will become the love with which you love your wife. If you are a wife, He will become the submission with which you submit to your husband. You can love your wife because of Jesus, and you can submit to your husband because of Jesus. Your humility, gentleness, and patience are all Jesus. Jesus has become your all.

Moreover, through His dispensing within you, you will gradually realize that He is your Head. Before Him you are just like a wife. You will understand that He is your Lord, that only He has the real sovereignty over you. This Triune God who is within you is your life and everything. He is also your Head, your Husband, and your Lord. Moreover, He is your law, the law of the Spirit of life. (*A Deeper Study of the Divine Dispensing*, pp. 60-61)

Further Reading: A Living of Mutual Abiding with the Lord in Spirit, ch. 2; *The Christ Revealed in the New Testament*, ch. 3; *A Deeper Study of the Divine Dispensing*, ch. 4.

Lesson 7: The Body of Christ and the Meeting Life

Scripture Reading: Rom. 12:5; Eph. 1:23; Heb. 10:24-25

I. The Body of Christ:

- A. The church is the Body of Christ, composed of many members.
- B. The church is an assembly called out by God.
- C. Not only must we know Christ; we must know the church as well.
- D. We should have the consciousness of the Body.
- E. The local church is the manifestation of the Body of Christ on earth.
- F. We need to live in the Body of Christ to receive all the supply of the Body.

II. The meeting life:

- A. Meeting is God's ordination for the believers.
- B. Meeting is a requirement of the spiritual life.
- C. Meetings should enliven people and revive their spirit.
- D. Corporate grace is found in the meetings.
- E. Mutuality is the characteristic of the Body.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 6

I. The Body of Christ

【Day 1】

Rom. 12:5 **So we who are many are one Body in Christ, and individually members one of another.**

Eph. 1:23 **...the church, which is His Body, the fullness of the One who fills all in all.**

The Church Is the Body of Christ, Composed of Many Members

The purpose of God's salvation is to have Christ reproduced in millions of saints that they may become the members of His Body, not separate and complete individual units but parts of a living, functioning, coordinated, corporate whole. Although these parts have different functions, they are not detached from one another. Rather, they are "individually members one of another." Each member is organically joined to all the others, and each needs the function of all the others. All the members must be coordinated together to practice the Body life that is revealed in [Romans 12]. (*The New Testament Recovery Version*, Romans 12:5, note 2)

The Church Is a Congregation Called Out by God

The church is firstly an *ekklesia*. This Greek word denotes a called-out congregation. In ancient times when the city called its citizens together for a gathering, that congregation was an *ekklesia*. The New Testament, beginning with the Lord Jesus in Matthew 16, uses this word to denote the church (v. 18). The church is a congregation called out by God unto Himself. The Brethren prefer to use the word assembly. I believe this is a better word to use, because the word church in English has been very much spoiled. (*Basic Revelation in the Holy Scriptures*, p. 57)

The Lord prophesied in Matthew 16 that He would build His church, which is His Body, upon this rock. On the one hand, this rock signifies Christ; on the other hand, it signifies the revelation seen by the apostles. The Bible shows us that, on the one hand, the Body of Christ is built upon Christ Himself, with Him as the foundation (1 Cor. 3:11). On the other hand, it is built upon the foundation of the apostles and the prophets (Eph. 2:20).

The church is mentioned for the first time in the whole Bible in Matthew 16. Although there are several types in the Old Testament typifying the church, the word "church" is not found in the Old Testament. Therefore, in the Old Testament the church is a mystery hidden in God...The Old Testament saints did not know why they were fearing and worshipping God and why God was caring for them...They did not know that God wanted to obtain a church as the Body of Christ. In the New Testament, John the Baptist appeared, calling people to repent and to believe in the gospel. The Lord Jesus continued what John had preached, and as a result, Peter, James, John, and many others received it. Of these, the Lord appointed twelve as apostles and sent them out to preach the gospel, but none of them knew that all this was for the church.

【Day 2】

Matt. 16:13-18 Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?... And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens. And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Not Only Must We Know Christ; We Must Also Know the Church

[One day the Lord took the disciples] to the region of Caesarea Philippi...There the Lord asked them, “Who do you say that I am?” Peter answered and said, “You are the Christ, the Son of the living God” (v. 16)...He received the revelation and saw that according to His ministry, the Lord Jesus is God’s Anointed for the fulfillment of God’s purpose, and that according to His person, He is the Son of God, the embodiment of God. Here Peter uttered some stunning words. Immediately the Lord told him that this was not revealed to him by man but by God the Father. Furthermore, the Lord said, “On this rock I will build My church” (v. 18). In this word the Lord showed Peter that it is not enough just to know Him as the Christ; Peter must also know that upon Him He will build the church. Christ is only the Head; He needs a Body, which is the church, to be His match. The Head and the Body cannot be divided; Christ and the church is a great mystery (Eph. 5:32). Not only must we know Christ; we must know the church as well. (*The Economy of God and the Building Up of the Body of Christ*, pp. 55-56)

We Should Have the Consciousness of the Body

In the church life...[some] Christians are like butterflies; they act independently. Others are like bees; they live and move together. The butterfly flies from flower to flower, going its own sweet way; but the bee works for the hive. The butterfly lives and works individually, but the bee has a body-consciousness. We should all be like bees, having the consciousness of the Body so that we can live together with other members in the Body of Christ. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out.

【Day 3】

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, So we who are many are one Body in Christ, and individually members one of another.

The Local Church Is the Manifestation of the Body of Christ on Earth

The Body of Christ is not only universal; it is also local. Every local church is the manifestation of the Body of Christ in that locality. All of the riches of Christ are vested in the

local church...The entire company of believers in a locality, not just a section of the believers, constitutes the church in that locality. The church is not one member; it represents the whole Body in a locality. Hence, when we touch the local church, we touch the Body. Participating in the fellowship of the local church is participating in the fellowship of the Body of Christ. The Body of Christ is not something abstract or unfathomable; the Body of Christ is manifested in the local churches. Anyone who wants to live in the Body in a practical way has to be in the local churches. He should fellowship with the local saints, be edified in the local church, and be built up together in mutuality. (*The Mystery of Christ*, pp. 18-19, 61)

We Need to Discern His Body and Remain in the Body

Since I left mainland China in 1949, about three hundred eighty churches have been raised up on five continents through this ministry....[What] God needs on earth today is the practical expression of the mystical Body of Christ...The future of the Lord's recovery is glorious. I surely believe that whatever the Lord has spoken in the New Testament will be fulfilled. There is no doubt that the Lord is working to recover, to gain, His mystical Body. We need to discern His Body and remain in the Body so that we may enjoy the Spirit for God's administration. (*Life-study of 1 Corinthians*, pp. 542-543)

We Need to Live in the Body of Christ to Receive All the Supply of the Body

Every Christian...is only a member. If he does not have the other members, he will not survive. In the Body all the members must be joined together before they can become the Body. All the members in the Body are related to one another, and they cannot be separated from one another. Between the members there must be a mutual supply and a mutual relatedness. Only then can the members survive. If a Christian lives an independent life, sooner or later he will weaken and dry up....In order to go on with the Lord, we must recognize His supply for us in the Body....The whole Body is built up through the interdependence among the members....Romans 12:3 says, "Not to think more highly of himself than he ought to think." We should not think too highly of ourselves...Those who think highly of themselves and despise other members will end up in trouble sooner or later. In the Body of Christ everyone is a member and nothing more than a member. Hence, no member can live without the other members, much less despise them. (*The Mystery of Christ*, pp. 21-22)

Further Reading: The New Testament Recovery Version, Romans 12; The Basic Revelation in the Bible, ch. 5; God's Economy and the Building Up of the Body of Christ, ch. 5; The Mystery of Christ; Life-study of 1 Corinthians, msg. 58.

II. The Meeting Life

【Day 4】

Heb. 10:24-25 **And let us consider one another so as to incite one another to love and good works, not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.**

Meeting Is God's Ordination for the Believers

Since the church is the assembly called out by God from the world, it should meet continually. Meetings enable God's called out congregation to be supplied, established, and perfected, that the goal of God's calling this assembly may be accomplished.

[The] assembling of ourselves together [in Hebrews 10:25] refers to our Christian meetings. God has ordained the way in which every living thing in the universe should exist. God's ordination is the very law by which a particular species lives. If the living thing obeys that law, it will survive and be blessed. God is the same toward us who have believed in Christ. God's ordination for us...is the meetings. As water is to the fish, and air to the birds, so are the meetings to the Christians...Christians must maintain their spiritual existence and living by the meetings.

Meeting Is a Requirement of the Spiritual Life

Every kind of life has its own characteristic, and usually, many characteristics. The spiritual life we believers have received, being the life of God in us, also possesses many characteristics. For example, the hatred for sin and the separation from sin are characteristics of this life. The desire to draw near to God and the willingness to serve Him are also its characteristics. One of the many characteristics of our spiritual life is to flock together, to meet together. John 10:3 and 16 show us that since we are saved, we are the Lord's sheep. The characteristic of the sheep's life is to flock together and to dislike isolation from the other sheep. Hence, the Bible says that we are not only the Lord's sheep, but even more, His flock (Acts 20:28; 1 Pet. 5:2). In order to be a sheep which shares in the blessing of the flock, we must meet together with the flock. The characteristic of the spiritual "sheep life" within us requires this of us. (*Life Lessons*, vol. 2, pp. 15-16)

Meetings Should Enliven People and Revive Their Spirit

[The] way of meeting as revealed in the Bible is one that enlivens people. It revives man's spirit and develops the organic function in man. It develops from within man the initial gift received from God. This initial gift is the divine life of God, which is capable of growing within us in the same way that the life within a baby will grow. When this life grows, the functions of life are developed from within the baby gradually, causing the baby to see, to hear, to speak, to work with his hands, and to walk with his feet...By this the saints grow, and the growth of the saints is the building up of the church. (*Word of Training for the New Way*, vol. 2, pp. 82-83)

【Day 5】

- Heb. 10:25** **Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.**
- Rom. 12:5** **So we who are many are one Body in Christ, and individually members one of another.**

Corporate Grace Is Found in the Meetings

God's Word says, "Not abandoning our own assembling together" (Heb. 10:25)...Because God dispenses His grace to us through the assembling together. God's grace to man can be divided into two categories—personal and corporate. God gives us not only personal grace but also corporate grace. This corporate grace can be found only in the assembling together or the meetings.

We have already spoken of the subject of prayer. One can learn to pray by himself at home; there is no doubt that God listens to such prayers. God listens to individual prayers. However, there is another kind of prayer. In order for this other kind of prayer to be answered, it must be prayed in the meetings...If a person tries to do this alone, he will not get any answer....They must be brought to the prayer meeting before we see them come to pass. God's corporate grace comes to man only through the meetings.

We have also spoken of reading the Bible. Of course, God will give us individual grace when we read the Bible. However, some portions of the Word cannot be opened up by one person alone. God gives light when we meet, when we assemble ourselves together...If we do not meet with others, the most we can have is individual grace; we will miss a great part of the corporate grace. God will only give us corporate grace in the meeting. If we do not meet with others, we will not receive this grace. (*Messages for Building Up New Believers*, vol. 1, pp. 177-178)

Mutuality Is the Characteristic of the Body

The functioning of the Body is mutual. Mutuality is the characteristic of the Body...Every Christian should have a part in the meeting and render supply to other members. This kind of supply is the ministry of the members and the function of the members. It is also the fellowship of life. No member should cut himself off from this fellowship. If you stop this fellowship, life will stop flowing, and you will become a burden to the Body...In the physical body no member can cease functioning without there being a loss to the whole body. This is also true in the Body of Christ. (*The Mystery of Christ*, pp. 28-29)

【Day 6】

Acts 2:42-46

And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers... And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

Separating the Lord's Day

Acts 2 tells us that the early believers had the Lord's table, the breaking of bread, every day in their homes (vv. 42, 46). Later in Acts 20:6b-7a...the apostle Paul and his co-workers stayed in Troas for seven days. Then the next verse says that on the first day of the week they had the Lord's table. This strongly indicates that by that time the Lord's table was conducted mainly on the Lord's Day, the first day of the week, the day of resurrection.

We Should Consider this Day as a Day of the Lord and for the Lord

We need to say a little word here about the difference between the Lord's Day and Sunday. Sunday is a heathen, idolatrous term adopted by Catholicism and maintained by our tradition. Actually, it is idolatrous to say a day belongs to the sun. The Bible refers to this day as the first day of the week. Revelation 1:10 calls this day "the Lord's Day". We must respect the first day of the week as a memorial of the Lord's resurrection. We should consider this day as a day of the Lord and for the Lord....[On] the first day of each week, the early saints met together. Today the best day for the Christians to meet together is the first day of the week, the Lord's Day. (*Basic Lessons on Service*, pp. 17-18)

This Is the Day that Jehovah Has Made; Let Us Exult and Rejoice in It

Psalms 118:22 says, "The stone which the builders rejected / Has become the head of the corner." In Acts 4:10-11 Peter said that this verse refers to the Lord's resurrection. Therefore, "the day that Jehovah has made" must be the day of the Lord's resurrection. The day of the Lord's resurrection was not an accident but was made by Jehovah. In the Old Testament types and prophecies God told us about this day (Lev. 23:10-11; Hosea 6:2). Before the Lord died, He also spoke clearly about this day (John 2:19; Matt. 16:21). Thus, God specially ordained this day, and it is a day with special significance. On this day we should exult and rejoice in it because the Lord resurrected on this day. He began the new creation on this day, and He made us the new creation on this day. Therefore, this day is a day when we should exult and rejoice in order to testify of the Lord's resurrection. We should not be quiet and sad with no resemblance to a person in the resurrected new creation. (*Crucial Truths in the Holy Scriptures*, vol. 5, pp. 1018-1019)

Further Reading: Life Lessons, lesson 14-15; *Words of Training for the New Way*, vol. 2, ch. 20; *Messages for Building Up New Believers*, vol. 1, ch. 12; *Basic Lessons on Service*, ch. 2; *Crucial Truths in the Holy Scriptures*, vol. 5, ch. 50; *The Mystery of Christ*, ch. 5.

Lesson 8: Knowing the Holy Spirit and Being Filled with the Spirit

Scripture Reading: Matt. 28:19; John 20:22; Eph. 5:18; 1 Cor. 12:13

I. Knowing the Holy Spirit:

- A. The Holy Spirit is the third of the Divine Trinity as the ultimate consummation of the Triune God.
- B. The Father is the source, the Son is the course, and the Holy Spirit is the Triune God reaching and entering into the believers.
- C. In resurrection, Christ became a life-giving Spirit.
- D. The Spirit as the current of the heavenly electricity applies all that God is to us.
- E. Today, the Spirit is “installed” in us.
- F. Whenever we call on the Lord’s name, our spirits are “switched on” and we can experience all that God is.

II. Being filled with the Spirit:

- A. To be filled in our spirit is to be filled with the essential Spirit.
- B. The Spirit’s inward filling is more precious than His outward filling.
- C. We should allow the Holy Spirit to fill every room of our being through thorough prayer and confession every day.
- D. We need to practice calling on the Lord and speaking the Lord all day to be filled with the Holy Spirit.
- E. We should not quench the Spirit nor grieve the Spirit, but must obey the Spirit.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 10

I. Knowing the Holy Spirit

【Day 1】

Matt. 28:19 **Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.**

John 20:22 **And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.**

The Holy Spirit Is the Ultimate Consummation of the Triune God

In the Divine Trinity, the Father is the source, the Son is the course, the expression, and the Spirit is the flow, the reaching. Therefore, the Holy Spirit is the Triune God reaching us. When the Triune God reaches us, He is the Spirit. When we receive the Spirit, we receive the Triune God....Hence, the Holy Spirit comes with both the Father and the Son...Therefore...[the] Holy Spirit today is the processed, all-inclusive Spirit, the ultimate consummation of the Triune God. (*Vessels Useful to the Lord*, pp. 158-159)

In Resurrection, Christ Became a Life-giving Spirit

The Bible says that Christ went into death for three days, but He did not remain there. On the third day He resurrected spiritually and physically (1 Cor. 15:3-4). The abundant witnesses to His resurrection, who saw and talked and walked with Him, are a strong testimony to a historical fact that has remained unshaken for the past two thousand years (1 Cor. 15:5-7). Socrates died; Napoleon died; Alexander the Great died; Karl Marx died; and Mohammed, Buddha, and Confucius all died. But Jesus Christ is alive! His tomb is an empty tomb, and He lives within the spirits of millions of people today.

In nature we can see the principle of resurrection every day. When a grain of wheat is planted into the ground, apparently it dies. Actually, what dies is only the outer shell. Soon the wheat germ germinates, and the wheat life comes out in a better and more glorious form. A caterpillar goes through its cocoon stage. Apparently, it dies and ceases from all outward activity; but the life within the creature continues to operate, and in a short time it emerges in full splendor and glory as a butterfly. Similarly, in His resurrection Christ was not only made alive but was also changed to another form. The Bible says that He was changed to a life-giving Spirit (1 Cor. 15:45). When He was on earth, He was in the flesh. In resurrection He became the Spirit. The flesh was His form before His resurrection, and the Spirit is His form after His resurrection.

【Day 2】

John 20:22 **And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.**

Matt. 28:20 **... And behold, I am with you all the days until the consummation of the age.**

Today Christ Is Not Limited by Time and Space

The best way to understand the Spirit is by way of illustration. Consider the air around you. It is everywhere and is available to everyone...The Bible compares the Spirit to air. In fact, the

word for Spirit in Greek is *pneuma*, which can also be translated “breath” or “wind”. On the evening of the Lord's resurrection, He came to His disciples and did something rather strange to them: He breathed into them and said, “Receive the Holy Spirit” (John 20:22). The divine breath that He breathed into the disciples was just Himself in resurrection as the life-giving Spirit.

When Christ was living on earth, He was not fully available to the disciples. When He was in Galilee, He could not be in Jerusalem. He was limited by time and space. He could not be present with all the people all the time. But after Christ was resurrected, He became a Spirit. As the Spirit, He can now be with His disciples all the time. This is why after His resurrection He could say that He would be with His disciples “all the days until the consummation of the age” (Matt. 28:20). Today, our Christ is not limited by time and space. He can dwell within all those who believe in Him.

The Lord Jesus Christ Is with Our Spirit

[The Bible likens the Spirit to the air.] There is nothing more simple than breathing. A person may not understand many deep mysteries, but as long as he is a human being, he can breathe. Breathing is the most universal ability; any living creature can breathe. Christ has made Himself so available that anyone can receive Him and experience Him.

Human beings are like a rubber tire, and the Spirit is like the air. Many people live with “flat tires” in their lives; they are depressed and plod along life's journey in a bumpy way. What we need is the heavenly air—the life-giving Spirit of Christ. When we have Him, our ride will be smooth, and we will be filled with the heavenly *pneuma*!

【Day 3】

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

The Spirit can also be illustrated by electricity. In modern civilization nearly every home has electricity installed in it. We need electricity to drive the fan, the clock, the refrigerator, the telephone, the doorbell, the television, and many other appliances. Without electricity our lives would nearly come to a standstill. Although electricity is so applicable, the source of electricity is far away from us in the hydroelectric power plant. God is like the awesome power plant...He is most powerful. In order for that mighty power to be applied to us, there is the need of power lines to convey the current of electricity to us. The incarnated Christ as a man with His humanity is like the power line; He came from God the Father to us to bring God to us in our human situation. The resurrected Christ as the life-giving Spirit is like the electrical current that carries the mighty hydroelectric power from the power plant into our homes. The electrical current applies the power and turns it into sound, light, heat, and other useful forms in our homes. In the same way the Spirit as the current of the heavenly electricity applies all that God is to us. Through the Spirit we have love, light, truth, joy, power, and all the attributes of God. If we do not have the Spirit in us, our lives will be full of darkness, weakness, and suffocation. But the Spirit applies the Triune God to us and makes our life meaningful and full.

Many people think that to be a Christian is merely to improve their behavior or to be religious....et the most necessary thing is not to be outwardly good or religious. It is foolish for anyone to clean his lamps or adorn his television set without applying electricity to them. The only thing that matters is to apply electricity to the appliances...Second Timothy 4:22 says that the Lord Jesus Christ is with our spirit. We do not need to go to heaven to find God, and we do not need to make any pilgrimage on earth to touch Him. The most holy place is now in our spirit. When electricity is installed in a house, all that a person has to do is to turn on the switch. Today, the Spirit is "installed" in this universe—Christ has accomplished all the work, and as the life-giving Spirit, He is now everywhere. Whenever we call on the Lord's name, our spirits are "switched on," and we can experience all that God is.

God Becomes Our Enjoyment

We can explain the mystery of the Spirit by yet another illustration. One day in the summer I bought a watermelon from the market. The melon was large, and I perspired a lot in bringing it home. My intention was to eat and digest that melon. In order to do this, first I had to cut the melon into slices. To make it even easier to receive the melon, I then squeezed the melon slices into melon juice. That big melon became so enjoyable to me through the melon juice. Originally, God was in heaven. He can be illustrated by the big, uncut melon. One day He became a man and was crucified on the cross. Through His crucifixion He was "cut into slices." But the process did not stop there; after His death He resurrected and was transformed into the form of the Spirit. This is like squeezing the melon slices into melon juice. The Spirit is like the juice of the melon. Through this process God became accessible to us. (*Christ is Spirit and Life*, pp.1-7)

Further Reading: Vessels Useful to the Lord, ch. 10; *The Gospel of God's Economy*, ch. 5; *Christ is Spirit and life*.

II. Being Filled with the Holy Spirit

【Day 4】

Eph. 5:18 **And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.**

1 Cor. 13:13 **For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.**

The Meaning of Being Filled with the Holy Spirit

The human spirit is more important than the human body. This is why Ephesians 5:18 says, “Do not be drunk with wine, in which is dissoluteness, but be filled in spirit.” To be drunk with wine is to be filled in the body. Here it says that we should not be filled with wine in our body but that we should be filled in spirit. We need to be filled with Christ unto all the fullness of God (1:23; 3:19). Today all the riches of Christ are included in the life-giving Spirit...To be filled in our spirit is to be filled with the essential Spirit. The essential Spirit is the life-giving Spirit, and the life-giving Spirit is the Spirit of reality as the realization of Christ, referred to in John 14:17.

The Spirit’s Inward Filling Is More Precious than His Outward Filling

The inward filling of the Spirit is different from the outward filling of the Spirit. The outward filling of the Spirit is far less precious than the inward filling of the Spirit. Hence, after the book of Acts the word for outward filling is not used in the twenty-two Epistles from Romans to Revelation.

[1 Corinthians 12:13 says], “For also in one Spirit we were all baptized into one Body...and were all given to drink one Spirit.” Here the conjunction *and* indicates that to be baptized and to drink are two matters. To be baptized is to be filled outwardly, and to drink is to be filled inwardly...I stayed in Shanghai after the second World War. From time to time I ministered in Nanking. At that time there was a saying in the region around the lower Yangtze River. The saying was, “In the morning the skin encompasses the water; at night the water encompasses the skin.” When a person drinks tea in the tea house in the morning, his skin “encompasses” the water. When he goes to take a bath at night, the water encompasses the skin. They believed that if one practiced this, he would surely be healthy. After I heard this saying, I found it to be very good and meaningful. The skin encompassing the water is a picture of the inward filling, and the water encompassing the skin is a picture of the outward filling. If you want to be a healthy Christian, you have to be revived every morning. This is the skin encompassing the water. You also need to receive the outward filling of the Spirit when you go out to labor for the Lord at night. This is the water encompassing the skin. (*Vessels Useful to the Lord*, pp. 121-123)

The Bible Never Says That We Must Speak in Tongues to Be Filled with the Spirit

Both our actual experience and the truth of the Bible give us a clear picture of the inward filling of the Spirit...The Bible never says that we must speak in tongues to be filled with the Spirit...On the one hand, this fellowship is meant to help you by giving you the proper way to pursue the filling of the Spirit. On the other hand, it is meant to give you an inoculation. When you speak to people concerning the filling of the Spirit, they may say, "We also talk about the filling of the Spirit" and may ask you, "Do you speak in tongues?" If you do not know how to answer them, you will be poisoned by them. You must be clear that the filling of the Spirit has two aspects—an outward aspect and an inward aspect. The outward aspect is mentioned only in Acts, but in the Epistles from Romans to Revelation, the inward filling is emphasized because it is the more important aspect. (pp. 125-126)

[Day 5]

1 John 1:8-9 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

The Way to be Filled with the Holy Spirit *Allowing the Holy Spirit to Fill Every Room of Our Being through Thorough Prayer and Confession Everyday*

How can we be filled with the Triune God? We can be filled with the Triune God through thorough prayer and confession....[You] may tell the Lord, "O Lord, forgive me. Although You have forgiven me of all my sins, I have never had a thorough confession and a thorough dealing. Today I would like to confess all of my sins thoroughly before You. Please shine on me!" When you pray in this way, do not seek for feeling. You have to believe that the Lord's Spirit is with you. You also do not need to confess according to a sequence. Simply confess according to what you sense within and according to what you remember. Confess your sins to the Lord one by one until, according to your inner sense and your memory, you have nothing more to confess. Once you have done this, you should simply believe that you have been filled in your spirit with the ultimate consummation of the Triune God. Every Christian should have one time in which he thoroughly confesses in this way.

We experience regeneration and salvation once for all, but we need to repent and confess our sins day by day throughout our whole life. For example, consider our washing of our hands. We do not wash our hands once after we are born and then have no need to wash them again. Rather, we have to wash our hands many times a day throughout our lifetime. Another example is breathing. We cannot cease breathing just because we took a deep breath once. Rather, we have to breathe unceasingly to preserve our life. Breathing is like our prayer, and hand-washing is like our confession. If we want to be filled with the Holy Spirit, we must pray and confess every day. (pp. 123-124, 163-164)

[Day 6]

1 Thess. 5:19 Do not quench the Spirit;

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Practicing to be Filled with the Spirit by Calling on the Lord and Speaking the Lord All the Day Long

When we get up in the morning, the best thing for us to do is not to think about other things, but only to think about the Lord Jesus. It is easy to talk about this, but it is not simple to practice. This is because we all have many things filling our hearts. In spite of this, we still need to practice...I hope that you will start practicing in this way from today on. You should begin with calling on the Lord before getting out of bed, and then during the day, either call on the Lord or speak the Lord. As soon as you call on the Lord's name, the Spirit is with you; as soon as you speak the Lord's word, the Spirit will be with you even more...Eventually, what you breathe is the Lord Jesus, and what you speak is also the Lord Jesus. Then you will definitely be filled with the Triune God who is the Spirit. (*Words of Training for the New Way*, vol. 1, p. 90)

Secrets to Maintaining the Filling of the Holy Spirit *Not Quenching the Spirit*

After we have been filled with the Holy Spirit, we still have to do a few things to maintain the filling. First, we should not quench the Spirit (1 Thes. 5:19). The Spirit causes us to be burning in spirit (Rom. 12:11) and also causes us to fan into flame the gift which is in us (2 Tim. 1:6). Hence, we should not quench the Spirit.

Not Grieving the Holy Spirit

Second, we should not grieve the Holy Spirit (Eph. 4:30). To grieve the Holy Spirit is to displease Him and to not walk according to Him in our daily living (Rom. 8:4). How do we know when the Holy Spirit is grieved? We can know by our living. If we are not joyful in our Christian life, this is a sign that the Holy Spirit is grieving in us...If we are joyful, this indicates that the Holy Spirit in us is also joyful...Hence, to not grieve the Holy Spirit is to not grieve yourself.

Obedying the Holy Spirit

Third, on the positive side, we must obey the Holy Spirit. In Acts 5 Peter said, "The Holy Spirit, whom God has given to those who obey Him" (v. 32). This shows that the Holy Spirit is for us to obey. Obedience is the way and the requirement for us to enjoy the Holy Spirit. Romans 8:4 says, "Do not walk according to the flesh but according to the spirit." This is the way to be filled with the Holy Spirit and the requirement for maintaining a life of being filled with the Holy Spirit. We should not only study these verses but also put them into practice in our daily life. (*Vessels Useful to the Lord*, pp. 164-165)

Further Reading: Vessels Useful to the Lord, ch. 10-11; *Words of Training for the New Way*, vol. 1, ch. 12.

Lesson 9: Serving the Lord and Preaching the Gospel

Scripture Reading: Rom. 12:1; John 15:16

I. Serving the Lord:

- A. All redeemed ones need to serve God.
- B. The motive for serving the Lord is love for the Lord and God's compassion.
- C. The meaning of serving the Lord is to live to the Lord; we should make serving the Lord the center and goal of our lives.
- D. The reward for serving the Lord is being honored by God and enjoying the joy of the Lord.
- E. All the New Testament believers are priests to serve God.

II. Preaching the gospel:

- A. The gospel is Christ, who is the consummated Spirit reaching us for our enjoyment.
- B. The gospel is the entire revelation of God's New Testament economy.
- C. We should live uniquely for the gospel.
- D. The Lord has appointed us to go forth and bear fruit and that our fruit should remain.
- E. We should pray, confess our sins, and deal with our sins to be filled with the Holy Spirit.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 7

I. Serving the Lord

【Day 1】

- Rom. 12:1** **I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.**
- 1 Cor. 7:22** **For exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.**

All Redeemed Ones Need to Serve God

At present, among God's children there seems to be a common phenomenon that only a certain group of people are serving. However, God's word says that everyone who belongs to God is a servant of God. When the Israelites were in Egypt serving as slaves, they did not have any freedom. God delivered them out of Egypt and through the Red Sea for the purpose that they would serve Him in the wilderness (Exo. 3:18). The number of people under the blood was the number of people who left Egypt. The number of saved ones was the number of serving ones. When the Israelites left Egypt, they brought all the gold and silver with them (Exo. 12:35-36). Hence, as many as there were who were redeemed, that many served God in material offerings, and that many followed the tabernacle. It was not just a minority who served. Both in the Old Testament and in the New as well, there was not a distinction between the serving ones and the non-serving ones. Only degraded Christianity makes a distinction between the serving ones and the non-serving ones.

All the Saved Ones Should Serve God

Any service that is not in the nature of a priestly kingdom is wrong. The church has been selected out of the world already. There cannot be a further selection within the church. As long as there is no sin, no fall, and no golden calf, God forbids any further separation. As many as there are who are redeemed by the blood, that many should serve....Service should include the same number that salvation includes....The problem today is that God is not satisfied even when ninety-nine percent of the people are serving. God wants everyone to be serving. We do not believe that a majority of the people should serve, while a minority of the people do not serve. Neither do we believe that a minority of the people should serve, while a majority of the people do not serve. Service is not the work of the ministers, or the work of a few evangelists. Why do we speak so much about the Body service? It is because it is a matter that belongs to all the brothers and sisters. (*Messages Given During the Resumption of Watchman Nee's Ministry*, pp. 461, 463-464)

The Motive for Serving the Lord

Love for the Lord

Believers do not serve the Lord because of outward encouragement or pressure from man. We serve the Lord out of the inward motivation of our love for the Lord. Our love for the Lord inwardly compels us to serve the Lord. It urges us to serve Him. Our love for the Lord makes us unable not to serve the Lord. We love the Lord, so we must serve the Lord. This is typified in the

Old Testament by the slave who loved his master. Although the slave could have been free and did not need to continue to serve as a slave, he did not want to go out free because of his love for his master. He willingly remained as a slave to serve the master whom he loved. This is our motive in serving the Lord. We become His servants and serve Him willingly because of our love for Him. Our service to the Lord comes out of our love for Him.

【Day 2】

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

God's Compassion

We love the Lord because He loves us. The Lord's love moves us and encourages us to love Him. The Lord's love for us produces our love for Him, making it impossible for us not to love Him. Therefore, the Lord's love causes us to love Him and serve Him. For this reason Paul exhorted the believers through the compassions of God to present their bodies a living sacrifice in service to Him. The compassions of God, the love of God, encourage us to love Him and serve Him. We serve Him because His love encourages us and stirs up a love within us for Him. This deep love is our motivation to serve Him, and it makes it impossible for us not to serve Him.

The Meaning of Serving the Lord

According to the Bible, we are not called to make a profession out of preaching; rather, we are called to serve the Lord. This is our career. Any career or job that we have is a secondary matter. Our principal occupation is to serve the Lord; serving the Lord comes first. Our goal for living on the earth is to serve the Lord. We should make serving the Lord the center and goal of our lives. The only reason that we have a career or a job is to make a living and to supply the needs of the Lord's work. We also can contact people through our careers and jobs to preach the gospel to them. No career or job is more important than serving the Lord and preaching the gospel. We should consider our occupation only as something that we do on the side. Our focus should be on serving the Lord and preaching the gospel. Regardless of whether we are doctors, teachers, businessmen, or laborers, our career or job should be for serving the Lord and preaching the gospel. Doctors should serve the Lord and preach the gospel while practicing medicine. Teachers should serve the Lord and preach the gospel while teaching. Whatever our profession, we should serve the Lord and preach the gospel. Each of us should consider serving the Lord and preaching the gospel as our primary occupation and our careers and jobs as secondary occupations. This is the living of a normal Christian. This is the only way to live to the Lord and to serve Him. (*Crucial Truths in the Holy Scriptures*, vol. 3, pp. 445-446, 447)

[Day 3]

Rom. 15:16 **That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.**

The Reward for Serving the Lord ***Being honored by God the Father***

“If anyone serves Me [the Lord Jesus]...the Father [God] will honor him” (John 12:26). For our service to the Lord, we shall be honored by the Father. What a reward this is!

Being blessed to sit at the feast and enjoying the Lord’s serving

[Luke 12:37] says that when the Lord comes back, the slaves who have been watchful to serve the Lord will be blessed to sit at the feast and will enjoy the Lord’s serving. This is also a great reward from the Lord to those who serve Him.

Ruling with the Lord and enjoying the joy of the Lord

”Well done, good and faithful slave...I will set you over many things; enter into the joy of your Lord” (Matt. 25:21, 23). This verse says that the good and faithful slave who serves the Lord will be set over many things and enter into the manifestation of the coming kingdom and into the joy of the Lord. Surely this is a great reward, which we should appreciate and long for. (*Life Lessons*, p. 94)

All the New Testament Believers Being Priests to Serve God

The New Testament service ordained by God in the Scriptures indicates that all New Testament believers are priests to serve God (Rev. 1:5-6). The priests are those who serve God. Everyone who serves God, anywhere and at any time, must be a priest whose special profession is to serve full time before God. Although he serves full time, he still labors for his livelihood, working with his own hands to minister to his own needs.

Almost everywhere in the entire New Testament, God speaks concerning how to be priests of the gospel of God, how to serve God. Paul called the New Testament priests the priests of the gospel (Rom. 15:16)...who diligently labor in the gospel of God. Paul was such a priest of the gospel of God, and we too should be such. (*The Up-to-Date Presentation of the God-Ordained Way and the Signs Concerning the Coming of Christ*, p. 35)

Further Reading: Crucial Truths in the Holy Scriptures, vol. 3, ch. 29; *Messages Given During the Resumption of Watchman Nee’s Ministry*, msg. 47, 61; *Life Lessons*, lesson 23; *The Up-to-Date Presentation of the God-Ordained Way and the Signs Concerning the Coming of Christ*, ch. 3, 4.

II. Preaching the Gospel

【Day 4】

Rom. 10:15 And how shall they proclaim Him unless they are sent? As it is written, “How beautiful are the feet of those who announce the news of good things!”

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

The Definition of the Gospel

The gospel is Christ, who is the very embodiment of the processed Triune God, reaching us as the consummated Spirit, who is the consummation of the Triune God for our enjoyment. According to the truth, the gospel is the entire New Testament. Christians are used to saying that there are four Gospels, but Paul told us that the entire book of Romans is the gospel of God (1:1, 15). It includes the preaching of God, the condemnation of God upon fallen man, and the Body life, including the local churches in chapter sixteen. Have you ever received such a broad view of the definition of the gospel? Personally, the gospel is a wonderful person, and according to the truth, the gospel is the entire divine revelation of the twenty-seven books of the New Testament. God's New Testament economy is the gospel. We have to believe in such a gospel, preach such a gospel, and live uniquely for such a gospel. The consummated Spirit, who is God Himself reaching us, eventually has become the seven Spirits in Revelation (1:4; 4:5; 5:6). The seven Spirits are also a part of the gospel.

Truthwise, the gospel is the entire revelation of God's New Testament economy, including the first verse of Matthew, “Jesus Christ, Son of David, Son of Abraham”, and including the last verse of Revelation, “The grace of the Lord Jesus be with all the saints. Amen”. Jesus Christ, the Son of David, the Son of Abraham, in Matthew 1:1 is the very grace in Revelation 22:21. In the first chapter of Matthew, the first chapter of the entire New Testament, we are also told that God was born into Mary (v. 20). The gospel includes God being born in Mary. The conception of the Savior was God's incarnation (John 1:14). The Gospel of Matthew also includes the church. In Matthew 16 Jesus Christ our Lord told His disciples He would build His church upon this rock, the revelation concerning Himself as the Christ, the Son of the living God (vv. 16-18). In Matthew 24:14 the Lord told us that the gospel of the kingdom of the heavens, which is the gospel of Matthew, will be preached to the whole inhabited earth.

Living Uniquely for the Gospel

My intention is to impress you that in the universe and today on this earth there is something called the gospel which we are reminded and commanded to live for. The Lord commanded us to live for this gospel uniquely. What are we living on this earth for? Do we live for our profession or for our job to make a lot of money? What is man living for? Poor human society has so much activity but no goal. Do we have a goal? Our goal is the gospel, and our gospel is the Triune God processed to be the very Spirit within us as our salvation, as our life, as our life supply, and as our all-inclusive enjoyment. What a wonder and what a glory to live uniquely for such a gospel. I have been living uniquely for this gospel for over fifty years.

Hallelujah for this! It is worth it! When I was called by the Lord, my thinking was that God had called me to go to preach and teach in all the villages of my county, not even to my entire province. If I had done that all my life, I would have been more than happy. I never thought that I would be speaking in the United States and in other parts of the world to an international audience. By the Lord's mercy I am living uniquely for the gospel!

【Day 5】

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

The Lord Appointing Us to Go Forth and Bear Fruit and that Our Fruit Should Remain

John 15:16 says, “You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit, and that your fruit should remain.” In this verse there are some words which are quite crucial. The first word is “appointed”. We did not choose ourselves, but He chose us. We have no choice in the matter of being a branch of Christ, the vine, because He caught us. He chose us and appointed us to bear fruit. To bear fruit is the Lord’s appointment, His assignment. He did not assign us to do anything else. He appointed us to bear fruit. The Lord charged us to go forth and bear fruit. Can a branch go? The branches of a physical tree do not go. But we are not only living branches, but also movable branches. We have to go. This indicates that we have to reach people.

The Lord says that we should go forth and bear fruit and that our fruit should remain. In the past we took the wrong way. Occasionally people came to us and they believed and were baptized, but they did not remain because nobody took care of them. This is like a mother delivering a child, and then leaving her newborn baby without any care. How could she expect this baby to remain? The Lord has shown us the way for our fruit to remain. We do not just go out to reach people by knocking on their doors and bringing them into the Triune God through their believing and baptism. After this, we immediately set up a home meeting in their home. To set up a home meeting is to set up a shelter to protect this new babe... Then under the shelter you go back to them regularly to feed them. Surely they will be protected, they will be fed, and they will remain. This is the secret of having remaining fruit. (*Being Desperate and Living Uniquely for the Gospel*, pp. 31-33, 43-45)

【Day 6】

Matt. 28:18-19 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Going with the Authority of Christ

At the end of the Gospel of Matthew, the Lord came as the very embodiment of the processed Triune God in resurrection and told us that all authority had been given to Him in heaven and on earth (28:18). The President of the United States sends ambassadors to many countries representing him with full authority, but why do we need this kind of authority, all authority in heaven and on earth? We need this authority to disciple the nations. All of us have to ask ourselves how many we have disciplined. Have you believed in Him? Have you received Him? Do you have Him living in you? Are you one spirit with Him? Are you abiding in Him? Is He now abiding in you? Are you and He one? If you say yes to these questions, you have the authority in heaven and on earth to go! The worth and importance of the word “go” cannot be measured. Go, go, go! Go to Jerusalem first, then Judea, then Samaria, then to the remotest part of the earth (Acts 1:8). Go to all the homes in all the countries. Go to your cousins' homes, go to your in-laws' homes. Go to the homes to disciple the nations. (p. 33)

Praying, Confessing Our Sins, Dealing with Our Sins, and being Filled with the Holy Spirit

To pray, to confess our sins, to deal with our sins, and subsequently to be filled with the Holy Spirit will result in boldness and confidence. If you go out door-knocking but have not prayed, your legs will be shaking, and you will not have power in your speaking. However, through prayer, confessing of sins, and being filled with the Holy Spirit, not only will you have the boldness when door-knocking, but you will also have the confidence that the person you are visiting will be saved. If you have not been filled with the Holy Spirit, you might not be able to speak even a word out of your mouth. Once you are filled with the Holy Spirit though, not only will you have the power for speaking, but you also can determine whether or not he will be saved. If you say he will be saved, he will be saved; if you say he will not be saved and that he needs to wait awhile, then he will not be saved. This is the effectiveness of prayer, confessing of sins, and being filled with the Holy Spirit.

I hope that from now on not only the full-time trainees but also each elder and co-worker will practice door-knocking and visiting people. This is the first item we should practice. Maybe we cannot go out to knock on doors every day, but one thing we can do is spend two to three hours each week for door-knocking. We should visit not only those whom we know but also those we do not know. We should knock on all the doors in the district in which we live. Do not worry or be anxious. As long as we are willing to do it, we will be successful. (*Rising Up to Preach the Gospel*, pp. 86, 90)

Further Reading: Being Desperate and Living Uniquely for the Gospel, ch. 3; Rising Up to Preach the Gospel, ch. 5.

Lesson 10: The Truth and Practice of the Church

Scripture Reading: 1 Tim. 3:15; Eph. 5:25; Rev. 1:11; Rom. 14:17

I. The truth of the church:

- A. The church is the called-out assembly, the Body of Christ, the counterpart of Christ, the House of God, and the new man.
- B. The Body of Christ is uniquely one universally.
- C. The fellowship of the Body of Christ is also uniquely one universally.
- D. We must keep the universal oneness of the Body of Christ.

II. The practice of the church:

- A. The universal Body of Christ appears in various cities as local churches.
- B. One city has only one church in order to keep the oneness and to prevent division.
- C. The churches should not be divided into sects or denominations.
- D. They should take God's eternal economy as their center to bear the unique testimony of Christ.
- E. There should be righteousness, peace, and joy in the Holy Spirit as the reality of the kingdom of God.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 12

I. The Truth of the Church

【Day 1】

1 Tim. 3:15 ...the house of God, which is the church of the living God, the pillar and base of the truth.

Eph. 5:25 Husbands, love your wives even as Christ also as loved the church and gave Himself up for her.

What the Church Is

The church is the goal God wants to obtain in His eternal economy. Each one of us who is saved participates in this goal, that God may obtain His heart's desire according to His good pleasure. Therefore, we must also know the church.

The Called-Out Assembly

The church is what Christ will build through His death, resurrection, and ascension. The term "church" is *ekklesia* in Greek which means the called-out assembly. Thus, according to its literal meaning, the church is the congregation called out from the world by God. It is not a church building or any edifice for the worship of God.

The Body of Christ

The church is the Body with Christ as the Head; it is constituted for Christ in His life and Spirit with all those who have believed into Him. It is a living organism and not a lifeless organization, such as the clubs and associations in society. The body of a man is the fullness of a man to be his expression. Likewise, the church is the fullness of Christ to be His expression. Since Christ is the One who is unlimited, extensive, and filling all in all, He needs a great Body to be the fullness of Himself who fills all in all to express Him in all things.

The Counterpart of Christ

This word reveals that the church is also Christ's counterpart. As the Body of Christ, the church receives life from Him for His expression; this is a matter of life. As the counterpart of Christ, the church receives His love for the satisfaction of His heart's desire; this is a matter of love.

The House of God

To Christ, the church is His Body and His counterpart, while to God, the church is His house. On the one hand, this house refers to God's dwelling place, and on the other hand, it refers to God's family, God's household. These two, God's household and God's dwelling place, are just one. God's household is the very house for God's dwelling (Eph. 2:19, 22). A person's house is his place of living, residing, and rest. The church, being God's house, is also such a place to God. Today, the living God is living, residing, and resting in the church on the earth.

The New Man

[The] church is also a corporate new man...Christ, having abolished on the cross all the ordinances which caused discord among men, created this new man in Himself (Eph. 2:14-15)...In this new man, there are no persons of the old creation belonging to any race, religion, culture, or class. Only Christ is all the constituents of this new man and is in all its constituents.

【Day 2】

Acts 8:1 **And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem...**

13:1 **Now there were in Antioch, in the local church, prophets and teachers...**

The Designation of the Church

It Has No Special Name

The church is unique and has no need of special names. The church is the church; there should not be kinds of churches that are denominations according to their kind, such as the Presbyterian church, the Lutheran church, and the Baptist church. To denominate the church in this way is needless and not according to the biblical revelation.

It May Be Designated by the Name of Its Locality

Although the church is unique in the universe, it is numerous in its local manifestation. The many local churches do not differ in nature; their difference is only in the different places where they are. Therefore, we may use the name of the locality in which a local church is to designate that church, such as the church in Jerusalem (Acts 8:1), the church in Antioch (Acts 13:1), and the seven local churches in the province of Asia (Rev. 1:4, 11). (*Life Lessons*, vol. 1, pp. 78-81)

The Fellowship of the Body of Christ

We need to see in a brief way the fellowship of the Body of Christ. In our physical body there is a current of blood, which we may call the circulation of the blood. This current, or this circulation, is going on continuously in our physical body. If this circulation, or this current of blood, were to stop for only a few minutes, we would die. Thus, it is the circulation of our blood that keeps us alive. The health of our body depends on the circulation of our blood. We may say that this circulation is the fellowship of our body...In our physical body we have the circulation of the blood, but Christ's mystical Body does not have blood. The fellowship in Christ's Body, then, is the circulation of the Spirit. The Spirit today is the "blood" in Christ's Body.... [If] Christ's Body did not have the Spirit, it would be like a corpse. Thus, the fellowship of the Body of Christ is simply the circulation, the current, of the Spirit—not the Holy Spirit or the Spirit of God, but the Spirit. In the New Testament the Spirit denotes the consummated Spirit, the Spirit who has been consummated, compounded, and mingled, and who is now dispensing.

【Day 3】

**Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling;
One Lord, one faith, one baptism; One God and Father of all, who is over all and through all and in all.**

The Body of Christ Is Uniquely One Universally

The Body of Christ is uniquely one universally (Eph. 4:4-6). Individually, we are members of the Body of Christ, and all the local churches are parts of this one unique Body of Christ. As those who are in the Body, we need to realize that we are one with all the saints in the entire universe. Ephesians 4:4-6 depicts a oneness that is universal: “One Body and one Spirit, as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.” In these verses we can see that the Triune God is mingled with the Body. The Body mentioned here is not local; rather, it is universal. This is the universal oneness of the Body of Christ.

The Fellowship of the Body of Christ Also Is Uniquely One Universally

Since the Body of Christ is uniquely one universally, the fellowship of the Body of Christ also is uniquely one universally.

I thank the Lord that He had mercy upon me in helping me to have the best choice. In Moses' blessing in Deuteronomy 33, there is the term “the choicest things” (vv. 13-16). I realize that the Lord has been giving me the choicest things throughout my years in the recovery. This is due to His mercy in placing me and keeping me all the time in His recovery. As long as we are preserved in the Lord's way, we are preserved in the oneness in the unique fellowship. There is only one Lord, one Body, one Bible, one divine revelation, one speaking, one recovery, one fellowship, and one way to practice the recovery.

To Keep the Universal Oneness of the Body of Christ

This fellowship is to keep the universal oneness of the Body of Christ (John 17:11b, 20-23; Eph. 4:3-6). Ephesians 4:3 charges us to endeavor to keep the oneness of the Spirit. We can keep this oneness because it is our possession already. We have this oneness; thus, we only need to keep it. Regardless of how weak we may be, we still have this oneness. This is because we still have the circulation of the “blood,” the circulation of the Spirit. If we did not have this circulation, we would be spiritually dead. As long as we have life, regardless of how weak we may be, we have this oneness. It is the possession of every believer. What we need, then, is just to keep this oneness. When we keep this oneness, we are in the unique fellowship of the Lord's recovery. (*Elders' Training, Book 10: The Eldership and the God-Ordained Way* (2), pp. 114-116, 118, 121)

Further Reading: Life Lessons, vol. 1, lesson 12; *Elders' Training, Book 10: The Eldership and the God-Ordained Way* (2), ch. 7.

II. The Practice of the Church

【Day 4】

- Rev. 1:11** **Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.**
- Rom. 14:17** **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**

The Universal Body of Christ Is the Universal House of God and the Kingdom of God as well

First, the church as the universal Body of Christ is the universal house of God and also the kingdom of God (Eph. 1:23; 1 Tim. 3:15-16; Matt. 16:18-19). These three—the Body of Christ, the house of God, and the kingdom of God—are just one. The Body of Christ is the house of God, and the house of God is the kingdom of God.

Appearing in Various Cities as Local Churches, with One City Having Only One Church in order to Keep the Oneness and Prevent Division

The universal Body of Christ is the house of God, that is, the kingdom of God, appearing in various cities as local churches. The Bible shows us that one city should have only one church for the sake of keeping the oneness and preventing division (Acts 8:1; 13:1; Rev. 1:4, 11). Deuteronomy 12:5-18 clearly tells us that when the Israelites arrived in the good land, they could not choose a place of worship as they liked. They needed to go to the place where God had placed His name, which was the place where God would build His dwelling place. The Israelites needed to worship God there...In the Old Testament God chose Jerusalem. Hence, although the twelve tribes of Israel were scattered throughout the land of Israel, all their males had to go up to Jerusalem three times a year to worship God there. No one dared to set up another worship center besides Jerusalem...Today the practice of the church that God desires is the same as this in principle, that is, one city having only one church for the keeping of the oneness. One cannot say that he is not satisfied with the church in a certain locality and then start another meeting on the next street with a few of his more intimate brothers. Because Christianity is not willing to be restricted by one city having only one church, today's situation has become confused and divided.

The Local Churches Are Scattered in Different Places by Geography, yet They Are Not Divided by Any Doctrine or Matter

The local churches in the various localities are scattered in different places by geography, yet they are not divided by any doctrine or matter (1 Cor. 1:10-13). Some people suggest that the local churches should be autonomous and that the churches should be independent. However, I must say that to be autonomous is the biggest division. The United States of America has only one federal government, one national defense, one diplomacy, one postal service, one monetary system, and one highway system that connects the whole country. If each state issued its own currency, the entire United States would have to issue fifty kinds of notes, and the market would be in turmoil. It is the same regarding the highways. The entire country has only one highway

system. If the highways in each state could not be connected, then the transportation in the entire country would be choked. It is because of all these onenesses that the United States of America has become so strong and so great. (*The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers*, pp. 84-85)

【Day 5】

Acts 20:20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house.

20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

The local churches are autonomous in business affairs, but not in the testimony for Christ and in the fellowship of the Spirit. The testimony for Christ and the fellowship of the Spirit should be not only local but also universal. In such matters all the local churches are identical in nature and in function.

The local churches are autonomous in business affairs. However, the local churches are not for business affairs; business affairs are necessary so that the local churches can be the testimony of Christ. Concerning business affairs, it is obvious that each local church has its own needs and its own situation. Some churches may have a large number of young people. That creates a particular situation. Other churches may have many older saints. This creates a different kind of situation. The different situations among the churches may affect the way they conduct their business affairs. In many practical matters decisions can be made at a local level. Thus, each church can be considered autonomous in business affairs. (*1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need*, pp. 43-44)

Furthermore, some said that although the Bible speaks of the apostles setting up churches and appointing elders, after a church is established and the elders are appointed, the apostles should take their hands off. However, the Bible clearly shows us that after Paul established the church in Ephesus, he continued to visit them and wrote letters to that church to care for them. One time he even stayed there for three years, admonishing them night and day, both publicly and in the homes (Acts 20:20, 31). On the way of Paul's last visit to Jerusalem, he even sent people from Miletus to go tens of miles away to ask the elders of the church in Ephesus to come, and he exhorted them to take heed to all the flock, to shepherd the church of God.

The Unique Church of God Should Not Be Divided into Sects or Denominations

In the practice of the church, although the unique church of God is expressed as the many local churches throughout the whole globe, the churches are still the unique universal Body of Christ and should not be divided into sects or denominations (1 Cor. 10:16-17).

【Day 6】

- Rev. 2:6** **But this you have, that you hate the works of the Nicolaitans, which I also hate.**
- Rom. 14:17** **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**

There Should Not Be Any Hierarchy —Religious Organization or System of Rank

In the practice of the church, although there are the apostles who establish the churches, and within each church there are elders who manage the church and deacons who serve the church, besides the order of these holy services, there should not be any hierarchy—religious organization or system of rank (1 Cor. 9:1-3; 1 Tim. 3:1-13). In the Catholic Church today there is a hierarchy of the pope, the cardinals, the archbishops, the bishops, and the priests. In the Protestant churches, there is also the system of rank of the pastors and the common believers. All these should not exist, and these practices are not scriptural.

The Local Churches in the Various Localities Take God's Eternal Economy as Their Center to Bear the Unique Testimony of Christ

In the practice of the church, although there are many local churches, they all take God's eternal economy as their center to bear the unique testimony of Christ. They do not teach any doctrine that is unrelated to God's economy and has nothing to do with the testimony of Christ. In 1 Timothy chapter one Paul wanted Timothy to remain in Ephesus to charge certain ones not to teach things that are different from God's economy (vv. 3-4). In the practice of the church, we should not teach any doctrine that is unrelated to God's economy and has nothing to do with the testimony of Christ. If we do, this will cause division.

There Should Be Righteousness, Peace, and Joy in the Holy Spirit in the Local Churches as the Reality of the Kingdom of God

In the practice of the church there should be righteousness, peace, and joy in the Holy Spirit in the local churches as the reality of the kingdom of God (Rom. 14:17). The kingdom of God is the sphere in which God exercises His authority so that He may express His glory for the fulfillment of His purpose. In such a kingdom, what matters is not eating and drinking but righteousness, peace, and joy in the Holy Spirit. Righteousness denotes that which is right and proper. Those who live in the kingdom of God should be right and proper toward others, toward things, and toward God; with them there should be nothing erroneous, improper, crooked, slanted, or biased. This requires that they be strict in dealing with themselves. Peace is the fruit of righteousness (Heb. 12:11 and note). It characterizes the relationship that those who live in the kingdom of God should have with others and with God. If we are righteous, right, and proper toward others, toward things, and toward God, we will have a peaceful relationship with others and with God. Thus, we will have joy in the Holy Spirit and, in particular, before God. In this way, we will be filled with joy and with the Holy Spirit (Acts 13:52) and will live out

righteousness, peace, and joy in the Holy Spirit, which are the reality of the kingdom of God. This proves that the normal church life is the kingdom of God on the earth today. (*The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers*, pp. 85-88)

Further Reading: The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, ch. 6; *1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need*, ch. 2.

Lesson 11: The God-ordained Way and Being Revived Every Morning

Scripture Reading: 1 Tim. 2:4; Rom. 15:16; Lam. 3:22-23; 2 Cor. 4:16

I. The God-ordained way:

- A. The Four steps of the God-ordained way—begetting, nourishing, perfecting, and building up:
 - 1. Begetting—going out to contact people.
 - 2. Nourishing—caring people in home meetings.
 - 3. Perfecting—teaching and perfecting in group meetings.
 - 4. Building up—prophesying in church meetings.
- B. The God-ordained way is the way God ordained to practice God's New Testament economy.

II. Being revived every morning:

- A. The first step in the exercise of the spirit for morning revival—calling on the name of the Lord.
- B. The second step in the exercise of the spirit for morning revival—pray-reading the Word.
- C. We need both personal morning revival and corporate morning revival with companions.
- D. We need to be revived every morning to be renewed day by day.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 1, Chapter 5

I. The God-ordained Way

【Day 1】

1 Tim. 2:4 [God] desires all men to be saved and to come to the full knowledge of the truth.

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

The Four Steps of the God-ordained Way

—Begetting, Nourishing, Perfecting, and Building

Begetting—Going Out to Contact People

The service that God ordains for us in His New Testament economy is first to “Go therefore and disciple all the nations” (Matt. 28:19). The meaning of the word “go” is very extensive. When you go, surely you have to visit people. After our prolonged study, we have discovered that to visit people by knocking on their doors is the most effective way to carry out the going.

How do we bear fruit by bringing people to salvation? During the past four years or more, we have practiced the visiting of people by knocking on their doors to save men through the preaching of the gospel. Strictly speaking, it is not a matter of knocking on doors. Rather, it is a matter of contacting people. To save people, we have to contact them...Acts says 1:8 that “You shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the remotest part of the earth.” In preaching the gospel, we work from the center to the circumference, and then to the remotest part of the earth. Hence, you must first preach the gospel to your close relatives. Next you should go to your cousins and in-laws. In addition, your neighbors, classmates, and colleagues are all good potential targets. There are also lots of people in the public parks on the weekends. You can stop by one of the parks and preach the gospel to someone there. The opportunity abounds everywhere. The question is whether or not we are willing to do it. (*The Organic Practice of the New Way*, pp. 12-13, 23)

We must look to the Lord for the salvation of our in-laws, relatives, friends, neighbors, classmates, and colleagues. We do not necessarily need to knock on “new doors” when so many of those related to us and around us need the Lord’s salvation. The point is that we need to beget others, to bear fruit, by preaching the gospel to save sinners for the organic building up of the Body of Christ (Eph. 3:8-11). If we preach the gospel in this way, the ones saved through us will be organic. (*The Practical and Organic Building Up of the Church*, pp. 31-32)

Nourishing—Caring in the Home Meetings

As soon as a person rises up from baptism, you need to have a long time of fellowship with him. This is his first home meeting. I suggest that you talk to him about the Lord being the life-giving Spirit and being one spirit with us. You should tell him, “The Jesus whom you have

believed in has become the life-giving Spirit today. Originally, He was God becoming the flesh on earth. But for the bearing of our sins, He died on the cross for us and shed His precious blood. After He died and was buried, He resurrected again after three days to become the life-giving Spirit. This Spirit is just like the air; He is everywhere. Although He cannot be touched or seen, He is more real than everything else. Everyone needs Him. Moreover, this Spirit is personified; that is, He is a person, a divine person. That is why if you call on Him today, He will enter into you. In addition, when God created us, He created us with a spirit. Not only do we have an outward body; we have a soul within also. Inside the soul, there is a spirit, which is our innermost person. Today, this pneumatic Lord has entered into our spirit and has regenerated our spirit, so that the two spirits are now one spirit. Now your calling and praying must be from this spirit.” Following this, you can lead him to pray. By then, he may feel ashamed of himself. You can then lead him to confess his sins to the Lord. As long as a person is willing to confess his sins, everything will work out...When a person has “vomited out” all his sins, the result is the filling up of the Holy Spirit. With all these words, you have enough to talk about for the first home meeting. After this, you should set up an appointment for the next meeting. Preferably, it should be within the next one or two days. The reason for this is that newborn babies need special care. (*The Organic Practice of the New Way*, pp. 25-26)

[Day 2]

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

Perfecting—Teaching and Perfecting in Group Meetings

Not only do you have to feed a newly baptized one, but you must bring him to a nearby small group meeting as well. You need to tell him, “Christians are communal. They are not like the butterflies. Rather they are like the bees and the sheep. Let me take you to see a group of Christians nearby.” However, by bringing him to the small group meeting, you should not let the others take over your job; you have to continue feeding and caring for him.

The principle of attending the small group meeting is the same as that for the home meeting. You must be a person who is revived. Before you go to the meeting, you must first pray and have yourself enlivened. You must confess your sins thoroughly and be filled with the Holy Spirit completely. In this way, you will be a praying, singing, and living person. The small group meeting should consist of the following five things: fellowship, prayer, mutual care, the teaching of the truth, and the guidance in life...[When] we come to the small group meeting, the minute we see each other, we have to speak...[Someone may say, “For the whole day today, I have had a problem with coughing.”] In this way the fellowship begins. Perhaps by that time not everyone has arrived yet. You do not have to wait for everyone to be there. Instead you can start praying, “O Lord, remember our brother’s cough.” After the prayer, perhaps one brother would say that he has a good remedy, that it is not expensive, but is very effective, and that this brother can try it. This is what we mean by mutual care.

In this way, the brothers and sisters will get to know each other and will care for each other like members of the same family. This way will capture, support, and perfect people. The brother that you have invited may ask a question...Once this question is raised up, everyone will answer. After one finishes, another may add on, with more points. The older and more mature ones can speak something deeper at the end. We must build up an atmosphere where everyone answers...In the answer there is the teaching of the truth as well as the guidance in life...If throughout the fifty-two weeks of the year there is this kind of teaching week after week in the small group meetings, everyone will receive much edification in truth and life. (pp. 29-30)

【Day 3】

1 Cor. 14:1-4 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy...He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

Building—Prophesying in Church Meetings

To prophesy is to speak for the Lord and to speak forth the Lord. It is to supply Christ to others. This is the main work in the church meetings...What God wants is a corporate vessel, which is the church, the Body of Christ...1 Corinthians 14...deals with nothing other than prophesying. Only prophesying builds up the church. A few verses are particularly important. Verse 1 says, “Desire earnestly spiritual gifts, but rather that you may prophesy.” Verses 3 and 4 say, “He who prophesies speaks to men for building up and encouragement and consolation...he who prophesies builds up the church.” Verse 12 says, “Since you are zealots of spiritual gifts, seek that you may abound to the building up of the church.” Verse 24 says, “But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is judged by all.” Verse 31 says, “For you can all prophesy one by one, that all may learn and all be encouraged.” From these verses, we see that...[through] the speaking of the Lord’s word, the riches of Christ are released and are dispensed into all the attendants. Finally, verse 39 says, “Therefore, my brothers, desire earnestly to prophesy.” From this, we can see that this whole chapter is on prophesying from beginning to end.

Although prophesying is not an easy matter, we know that what is recorded in the Bible must be fulfilled. The Lord says that “the heaven and the earth shall pass away, but my words shall by no means pass away” (Matt. 24:35). 1 Corinthians 14 is the word of God. If this word is not fulfilled, the church will not be built up, and the Lord will not return. This is why Paul said that we have to pursue love and to desire earnestly the matter of prophesying. (pp. 16, 39-40, 76)

The God-ordained Way Is the Way God Ordained to Practice God’s New Testament Economy

The Lord’s new way is a dream that we all need to be brought into. I have been dreaming this dream, and my burden is to bring you into this dream. We all have to bear the responsibility and the burden to bring this dream to the whole earth. If we are faithful by the Lord’s mercy to practice the New Testament economy according to the God-ordained way, we will see the fulfillment of this dream. (*The God-ordained Way to Practice the New Testament Economy*, p. 7)

Further Reading: The Organic Practice of the New Way, ch. 1-6; The Practical and Organic Building Up of the Church, ch. 3; The God-ordained Way to Practice the New Testament Economy, ch. 1.

II. Being Revived Every Morning

【Day 4】

- Lam. 3:22-23** **It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; They are new every morning; Great is Your faithfulness.**
- 2 Cor. 4:16** **Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.**

The New Way Must Start from Our Personal Revival

[We] all have to rise up and endeavor to take this new way. Whether we are participating in the home meetings, the small group meetings, or the district meetings, we have to start from ourselves—we must be those who are revived. It is not difficult to be revived. As long as we kneel down before the Lord every day, call on Him, come near to Him, enjoy His word, and live and walk in the spirit, this will be sufficient. (*Being Up-to-date for the Rebuilding of the Temple*, pp. 139-140)

What We Need Today Is the Renewal in the Inner Life

The revival that I am talking about is not the kind of revival commonly known in Christianity. It is not something sudden, brought about by days of prayer and fasting and accompanied by extraordinary events, resulting in a general excitement. The revival that I am talking about is the renewing described in the New Testament. Second Corinthians 4:16 says, "...indeed our outward man is decaying, yet our inward man is being renewed day by day." The renewal here is a revival. Every day we need a renewal, and this renewal has to be refreshed day by day. What we need today is this kind of renewal in the inner life as opposed to a renewal in outward actions or expression. God has set up a natural law that the rising of the sun affords a new beginning and a fresh renewal every day for everything, whether plant, animal, or human being. The same is true with our Christian life. Every morning we should allow the Lord Jesus, our Sun, to rise up in us so that we can be renewed. This is the revival that I am talking about. (*A Timely Trumpeting and the Present Need*, p. 51)

The First Step in the Exercise of the Spirit for Morning Revival

—Calling On the Name of the Lord

We can discover one law from man's physical life. The human body needs a revival every morning. After we rise up in the morning, our whole body needs a revival....The morning hour flies by quickly. One hour is over in no time. This is why the Word of the Lord says, "Redeeming the time" (Eph. 5:16). The period of time that needs to be redeemed the most is six to seven o'clock in the morning. During this hour, every minute is precious. We have to redeem this time.

David said in Psalm 119:147, "I prevented the dawning of the morning, and cried: I hoped in thy word." The crying here is to call by saying "O Lord!" It is also to pray and to speak to the Lord. To cry unto the Lord is to call on Him and to speak to Him. We cannot call on Him without praying to Him, and we cannot say His name without speaking to Him. The longer we

speak to the Lord, the better it is. The calling plus the speaking to the Lord is like a man's deep breathing. When you speak out all that you have, you are breathing out. When you take in the grace of the Lord, you are breathing in...In this cycle, spontaneously we are cleansed within, and our whole being becomes healthy.

【Day 5】

Eph. 5:16 Redeeming the time, because the days are evil.

Psa. 119:147 I anticipated the dawn and cried out; I hoped in Your words.

The Second Step in the Exercise of the Spirit for Morning Revival

—Pray-reading the Word

Today, for us, the New Testament believers, the quickest way to receive the Lord's word is not to meditate on His word; rather it is to pray-read His word...But in pray-reading the Lord's word, there is the crying and the calling, and it will be spontaneous and natural to turn the Lord's word into prayer...If we have tasted the pray-reading, we will treasure every word of the Bible...This kind of pray-reading will fully mingle the Lord's word with our spirit. It will give our spirit the greatest exercise. (*The Organic Practice of the New Way*, pp. 45-48)

Personal Morning Revival

We all need a private time to meet with the Lord. During this time alone with the Lord, we should not bring with us anyone or anything... [We] should go to Him alone. We need to leave even our husband or wife behind. Some brothers have the practice of taking their wives with them wherever they go. This practice is good. However, when it is time to meet with the Lord on the mountaintop, a brother should leave his wife at the foot of the mountain. When we meet with the Lord in this way, we need to forget everything and everyone. Forget your possessions, your education, your occupation, your future. Go to the Lord alone without anyone or anything. (*Life-study of Exodus*, pp. 1888-1889)

[The] young people in corporate living situations do not have a private time of prayer. They have only the corporate prayer. I admit that no private time of prayer can replace the corporate time...If you do not go to the Lord directly and privately by yourself, your dealing with the Lord will not be very practical or detailed. (*Life Messages*, pp. 19-20)

Morning Revival with Companions

You could even save your time by arranging to have a ten-minute morning watch with each of them. The telephone may be used for this purpose...Within one hour, you could contact three persons in the morning. You could contact the same three persons every morning to pray-read with them, fellowship with them, and enjoy Christ with them in a very brief way. Within three months each person can be contacted at least eighty times. After three months of this kind of consistent contact, these ones can be gained for the Lord's interest. (*Elders' Training, Book 11: The Eldership and the God-ordained Way* (3), p. 80)

【Day 6】

- Jer. 23:4** **And I will raise up shepherds over them who will shepherd them, and they will no longer fear or be dismayed, nor will any be missing, declares Jehovah.**
- Prov. 4:18** **But the path of the righteous is like the light of dawn, Which shines brighter and brighter until the full day.**

In This Revived and Renewed Living, We Will Spontaneously Care for Others

In this revived and renewed living, we will spontaneously care for others, and we will spontaneously share with others the Christ whom we enjoy and the Savior whom we have received. In this way, others will be able to enjoy with us the portion that God has given to us. God has not given the privilege of preaching the gospel to the angels. Rather He has given this utmost honor to us. Therefore, in our daily life, we spontaneously go out to visit people. This visitation is to bear gifts to others' homes. We politely offer the Christ that we enjoy throughout the day as a gift to others. This is our duty. It is also our honor. (*The Organic Practice of the New Way*, p. 52)

After Such a Revival, We Should Live a Life of Consecration Daily

After such a revival, we should live a life of consecration daily. In such a living, we fellowship with the Lord, walk with Him, and abide in Him, and thus become one spirit with Him and live Him out. This is an overcoming living. By this, we will be able to consecrate everything for the Lord. Our whole being will be for the Lord. Our time, energy, family, and business will all be for the Lord. We all have to consecrate ourselves in such a reckless way, not giving up until we reach our goal. We must be like a mother nursing her baby. Whether she is healthy or not does not matter. Whether she has problems or not, she has to consecrate everything for the care of her child. The same is true for athletes in the field; they forget everything and are desperate for the goal. (*A Timely Trumpeting and the Present Need*, p. 54)

Being Revived Every Morning and Renewed Every Day

In Matthew 13:43 the overcomers are likened to the sun shining forth in the kingdom of their Father. The sun rises afresh every morning. If we are to be the overcomers...we must also rise up every morning to be revived by the Lord. Proverbs 4:18 says, "But the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day." We should follow the sun to be revived and to have a new start every morning. Our path is like the dawning light that shines more and more until the full day. I like Paul's expression in 2 Corinthians 4:16—"day by day." The Christian life does not only have one day. We are being renewed day by day. This means that day after day we have to be revived by the Lord. Yesterday morning we may have had a revival, but this morning we need another one, and tomorrow we need another one. Every year we need three hundred sixty-five revivals to be renewed day by day. (*Being Renewed Day by Day*, pp. 13-14)

Further Reading: Being Up-to-date for the Rebuilding of the Temple, ch. 12; Being Renewed Day by Day, ch. 1; A Timely Trumpeting and the Present Need, ch. 4; The Organic Practice of the New Way, ch. 4; Life-study of Exodus, msg. 178; Life Messages, ch. 2; Elders' Training, Book 11: The Eldership and the God-ordained Way (3), ch. 9.

Lesson 12: The Truth of the Kingdom and Christ's Second Coming

Scripture Reading: Rom. 14:17; Matt. 13:43; Rev. 22:20; 2 Tim. 4:8

I. The truth of the kingdom:

- A. The reality of the kingdom of the heavens is the reality of the overcoming church life.
- B. The appearance of the kingdom of the heavens is the appearance of the Christendom.
- C. The manifestation of the kingdom of the heavens is the heavenly part of the millennial kingdom.
- D. We must live in the reality of the kingdom of the heavens today in order to participate in the manifestation of the kingdom of the heavens.

II. Christ's second coming:

- A. The signs of Christ's second coming and the consummation of the age:
 - 1. The restoration of Israel
 - 2. The rebuilding of the holy temple
 - 3. The great tribulation
 - 4. The Antichrist
 - 5. The rapture of the saints
- B. We should love the Lord's appearing, await it, and take it as an encouragement.

Reference: *The Holy Word for Morning Revival: Topics for New Believers*, Vol. 2, Chapter 13

I. The Truth of the Kingdom

【Day 1】

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has, let him hear.

According to the Gospel of Matthew, there are three aspects of the kingdom of the heavens: the reality, the appearance, and the manifestation. The reality of the kingdom of the heavens is the inward content of the kingdom of the heavens in its heavenly and spiritual nature, as revealed in chapters five through seven. The appearance of the kingdom of the heavens is the outward condition of the kingdom of the heavens in name, as revealed in chapter thirteen. The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power, as revealed in chapters twenty-four and twenty-five. Both the reality and the appearance of the kingdom of the heavens are with the church today. The reality of the kingdom of the heavens is the proper church life (Rom. 14:17), which is within the appearance of the kingdom of the heavens, known as Christendom. The manifestation of the kingdom of the heavens will be the heavenly part of the coming millennial kingdom.

The Reality of the Kingdom of the Heavens

Matthew 5—7 reveals the reality of the kingdom of the heavens. The word spoken by the Lord Jesus in these chapters is the revelation of the spiritual living and heavenly principles of the kingdom of the heavens.

The Reality of the Overcoming Church Life

The reality of the kingdom of the heavens is the reality of the overcoming church life. The record of Matthew 5—7 gives us a view of a certain kind of reality, the reality of the high standard of the divine life. This is the overcoming church life.

Existing within the Church in the Church Age

The reality of the kingdom of the heavens exists today within the church in the church age. However, there is not much of the reality of the kingdom of the heavens in today's Christianity. We hope that among us in the church life the reality of the kingdom of the heavens will increase continually.

【Day 2】

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

An Exercise to the Seeking Believers

A number of verses in Matthew indicate that the reality of the kingdom of the heavens is an exercise to the seeking believers. Matthew 5:3 says, "Blessed are the poor in spirit, for theirs is

the kingdom of the heavens.” The spirit here refers not to the Spirit of God but to our human spirit, the deepest part of our being, the organ for us to contact God and realize spiritual things. To be poor in spirit is not only to be humble but also to be emptied in our spirit, in the depth of our being, not holding on to the old things but being unloaded to receive the new things, the things of the kingdom of the heavens... [If] we are poor in spirit, we are in the reality of the kingdom of the heavens now in the church age... “Lord, I know nothing. Have mercy on me. Lord, I am poor in my spirit and I am hungry after You.” If we pray in this way, being poor in spirit, we shall be under the exercise of the kingdom of the heavens.

Matthew 5:10 says, “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.” The whole world lies in the evil one (1 John 5:19) and is filled with unrighteousness. Every aspect of the world is unrighteous. If we hunger and thirst for righteousness (Matt. 5:6), we shall be persecuted for the sake of righteousness. This indicates that we need to pay a price for the righteousness we seek for the kingdom of the heavens. If we are righteous, we shall be condemned, opposed, and persecuted. This is another aspect of the exercise of the kingdom of the heavens in its reality.

In Matthew 5:20 the Lord Jesus says, “Unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” The surpassing righteousness is the condition of entering into the manifestation of the kingdom of the heavens in the millennium. By keeping the highest law to the highest standard, we fulfill the condition for entering into the coming manifestation of the kingdom of the heavens.

To enter into the kingdom of God requires regeneration as a new beginning of our life (John 3:3, 5), but to enter into the kingdom of the heavens demands surpassing righteousness in our living after regeneration. To enter into the kingdom of the heavens means to live in its reality today and to participate in its manifestation in the future.

In Matthew 7:21 the Lord says, “Not everyone who says to Me, Lord, Lord, shall enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.” To enter into the kingdom of the heavens we need to call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father... [The Entering into the kingdom of God] is by the birth of the divine life; [the entering into the kingdom of the heavens] is by the living of that life. (*The Conclusion of the New Testament*, pp. 2571-2575)

【Day 3】

Matt. 13:40-42 Therefore just as the tares are collected and burned up with fire, so will it be at the consummation of the age. The Son of Man will send His angels, and they will collect out of His kingdom all the stumbling blocks and those who practice lawlessness, And will cast them into the furnace of fire. In that place there will be the weeping and the gnashing of teeth.

The Appearance of the Kingdom of the Heavens

In Matthew 13... [the] parable of the tares (13:24-30, 36-43) reveals the establishment of the kingdom and its false constituents....Both the tares and the wheat grow in the field; that is, the false believers and the true ones live in the world. The kingdom of the heavens was established with the sons of the kingdom, the wheat, but the sons of the evil one, the tares, grew up to alter the situation. Hence, a difference has arisen between the kingdom of the heavens and its outward appearance. Whereas the sons of the kingdom constitute the kingdom, the sons of the evil one have formed the outward appearance of the kingdom, which today is called Christendom. In 13:31 and 32 we have a parable telling of the abnormal development of the outward appearance of the kingdom...The church, which is the embodiment of the kingdom, should be like an herb to produce food, but it became a tree, a lodge for birds, having its nature and function changed...This happened when Constantine the Great mixed the church with the world in the first part of the fourth century. He brought thousands of false believers into Christianity, making it Christendom, no longer the church.

Existing along with the Church in the Church Age

The outward appearance of the kingdom of the heavens exists along with the church in the church age, but it does not exist within the church. As a principle, we do not allow tares in the church life, and we do not allow the big tree with its abnormal growth or the leaven with its corruption to be in the church.

The Manifestation of the Kingdom of the Heavens

The Manifestation of the Reality of the Kingdom of the Heavens

During the present age, the reality of the kingdom and the appearance of the kingdom progress simultaneously. However, when the Lord Jesus comes back, the reality of the kingdom will be transferred into the manifestation of the kingdom, and the appearance of the kingdom will be burned away. The Lord's angels will bind the tares into bundles and cast them into the fire (Matt. 13:40-42) because the tares have done much damage to the Lord's kingdom. Therefore, at His coming back, the Lord will deal first with the appearance of the kingdom, and then He will transfer the reality of the kingdom into the next age to become the manifestation of the kingdom.

The Kingdom of the Father, the Heavenly Part of the Millennium

The manifestation of the kingdom will be the kingdom of the Father, the heavenly part of the millennium. The millennium will have an earthly part and a heavenly part...The heavenly part of the millennium will be the kingdom of the Father (Matt. 13:43). This will be the manifestation of the kingdom of the heavens as a reward to the overcomers. In the millennium the overcomers in

the heavenly part of the kingdom will reign with Christ over the earthly part, which will be the restored kingdom of David, where Christ as the Son of Man, David's royal descendant, will be the King over the children of Israel.

A Reward to the Overcoming Saints

The manifestation of the kingdom of the heavens will be a reward to the overcoming saints. Paul says, "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom" (2 Tim. 4:18). The heavenly kingdom is the kingdom of our Father (Matt. 13:43), the kingdom of the Father (Matt. 26:29), the kingdom of Christ and of God (Eph. 5:5), and the eternal kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11), which will be a reward to the overcoming saints. The heavenly kingdom in 2 Timothy 4:18 equals the crown of righteousness in 4:8, and it is an incentive to the believers to run the heavenly course. (pp. 2575-2579)

Further Reading: The Conclusion of the New Testament, Msg. 243.

II. Christ's Second Coming

【Day 4】

- Rev. 22:20** **He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!**
- 2 Tim. 4:8** **Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.**

The Sings of Christ's Second Coming and the Consummation of the Age

The Restoration of Israel

In Matthew 24...concerning the restoration of Israel... [in] verse 32 the Lord said, "But learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that the summer is near." To the saints, the fig tree is a sign of the consummation of the age. In Matthew 21:19, during His last visit to Jerusalem, the Lord Jesus cursed a fig tree because He could not find any fruit on it. The fig tree is a symbol of the nation of Israel (Jer. 24:2, 5, 8). Because Israel was stubborn and rebellious and had no fruit that could satisfy God, she was rejected by God. In A.D. 70, Titus, the Roman prince, brought with him a great army to destroy Jerusalem and the temple...Humanly speaking, there was truly no hope for the nation of Israel to be reformed. However, [as] the Bible contains a prophecy saying that one day the cursed and dried up fig tree would become tender and put forth leaves...the nation of Israel had been restored.

The Rebuilding of the Temple

Concerning the rebuilding of the temple, first we need to see the two halves of the last week. The last week will be cut into two halves by Antichrist's abolishing of the seven-year covenant he will make with Israel. In the first three and a half years, Antichrist will support the children of Israel, permitting them to freely worship God; in the latter three and a half years, Antichrist will cause the sacrifice and the oblation to cease (Dan. 12:7; 9:27) and replace them with an idol of himself...[The] idol will remain in the temple for three and a half years until Christ will destroy Antichrist by the manifestation of His coming. Therefore, first the temple will have to be rebuilt; then the children of Israel will be able to worship God and offer sacrifices to Him, and Antichrist will be able to set up his image.

Since A.D. 70, when Titus destroyed the temple, the temple has never been rebuilt. Israel has regained Jerusalem....All the materials that will be needed for the rebuilding of the temple and all the utensils needed for the sacrifices have been prepared according to what is recorded in the Bible. Now they are waiting for the suitable time to come, and the rebuilding of the temple will be completed.

The Great Tribulation

The second half of the last week, the last three and a half years of this age, is the period of the great tribulation, such as has not occurred from the beginning of the world until now, nor ever shall be (Matt. 24:21)...This great tribulation will come from three directions—from God, from Antichrist, and from Satan—upon all those dwelling on the face of all the earth (Luke 21:35). At that time God will judge the entire universe with supernatural calamities, so that the earth will not be suitable for man's existence...Satan will be cast out of heaven to the earth by the overcomers, and knowing that he has a short time, he will collaborate with Antichrist, and the two will do their best to destroy and injure the human race, and they will severely persecute the Jews and the Christians (Rev. 12:7-13, 17). However, for the preservation of His people, God will limit the time of the great tribulation to only three and a half years; otherwise, no flesh would be saved. (*The Up-to-Date Presentation of the God-ordained Way and the Sign Concerning the Coming of Christ*, pp. 56-58)

【Day 5】

1 John 2:18 **Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.**

Antichrist

In 2 Thessalonians 2:3-4 Paul also said, "Let no one deceive you in any way; because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above all that is called God or an object of worship, so that he seats himself in the temple of God, proclaiming himself that he is God." This shows us that before the consummation of the age, Antichrist must first appear; he will play a leading role in the last week.

Revelation 13:1 points out that a beast, which signifies Antichrist, will come up out of the Mediterranean Sea... [He] will come from one of the Gentile nations around the Mediterranean Sea. He will have the support of ten kings, and they will unite to form a great empire, which will be the revived Roman Empire. He will make a covenant with Israel for seven years and permit them to freely worship God. After three and a half years, Antichrist will be slain temporarily; then the spirit of the fifth Caesar (Nero) of the Roman Empire will come up out of the abyss and enter into the dead body of Antichrist to resurrect him to be the eighth Caesar. Antichrist will break the covenant and begin to persecute the Israelites and the Christians. He will also set up his image in the temple (Matt. 24:15; 2 Thes. 2:4), until the complete destruction that is determined will be poured out upon the desolator, that is, upon Antichrist (Dan. 9:27).

Today, this last week is not yet manifested because the Roman Empire is not yet revived; but as we observe the world situation, it seems that the restoration of the Roman Empire will take place soon...[We] all have seen the great change in the world situation, a change that is beyond our imagination. First, the Soviet Union is proceeding with a reformation and has declared her renunciation of communism. Then a number of her satellite countries have risen up to copy her

action. Now East Germany and West Germany are unified. Thus, the entire situation in Europe is pushing toward the direction prophesied in the Bible for the restoration of the Roman Empire. When that time comes, Antichrist will appear. (pp. 55-56)

The Rapture of the Saints

Before the great tribulation, the overcomers will be raptured, leaving the majority of the believers, those who are not yet mature, on the earth to pass through the great tribulation. Matthew 24:40-41 says, "Then shall two men be in the field; one is taken, and one is left. Two women shall be grinding at the mill; one is taken, and one is left." This indicates that while the worldly people are befuddled by material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled and senseless people, this should be a sign of Christ's coming. Therefore, we should take heed to ourselves, lest at some time our hearts be weighed down with debauchery and drunkenness and the anxieties of life (Luke 21:34), and we miss the rapture and become like Lot's wife. (pp. 58-59)

【Day 6】

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Loving It, Awaiting It, and Taking It as an Encouragement

Since we know that the Lord's second coming is so precious, we should love the Lord's appearing (2 Tim. 4:8). The Bible concludes with "Come, Lord Jesus!" (Rev. 22:20). From the record in the New Testament, it is not difficult to discover that in their hearts the apostles firmly believed that the Lord would come quickly, and they also lived a life in preparation for the Lord's second coming. In the church's history, I know that Miss M.E. Barber was one who lived such a life. On the last day of 1925, Brother Nee went to pray with her, and she prayed, "Lord, do You really mean to say that You will let 1925 pass by, that You will wait until 1926 before You come back? However, on this last day I still pray that You will come back today!" Not long afterwards, Brother Nee met her on the street, and again she said to him, "It is really strange that up to this day He has not yet come back."...In Luke 12 the Lord gave a parable concerning a rich man who endeavored to lay up wealth for himself so that his soul might enjoy itself and be merry. But God said to him, "Senseless one, this night they are requiring your soul from you" (vv. 16-20). Every "today" that we have is truly the Lord's grace. Therefore, as long as we have today, as long as we still have breath, we should love the Lord and His appearing, await the Lord's coming (Phil. 3:20), and always take His coming as an encouragement.

In 2 Timothy 4:1 Paul said to Timothy, "I solemnly charge you before God and Christ Jesus, who is about to judge the living and the dead, and by His appearing and His kingdom." This is an exhortation from Paul immediately before his martyrdom. He said that he had fought the good fight, he had finished the course, and he had kept the faith, and that at the judgment seat he would be awarded the crown of righteousness, which would be awarded to all those who have loved His appearing (2 Tim. 4:6-8). He reminded Timothy, and also us, by the Lord's judgment

and kingdom that we should have a living that loves the Lord's appearing. This will cause us not to be discouraged, not to backslide, not to become weak, but to remain faithful to the end. (pp. 67-68)

Further Reading: The Up-to-Date Presentation of the God-ordained Way and the Sign Concerning the Coming of Christ, ch. 6-7.

Appendix I

Commitment:

I, _____, would like to pursue a 12-week happy and healthy Christian living with my companion, _____, with home training series # _____

Please write down a short prayer of consecration:

New one: _____

Signature: _____

Helper: _____

Signature: _____

Host (if any): _____

Signature: _____

Date: _____

Appendix II: Frequently Asked Questions (FAQ)

1. What is a home training?

A home training is to conduct a training in a home with an educational system to perfect and reproduce new serving ones for the church life.

Compared to regular shepherding, e.g., having morning revival with a new one, praying regularly with a companion, etc., a home training has two distinct features:

1) Commitment:

Regular shepherding does not require a commitment. However, for the home training, the commitment (see Appendix I for a sample) is important in that it is a corporate consecration before the Lord, through which the Lord will remind the helper and the new one to continue the practice faithfully;

2) Reproducing:

Regular shepherding does not usually have reproducing as its intention and goal. For a home training, however, whether or not a home training is successful relies on reproducing, i.e., after 6 lessons, the helper will intentionally help the new one to pray for his/her own new one. Then after prayers and visitation, the helper will perfect the new one to sign a commitment with his/her own one and begin their pursuing. From now on, the original helper begins to take on a host role, perfecting the helper (originally the new one) from behind the scene to shepherd his/her own new one, instead of shepherding the new one's new one directly.

Compared to regular home meetings, a home training is carried out outside church meetings to establish an organic and vital relationship with God and with one another.

2. What are the scriptural examples of home training?

Case I:

Luke 10:34-35 “And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him...And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition *to this*, when I return, I will repay you.”

In Luke 10:34-35, the Lord Jesus as the good Samaritan came to the half-dead person, and took care of him. On the next day, He charged the innkeeper to take of him. The Lord Jesus reproduced Himself into the innkeeper. The Lord Jesus first produced a service by being an example to shepherd the half-dead person, and then He perfected the innkeeper to do the same thing.

Case II:

Matt.10:1 “And He called His 12 disciples...”

Luke.10:1 “the Lord appointed 70 others and sent them two by two...”

Acts 1:15 “...there was a group of persons gathered together, about 120.”

Acts 2:41 “... there were added on that day about 3000 souls.”

Acts 4:4 “...and the number of men came about 5000.”

The Lord Jesus first perfected the 12 disciples, through whom He gained 70 others. Then after His resurrection, 120 brothers (Acts 1:15) were perfected who then baptized 3000 and 5000.

Case III:

2 Tim.2:2 “And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.”

Here Apostle Paul first perfected Timothy and then charged him to perfect faithful men, who continued his pattern to perfect others.

3. What is the general burden of home training?

The burden of home training is to shepherd and perfect the new ones through relationship building and reproducing. This way we can produce not only remaining fruits, but fruit-bearing branches who can continue to bear more fruits.

Also, the home training is also an excellent way to carry out God-ordained way which encompasses begetting, nourishing, perfecting (teaching) and building. In 1985, Br. Lee said (in Singapore) that:

“The truths we preach may be spiritual, without any emphasis on education; however, since they are truths, there inherently is a good deal of substance that is educational in nature. Since it is educational, there needs to be an educational system.” (*Speaking for God*, chapter 1.)

Hence, home training is to carry out God Ordained Way organically but also systematically by using perfecting (teaching) to implement begetting (Series #2, to establish a gospel preaching living), nourishing (Series #1, to establish a vital living), and building (Series #3, to establish a prophesying living).

4. What are the basic concepts that we need to change in order to build up the Body of Christ according to the Pattern on the Mount?

These are the basic concepts of the new way:

1) From “meeting-centered” to “people-centered”:

The primary focus of our church life should be our daily living contacting, shepherding and perfecting people, instead of meeting. Br. Lee said:

“A strong church can be living even without formal meetings, but it seems that now we have meetings without being living. The proper church life is twenty-five percent a matter of the meetings and seventy-five percent a matter of our living, but we have turned it around to be less than twenty-five percent a matter of our living. If we did not have the meetings, there would be no church life left.” (*The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church*, Chapter 2, Section 3)

2) From “big” to “small”:

Our focus in the church life should change from big meetings to small meetings. Br. Lee said:

“In any big meeting it is hard for the saints to function. But in a small meeting with four or five, or two or three, even a small boy or girl could function. He or she could say, “The Lord Jesus loves me, and it is so good that I love Him.” This is a small function, but do not despise it. The new believers will function in a small way at first, but from that point, they will continue to progress in life and in function.” (*The God-ordained Way to Practice the New Testament Economy*, Chapter 5, Section 3)

3) From “coming” to “going”:

We should change our concept from always inviting people “to come to meetings” to “going” to where people are. The Lord Jesus charged His disciples to “Go therefore and disciple all the nations” (Matt. 28:19a)

5. What are the different levels of home trainings?

Depending on the new one’s spiritual condition and need, there are 3 levels of home trainings:

1) Establishing a vital living: Series #1

2) Establishing a gospel preaching living: Series #2

3) Establishing a prophesying living: Series #3

You can feel free to use any other materials which best fits the new one, however, you need to pay attention to the duration of the home training. Generally speaking, after 6 weeks of shepherding, you can encourage your new one to begin to pray for his/her own new one.

6. What is the overall process of a home training?

These are the four major steps in a complete home training:

1) Relationship building:

This means to build up a loving and trustful relationship with the new one by genuinely caring for them in the humanity of Jesus;

2) Securing a commitment:

The sign of a proper relationship is that the new one feels comfortable to write down and sign a commitment with you;

3) Practicing with flexibility:

This means to practice 12 lessons week by week with flexibility to adapt to the need and condition of the new one;

4) Reproducing:

The goal of a home training is to reproduce your love to the Lord and your shepherding & perfecting capability into your new one. So after 6 lessons are finished, the helper can begin infuse into the new one with the burden of getting his/her own new one. Then after a commitment is secured between your new one and his/her new one, you will automatically become the host to perfect him/her from behind the scene.

7. What are the roles of a helper?

Helpers serve as joints of the rich supply to cause every member of the Body to grow up into the Head by shepherding his/her new ones directly. The main responsibility of the helpers is:

1) Practice with flexibility:

After the commitment is secured, the key point is flexibility. Details of the 12-week practice should be decided mainly according to the need and condition of the new one, for example, which series of home training materials to use, how many times of pursuing each week, where to pursue, how to pursue (face to face, or over the phone, or sending voice recording);

2) Practice with interaction and mutuality:

Each time the helper and the new one meet (face to face or over phone or over WhatsApp voice recording) and pursue, the crucial point is to pursue together with much interaction and mutuality. The helpers should let the new one do most of the reading, and let them ask questions. There is no need to answer their questions thoroughly. Instead, the helpers should emphasize the key truths by sharing testimonies. Practice is also very crucial. The helpers should lead the new one by example how to exercise the spirit and establish an organic and vital relationship with the Lord;

3) Review after each lesson:

After each lesson is finished, the helper should grasp an opportunity to review the entire week's truth and practice with the new one;

4) Help the new one to gain his/her own new one:

After 6-7 lessons, the helper should begin to infuse into the new one the burden of getting his/her own new one. The helpers can ask their new ones to list a few names and pray for them. After a few weeks, the helpers can take the new one to visit their own new ones and establish a loving and trustful relationship. At a proper time, the helper should help the new one to secure a commitment directly with their own new one and begin their own home training. So now, the new one becomes a helper, the helper now becomes a host.

8. What are the roles of a host?

The main responsibility of a host is to perfect the helpers who then directly shepherd their new ones. Such perfecting can be carried out by regularly contacting, reminding, supplying and encouraging the helpers on a weekly basis. Key points are:

1) Reminding and encouraging faithfully

Praying and fellowshiping with the helper on a weekly basis for the new one;

2) Facilitate the review after each lesson

When one lesson is finished, gather an informal gathering over meal/coffee/tea so that the helper can review the entire week's truth and practice. While the helper is doing this with the new one, the host should exercise to resist the temptation to "override" or "replace" the helper. Allow the helper to make mistakes. Perfect him/her from behind the scene.

3) Perfect the helper to reproduce himself/herself

After 6-7 lessons, the host will remind the helper to begin to infuse into the new one the burden of getting his/her own new one. Remind the helper to ask the new one to list a few names and pray for them. After a few weeks, remind the helper to take the new one to visit his/her new ones and establish a loving and trustful relationship.

9. What should we do after we finish one series of home training?

Different things can happen depending on the need and spiritual condition of the new one.

After lesson 6 is finished, the helper should gradually infuse into the new one the burden to have his/her own new one:

1) Reproducing

If before the 12-week finishes, the new one already has his/her own new one, then the helper can perfect the new one to establish a loving and trustful relationship, secure a commitment, and begin their home training;

2) Or continue to practice another series of home training

If the new one still has no new one after 12 lessons, then the helper should pray to the Lord regarding the new one's need:

- a. If the helper feels that the new one needs to establish a gospel preaching living in order to have a new one, then secure another commitment to start Series #2;
- b. If the helper feels that the new one needs to establish a prophesying living in order to prophesy in the church meetings, then secure another commitment to start Series #3;

Then home training continues.

10. How can we conduct home trainings through WhatsApp/Wechat/Line?

The key to conduct home trainings through WhatsApp/Wechat/Line is to exercise diligence and flexibility and let the new one take the ownership. The helpers can train the new one to send him/her a short prayer over voice recording whenever the new one is free for 2-5 minutes each

day. Then for the first several weeks, the helper should exercise himself/herself very much to immediately respond by recording a short prayer. This will initiate a 4-step daily relationship building which only takes a few minutes daily:

1) Prayer: train the new one to record a short prayer

If the new one does not know how to pray, then train him/her to call upon the name of the Lord and tell him/her that calling upon the name of the Lord is the best prayer. When the helper receives the recording from the new one, he/she should immediately respond by praying back simple prayers and prayers with blessings;

2) Pray-reading one or two verses

After prayer, train the new one to pray-read a verse or two. Upon receiving the new one's pray-reading, the helper should immediately respond by pray-reading with more spirit and more enjoyment. Demonstrate to the new one how to pray-read by turning the word of God into prayers and praises;

3) Digest one or two paragraphs from home training materials

Then ask the new one to read one paragraph or two, and share his/her enjoyment and ask questions. Then upon receiving the recording, the helper should listen several times with a praying spirit, asking the Lord for experiences to help the new one digest the paragraph. The key is not merely mental understanding but spiritual application. After the helper shares the experience through voice recording, he/she can ask the new one to summarize the key points on the truth or how to apply the truth in our daily living;

4) Concluding the daily pursuit by a simple prayer

Lastly, train the new one to conclude by offering a short prayer by applying the truth. Then the helper prays back.

Based on the saints' experiences, pursuing through WhatsApp/Wechat/Line recording has a few advantages as follows:

- 1) Compared to pursuing face-to-face and phone call, WhatsApp/Wechat/Line recording is the least intrusive way for the new one and the helper;
- 2) While such kind of pursuing cannot replace face-to-face or pursuing through phone call, it is the best for those who are extremely busy and are frustrated to find a common time and place to meet face-to-face, or a common time to pursue through phone call;
- 3) Through pursuing this way, home training can continue even when the helper/new one is traveling. The Lord has provided modern technologies and there is Wi-Fi in all the airports, coffee shops, etc. But most importantly, such technologies are for the church life, especially for shepherding and perfecting the new ones.