

WEEKLY FELLOWSHIP

Nov 28, 2021

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

The Intrinsic and Organic Building Up of the Church as the Body of Christ – Week 2

Ministry Publication Reading

How to Meet, Chapter 12

Semiannual Training Preparation on 1 & 2 Samuel

2 Sam. Chapters 5-11

LS of First & Second Samuel:

Messages 26 through 30

Announcements

- ❖ **December 2021 Semiannual Training will be held by video training only**
 - Registration Due Date: Dec. 05, 2021
 - Registration Fee of \$125 per trainee (non-refundable) can be sent through Zelle or Popmoney to the church's bank account using the following email address: register@churchinphoenix.org. Please indicate on the memo line "2021 Winter Training". Shared seating is not an option for this video training.
 - Video Training Schedule: 12/20/21 – 12/25/21
 - Note: Completed Registration means payment of \$125 has been made AND online registration has been submitted.
 - Registration form: <https://tinyurl.com/2021WinterTraining>

- ❖ **Holy Word for Morning Revival: The Intrinsic and Organic Building Up of the Church as the Body of Christ**
 - District 1: contact Marilyn Towle
 - District 2: at Ellen Arnold's front door
 - Cost: \$6.00; cash (exact change) or check payable to: The church in Phoenix

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

Persevere in Prayer

- ❖ **Church Prayer Burdens:** <http://www.churchinphoenix.org>

Riches from the Ministry

The highest point and peak of prayer is praise. Praise is much better than prayer; so we must go on from prayer to praise. When you pray and pray until you reach the highest point, then prayer is over and praise begins. You are on the top of prayer, and the top of prayer is praise. Do you think that we will still pray in the New Jerusalem? I tell you, in that day we will sing all the time. We will sing, "It is done, it is done; prayer is over, praise begun!" We must have the foretaste of the New Jerusalem now.

Have you ever heard a message telling of the Lord Jesus singing praises to God? We have one verse (v. 12) in Hebrews 2, a quotation from Psalm 22:22, 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." At what point of time did the Lord declare the Father's name to His brothers? At what time did the Lord sing hymns of praise to the Father? Have you ever considered this?

The answer is this: 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.

Hebrews 2 refers to two psalms, Psalm 8 and Psalm 22. We have seen that Psalm 8 speaks concerning Christ: "What is mortal man, that You remember him, / And the son of man, that You visit him? You have made Him a little lower than angels / And have crowned Him with glory and honor... / You have put all things under His feet" (vv. 4-6). We know that this man, this One of whom the psalmist is speaking, is Jesus. Psalm 8 tells us that Jesus is identified with man. He is the Creator of all the angels, but He was made a little lower than the angels. He was incarnated to be a man, and by His incarnation He was identified with man. The Hebrew text for the word man in the question, "What is mortal man?" is a word which denotes a fragile man, a weak man. Man is so fragile and weak, yet Jesus identified Himself with such a creature. While He was on earth, practically speaking, He was not physically strong. He was in a sense weak and fragile; He identified Himself with such a race.

Psalm 8 tells us that from the youngest ones, the least ones, the weakest of such a race, God could do one thing — He could establish praise. How could God establish praise out of the mouths of such weak ones? Just by these four or five steps: (1) Christ's incarnation. The entire universe had never seen such a thing. God could establish praises out of the mouths of babes and sucklings first by Christ's incarnation, by His identification with man. (2) His crucifixion. Of course, in Psalm 8 we do not have the crucifixion, just the incarnation with the glorification. Man is made a little lower than the angels — this is the incarnation. He is crowned with glory and honor — this is the glorification. But following Psalm 8, in Psalm 22 His crucifixion is covered. (3) His resurrection. In Psalm 22, after the crucifixion, we have the resurrection. The Lord's declaring of the Father's name to His brothers was a sign of His resurrection. (4) His glorification. After His resurrection He was crowned with glory and honor. (5) His enthronement. All things have been put under His feet. He has been enthroned as the Lord of all and as the King of kings.

By these five ways — incarnation, crucifixion, resurrection, glorification, and enthronement — God could establish praises out of the mouths of the weakest of this weak race. By these five steps of Christ, God fulfills Psalm 8:2. You may ask, "What has this to do with me?" The answer is — too much! If we did not have these five major steps of Christ in this universe, none of us could utter a word of praise. All the mouths of men would be shut. How could we praise God without Christ's incarnation, crucifixion, resurrection, ascension, and enthronement? You may say, "O God, You are my Creator!" But God would say, "You are a sinner!" Then what will you say? You may say, "O God, I thank You for Your mercy." But God would say, "How could I have mercy upon you?" Without the work of Christ there is no way.

Oh, how we need to see the way whereby God can establish praises out of the mouths of us who are the weakest, the least, and less than the least! By His incarnation Christ was made one with us. We are lower than the angels, and He is too; He was made the same as we. By His crucifixion all our problems have been solved. God can never say to you, "You are a sinner." If God says this to you, you must tell Him, "O God, You are not just, You are not righteous, You are not fair in saying this, because my substitute Christ has died for me." You see, there is no reason whatever for you not to praise. By Christ's incarnation Christ has become one with me. By His crucifixion I am no more a sinner. By His resurrection I become a son of God... By His resurrection you have been made a brother of Christ. Then, do you have any reason not to praise? Do you see? In this way God has established praises out of the mouths of the weakest... In His glorification we all have been glorified. We are more glorious! You see, it is so easy for God to establish praises out of the mouths of so many weaker ones.

...By all these five steps, Christ has been made one with us, and we have been made one with Him. Now Christ is not only in the church, but Christ is the church (1 Cor. 12:12), and He says, "In the midst of the church I will sing hymns of praise to You." In what way? By being one with the church, by being one with all the members, and by them being made one with Him. When they sing, He sings in their singing. He sings by their singing; He sings within their singing. Their singing is His singing. They are one with Him, and He is one with them. They are in Him, and He is in them. Hallelujah!

...This wonderful Christ, this all-inclusive Spirit, has come to indwell our spirit (2 Tim. 4:22), and today He is one spirit with us. But we must be sure that we are in the spirit, that we are speaking in the spirit, that we are singing in the spirit. (Lee, *How to Meet*, Chapter Thirteen)