

WEEKLY FELLOWSHIP

Jan 15, 2023

The church in Phoenix

Meeting Schedule

Lord's Day

10:00 am – Lord's Table Meeting

11:00 am – Prophesying Meeting

Tuesday

7:30 pm – English-speaking prayer meetings at Districts 1 & 2

7:30 pm – Chinese-speaking prayer meeting at District 2

7:00 pm - Spanish-speaking prayer meeting in the homes

Friday

6:30 pm – English-speaking College Meetings

7:00 pm – Chinese-speaking Student Meetings

7:30 pm – Small Group Meetings

Saturday

7:30 pm – Young People's Meeting

7:30 pm – Small Group Meetings

Continue in the Ministry
and the Word

Holy Word for Morning Revival

Crystallization-Study of 1 and 2 Kings – Week 10

Ministry Publication Reading

The Application of the Interpretation of the New Jerusalem to the Seeking Believers, Chapter 2

Scripture Reading:

Rev. 21:12-13, 21

Announcements

❖ 2023 FTTA Gospel Trip

- Dates: January 16 – 22, 2023
- Gospel team information: <https://tinyurl.com/2023FTTAGospelTrip>
- You are invited to support / participate in:
 - Gospel on Campus
 - Hospitality (2 brothers or 3 sisters)
 - Meal preparation
- To participate, please sign up: <https://tinyurl.com/FTTAGospelTripParticipation>
- For any questions, please contact Hermon Mak: 623-252-5125

❖ Monthly Brothers' Meeting

- Saturday, Jan. 21 at 8:30 am
- In-person gathering at two districts: North Hall - 17803 N. 27th Ave. TSC - 1619 S. Hardy
- Lessons on the Eldership, Vol. 1, Lesson #9

❖ 2023 Blending Conference in Phoenix

- Dates: Friday, Feb. 24 through Lord's Day, Feb. 26.
- In-Person meeting at the church in Phoenix meeting hall at 17803 N. 27th Ave.
- Form to sign up to provide hospitality: <https://docs.google.com/forms/d/e/1FAIpQLSd0ea-sbnil9maqX8Jkx3nksfY5sLje8mQocUOFR5KSyn6SSQ/viiewform>
- Planned meeting schedule:
 - Message 1: Friday evening: 7:30 – 9:30 PM
 - Message 2: Saturday morning: 10:00 AM – 12:00 PM
 - Message 3: Saturday evening: 7:00 – 9:00 PM
 - Lord's Table: Lord's Day morning: 9:30 – 10:00 AM
 - Message 4: Lord's Day morning: 10:00 AM -12:00 PM

❖ Offerings

- Please send your offerings through *Zelle* or *Popmoney* to the church's bank account using the following email address: offerings@churchinphoenix.org.

Riches from the Ministry

As we have seen, the entire New Jerusalem is a great sign. Its twelve gates are twelve big pearls. It is impossible for natural pearls to be so big that they can be the gates of the city. The pearl in the city is not a natural pearl but is used by God as a sign.

When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection. Without God's revelation we can never realize that the death of Christ secretes, dispenses, to produce the gates of the city. The twelve gates are the issue of Christ's secretion also in His life-dispensing resurrection.

Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10). We have to put not just Christ's death itself but the secretion of His death into our daily experience subjectively. We may know that we have been crucified with Christ, but we need to experience this. When a couple is quarreling, is that the talk of ones who are being crucified? When a brother talks to his wife, he has to consider that he is a crucified person.

A number of times when I was irritated at my wife, I tried to argue with her. But when the word of my argument came to the tip of my tongue, I was reminded, "Is this being crucified on the cross?" Right away I stopped. I went to my study room and prayed, "Lord, forgive me. I know I have been crucified, but I don't practice it. What a shame, Lord!"

Dear saints, the second application of the New Jerusalem is for us to experience subjectively the death of Christ in our daily life. We cannot do this in and by ourselves. None of us can practice such a thing. Everyone likes to argue. Arguments come from our natural life, from "I," not Christ. But we should have this "I" all the time crucified on the cross. We have to put this application of the subjective death of Christ into our daily experience. We can experience His death only by the power of the resurrection of Christ.

The believers also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that they may be conformed to the image of the firstborn Son of God (Phil. 1:19; Rom. 8:29). We are required to do two things: to experience Christ's death subjectively in our daily walk and also to experience the power of resurrection in our daily walk. How can we experience Christ's death in our daily walk? By the power of resurrection. How can we experience Christ's resurrection in our daily walk? By the bountiful supply of the Spirit of Jesus Christ. The Spirit of Jesus Christ is the reality of His resurrection. By His resurrection we can experience His death. Then how can His resurrection be applied to us? His resurrection can be applied to us only by the bountiful supply of the Spirit of Jesus Christ.

In order to apply this we have to remain in our spirit all the time to meet Christ as the Spirit, who is the reality of His resurrection. Then we have the power to remain on the cross. The application of the gates of the city is first to remain on the cross by the power of Christ's resurrection. Second, we have to apply Christ as the life-giving Spirit living in our spirit. We have to touch Him all the time. This is why the Bible tells us to pray unceasingly (1 Thes. 5:17). It is only through prayer that we can touch Christ in our spirit as the life-giving Spirit, the Spirit who is the reality of His resurrection.

[Now we want to consider the pearl gates as the entry into the New Jerusalem (Rev. 21:12b-13).] Such an entry into the New Jerusalem to partake of the tree of life has been established by Christ through His death and resurrection, fulfilling the righteous requirements of God according to the law of Israel in the Old Testament so that the closed way to the tree of life is reopened to the seeking believers. Genesis 3 shows that after the fall of Adam, the way to the tree of life was closed by the righteous requirements of God according to His righteous law. Now there is an entry of Christ's death and resurrection, which satisfies the requirements of God's righteous law.

Revelation 21:12 says that the names of the twelve tribes of the sons of Israel are inscribed on the twelve gates. Israel here represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem. The law watches and observes as a gatekeeper to insure that the entrance into the holy city meets the law's requirements. If we have been crucified and resurrected with Christ, we are qualified to satisfy the righteousness of the Old Testament law. Such an entry is justified by the righteous law of God. We can fulfill the righteous requirements of God's law by being persons who have died and resurrected with Christ through His twofold secretion, making us a pearl before the eyes of God, which is fully satisfactory to God according to His righteousness of the law. To fulfill the righteousness of the law is not an easy thing. We need an entry of two kinds of secretion, two kinds of dispensing, that is, the secretion of Christ's death and the secretion of Christ's resurrection. By these two kinds of secretions, we have been made pearls, which are satisfactory before the law of God. (Lee, *The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, Chapter Two)