

HOME TRAINING

(BEGETTING — NOURISHING — PERFECTING — BUILDING)

ESTABLISHING

A PROPHESYING LIVING

Series

3

BUILDING



MATTHEW 16:18b

“.....and upon this rock I will build My church.....”

1 CORINTHIANS 14:4b

“.....but he who prophesies builds up the church.”

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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 #3** (see Appendix II for FAQ).

April 2018
Home Training Service Team
The Church in Alhambra

Lesson 1: The Church as the House of the Living God
Scripture Reading: 1 Tim. 3:15; Eph. 1:23; Eph. 2:19; 1 Tim. 3:16; Psalms 36:8; Psalms 36:9

- I. “But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth”—1 Tim. 3:15**
- A. God is living; the living God is living, moving, and speaking among us.
 - B. We are the house of the living God.
- II. “Which is His Body, the fullness of the One who fills all in all”—Eph. 1:23**
- A. The Body of Christ is His fullness; the fullness of Christ becomes His expression.
 - B. We must enjoy the riches of Christ to become the full expression of Christ.
- III. “So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God”—Eph. 2:19**
- A. All believers are born of God into His house; the Jews and the Gentiles are folks of the same family.
 - B. We all are members of God’s unique universal family.
- IV. “And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory”—1 Tim. 3:16**
- A. The church is the house, the pillar and the base, and the mystery of godliness; godliness refers to God expressed.
 - B. The great mystery of godliness—Christ lived out of the church.
- V. “They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures” —Psalms 36:8**
- A. God desires man to enjoy him by eating and drinking Him.
 - B. The temple is the fullest expression of God as our enjoyment; the enjoyment of the Lord will bring us into the church life.
- VI. “For with You is the fountain of life; / In Your light we see light” —Psalms 36:9**
- A. God Himself is the very life; life is in the light.
 - B. Light is in God’s word.

【Day 1】

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

God Being Living

God is living, and the church as His house is also living, having the life of God, living, residing, and resting with God. Thus, the living house of God is the pillar and base of all His reality, which is the reality (truth) of the universe. Everything of this living God is the reality in the universe. Without Him, the universe is vain and empty; yet all His reality is being supported and upheld by the church, which is His living house.

The Living God Being Living, Moving, and Speaking among Us

Because He is living, the church is also living in Him, by Him, and with Him. A living God and a living church live, move, and work together. The living church is the house and the household of the living God. Therefore, in our meetings, service, and ministry we must give people the impression that the living God is living, moving, speaking, and acting among us.

We Being the House of the Living God

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.

(Life Lessons, Vol. 1, lesson 12; The Conclusion of the New Testament, Vol. 10, ch. 161)

【Day 2】

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

The Body of Christ Being His Fullness

Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression. The Body of Christ is His fullness. The fullness of Christ issues from the enjoyment of the riches of Christ (3:8). Through the enjoyment of Christ's riches, we become His fullness to express Him.

The Fullness of Christ Becoming His Expression

The church as the Body of Christ becomes the fullness of Christ for the expression of Christ. A person with a head and a body appears full and perfect. What is this? This is his expression. Today the church has Christ as the Head and Christ as the Body, so it is the expression of the fullness of Christ. If day by day we have grace upon grace, receive in full the riches of Christ,

and enjoy all the fullness of the Godhead which is in Christ, then we will become the expression of the fullness of Christ, which is the church.

Enjoying the Riches of Christ to Become the Full Expression of Christ

How do the riches of America become the fullness of America? By eating. We must ask everyone to eat these riches of America. If we eat steak every day, eventually each one of us will be a tall, strong, full person, and then we all will be the fullness of America. By eating the riches of America, we become the fullness of America. If we want to become the fullness of Christ, we must enjoy the riches of Christ as food and be filled with these riches that the element of the divine life may become our riches. In this way, we will constantly enjoy and absorb the riches of Christ, and the result is that we become the full expression of Christ, which is the church.

(Christ in His Excellency, ch. 5; Life-Study of Ephesians, msg. 18)

[Day 3]

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

Believers Being Born of God into His House

The word “you” in this verse refers to the Gentile believers. Strangers are aliens, and sojourners are foreigners sojourning among the Israelites without the right of citizenship. The term “fellow-citizens” indicates the kingdom of God. All the believers, both Jewish and Gentile, are citizens of God’s kingdom. The phrase “members of the household of God” indicates the house of God. Both the Jewish and Gentile believers are members of God’s house. All believers were born of God into His house to enjoy His riches.

The Jews and the Gentiles Being Folks of the Same Family

As unsaved Gentiles, we once were far off from God and the commonwealth of Israel, but now we have an intimate relationship with the saints. We are fellow-citizens of the saints and members of God’s household. Among the citizens of the United States, there is a certain intimacy. But this intimacy cannot compare with that among members of a family. The Jews and the Gentiles are not only citizens of the same kingdom, but also folks of the same family.

As Believers We All Being Members of God’s Unique Universal Family

We need to regard the saints in an intimate way as our folks. Being members of the family of God must not only be our doctrine, but also our experience. In the universe God has just one household, one family. No matter what our background may be, as believers we all are members of God’s unique universal family, and all the saints are our folks. Do not take this matter lightly, but consider it seriously as an important aspect of the church. What an intimate relationship we have in the household of God!

(Life-Study of Ephesians, msg. 26)

【Day 4】

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

The Church Being the House, the Pillar and the Base, and the Mystery of Godliness

Godliness in verse 16 refers not only to piety, but to the living of God in the church, that is, God as life lived out in the church. This is the great mystery confessed universally by believers in Christ. The church as the house of the living God and as the pillar and base of the truth is not so mysterious. But the church as the manifestation of God in the flesh certainly is a mystery. A mystery always goes beyond our understanding. It refers to something which cannot be explained.

Godliness Referring to God Expressed

The church is not only the house of the living God and the pillar and base of the truth, but also the mystery of godliness. Godliness refers to God expressed. What are we doing in the church life? We are expressing God. Human beings may not realize this adequately, but the angels recognize it and appreciate it.

The Great Mystery of Godliness—Christ Lived Out of the Church

The church will function as the house and household of the living God for His move on the earth and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church becomes the continuation of Christ's manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation of God in the flesh!

(Life-Study of 1 Timothy, msg. 6)

【Day 5】

Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

God Desiring Man to Enjoy Him by Eating and Drinking Him

I want to emphasize that God is man's enjoyment. Those who know the Bible and God's heart realize that what pleases God the most is for man to enjoy Him. This enjoyment is not an outward enjoyment. Rather, it is an inward enjoyment that can be compared to the enjoyment one experiences when he takes in food and water. God intends that man enjoy Him by eating and drinking Him.

The Temple Being the Fullest Expression of God Himself as Our Enjoyment

We have to realize that the temple of God, the house of God, is not only something for God but also something for us. The temple is the fullest expression of God Himself being our enjoyment. God Himself as the temple becomes our dwelling place. What is the fatness of the Lord's house? It is the fountain of life, which is the Lord Himself. When you get into the church life, into the Lord's house, the house of the Lord will bring you back to all the many experiences of Christ and will enrich and strengthen these experiences.

The Enjoyment of the Lord Bringing Us into the Church Life

If we enjoy the Lord in this way, this enjoyment will create a deep hunger within us for the Lord's heart's desire, His dwelling place. This enjoyment will stir us up to pray, "Lord, bring me fully into the experience of the church life. Keep me in Your courts and in Your house all the days of my life." The enjoyment of the Lord will bring you into the church life, and the church life will cause you to enjoy Him even more as the fountain of life and the source of light.

(How to Enjoy God and How to Practice the Enjoyment of God, ch. 7; The Tree of Life, ch. 4)

【Day 6】

Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

God Himself Being Life

We need to realize that God's fatness and riches are in His life. Unbelievers do not know life and cannot touch life. If they do not have life, they do not have the fatness because everything of God is in His life. All the riches of the rice grains are in the cooked rice, so if we want to receive the benefit of the grains, we have to eat and receive the cooked rice. Because God's riches are in His life, if we want to receive God's riches, we must touch life because God Himself is life.

Life Being in the Light

We need to see that life is the light of man. Psalm 36:9 says, "For with You is the fountain of life; / In Your light we see light." Please remember, life is in the light, and this life is the light of man. Wherever the light shines, life comes in. Wherever life comes, the Spirit is also there. Wherever the Spirit is, Christ is there. Wherever Christ is, God is there. Wherever God is, life is there. Life is in the light.

Light Being in God's Word

The words that the Lord speaks to us are spirit and life (John 6:63). Whenever we touch the Lord's word, the word becomes light in us, and the word becomes life to satisfy our hunger. We feel that we are eating of the fatness and drinking of the river of His pleasures, and we are full of God's presence, full of Christ's supply, and filled with the Triune God inwardly. Therefore, when God's word operates and starts to have an effect on us and if we willingly obey, we are immediately filled with light, life, the Spirit's presence, Christ, and God.

(Knowing Life and the Church, ch. 2)

Lesson 2: Being Sanctified on the Lord's Day

Scripture Reading: Mark 16:9; Psalms 118:24; Acts 20:7; Revelation 1:10; 1 Corinthians 16:2; John 20:19-22

- I. "He had risen early on the first day of the week" —Mark 16:9**
 - A. The Lord's Day is the first day of the week.
 - B. This day is a special day in the New Testament.

- II. "This is the day that Jehovah has made; / Let us exult and rejoice in it" —Psalms 118:24**
 - A. The day that Jehovah has made is the day of the Lord's resurrection.
 - B. We must exult and rejoice on this day.

- III. "And on the first day of the week, when we gathered together to break bread" —Acts 20:7**
 - A. One thing we must do on the first day of the week is remember the Lord.
 - B. The breaking of bread signifies two things: First, it is the declaration of our fellowship with God, and second, it is the declaration of our fellowship with the Body.

- IV. "I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet" —Revelation 1:10**
 - A. The Lord's Day is a day that particularly expresses the Lord and is for the Lord.
 - B. The Lord's Day is a day for us to see visions.

- V. "On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come" —1 Corinthians 16:2**
 - A. Offering material goods to the Lord on His day is something that we should start practicing the moment we believe.
 - B. Giving offerings should be in resurrection; "Lord, I bring to You what I have gained and offer it to You."

- VI. "When therefore it was evening on that day, the first day of the week, ...where the disciples were, Jesus came and stood in the midst and said to them, ...Receive the Holy Spirit." —John 20:19-22**
 - A. The disciples received the Holy Spirit on the evening of the day of resurrection.
 - B. The disciples declare and praise the Father in the church.

【Day 1】

Mark 16:9 **He had risen early on the first day of the week.**

The Lord's Day Being the First Day of the Week

The Lord's Day in the New Testament is called the first day of the week in the Old Testament. The Sabbath in the Old Testament is the seventh day of the week. The first day of the week in the New Testament is called the Lord's Day because it is the day of the Lord's resurrection.

This Day Being a Special Day in the New Testament

The rest given to us on the first day is redeeming, resurrecting, heavenly, spiritual, and inward. Therefore, this day is a special day in the New Testament. We can say that God accomplished important things for the New Testament believers on this day and that New Testament believers participate in important practices on this day.

This Being the Day That We Consecrate to the Lord

This day is not our day; this day is the Lord's day. This time is not ours; this time is the Lord's. Our business is for the Lord. Our rest is also for the Lord. Whether or not we do this or that, we are for the Lord. There is no flavor of the Sabbath here. This is the day that we consecrate to the Lord. This is the meaning of the Lord's Day.

(Crucial Truths in the Holy Scriptures, Vol. 5, ch. 50; Messages for Building Up New Believers (I), ch. 14)

【Day 2】

Psa. 118:24 **This is the day that Jehovah has made; / Let us exult and rejoice in it.**

The Day That Jehovah Has Made Being the Day of the Lord's Resurrection

"The day that Jehovah has made" is the day of the Lord Jesus' resurrection. The One rejected by man has been raised up by God. This resurrection is "from Jehovah." The day of the Lord Jesus' resurrection is the day that Jehovah has made. It is wonderful in our sight because this day was not made by man but by Jehovah. What is the day that Jehovah has made? It is the day the Lord Jesus resurrected.

Our Need to Exult and Rejoice on This Day

The attitude that all God's children should have on the first day of the week is to exult and rejoice. Our Lord has risen from the dead. This is the day that Jehovah has made, and we must exult and rejoice on this day. We must maintain this attitude. This day is the day on which our Lord resurrected. There is no other day similar to this day. The Lord appeared to the disciples

and met with them on the first day of the week. The outpouring of the Holy Spirit on the day of Pentecost also occurred on the first day of the week.

(Messages for Building Up New Believers (1), ch. 14)

【Day 3】

Acts 20:7 And on the first day of the week, when we gathered together to break bread.

One Thing We Must Do on the First Day of the Week Being Remember the Lord

The first day of the week is the day our Lord rose from the dead. The first day of the week is also the day we meet our Lord. One thing we must do on the first day of the week is remember the Lord. This is the day that the Lord has chosen. The first thing we should do on the first day of the week is go to the Lord.

The Breaking of Bread Signifying Two Things: the Declaration of Our Fellowship with God and the Declaration of Our Fellowship with the Body

The breaking of bread signifies two things in the Bible: the remembrance of the Lord and the declaration of our fellowship with all the children of God. Our fellowship with the Lord is our fellowship with the church. The bread represents the Lord as well as the church. The Lord's Day is the best day for us to have fellowship with the Lord. It is also the best day for us to have fellowship with all the children of God. We meet not only the Lord but also all our brothers and sisters. In the meeting we fellowship not only with the brothers and sisters who break bread together with us but also with all those who are touching this bread. On this day, thousands and millions of believers in the whole world are touching this bread. "We who are many are one Body; for we all partake of the one bread" (1 Cor. 10:17). We break the bread together, and we have fellowship in this bread.

(Messages for Building Up New Believers (1), ch.14)

【Day 4】

Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet.

The Lord's Day Being a Day That Particularly Expresses the Lord and Was for the Lord

John spoke of the Lord's Day while he was on the island of Patmos. His word shows that during the age of the apostles, the believers frequently met together on the first day of the week, the day of the Lord's resurrection, and that they called it the Lord's Day. It was called the Lord's Day because it was the day of the Lord's resurrection, and it was a day that particularly

expressed the Lord and was for the Lord. It was on this day that John was in spirit and saw the visions of God's economy.

The Lord's Day Being a Day for Us to See Visions

John was exiled to the barren island of Patmos, and although there were no saints there who could meet with him on the Lord's Day, he could still contact the Lord. While he was contacting the Lord, he was in spirit, and he saw heavenly visions concerning the church, the ages of the world, the kingdom, and eternity. In these visions the Lord showed him things from his time all the way to eternity. The things from his time until eternity were revealed to him on the Lord's Day. Therefore, the Lord's Day, the first day of the week, is a day for the Lord's servants to see visions.

(Crucial Truths in the Holy Scriptures, Vol. 5, ch. 50; Life-study of Revelation, msg. 7)

【Day 5】

1 Cor. 16:2 On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.

Offering Material Goods to the Lord on His Day Being Something That We Should Start Practicing the Moment We Believe

There was bread-breaking to remember the Lord, and there was the collection for the saints on the first day of the week. On the first day of every week, everyone should offer to the Lord according to his income. This is a good practice. On the one hand, we have the bread-breaking, and on the other hand, there is the offering. On the one hand, we remember how the Lord gave Himself for us, and on the other hand, we also have to give to the Lord on this day. The more a person receives from the Lord, the more he should give. This is well pleasing to God. Offering material goods to the Lord on His day is something that we should start practicing the moment we believe. We should not drop our money mindlessly into the offering box. We should count, prepare, and wrap up our money in a godly way while we are still at home. Then when we come, we should put the money into the offering box.

Giving Offerings in Resurrection, Bringing to Him What We Have Gained, and Offering It to Him

The early saints also gave their offerings on the first day of the week. They met to break bread on this day, and they gave their offerings on this day. When God's people worship Him, they must bring their offerings (Deut. 16:16-17). Just as the New Testament saints break bread in resurrection, they should also give their offerings in resurrection.

Paul shows us that material giving should be done consciously and regularly. On the first day of every week, we should lay aside according to our income and tell the Lord, "Lord, You have given to me richly. Lord, I bring to You what I have gained and offer it to You."

(*Messages for Building Up New Believers (1)*, ch. 14; *Crucial Truths in the Holy Scriptures*, Vol. 5, ch. 50)

【Day 6】

John 20:19-22 **When therefore it was evening on that day, the first day of the week, ...where the disciples were, Jesus came and stood in the midst and said to them, ...Receive the Holy Spirit.**

The Disciples Receiving the Holy Spirit on the Evening of the Day of Resurrection

This is the Lord's breathing of the Holy Spirit, who is the Comforter, as breath into the disciples on the evening of the day of resurrection. Breath is for life and signifies life. Thus, breath here is a symbol of the Holy Spirit as the inward Spirit of life. By the breath the Lord breathed into the disciples, the disciples received the Holy Spirit into them.

The Disciples Declaring and Praising the Father in the Church

To declare the Father's name is to make the Father known to the disciples as the source of life that they might partake of His divine nature. To praise the Father in the church is to praise the Father in the praising of His believers in the church meetings. The Lord did both of these things in the first meeting of the church on the day of His resurrection.

(*Life Lessons*, Vol. 2, lesson 19; *Life-Study of John*, msg. 47)

Lesson 3: The Lord's Day Meeting

Scripture Reading: 1 Cor. 14:16; Deut. 16:16-17; Acts 20:7; Rom. 1:9; Eph. 5:19; Heb. 13:15

- I. “What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation...Let all things be done for building up” —1 Cor. 14:26**
 - A. We should have something of the Lord to share with others when coming to the meeting.
 - B. Our meeting is an exhibition of Christ where we present the Christ that we experience.

- II. “Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed; Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you” —Deut. 16:16-17**
 - A. The worship in the Old Testament time was to offer sacrifices.
 - B. We must labor on Christ that we may reap some produce of His riches to bring to the church meeting and offer.

- III. “And on the first day of the week, when we gathered together to break bread, Paul conversed with them since he was to go forth on the next day; and he extended his message until midnight”—Acts 20:7**
 - A. The all-inclusive Christ is the allotted portion of the saints.
 - B. The good land is a type of the all-inclusive Christ; we need to labor on Christ to enjoy Him day by day.

- IV. “God...whom I serve in my spirit” —Rom. 1:9**
 - A. God desires that we worship in spirit and truthfulness.
 - B. We need to show forth Christ in Spirit; in such a meeting, both we and God will be satisfied.

- V. “Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord” —Eph. 5:19**
 - A. To sing one of the hymns is better than to listen to a message.
 - B. We exhibit Christ by speaking one to another in hymns, psalms, and songs.

- VI. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name” —Heb. 13:15**
 - A. Meetings are mainly for praising.
 - B. Praises issue from the adequate experiences and enjoyment of Christ.

【Day 1】

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

Having Something of the Lord to Share with Others When Coming to the Meeting

This indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue for a sign to the unbelievers that they may know and accept Christ.

Our Meeting Being an Exhibition of Christ Where We Present the Christ That We Experience

In every meeting we have the Bible and the hymnal in our hands. We should not sit in our seats quietly to wait for the meeting to start. Everyone can stand up to declare the Lord's word or to choose a hymn to speak to one another. The Christian meeting is not a worship "service" where one speaks and all the rest listen. Rather, it is our coming together with an open spirit to speak forth the Christ whom we experience, treasure, and love with the utterance that He gives us. Our speaking in this way is our exhibition of Christ.

If we would be like this, then when each one of us comes to the meeting, we will have a few words to say about Christ. This is the exhibition of Christ. In your daily life you live by taking Christ as your life and by experiencing Christ. Then in the meeting you bring your experience, just as the farmers bring in the harvest for an offering. When you present in the meetings the Christ that you experience and speak forth this Christ with your mouth and spirit, you are offering up your harvest and you are exhibiting Christ.

(The Living Needed for Building Up the Small Group Meetings, msgs 4&6)

【Day 2】

Deut. 16:16-17 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed; Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.

The Worship in the Old Testament Time Being to Offer Sacrifices

Three times a year-at the Feast of Unleavened Bread, the Feast of Pentecost, and the Feast of Tabernacles-they brought the top tenth of their produce to Jerusalem, the place appointed by God,

in order to worship God (Deut. 16:16). When the children of Israel kept the feasts, they brought their oxen, sheep, and grain. When they came to keep the feasts, the mountain in Jerusalem was filled with the produce of the land of Canaan. This was truly an exhibition of the produce of the good land.

**Our Need to Labor on Christ
That We May Reap Some Produce of His Riches
to Bring to the Church Meeting and Offer**

We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting and offer. Thus the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church.

(Experiencing Christ as the Portion of the Saints, ch. 5; Holy Bible Recovery Version, 1 Cor. 14:26, footnote 1)

【Day 3】

Acts 20:7 And on the first day of the week, when we gathered together to break bread.

The All-Inclusive Christ Being the Allotted Portion of the Saints

This refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment.

**The Good Land Being a Type of the All-Inclusive Christ
and Our Need to Labor on Christ to Enjoy Him Day by Day**

The people of Israel could have something to offer only by laboring on the good land. The good land is a type of the all-inclusive Christ. The people of Israel had been brought into the good land, and the good land had been allotted to them in lots as their particular portion. God has given Christ in "lots" to us as our portion. Each of us has a portion of Christ.

Now we have to labor on the portion of Christ given to us. We need to labor on Christ to enjoy Him day by day. If we labor on Christ and work together with Christ, we will have many things produce out of Christ as food to us for our enjoyment, and we will have a surplus of Christ.

(Life and Way for the Practice of the Church Life, ch. 14; Christ as the Content of the Church and the Church as the Expression of Christ, ch. 4; Holy Bible Recovery Version, Col. 1:12, footnote 2)

【Day 4】

Rom. 1:9 God...whom I serve in my spirit.

God Desiring That We Worship in Spirit and Truthfulness

God desires that we worship in spirit and truthfulness; truthfulness is simply Christ. Whenever we come to a meeting, our spirit has to be released, and we must exhibit Christ. This is the worship God seeks. Regrettably, not only are we under the influence of religion, but we do not pray-read the Word sufficiently in our daily life, and therefore we have become poor. We are lacking in our laboring on Christ. Consequently, our meetings do not reflect the situation described above.

Showing forth Christ in Spirit and in Such a Meeting

God and Man Being Satisfied

Out of our desperateness we show forth the Christ whom we treasure and revere. This subdues people. We have to repent concerning our gospel meetings and our other meetings as well. I believe that all the saints share this feeling, and I hope that we all would receive a burden and go in this direction together.

When we are strong in spirit, are rich in our experience of Christ, and express Him in the meetings, is this not an exhibition of Christ? If we diligently pray-read the Lord's Word in our daily life, exercise our spirit, enjoy the Lord, experience the Lord, and truly labor on Christ, we will praise, pray, and testify when we come to the meeting. There will be a mutual display and exhibition of Christ. In such a meeting both we and God will be satisfied and the Christ we display will be an offering to God.

(Experiencing Christ as the Portion of the Saints, ch. 5)

【Day 5】

Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

Singing One of the Hymns Being Better Than

Listening to a Message

Colossians 3:16 says, "...teaching and admonishing one another in psalms, hymns, and spiritual songs." Here we see a teaching with psalms. Not only should we sing to one another in psalms, but we should also speak and even teach one another with psalms. Whenever we come together, everyone should have a psalm to sing, speak, and even teach one another. Thank the Lord that He has given us this hymnal. Some have told me that to sing one of the hymns in this book is better than to listen to a message.

Exhibiting Christ by Speaking One to Another in Hymns, Psalms, and Songs

To meet is to just have an exhibition of Christ. We exhibit Christ by speaking one to another in hymns, psalms, and songs. The content of our speaking must be the incarnated, crucified, resurrected, and ascended Christ with all His attributes. He is the subject. He is the center. He is God's centrality and universality. He is the reality of our living. We just have to speak Him in many, many items. We present Him to God by speaking Him to God.

(The Divine Speaking, ch. 2; The Living Needed for Building Up the Small Group Meetings, msg. 4)

【Day 6】

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

Meetings Being Mainly for Praising

The real edifying, the real building up of the church, is in the praising. If we would and if we could praise adequately and properly so that the Lord Jesus could continually sing hymns in our singing, the church would be wonderfully encouraged and built up. This is why the apostle Paul lists psalms as the first item mentioned in 1 Corinthians 14:26. Singing and praising must be on the top. We must consider praising the first item we need in the meetings of the church.

Praises Issuing from the Adequate Experiences and Enjoyment of Christ

Through such a One whom you have experienced, whom you have enjoyed so much, offer up the sacrifice of praise continually to God. The real praise in the meetings must be constituted of our experiences of Christ. The proper way for us to meet is with the cream of praises which issue from the adequate experiences and enjoyment of Christ. It is not a matter of learning, knowledge, sound teachings, or scriptural doctrines.

(How to Meet, chs. 15-16)

Lesson 4: Singing Praises

Scripture Reading: 1 Cor. 14:26; Deut. 16:16~17; Acts 20:7; Rom. 1:9; Eph. 5:19; Heb. 13:15

- I. **“What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up” —1 Cor. 14:26**
 - A. The first thing in the meetings is to sing praises.
 - B. We must praise the Lord with all kinds of poetry.
- II. **“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God” —Col. 3:16**
 - A. The meetings of God's children are in the principle of mutuality.
 - B. The content of our meetings are the word, the Spirit, singing, and praying.
- III. **“Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord” —Eph. 5:19**
 - A. We need to spend some time to study the hymns.
 - B. We should choose the right hymns in the Lord's table meeting.
- IV. **“And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck” —2 Chron. 20:22**
 - A. We need to just praise the Lord, and the enemy will be defeated.
 - B. We need to be Christians who are joyful, praising, and full of rejoicing.
- V. **“I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You” —Heb. 2:12**
 - A. We need to praise in the midst of the church.
 - B. We must make a joyful noise to praise the Lord.
- VI. **“And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah” —Rev. 19:6**
 - A. The sound of praises must also be something of majesty, something of weight and pleasant to all the ears.
 - B. We must exercise to sing the praises in the meetings.

【Day 1】

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

The First Thing in the Meetings Being to Sing Praises

First Corinthians 14:26 says that when we all come together everyone has something, and the first item is a psalm; therefore, the psalm is the primary function in the meeting. What is a psalm? A psalm refers to singing, to praising. By this we must realize that the first thing we must do in the meetings is to sing praises. In our meetings we come far short in singing. We need to spend much time singing. While I am speaking in the meeting or while others are speaking, at a certain point you may just start to sing. At a certain point when your spirit is touched and you are in a kind of ecstasy, simply break forth into singing and the whole congregation will follow.

Praising the Lord with All Kinds of Poetry

Sometimes to express our praise we need a long psalm. Many times we need the shorter songs. It is so living and releasing to come out spontaneously with some of the shorter songs in our meetings. We must learn to praise the Lord with all kinds of poetry.

(The Living Needed for Building Up the Small Group Meetings, ch. 4; How to Meet, ch. 12)

【Day 2】

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

The Meetings of God's Children Being in the Principle of Mutuality

According to the revelation in the New Testament, the meetings of God's children are also in the principle of mutuality. Even when the whole church is gathered together, it should be, and must be, in this manner, that is, each one has (1 Cor. 14:26). You speak, he speaks, I speak, and everyone speaks. Moreover, when one speaks, everyone listens. Everyone is speaking to one another and listening to one another. This is the governing principle of the meetings in God's New Testament economy.

The Content of Our Meetings—the Word, the Spirit, Singing, and Praying

There is another vital point about the meetings as revealed in the New Testament; that is, in these meetings, first, there needs to be the word. Everyone should speak the word of God. Second, there needs to be the Spirit. Everyone should exercise the spirit and be living. Third, there needs to be prayer. Fourth, there needs to be singing. These four items, the word, the Spirit,

praying, and singing, should be the content of our meetings. The reason our home meetings and small group meetings are not good is that the word is not spoken properly, the spirit is not released, the prayer is poor, and singing is lacking. If these four matters are not carried out properly, our meetings will be finished, and no one will want to come again.

(Words of Training for the New Way, Vol. 2, ch. 4; Words of Training for the New Way, Vol. 1, ch. 7)

【Day 3】

Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

The Need to Spend Some Time to Study the Hymns

I hope that we will spend some time to study the hymns. Our knowledge of the hymns will help us and will be a great help to all the meetings. It is really hard for us to adjust or correct the saints when they call an inappropriate hymn in the meeting. We may do this sometimes, but generally it is not so profitable.

Choosing the Right Hymns in the Lord's Table Meeting

To sing hymn after hymn in our Lord's table meeting is not good. In one Lord's table meeting it is possible to use just one hymn. In order to do this, we need to speak the hymns. Thirty or forty years ago, we were too legal. We instructed the saints strictly that they should only choose hymns in the proper category for the Lord's table meeting. There are basically two sections to the Lord's table meeting. The first section is for remembering the Lord and the second section is for worshipping the Father. We need some discernment to choose the right hymns in the Lord's table.

(Speaking Christ for the Building Up of the Body of Christ, ch. 7)

【Day 4】

2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

Just Praising the Lord and the Enemy Being Defeated

There is no need for you to fight the battle; just praise the Lord, and the enemy will be defeated. How can you overcome your temper? Forget about your temper and praise the Lord. Just by praising Him, all your enemies will be under your feet. Just by praising Him, you will ascend to the heavens. Just by praising Him, all your besetting sins will be overcome. Hallelujah, Christ is Victor! Just praise the Lord; God will set ambushes for the enemy, and he will be struck. It is so simple.

And the book of Acts shows how the apostles lived. On one hand, they sang hymns of praise to God (2:47; 16:25), and on the other hand, they prayed (1:24; 6:4; 9:40; 10:9; 13:3; 14:23; 16:25). This is how they lived in ordinary circumstances and in difficult circumstances. When Paul and Silas were in prison, they sang hymns of praise to God; their singing resulted in a great earthquake that opened the prison doors (16:19-26). When they encountered problems, they cried out to the Lord. They sang hymns in spirit and prayed in spirit. As a result, their spirit was strengthened and released.

Being Christians Who Are Joyful, Praising, and Full of Rejoicing

Too few Christians are joyful, praising Christians. We need to be Christians who are joyful, praising, and full of rejoicing. Even while in prison, Paul could speak about rejoicing in the Lord (Phil. 3:1). Paul knew that through the bountiful supply of the Spirit of Jesus Christ his imprisonment would become a salvation to him so that he might magnify Christ and live Him (Phil. 1:20-21).

(How to Meet, ch. 12; The Priesthood and God's Building, ch. 16)

[Day 5]

Heb. 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

Singing Praises in the Midst of the Church

We have one verse (v. 12) in Hebrews 2, which says, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You." This is the Lord Jesus speaking, and He says, "I will declare Your name." That means the Father's name. He goes on to say, "In the midst of the church I will sing hymns of praise to You." when we are singing to the Father, Jesus is singing within us. Now is the time when Hebrews 2:12 is being fulfilled. When we are singing a hymn to the Father, Jesus, the Firstborn among many brothers, is singing within our singing. That is the way He sings praises to the Father in the midst of the church. He sings within our singing.

We all must go back to the beginning. In the beginning of the church in the early days, it was not as it is today with teaching upon teaching, message upon message, sermon upon sermon. It was not so in the beginning. The last verse of Acts 2 says that the church, the local church, was "praising God." It was a praising church, not a sermon-listening church.

Making a Joyful Noise to Praise the Lord

The Psalms say seven times to make a joyful noise unto God (66:1; 81:1; 95:1-2; 98:4, 6; 100:1) and one time, "Break forth, and sing for joy, and sing psalms" (98:4). The Bible says to make a joyful noise unto God. Another version says, "Make a joyous shout unto God"—not only

a joyful noise but a joyous shout. We must drop our backgrounds and come to the meetings in the spirit and make a joyful noise to praise the Lord.

(How to Meet, chs. 12-13)

【Day 6】

Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah!...

The Sound of Praises Being Something of Majesty, Something of Weight and Pleasant to All the Ears

The sound of many waters indicates a great noise. Then he says that the voice is like the sound of loud thunder. What is this? To be like thunder means not only that there is a great noise but that in this noise there is something majestic. Our praises, our hallelujahs, must be a great noise, but with them there must also be something of majesty, something of weight. In our meetings, in a sense, we will be so noisy, but in another sense we will be so majestic, so full of the divine, heavenly majesty. Our praise will be pleasant to all the ears, just as harp-singers playing on their harps.

Exercising to Sing the Praises in the Meetings

All we have is praising, praising upon praising, Hallelujah, Amen, Hallelujah! The less we praise, the younger we are. The less we sing to the Lord, the more childish we are. We all must learn to sing the praises in the meetings of the church.

(How to Meet, chs. 12-13)

Lesson 5: The Bread-Breaking Meeting

Scripture Reading: Acts 20:7; 1 Cor. 10:16-17; Luke 22:19-20; Heb. 2:12; 1 Cor. 11:26; 1 Cor. 11:28-29

- I. “And on the first day of the week, when we gathered together to break bread, Paul conversed with them since he was to go forth on the next day; and he extended his message until midnight”—Acts 20:7**
 - A. Eating the Lord’s supper is to remember the Lord.
 - B. We should live by eating and drinking the Lord.

- II. “The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread”—1 Cor. 10:16-17**
 - A. Partaking of the Lord’s table is to have fellowship with all the saints.
 - B. We have to come on time to the Lord’s table meeting.

- III. “And He took a loaf and gave thanks, and He broke it and gave it to them, saying, this is My body which is being given for you; do this in remembrance of Me. And similarly the cup after they had dined, saying, this cup is the new covenant established in My blood, which is being poured out for you”—Luke 22:19-20**
 - A. Every bread-breaking meeting should be focused; the Lord must be the goal.
 - B. Everyone must coordinate and cooperate to reach a climax in every meeting.

- IV. “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You” —Heb. 2:12**
 - A. For the worship of the Father, we should take the Father as the center.
 - B. We should strengthen the spiritual supply through hymns.

- V. “For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes”—1 Cor. 11:26**
 - A. We should have the expectation of the breaking of bread, until He comes.
 - B. We should live a holy, sinless life.

- VI. “But let a man prove himself, and in this way let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body”—1 Cor. 11:28-29**
 - A. We must prove ourselves and discern the Body.
 - B. We should not eat the bread and drink the cup unworthily.

【Day 1】

Acts 20:7 And on the first day of the week, when we gathered together to break bread, Paul conversed with them since he was to go forth on the next day; and he extended his message until midnight.

Eating the Lord's Supper Being to Remember the Lord

When the Lord established the supper, He passed the bread to His disciples and told them to take and eat it. He also passed the cup to them and told them to drink of it. He told them to do this in remembrance of Him. The main focus in the bread-breaking meeting is not to remember the Lord in our mind but to fellowship with the Lord in our spirit, receiving the Lord whose body was broken for us and whose blood was shed in order to redeem us. When we have such fellowship with the Lord in our spirit by eating, drinking, and enjoying Him, we are fed in our spirit.

Living by Eating and Drinking the Lord

The significance of bread-breaking is also the meaning of our Christian living. The Christian living is a life of eating, drinking, and enjoying the Lord day by day in order to allow Him to mingle with us. We should not do this merely on the first day of the week when we come to the bread-breaking meeting. This should be our daily living. As saved ones, we live by eating and drinking the Lord.

(Lessons for New believers, lesson 11)

【Day 2】

1 Cor. 10:16-17 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

Partaking of the Lord's Table Being to Have Fellowship with All the Saints

To have fellowship in the Lord's blood and the Lord's body is to "partake of the Lord's table" (v. 21). Since partaking of the Lord's table is for us to share in His table, the focus in this aspect is not on remembering, receiving, and enjoying the Lord but on having fellowship with all the saints in the Lord. There are many things a Christian can do individually; he can pray, read the Bible, and even preach the gospel. But he cannot break the bread and drink the cup by himself at home. The Lord's table is for all the saints to partake of together. Having mutual fellowship with all the saints in the Body of Christ is not an individual matter. From the aspect of partaking of the Lord's table, the breaking of the bread is our fellowship in the Body of Christ, testifying of the oneness of the Body of Christ.

Coming on Time to the Lord's Table Meeting

We put so much stress on the Lord's table meeting because it is very important and means very much for the church life. In order for the church to be strong, we must have a proper meeting for the Lord's table. Therefore, we have to endeavor by the Lord's grace to start the table meeting with all the members present. We should have a feeling of shame whenever we come late to the Lord's table. If someone invited me to attend his feast and I was the last one to come, I would feel shameful. We are invited by the Lord to His table, so we have to come on time. If we all come on time, the meeting will be very much strengthened.

(Lessons for New believers, lesson 11; The Ground of the Church and the Meetings of the Church, ch. 5)

【Day 3】

Luke 22:19-20

And He took a loaf and gave thanks, and He broke it and gave it to them, saying, this is My body which is being given for you; do this in remembrance of Me. And similarly the cup after they had dined, saying, this cup is the new covenant established in My blood, which is being poured out for you.

Every Bread-Breaking Meeting Being Focused and the Lord Being the Goal

The Lord must be the goal of our singing, praying, speaking, meditating, and fellowshiping in the first section of the bread-breaking meeting. We must also have a focus. Every bread-breaking meeting should be focused. If we touch the Lord's love in the atmosphere of the meeting, our focus should be the Lord's love. The focus may also be the Lord's name, His death, His humbling of Himself, His living on the earth, His sufferings, His ascension and glorification, His splendor, or His sweetness. Regardless of the focus, the selecting of hymns, praying, giving of thanks, praising, and sharing should point toward this focus.

Everyone's Need to Coordinate and Cooperate to Reach a Climax in Every Meeting

In order to be focused in a meeting, everyone must coordinate and cooperate. For example, after singing a hymn on the Lord's love, I may offer a prayer on the Lord's love in order to digest the hymn. A brother may follow by reading some verses from the Bible to strengthen this feeling. In addition to having a focus and coordinating and cooperating together, we need to move toward a climax in every meeting. This enables the meeting to climb higher and higher. Once a meeting reaches the climax, the bread and the cup should be blessed and passed. Every bread-breaking meeting should reach a climax when everyone truly touches the Lord with their spirit. This gives the participants a deep sense of satisfaction.

(Lessons for New believers, lesson 11)

【Day 4】

Heb. 2:12 **Saying, I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.**

Taking the Father as the Center for the Worship of the Father

This is based upon Matthew 26:30, which says that after the Lord finished His supper with His disciples, He and the disciples sang a hymn. That hymn was sung by the Lord with His disciples to the Father. In the Lord's table, the Lord takes the lead to praise the Father, to worship the Father. At the end of the Lord's table meeting, we need to worship the Father with the Lord. We must follow the firstborn Son to worship the Father as His brothers. The gathering for the Lord's table is not only to remember the Lord but also to worship the Father (Matt. 26:26-30; Heb. 2:12). The gathering for the Lord's table is a meeting for the believers' worship. According to the procedure in God's salvation, we first receive the Lord and then draw near to the Father. Thus, in this meeting for worship, we should first remember the Lord and then worship the Father. The center of the section of the meeting on remembering the Lord is the remembrance of the Lord, and the center of the section on worshipping the Father is the worship of the Father. In this section all the prayers, hymns, and words should be directed toward the Father.

Strengthening the Spiritual Supply through Hymns

In addition to increasing the spiritual supply in the bread-breaking meeting, we should also strengthen the spiritual supply through hymns, especially hymns related to the worship of the Father. Because we are short in spiritual knowledge and spiritual exercise, our worship of the Father is weak and not much praise is offered to Him. This is a great lack among us. I hope that we would have more hymns to supply the bread-breaking meeting.

(Basic Lessons on Service, lesson 3; The Priesthood and God's Building, ch. 17)

【Day 5】

1 Cor. 11:26 **For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.**

The Expectation of the Breaking of Bread and Waiting until He Comes

When we break bread, we not only remember and declare but also expect. Our remembrance is to remember the Lord Himself, to enjoy Him; our declaration is to declare the Lord's death, to display His death; and our expectation is to expect the Lord's return, to wait for His return. Those who break bread in remembrance of the Lord should long for the Lord and await His coming. Therefore, after we break bread, we should long for the Lord's appearing and live a life of waiting for the Lord.

Living a Holy, Sinless Life

After breaking bread, we cannot eat anything sacrificed to an idol. When we break bread, we fellowship with the Lord, just as when Gentiles worship idols, they fellowship with the demons. Therefore, after breaking the Lord's bread, we cannot return to eating idol sacrifices. After breaking bread, we should not lust after the world and its enjoyment.

After breaking bread we should remove all sin, evil, and every corrupting thing from our lives, and we should no longer keep the old living that we had before we were saved. We should not have any of our former evil, our old leaven; rather, we should live a holy, sinless life by the Lord's holy, sinless life, that is, by the unleavened bread of sincerity and truth. We should truly be those who keep the Feast of Unleavened Bread so that we can be those who are entirely according to the breaking of bread.

(Crucial Truths in the Holy Scriptures, Vol. 2, ch. 20)

【Day 6】

1 Cor. 11:28-29 **But let a man prove himself, and in this way let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body.**

Proving Ourselves and Discerning the Body

Related to our partaking of the Lord's table, there is also a warning in the Scriptures. We have to prove ourselves and discern the Body at the Lord's table (1 Cor. 11:28-29). We have to discern whether the bread on the table signifies the unique Body of Christ or a sect, a division, a denomination. This is why we can take the Lord's table only in the local churches. We cannot partake of the so-called communion in other places because that bread on the table does not signify the Body but a division. Whenever we go to a place to attend the Lord's table, we must prove to ourselves that the bread on the table really signifies the Lord's Body, without any division.

Not Eating the Bread and Drinking the Cup Unworthily

In 1 Corinthians 11:27 we are warned not to eat the bread and drink the cup in an unworthy manner. If you are in division and you still eat the bread and drink the cup, that means you are eating and drinking unworthily. According to 1 Corinthians 11, there was a kind of looseness and lightness among the saints in Corinth. Everyone behaved according to his own likes or dislikes. The divisions and parties among them spoiled the Lord's table (vv. 17-22). This shows that if we take the Lord's table with a divisive spirit, we are partaking of it in an unworthy manner. We should not partake of the Lord's table in a light, loose, or careless way.

(Basic Lessons on Service, lesson 3)

Lesson 6: Eating the Bread and Drinking the Cup to Remember the Lord

Scripture Reading: Luke 22:19; Matt. 26:26-28; 1 Cor. 11:26; 1 Cor. 10:21; Heb. 2:12; Acts 20:7

- I. “And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me”—Luke 22:19**
 - A. Eating the bread and drinking the cup is the eating of the Lord’s supper in remembrance of the Lord.
 - B. By this symbol, we should consider all that He has done for us.

- II. “...Jesus took bread ...broke it and gave it to the disciples and said, Take, eat; This is My body, which is given for you; this do unto the remembrance of Me; And He took cup... and He gave it to them, saying, Drink of it, all of you, For this is My blood of the covenant, which is being poured out for many; this do, as often as you drink it, unto the remembrance of Me”—Mat 26:26-28**
 - A. Eating, drinking, and enjoying the Lord is the truly remembering of Him.
 - B. We should live by Him as our life and our life supply.

- III. “For as often as you eat this bread and drink the cup, you declare the Lord’s death until He comes”—1 Cor. 11:26**
 - A. Eating the bread and drinking the cup are also to display the Lord’s death.
 - B. Our eating the bread and drinking the cup of the Lord’s table are to declare the Lord’s Death.

- IV. “You cannot drink the Lord’s cup and the demons’ cup; you cannot partake of the Lord’s table and of the demons’ table”—1 Cor. 10:21**
 - A. The stress in attending the Lord’s table is the fellowship with the saints.
 - B. We fellowship with all the saints in this mystical Body.

- V. “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You”—Heb. 2:12**
 - A. Worshipping the Father is with the Father as the center.
 - B. The Lord leads us, who are the many sons, with Him to the Father.

- VI. “And on the first day of the week, when we gathered together to break bread”—Acts 20:7**
 - A. The breaking of bread is the remembering of the Lord in resurrection.
 - B. We may evaluate the situation for the time of conducting the breaking of bread.

【Day 1】

Luke 22:19 **And He took a loaf and gave thanks, and He broke it and gave it to them, saying, This is My body which is being given for you; do this in remembrance of Me.**

Eating the Bread and Drinking the Cup

Being the Eating of the Lord's Supper in Remembrance of the Lord

The bread breaking meeting is not for anything other than remembering the Lord with the remembrance of the Lord as its center for the Lord's enjoyment. Everything in this meeting, whether hymn singing, prayer, Bible reading, or words of inspiration, should take the Lord as the center, speaking either concerning His person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself.

Our Need to Consider All That He Has Done for Us

by This Symbol

By this symbol, we should consider how the Lord bore our sins, was made sin for us, and was judged and cursed for us, shedding His blood, which constitutes our cup of blessing, our eternal blessed portion. We should also consider how we are redeemed, forgiven, sanctified, justified, reconciled, and accepted by God through the Lord's blood; how it cleanses us from our sins and washes our conscience that we may come to God with boldness; how it speaks better things before God; and how it resists the attacks from the evil spirits for us that we may overcome the Devil who accuses us.

(Life Lessons, Vol. 2, lesson 16)

【Day 2】

Mat 26:26-28 **"... Jesus took bread ...broke it and gave it to the disciples and said, Take, eat;" "This is My body, which is given for you; this do unto the remembrance of Me." "And He took cup... and He gave it to them, saying, Drink of it, all of you," "For this is My blood of the covenant, which is being poured out for many" "this do, as often as you drink it, unto the remembrance of Me."**

Eating, Drinking, and Enjoying the Lord Being the Truly Remembering of Him

Although the center of the breaking of bread is to remember the Lord, such remembrance is not merely to reflect on the Lord and all that He has done for us, but even more to enjoy the Lord and all that He has accomplished for us. When we eat the Lord's body and drink His blood, we not only receive but also enjoy the Lord Himself and all that He has accomplished for us by giving His body and shedding His blood. To receive and enjoy the Lord in this way is to remember Him. It is when we thus eat, drink, and enjoy the Lord that we truly remember Him.

Living by Him as Our Life and Our Life Supply

When we break bread to eat and drink the Lord, we declare that the Lord, by giving His body and shedding His blood, has come into us to be joined to us. We also testify that, by receiving the body the Lord gave for us and the blood He shed for us, we have partaken of Him and all that He has accomplished for us, we have been joined to Him, and we live by Him as our life and our life supply. This is our declaration as well as our testimony when we break bread.

(Life Lessons, Vol. 2, lesson 16)

【Day 3】

1 Cor. 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

Eating the Bread and Drinking the Cup Being to Display the Lord's Death

We remember the Lord, not His death. But while we are remembering the Lord, we display the Lord's death for ourselves, the angels, and all things to see. When we remember the Lord, the bread and the cup are displayed separately on the table. The bread refers to the Lord's body and the cup to His blood. Since the separation of the body and the blood signifies death, death is thus displayed. This is how we display the Lord's death when we break bread to remember Him.

Our Eating the Bread and Drinking the Cup of the Lord's Table Being to Declare the Lord's Death

In order for the Lord Jesus to become our food, entering into us as our life supply, it was necessary for Him to pass through death. If He had not been crucified, He could not be our food. For example, before you can eat a chicken, that chicken must be slain. In like manner, in order for us to eat Him, the Lord Jesus had to die. Whenever we eat the bread and drink the cup of the Lord's table, we declare the Lord's death.

(Life Lessons, Vol. 2, lesson 16; Life-study of Mark, msg. 44)

【Day 4】

1 Cor. 10:21 You cannot drink the Lord's cup and the demons' cup; you cannot partake of the Lord's table and of the demons' table.

The Stress in Attending the Lord's Table Being the Fellowship with the Saints

The emphasis in eating the Lord's supper is the remembrance of the Lord, whereas the stress in attending the Lord's table is the fellowship with the saints.

In the bread breaking meeting, we are eating the one bread, which signifies the body of Christ, and drinking the one cup, which signifies the blood of Christ. Our eating and partaking of one bread and our drinking and sharing in one cup imply mutual fellowship. We have this fellowship because of the Lord's body and the Lord's blood. Hence, such fellowship becomes the fellowship of the blood of Christ and the fellowship of the body of Christ. In this way, when we eat and drink together, sharing in the Lord's bread and the Lord's cup, we "partake of the table of the Lord" (1 Cor. 10:21).

Fellowshipping with All the Saints in This Mystical Body

Therefore, each time that we break the bread, on the one hand we remember the Lord and enjoy Him by receiving the body which He gave for us on the cross; on the other hand, we enjoy the mystical Body which He produced through His resurrection from the dead, fellowshipping with all the saints in this mystical Body and testifying the oneness of this mystical Body. There is not only a relationship between us and the Lord, but a relationship between us and all the saints.

(Life Lessons, Vol. 2, lesson 17)

【Day 5】

Heb. 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

Worshipping the Father Being with the Father as the Center

The meeting for the breaking of bread is a meeting for the believers' worship. According to the procedure in God's salvation, we first receive the Lord and then draw near to the Father. Thus, in this meeting for worship, we should first remember the Lord and then worship the Father. The center of the section of remembering the Lord is the remembrance of the Lord, and the center of the section of worshipping the Father is the worship of the Father, where all the prayers, hymns, and words should be directed toward the Father.

The Lord Leading Us, Who Are the Many Sons, with Him to the Father

Here is mentioned what the Lord did when He appeared to and met with His disciples after His resurrection, that is, He considered them as brothers and declared to them the Father's name. He also considered them as the church and sang hymns of praise to the Father among them. Although the Lord is the only begotten Son of God, through death and resurrection, He regenerated us who believed in Him (1 Pet. 1:3) that we might become the many sons of God. He then became the firstborn Son of God (Rom. 8:29), leading us, who are the many sons, with Him to the Father.

(Life Lessons, Vol. 2, lesson 17)

【Day 6】

Acts 20:7 And on the first day of the week, when we gathered together to break bread.

The Breaking of Bread Being the Remembering of the Lord in Resurrection

The early believers began by breaking bread daily. Later on, they gradually acquired the habit of doing it once a week on the first day. The first day of the week, which is the Lord's Day, is the day of the Lord's resurrection and the beginning of a new week, signifying that the old things are passed away and a new life has begun. Therefore, it is most appropriate to break bread to remember the Lord on this day. Furthermore, although we display the Lord's death when we break bread, we are actually remembering Him in resurrection.

Evaluating the Situation for the Time of Conducting the Breaking of Bread

Since the breaking of bread is to eat the Lord's supper, it is best to conduct it in the evening. Furthermore, in the evening, having finished all our work and having discharged all our burdens, we are lightened in heart and refreshed in spirit. It is a proper time in which we can remember the Lord without anxiety, and it is easy to sense the Lord's presence then. This, however, is not a legal matter. If it is difficult or inconvenient to conduct it in the evening, we may evaluate the situation and change the time to the morning or the afternoon.

(Life Lessons, Vol. 2, lesson 17)

Lesson 7: The Recovery Version of the Holy Bible and the Holy Word for Morning Revival

Scripture Reading: 2 Tim. 3:16; Isa. 28:10; Psa. 119:130; Prov. 4:18; Eph. 6:17-18; John 6:63

- I. “All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness”—2 Tim. 3:16**
 - A. Each new Bible translation inherits from previous translations, opens the way for later ones, and goes further.
 - B. The Recovery Version is the “crystallization” of the understanding of the divine revelation which the saints everywhere have attained to.

- II. “For his words are: Rule upon rule, rule upon rule; / Line upon line, line upon line; / Here a little, there a little”—Isa. 28:10**
 - A. The footnotes stress the revelation of the truth, the spiritual light, and the supply of life.
 - B. The cross references lead to other matters related to the spiritual revelation in the divine Word.

- III. “The opening of Your words gives light, / Imparting understanding to the simple”—Psa. 119:130**
 - A. The Recovery Version presents the truth and ministers the life supply.
 - B. It helps us to solve the common and hard problems in the New Testament and opens up the books of the Bible.

- IV. “But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day”—Prov. 4:18**
 - A. The Christian revival occurs in the morning.
 - B. Our spirit will be enlivened, and our whole being will have a revival.

- V. “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”—Eph. 6:17-18**
 - A. We need to repeat-read, emphasize-read, vitalize-read, and pray-read.
 - B. It causes others to receive the life supply

- VI. “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life”—John 6:63**
 - A. Only Christ is reality, and only the Spirit gives life; when we use our spirit, we touch life.
 - B. When enjoying the Lord with the morning revival materials, we have to exercise our spirit.

【Day 1】

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

Inheriting from Previous Ones, Opening the Way for Later Ones, and Going Further

Throughout the centuries, translations of the Bible have steadily improved. In general, each new translation inherits from previous ones and opens the way for later ones. While a new translation derives help from its predecessors, it should go further. The Recovery Version of the New Testament, following the precedent set by the major authoritative English versions and taking these versions as reference, not only incorporates lessons learned from an examination of others' practices but also attempts to avoid biases and inaccurate judgments. This version, frequently guided by other versions, attempts to provide the best utterance for the revelation in the divine Word, that it may be expressed in the English language with the greatest accuracy.

The “Crystallization” of the Understanding of the Divine Revelation Which the Saints Everywhere Have Attained to

Translating the Bible depends not only on an adequate comprehension of the original language but also on a proper understanding of the divine revelation in the holy Word. Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received, and this understanding has progressed steadily. The consummation of this understanding forms the basis of this translation and its footnotes. Hence, this translation and the accompanying footnotes could be called the “crystallization” of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years. It is our hope that the Recovery Version will carry on the heritage that it has received and will pave the way for future generations.

(Holy Bible Recovery Version, A Brief Explanation)

【Day 2】

Isa. 28:10 For his words are: Rule upon rule, rule upon rule; /Line upon line, line upon line; / Here a little, there a little.

The Footnotes Stressing the Revelation of the Truth, the Spiritual Light, and the Supply of Life

The Recovery Version embodies extensive research into the meaning of the original text and attempts to express this meaning with English that is to the point, easy to understand, and readable. In those places where it is difficult to express the exact meaning of the original Greek, explanatory footnotes have been supplied.

**The Cross References Leading Other Matters
Related to the Spiritual Revelation in the Divine Word**

The subject provided at the beginning of each book and the outline of each book take the historical facts as their base and express the spiritual meaning in each book. The footnotes stress the revelation of the truth, the spiritual light, and the supply of life more than history, geography, and persons. The cross references lead not only to other verses with the same expressions and facts but also to other matters related to the spiritual revelation in the divine Word.

(Holy Bible Recovery Version, A Brief Explanation)

【Day 3】

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

Presenting the Truth and Ministering the Life Supply

The first purpose the Recovery Version is to present the truth. I do not believe you can find as many basic truths in other books as you have found in the Recovery Version. The first purpose of the notes is to present to you the truth, and the second purpose is to minister to you the life supply. Many of you can testify that you do not get as much nourishment from other expositions and commentaries as you can from the Recovery Version.

**Helping Us to Solve the Common and Hard Problems
in the New Testament and Opening up the Books of the Bible**

The third purpose of the notes is to help us to solve the common and hard problems in the New Testament. In nearly every book of the New Testament there are some questions which are hard to answer and some problems and points which are hard to understand. The notes in the Recovery Version are also an attempt to solve the hard problems in the Bible to help the readers get through them.

The fourth purpose of the Recovery Version with the notes is to open up the books of the Bible. After the Recovery Version of a book had been published, that particular book of the Bible was opened to us.

(Elders' Training, Book 03, ch. 9)

【Day 4】

Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

The Christian Revival Occurring in the Morning

The Christian revival does not occur in the afternoon or at sunset. Rather it occurs in the morning. The Christian life is not a sunset. Rather it is a dawning of the sun. In fact, we ourselves are the sun. A Christian's life should be one that follows the moving of the sun. When the sun rises, we should rise with it. The Christian life does not have afternoons. Whether we are among the worldly people, or in the church meetings, we should bring the shining light to others. For this reason, it does not matter how busy we are, we have to spend some time to exercise our spirit.

Our Spirit Being Enlivened and Our Whole Being Having a Revival

While you are washing up, you can also pray-read. You can do two things at one time. Perhaps at the beginning you do not feel comfortable doing it. But after a while, you will feel comfortable. If you would spend half an hour or even fifty minutes there praying and reading the Lord's word, and finally mingling the praying with the reading, your spirit will be enlivened. With such a morning, your whole being will have a revival.

(The Organic Practice of the New Way, ch. 4)

【Day 5】

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.

Our Need to Repeat-read, Emphasize-read, Vitalize-read, and Pray-read

To repeat-read is to read with repetition, and to emphasize-read is to read with stress. Besides repeat-reading and emphasize-reading, we also need to "vitalize-read." To vitalize-read is to do what we mentioned before in the example of Genesis 1:1. As we read this verse, we can give thanks to God, thanking Him for creating the heavens, the earth, you, and me. Reading in this way will vitalize us. This is to apply the word in a flexible way without diverging from the subject and main points. We have seen the need to repeat-read, emphasize-read, and vitalize-read.

Causing Others to Receive the Life Supply

We have to exercise to rely less on our mind and more on our spirit, rejecting the old way of knowledge and paying attention to the new way of life, by pushing out the word we read, sentence by sentence, by the spirit which brings life. Life is Christ, and Christ is in our spirit. When we use our spirit and push out our spirit, Christ is brought out. By using the spirit which

brings life, we can push out the Spirit of God. Here we need to “push” and not merely to think. In this way we can touch others’ spirit so that they may receive the pneumatic Christ as the life supply.

(Bearing Remaining Fruit, Vol. 1, ch. 13)

【Day 6】

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.

Only Christ Being Reality and Only the Spirit Giving Life and We Touching Life When Using Our Spirit

Knowledge is empty and the letter kills; only Christ is reality and only the Spirit gives life. Thus, there must be prayer, confession of sins, and the abundantly rich filling and saturation with the Spirit of Christ before reading these lessons. In reading, there should be the practice of depending less on the mind and more on the spirit, rejecting the old way of knowledge and emphasizing the new way of life. Sentence after sentence that is being read should be pushed out by the spirit with life that others’ spirits may be touched for them to receive the life supply of the pneumatic Christ. This point can be considered to be the most important.

As a matter of fact, the word of God does not require us to use our mind too much to think. Rather, it requires our spirit to touch the Holy Spirit. Then we are spontaneously enlightened within. Thinking causes us to have only knowledge, and knowledge is merely the letter, which is empty and which kills. When we use our spirit, we touch life. Life contains Christ, and Christ is the reality.

Our Need to Exercise Our Spirit When Enjoying the Lord with the Morning Revival Materials

When we enjoy the Lord with the morning revival materials in the morning, we have to exercise not to rely too much on our mind but on the spirit. Read sentence by sentence. Not only should we read, but we should also turn the Word into prayer. We have to exercise our spirit to push out the Word and the spirit with Christ. Spirit touches spirit. When we read the Scriptures with the exercise of the spirit, this will touch others’ spirit. This will have the impact.

(Bearing Remaining Fruit, Vol. 1, ch. 13)

Lesson 8: The Prophesying Meetings

Scripture Reading: 1 Cor. 14:23, 26, 31; 2 Tim. 3:15a; Acts 5:20; 1 Tim. 1:3

- I. “For you can all prophesy one by one that all may learn and all may be encouraged”—1 Cor. 14:31**
- A. In 1 Corinthians 14 prophesying does not include foretelling.
 - B. Prophesying is to speak forth God and to minister and dispense God to people.
- II. “If therefore the whole church comes together in one place...”—1 Cor. 14:23**
- A. Two main categories of Christian meetings are the meetings of the ministry and the meetings of the church.
 - B. The meetings of the church depend upon mutuality.
- III. “What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up”—1 Cor. 14:26**
- A. Everyone has something, just as the children of Israel brought the produce of the good land to the feast and offered it to the Lord.
 - B. We should not wait for inspiration; we should exercise our spirit to present what we have prepared.
- IV. “And that from a babe you have known the sacred writings”—2 Tim. 3:15a**
- A. The first basic constituent of a prophecy is the personal knowledge of the Scriptures.
 - B. The second basic constituent of a prophecy is the personal experiences of life.
- V. “Go and stand in the temple and speak to the people all the words of this life”—Acts 5:20**
- A. The first constituting element of prophesying is God’s living word of life.
 - B. The second is the instant inspiration of the Spirit.
 - C. The third is the view through the enlightening of the divine light.
- VI. “Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things”—1 Tim. 1:3**
- A. We should not teach things different from God’s economy.
 - B. We need to avoid not caring for the flow of the meeting.

【Day 1】

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

In 1 Corinthians 14, Prophesying Not Including Foretelling

In 1 Corinthians 14, to prophesy does not include to foretell. This is proved by verses 3 and 24. Verse 3 says, “But he who prophesies speaks to men building up and encouragement and consolation” (lit.). Building up, encouragement, and consolation are not predictions. Building up is for the church, encouragement is for the work, and consolation is for our daily life. For the church we need the building up, for the work we need the encouragement, and for our daily life we need consolation. These definitely are not predictions.

Prophesying Being to Speak Forth God, and to Minister and Dispense God into People

To prophesy in the sense of 1 Corinthians 14 denotes to speak for God and Christ and to speak forth God and Christ. To speak forth God and Christ is to minister and dispense God and Christ to people. We minister God and Christ to people in the same way that a waiter ministers food. We must learn not only to speak God and Christ, but also to speak forth God and Christ. Moreover, in speaking forth God and Christ, we should not only minister God and Christ to people, but also dispense into them what we are speaking forth.

(The Practice of Prophesying, ch. 1)

【Day 2】

1 Cor. 14:23 If therefore the whole church comes together in one place...

Two Main Categories of Christian Meetings

Being the Meeting of the Ministry and the Meeting of the Church

In the New Testament there are two main categories of Christian meetings. The first one is the meeting of the ministry, the meeting of the apostles, the meeting of any gifted persons such as Peter on the day of Pentecost. The meeting on the day of Pentecost was a meeting for the ministry. This kind of meeting cannot be considered as a meeting of the church and in the church. On the other hand, when 1 Corinthians 14 speaks of the meeting, it is referring to the meeting of the church and in the church. Verse 23 says, “If therefore the whole church comes together...” This is the meeting of the church and in the church. When we speak of the home meetings, we are surely referring to the meetings in the church and the meetings of the church.

The Meeting of the Church Depending upon Mutuality

In the preaching or teaching of the meeting of the ministry, there is not much mutuality and not much speaking one to another. But according to 1 Corinthians 14, in the church meetings there is the basic need, the basic factor of mutuality. First Corinthians 14:23 says, “If therefore the whole church comes together...” Then verse 26 says that in this kind of meeting “each one

has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation.” This shows us that the meeting of the church and in the church depends upon mutuality. There is always the feeling of one to another.

(The Home Meetings, ch. 4)

【Day 3】

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

Everyone Having Something and Bringing the Produce of the Good Land to the Feast and Offering It to the Lord Just as the Children of Israel

Has, occurring five times in this verse. This indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet) to give visions of God’s eternal purpose concerning Christ as God’s mystery and the church as Christ’s mystery.

This is like the Feast of Tabernacles in ancient times. The children of Israel brought the produce of the good land, which they had reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for their mutual participation in fellowship with the Lord and with one another. We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting and offer.

No Need to Wait for Inspiration and Our Need to Exercise Our Spirit to Present What We Have Prepared

Before coming to the meeting, we should prepare ourselves for the meeting with such things from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up.

(Holy Bible Recovery Version, 1 Cor. 14:26, footnote 1)

【Day 4】

2 Tim. 3:15a And that from a babe you have known the sacred writings.

The First Basic Constituent of a Prophecy Being the Personal Knowledge of the Scriptures

The first basic constituent of a prophecy is the personal knowledge of the Scriptures. To gain such a knowledge, we need to get acquainted with the Word of God literally. We should even memorize many crucial verses in the Bible. In addition, we need to devise a particular way that will enable us to remember the book, chapter, and verse number of the crucial verses.

The Second Basic Constituent of a Prophecy Being the Personal Experience of Life

The second basic constituent of a prophecy is the personal experience of life. We must have the experience of life personally. Knowledge by itself is empty; our knowledge should be filled with our experience.

(The Practice of Prophesying, ch. 3)

【Day 5】

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

The First Constituting Element of Prophesying Being God's Living Word of Life

According to our study of the New Testament, there are three constituting elements of prophesying: God's living word of life (Acts 5:20), the instant moving of the Spirit, and the view through the enlightening of the divine light. First, we need to be acquainted with the living word, so we need to read the Bible every day. Every morning we should spend ten minutes to pray-read two verses, dwell upon them, and enjoy the Lord in them. If we drive to work, we can pray-read these verses again on the way. If we pray-read two verses a day for six days a week, we can be saturated with six hundred twenty-four verses in a year.

The Second Being the Instant Inspiration of the Spirit and the Third Being the View through the Enlightening of the Divine Light

The second element we need is the instant inspiration of the Spirit. Because we are persons dwelling in the Word, we will be in the fellowship of the Lord, and our spirit will be exercised and ready to receive the instant inspiration of the Holy Spirit at any time. We need the word of God, and we need the inspiration of the Holy Spirit.

Third, we need the view through the enlightening of the divine light. Our sky needs to be clear. Under the divine enlightenment we can see the real situation of ourselves, the church, and the

saints. Because we have such a view, we can speak when the inspiration comes. We speak what we see with the divine word under the inspiration of the Spirit and with His enlightenment. This is prophesying.

(The Practical and Organic Building Up of the Church, ch. 4)

【Day 6】

1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things.

Not Teaching Things Different from God's Economy

In 1 Timothy 1 Paul told Timothy, "I exhorted you...to remain in Ephesus," and asked Timothy to especially pay attention to one thing: to "charge certain ones not to teach different things" (v. 3). In Paul's time, the "different things" referred first to the law, which was of and according to the Old Testament. Second, they referred to the genealogies, especially the research of the Old Testament genealogies. All these are according to the Old Testament, but they are things which are different from the New Testament economy.

Avoiding Not Caring for the Flow of the Meeting

When we say that there is a flow of the meeting, we mean that there is a center of fellowship in the meeting. One of the saints may be quiet in the meeting most of the time, but once he decides to open his mouth, he always speaks something contrary to the atmosphere of the meeting. When everyone is fellowshiping in joy, he rebukes; when everyone is sharing about something sad, he laughs. This is to not care for the atmosphere and to not follow the flow of the meeting.

(Speaking for God, ch. 6)

Lesson 9: Everyone Prophesying for the Lord

Scripture Reading: 1 Cor. 14:1, 4, 31; Jer. 15:16; Acts 5:20; Mark 16:15

- I. “For you can all prophesy one by one that all may learn and all may be encouraged”—1 Cor. 14:31**
- A. The meanings of prophesy are to speak for, to tell forth, and to foretell.
 - B. Prophesying is to speak for Christ, to speak forth Christ, and to minister and dispense Christ into people.
- II. “He who speaks in a tongue builds up himself, but he who prophesies builds up the church”—1 Cor. 14:4**
- A. Prophesying develops the believers’ capacity in the divine life.
 - B. We need to edify the believers in life and in truth, and build them up into the Body of Christ.
- III. “Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy”—1 Cor. 14:1**
- A. All the believers have the capacity to prophesy.
 - B. We all should pursue, seek, and desire earnestly to prophesy.
- IV. “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / ...O Jehovah, God of hosts”—Jer. 15:16**
- A. We enjoy the Lord every morning by pray-reading, and we put together all the inspirations of the first six days to compose a prophecy for a three-minute speaking on the Lord’s Day morning.
 - B. The prophesying has to be living and organic.
- V. “Go and stand in the temple and speak to the people all the words of this life”—Acts 5:20**
- A. We are revived every morning, write down the inspirations every day, and on Saturday compose a paragraph from these inspirations for prophesying.
 - B. We need to practice prophesying in our homes; when we go to the church meeting on the Lord’s day, we have something to speak.
- VI. “And He said to them, Go into all the world and proclaim the gospel to all the creation”—Mark 16:15**
- A. We need to build up a habit of speaking the word of the Lord.
 - B. The husband and wife speak to each other, the parents speak to their children, and the students speak to their classmates.

【Day 1】

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

The Meaning of Prophesying Being to Speak for, to Tell Forth, and to Foretell

In the Bible to prophesy has three meanings. First, it is to speak for someone, to speak on behalf of another person. When one prophesies in this way, he speaks not for himself, but for someone else. Hence, someone may be called upon to prophesy for the Lord, that is, to speak on the Lord's behalf. Second, to prophesy means to speak forth, to declare. In the Bible a person may not only speak for God, but he may also speak forth something of God. Third, to prophesy is to foretell, to predict. Therefore, the three meanings of prophesy are to speak for, to tell forth, and to foretell. However, the meaning of foretell is not the primary meaning.

Prophesying Being to Speak for Christ, to Speak forth Christ, and to Minister and Dispense Christ into People

Beginning with Brother Nee, we have come to the clear understanding that prophesying in 1 Corinthians 14 does not denote foretelling or predicting. According to our experience and observation, the best way to build the church is to prophesy, that is, to speak for Christ and to speak forth Christ, ministering and dispensing Christ into people. For one man to speak while all the others listen is a form of prophesying, but it is carried out in a wrong way. The proper prophesying should be carried out by each attendant in the church meetings.

(The Practice of Prophesying, ch. 1; Life-Study of Ephesians, msg. 84)

【Day 2】

1 Cor. 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

Prophesying Developing the Believers' Capacity in the Divine Life

Practicing to prophesy also develops (cultivates) the believers' capacity in the divine life (Eph. 4:16b). A boy may have many capacities by birth, but if he were restricted to lying on a bed, these capacities could not be cultivated. When we practice prophesying, our capacity in the divine life is cultivated, developed.

Edifying the Believers in Life and in Truth and Building Them Up into the Body of Christ

Practicing to prophesy is for building (edifying) the believers in life and in truth (1 Cor. 14:3). Every kind of speaking should have some amount of life and truth. Silence ministers nothing of life and truth to anyone. But if you speak something for the Lord, by the Lord, in the Lord, and with the Lord, there will surely be something of life and truth in what you speak. This edifies the believers. Prophesying builds the believers up into the Body of Christ, the church (1 Cor. 14:4).

On a building site, there may be many pieces of material lying around, which may be close to the building but have not been built up into the building. If you have never spoken in the church meetings, you have never been practically built up into the Body. The more you speak properly for the Lord, the more you are built up into the Body.

(The Practice of the Church Life according to the God-ordained Way, ch. 5)

【Day 3】

1 Cor. 14:1 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy.

All the Believers Having the Capacity to Prophesy

First Corinthians 14:31 says, “For you can all prophesy one by one.” This verse is one of the clearest verses in the entire Bible. It says that all the believers have the capacity to prophesy. Capacity denotes an ability by birth. Dogs do not have the capacity to speak human language; they have the capacity only to bark. Human beings, however, have the capacity to speak. We, members of the Body of Christ, all can prophesy one by one.

Our Need to Pursue, Seek, and Desire Earnestly to Prophesy

We all have the capacity and the obligation to prophesy, and we all should pursue, seek, and desire earnestly to prophesy. It does not matter how we speak; it is sufficient simply to speak. If we all would speak, immediately the practice of the new way would be among us.

(The Practice of Prophesying, ch. 1)

【Day 4】

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / ... O Jehovah, God of hosts.

Enjoying the Lord Every Morning by Pray-Reading and Putting Together All the Inspirations of the Past Six Days to Compose a Prophecy for a Three-Minute Speaking

In order to learn to prophesy, we need to enjoy the Lord in a portion of the Word every morning. The way to do this is by pray-reading. Do not try to pray-read a whole chapter. This may be compared to eating a breakfast which is too large. We should choose a portion of the Word consisting of ten or fewer verses. Among these few verses there may be two verses which we especially enjoy, and we can concentrate on these. By doing this every morning we will receive inspiration, and we can take notes on the spiritual inspiration we receive. They do not need to be long notes; short notes with certain points as reminders are adequate. Then we should put all the notes, the inspirations of the past six mornings, together on the last day of the week to compose a prophecy for a three-minute speaking by exercising our spirit. Our speaking should

not be too long or too short. Limiting our speaking to three minutes will help everyone to preserve the time in the meetings.

The Prophesying Having to Be Living and Organic

For this reason, the prophesying has to be living and organic. Brother Nee once said that if a speaker can never have instant utterance, his message will never be strong. A strong message requires instant utterance. In other words, there is the need for instant inspiration, plus the utterance to express it. Hence, when we speak for the Lord, we have to pay attention to the instant inspiration. With the inspiration, there is also the need for the utterance to express it.

(The Practical and Organic Building Up of the Church, ch. 8; The Organic Practice of the New Way, ch. 1)

【Day 5】

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

Being Revived Every Morning, Writing down the Inspirations Every Day, and on Saturday Composing a Paragraph from these for Prophesying

In order that everyone can prophesy, there is a practical and simple way, which is to have every saint revived every morning. Every week, divide up a chapter of the Bible into six portions, and read one portion each morning, picking out two verses in it for pray-reading. Then write down the inspiration and response every day. On Saturday evening, pray-read over the inspirations that are written, and compose a paragraph from them for prophesying.

Practicing Prophesying in Our Home and Having Something When Going to the Church Meeting on the Lord's Day

Then they practice it in their homes. They are instructed not to be too long or too short. When they go to the church meeting on the Lord's Day, they have something, thus fulfilling the Lord's word in 1 Corinthians 14:26—"each one has." They do not trust merely in instant inspiration, but they come to the meeting prepared with the riches of Christ that they have enjoyed.

(The Organic Practice of the New Way, ch. 1; The Excelling Gift for the Building Up of the Church, ch. 2)

【Day 6】

Mark 16:15 And He said to them, Go into all the world and proclaim the gospel to all the creation.

Building Up a Habit of Speaking the Word of the Lord

In order to practice the scriptural way to meet and to serve for the building up of the Body of Christ, we have to build up a habit of speaking the word of the Lord. For the most part, we do not

have the practice or the habit of speaking the word of the Lord properly. We do not practice applying the word of the Lord to our daily life that much, nor have we built up the habit of exercising to speak the word of the Lord regularly in daily affairs. For us to be saints who meet properly according to the holy Word, we need to build up a habit of speaking the word of the Lord in our daily life and in our daily affairs.

**The Husband and Wife Speaking to Each Other,
the Parents Speaking to Their Children,
and the Students Speaking to Their Classmates**

The only way to speak the holy word is to live according to the Spirit. If we want to speak the word, we must exercise to live by the Spirit, to walk by the Spirit, to do things according to the Spirit. We always have someone with whom we can speak. The husband and wife have each other, the parents have their children, and the students have their classmates. We all have the way and the time to speak the Lord's word to others.

(The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, ch. 17)

Lesson 10: The Children's Work and the Young People's Work

Scripture Reading: Luke 18:16; 24:15; Rom. 16:1; 1 Tim. 4:12; Num. 1:3; John 21:15

- I. "But Jesus called them to Him, saying, Allow the little children to come to Me, and do not forbid them, for of such is the kingdom of God"—Luke 18:16**
 - A. The children need to receive spiritual cultivation in the church.
 - B. Families are brought in through the children.

- II. "I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea"—Rom. 16:1**
 - A. Sisters need to receive the burden to help with the children's work.
 - B. We need to be both a serving sister and a mother.

- III. "Let no one despise your youth, but be a pattern to the believers in word, in conduct, in love, in faith, in purity"—1 Tim. 4:12**
 - A. All the young people can take part in serving the children.
 - B. We need to perfect the junior high and high school brothers and sisters to assist in teaching the children.

- IV. "From twenty years old and upward, all who are able to go forth for military service in Israel, you and Aaron shall number them by their companies"—Num. 1:3**
 - A. Young people are used by God particularly to turn the age.
 - B. The future of the church hinges on the young people.

- V. "And while they were talking and discussing, Jesus Himself drew near and went with them"—Luke 24:15**
 - A. We need to emphasize practicality instead of stressing doctrines.
 - B. We need to spend time to study the problems of the young people in their practical living.

- VI. "Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs"—John 21:15**
 - A. The spirit that God gave us is of love; all depends on love.
 - B. We must learn to shepherd one another.

【Day 1】

Luke 18:16 But Jesus called them to Him, saying, Allow the little children to come to Me, and do not forbid them, for of such is the kingdom of God.

Receiving Spiritual Cultivation in the Church

When we speak of the children's work, we are referring to children who have not graduated from elementary school but are more than five years old; these are the target of our children's work. From our experience we feel that the children's work is very important. The children's work should not simply be babysitting in order for the saints to come to the meetings. However, the children's work has another function, that is, to cultivate and nurture our next generation. This is worthy of our careful consideration and examination.

Families Being Brought in Through the Children

Children like to make friends. It is particularly easy for children between the ages of six and twelve to make friends, and they listen to their friends. It is therefore easy for a child to lead another child. When the children sing hymns together, the gospel is operating and spreads from one child to another child. Our purpose, however, is not focused only on the children, but even more, through the children, we want to reach their parents and siblings.

(Raising Up the Next Generation for the Church Life, lessons 10, 14)

【Day 2】

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

Sisters' Need to Receive the Burden to Help with the Children's Work

We should highly regard the service of the sisters. The sisters should have their head covered and not assume the headship, and they should also serve in the church. The sisters should care for two-thirds of the church service, and the brothers should care for one-third. This is a proper proportion. Therefore, the sisters must receive a burden. Without the help of the sisters, the children's work cannot be properly carried out. Over ninety percent of the children's work requires the sisters' participation. Otherwise, there is no way for the children's work to succeed.

Our Need to Be Both a Serving Sister and a Mother

To have the practical church life to the uttermost, in the local church there should be some real sisters and some real mothers. In an earlier message it was my burden to share with you that you need to be a serving sister, but now I am burdened to share with you that you need to be a mother. As long as there is a shortage of sisters like Phoebe among us, the church life is not practical. When the church life in practicality reaches a peak, in every church there should be some real mothers.

(Serving in Coordination and Washing in Love, ch. 6; Raising Up the Next Generation for the Church Life, lesson 14)

【Day 3】

1 Tim. 4:12 **Let no one despise your youth, but be a pattern to the believers in word, in conduct, in love, in faith, in purity.**

The Young People All Taking Part in Serving the Children

We also need the help of the young people in the children's work. This matter must be developed. I believe that there is quite a large number of children in every locality. As soon as we begin the children's work, the young people will begin to function. They can all take part in serving the children. The young people need to give themselves to this, work, and this will give everyone an opportunity to practice speaking.

Perfecting the Junior High and High School Brothers and Sisters to Assist in Teaching the Children

We can ask the brothers to perfect the junior high and high school brothers and sisters to assist in teaching the children. With regard to the children's work, even though the junior high and high school students can teach in the children's meetings, the children's work will be carried forward by the full-timers, because they will prepare teaching materials and make a schedule.

(Serving in Coordination and Washing in Love, ch. 14; Raising Up the Next Generation for the Church Life, lesson 14)

【Day 4】

Num. 1:3 **From twenty years old and upward, all who are able to go forth for military service in Israel, you and Aaron shall number them by their companies.**

God Purposely Using Young People to Turn the Age

Before a new age is ushered in, there are always men in the previous age who are used by God particularly to turn the age. And in every age-turning work, God purposely uses young people. The two most obvious examples are Samuel and Daniel.

The Future of the Church Hinging on the Young People

Among a few churches, often I have emphatically charged the brothers and sisters that they must take care of the young people. If a church cannot raise up the young people, this church has no future. If a local church that has been meeting for many years is not able to raise up the new ones to serve the Lord, it will be like a couple who have been married for many years without children. This is why I conclude that a church must have young people at all costs. The church needs the second generation. The future of the church hinges on the young people.

(Raising Up the Next Generation for the Church Life, lesson 17)

【Day 5】

Luke 24:15 And while they were talking and discussing, Jesus Himself drew near and went with them.

Emphasizing Practicality Instead of Stressing Doctrines

When you help the young people, do not give them a lot of doctrines; instead, give them something practical. You should not put too much emphasis on doctrines, not only when you have personal contact with them but also when you are preaching the gospel or giving messages to them.

Spending Time to Study the Problems of the Young People in Their Practical Living

Therefore, you need to spend some time to study the problems of the young people in their practical living, including problems both before and after their salvation. Based upon your studies, when you preach the gospel or speak a word of edification to them, what you speak is practical and is related to the practical matters that you have touched in their lives.

(Raising Up the Next Generation for the Church Life, lesson 20)

【Day 6】

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

The Spirit That God Gives Us Being of Love and All Depending upon Love

Who among the human race is lovable? In the eyes of God, everyone is not lovable in themselves, yet God still loves them; that is, He loves the world. The spirit that God gives us is of love. Once we condemn anyone, we lose the position to take care of that one. Condemnation does not stir up our care for others.

We need to have this kind of love and go to tell all the dormant ones that the church does not condemn anyone. Rather, the church wants to see all the dormant ones come back. If they all would come back, I would weep with tears of thanksgiving to the Lord. The Lord can testify for me that I do not condemn anyone. We have no qualification to condemn anyone. Without the Lord's mercy, we would be the same as the dormant ones. Therefore, we must love them. It all depends upon love, as the wise king Solomon said, "Love covers all transgressions."

Our Need to Learn to Shepherd One Another

We must humble ourselves. Pride is the biggest enemy of God. God resists the proud but gives grace to the humble. Whenever we criticize others, we miss grace and instead suffer God's resistance. We all must learn to shepherd one another. I need your shepherding. We all have defects and shortcomings. Everyone has defects. Therefore, we have to humble ourselves to meet God's grace. This strengthens our spirit to visit people and to take care of people regardless of whether they are good or bad.

(Raising Up the Next Generation for the Church Life, lesson 20)

Lesson 11: Laboring on Christ in our Daily Life

Scripture Reading: Col. 2:16-17; 3:16; Rom. 10:12; 1 Cor. 10:4; John 6:57; Gal. 5:25

- I. “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, Which are a shadow of the things to come, but the body is of Christ”—Col. 2:16-17**
 - A. We enjoy Christ daily, weekly, monthly, and yearly.
 - B. Christ is the good land; we need to live a life of laboring on Christ.

- II. “... There is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him”—Rom. 10:12**
 - A. Christ is our very breath.
 - B. The Lord is rich to all who call upon Him.

- III. “And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ”—1 Cor. 10:4**
 - A. Christ is our drink.
 - B. We need to drink Christ by praying.

- IV. “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me”—John 6:57**
 - A. Christ is our food.
 - B. We need to contact the Word with our spirit.

- V. “If we live by the Spirit, let us also walk by the Spirit”—Gal. 5:25**
 - A. Christ is the all-inclusive land.
 - B. We need to live and walk in Him.

- VI. “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God”—Col. 3:16**
 - A. We need to sing the Word.
 - B. We need to sing and praise the Lord day by day.

【Day 1】

Col 2:16-17 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, Which are a shadow of the things to come, but the body is of Christ.

Enjoying Christ Daily, Weekly, Monthly, and Yearly

According to Colossians 2:16-17, material things are a shadow of Christ. The “things to come” in verse 17 are the things concerning Christ as our enjoyment. Thus, Christ is the body, the reality, of all the shadows.

Eating and drinking are daily matters, keeping the Sabbath is a weekly matter, observing the new moon is a monthly matter, and enjoying certain feasts is a yearly matter. In referring to these matters, Paul indicates that whatever we enjoy daily, weekly, monthly, and yearly should be the enjoyment of Christ.

Christ Being the Good Land and Our Need to Live a Life of Laboring on Christ

Christ is not only the redeeming and nourishing Lamb; He is also the all-inclusive land. Colossians 2:6 says, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Christ is the good land in which we may live, walk, and have our being. Christ is a sphere, a realm, in which we may dwell. We have been put into the good land of Christ, and now we are the plants growing in this land which is everything to us.

The life after the possession of the good land is a life of laboring upon Christ. God has given us the land and He will send the rain, but we must work the land. The land is Christ. The seed sown into the land is also Christ. We are in Christ, and Christ is the land. The Christ who is in us is the seed, and the Christ in whom we are is the land. Oh, Christ is everything! Hallelujah!

(Life-Study of Colossians, msg. 55; The Kernel of the Bible, chs. 4—5)

【Day 2】

Rom. 10:12 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.

Christ Being Our Very Breath

John 20:22 shows that Christ breathed Himself into the disciples. We need to breathe Him in moment by moment by calling on His name. Christ is our life, Christ is our breath, Christ is our breathing. Christ is every little matter in our practical life. You have to see that you cannot live without Christ.

The Lord Being Rich to All Who Call upon Him

Romans 10 tells us that this is also the way to contact the Word. It says that the Lord is “rich to all who call upon Him” (v.12). It does not say that the Lord is rich to all who believe on Him, but to all who call upon Him. We need the calling. In your home you need the calling. In your kitchen you need the calling. In your office you need the calling. On the street you need the calling.

(Perfecting Training, ch. 6; The Fulfillment of God’s Purpose by the Growth of Christ in Us, ch. 4)

【Day 3】

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Christ Being Our Drink

No matter what we drink today, we are not satisfied. Only when we drink Christ are we truly satisfied. Christ is our spiritual drink. First Corinthians 10:3 and 4 say, “And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.” Oh, we all must enjoy Christ to such an extent! Day by day, He is the manna and He is the rock that follows us. Whenever we are thirsty, we can drink of the living water flowing from this rock.

Drinking Christ by Praying

We drink Christ by praying. The Lord is the Spirit. The best way to contact the Spirit is by praying. The more we pray, the more we exercise our spirit and contact the Spirit with our spirit. Since the Spirit is the living water, at the very moment we are praying, we are drinking the living water.

(The Kernel of the Bible, ch. 2; The Practical Way to Live in the Mingling of God with Man, ch. 2)

【Day 4】

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Christ Being Our Food

In John 6:57 the Lord says, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” Then in verse 63 the Lord said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” The Lord told His disciples to take Him as their food, but He was not referring to

His physical flesh. Rather, it is the Spirit who gives life, and the words that He had spoken to them were spirit and life. Taking Christ's words is the same as taking Him as our food.

Contacting the Word with Our Spirit

If we are to enjoy Christ as food, we have to take the word in our spirit. When we contact the word with our spirit, we feed on the Lord as our food. Day by day we have to learn how to experience and enjoy Christ by contacting the word.

(The Practical Way to Live in the Mingling of God with Man, ch. 2)

【Day 5】

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Christ Being the All-Inclusive Land

In Galatians 5:16 Paul charges us to walk in spirit. The spirit should be our realm, the sphere, in which we walk. Furthermore, in Galatians 5:25 Paul says, "If we live in the Spirit, let us also walk in spirit" (Gk.). This indicates that the Spirit is our good land. The Christ revealed in the New Testament, especially in Colossians, is the all-inclusive land. This land is Christ as the all-inclusive Spirit. Hallelujah, we have received a share in such a portion!

Living and Walking in Him

Christ is our land, our realm, our sphere, in which we may live and walk day by day. Christ is the sphere, the realm, of our living. We may live in Him and by Him.

(Life-Study of Colossians, msg. 6; Young People's Training, ch. 13)

【Day 6】

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Singing the Word

Colossians 3:16 says, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to God." Here Paul does not speak of reading, analyzing, or meditating on the Word. Instead, he encourages us to sing the Word. We should receive the word of Christ not only by reading, but also by singing, psalming, and praising. Whether or not we sing well, the Lord is pleased to hear us singing the Word. He is happy when we sing from our spirit and from our heart. We need to we learn to sing the Word of God.

Singing and Praising the Lord Day by Day

The meeting should be an exhibition of our daily life, of the way we live at home, at school, or at work. The meeting should be full of singing and praising because we sing and praise the Lord day by day. Our daily life should be filled with singing to the Lord.

(Life-Study of Philippians, msg. 46)

Lesson 12: What Are We?

Scripture Reading: John 1:22; 18:37; 2 Pet. 1:12; Hab. 3:2; Col. 1:18; Eph. 4:4

- I. “They said then to him, Who are you, that we may give an answer to those who sent us? What do you say about yourself”—John 1:22**
 - A. Our origin—we serve God.
 - B. We serve God according to the Bible.

- II. “Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth”—2 Pet. 1:12**
 - A. God has given us a special calling.
 - B. We need to be established in the present truth.

- III. “Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Every one who is of the truth hears My voice”—John 18:37**
 - A. From the sixteenth century on, there were significant recoveries.
 - B. The recovery of truth from the sixteenth century to the eighteenth century.

- IV. “O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion”—Hab. 3:2**
 - A. The discovery of God’s truth in the nineteenth century.
 - B. The revival work of the Holy Spirit in the twentieth century.

- V. “And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things” —Col. 1:18**
 - A. The cumulative revelations of God and His work today.
 - B. Christ is the centrality and the universality of God.

- VI. “One Body and one Spirit, even as also you were called in one hope of your calling” —Eph. 4:4**
 - A. We sound out the call to God’s children to return to God’s central purpose.
 - B. All of God’s truth The church is the starting point of all of God’s truth.

【Day 1】

John 1:22 They said then to him, Who are you, that we may give an answer to those who sent us? What do you say about yourself?

Our Origin

Some ask who we are. We are not the Brethren, nor the Mystics, much less the Pentecostal movement. Rather, we are a group of people who receive everything that God has recovered in the church through the past four hundred years since Martin Luther. In a very real sense, we are not any denomination; we are just a group of saved people serving God together. It is according to the Bible, to all that has been there at the apostles' time in the Bible, and to everything that God has recovered in the church since Martin Luther, that we serve God. This is our origin.

Serving God According to the Bible

With such a blessing, we happily serve Him according to His Word, the Bible. We have no stand apart from the Bible. We do not want to be under the influence of any denomination or sect. We want only to serve God according to the Bible. All that matters is whether he belongs to the Lord, not whether he is Chinese, Caucasian, Protestant, or Catholic. Whether the denominations are willing to serve God with us is not important. We will not interfere with them, and we do not want them to interfere with us. We just want to serve God, to maintain His testimony, and to spread the gospel by His grace.

(God's Central work and the Proper Spiritual Experience, msg. 11; Serving According to Revelation, ch. 3)

【Day 2】

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

God Having Given Us a Special Calling

We are not some thing. We are not a new denomination. Neither are we a new sect, a new movement, or a new organization. We are not here to join a certain sect or form our own sect. Other than having a special calling and commission from God, there would be no need for us to exist independently. The reason we are here is that God has given us a special calling.

Established in the Present Truth

Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man.

God, What Is the Present Truth?

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith. This does not mean that before Luther there was no such thing as justification by faith. The fact already existed before Luther's time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the "present truth" in that age. We need to ask: "God, what is the present truth?"

(God's Overcomers, ch. 7)

【Day 3】

John 18:37 Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice.

Significant Recoveries since the Sixteenth Century

From the sixteenth century on, God has been recovering different truths. The sixteenth century was the age of the Reformation. It was a time of monumental change in religion. This does not mean that before the sixteenth century there was no recovery. There were recoveries before that time. However, it was from the sixteenth century on that there were significant recoveries. We have to consider the history from the time of the Reformation as belonging to four periods. The first period is the period of the Reformation. The second period is the time immediately after the Reformation, from the sixteenth century to the eighteenth century. The third period is the nineteenth century, and the last period is the present twentieth century.

The Recovery of Truth from the Sixteenth Century to the Eighteenth Century

In 1524 the Anabaptists, a group of believers who proposed re-baptism after infant-sprinkling, were raised up. After twelve years, in 1536 John Calvin was raised up by God. Finally, in Scotland he had a fresh beginning and established the Scottish Presbyterian Church.

By 1732 the earliest missionary body in the world was conceived, the so-called Moravian Brethren. They were the first group of brothers to go throughout the entire world to evangelize.

The reforms of the sixteenth century affected the world not only spiritually but politically and socially as well. Those reforms of the eighteenth century exercised their influence mainly on the spiritual side. Of all the movements in the eighteenth century, the most noteworthy was the testimony of the "Philadelphia" church. They assimilated all of the previous major recoveries. Among them, one can find all of the major truths.

(God's Overcomers, ch. 7)

【Day 4】

Hab. 3:2 O Jehovah, revive Your work / In the midst of the years; / In the midst of the years make it known; / In wrath remember compassion.

The Discovery of God's Truth in the Nineteenth Century

In 1827 a group of people were raised up in Dublin, Ireland. Among them were men like Edward Cronin and Anthony Norris Groves. They saw that many things in the church were dead, lifeless, and formal. They began to ask the Lord to show them the church according to the biblical revelation. Through prayer and fellowship, they felt that they should rise up and meet according to the principle of 1 Corinthians 14. As a result, they began to break bread at a brother's home. Afterward God raised up George Müller in England. He learned many excellent lessons concerning prayer and concerning faith in God's word.

In addition, Mrs. Penn-Lewis was one who truly bore the cross. Through her experiences, many believers were attracted to pursue the truth concerning the cross.

We can see that the discovery of God's truth is progressive; the more it advances, the more complete it becomes. By the end of the nineteenth century, almost all of the truths had been recovered.

The Revival Work of the Holy Spirit in the Twentieth Century

The event was the great Welsh Revival of 1904. During this revival many towns saw their whole population saved to such an extent that there were no more souls to save. Many phenomena of Pentecost were manifested among them.

From them we have learned two truths: first, the revival work of the Holy Spirit is brought in through a group of people who are bent and subdued. Second, from this time on, many began to understand the work of the evil spirits.

(God's Overcomers, ch. 7)

【Day 5】

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

God's Work Today and the Cumulative Revelations of God

We know that God's truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God.

From 1926 on, we began to release many messages concerning salvation, the church, and the cross, and we testified much concerning these things. By 1927 we concentrated our attention on the subjective work of the cross. What we speak of today is resurrection as a principle of life. It is not just a doctrine but a spiritual fact. After this, God showed us what the Body of Christ is and where the reality of this Body is. We began to realize that as there is only one life of Christ, there is only one church. By February of 1928, we began to mention something concerning God's eternal purpose.

Christ Being God's Centrality and God's Universality

Despite the above revelations, it was not until 1934 that we realized that the centrality of everything related to God is Christ. Christ is God's centrality and God's universality.

Today we believe that God's ultimate goal is to have Christ as everything. God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God's "present truth."

(God's Overcomers, ch. 7)

[Day 6]

Eph. 4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

Sounding Out the Call to God's Children to Return to God's Central Purpose

Our work is to sound out the call to God's children to return to God's central purpose, to take Christ as the center of all things, and to take His death, resurrection, and ascension as the basis of everything. This is the message of Colossians 1 and 3. We know the position of the church in the New Testament. We realize that this position is lofty and spiritual. We thank God for the help rendered to us from the Western missionaries. Yet God is showing us today that we should bring everything back to God's central purpose.

All of God's Truth Having the Church as the Starting Point

Our work today is to return to the biblical ground of the church. All of God's truth has the church as the starting point. Paul was first put in the church in Antioch. Later he was sent out from the church in Antioch. All of the truths that we preach today have the church as the starting point. This is our work and this is our testimony. We are here returning to the initial work of the

apostles. We have to be careful about everything that we do. Everything that is of man we must learn to reject, and everything that is of God we must strive to attain.

(God's Overcomers, ch. 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 overall 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?

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 happens after 12 lessons are finished?

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.

Pursuing through WhatsApp/Wechat/Line recording has a few advantages based on our experience:

- 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.