

# WEEKLY FELLOWSHIP

Dec 12, 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

## Announcements

### ❖ Invitation to attend FTTA Virtual Graduation: The Fall Class of 2021

- Saturday, Dec. 18, 2021 at 10:00 am
- At [www.ftta.org](http://www.ftta.org)
- Our sister, Shulammite, will be one of the graduates.

### ❖ Monthly Brothers' Meeting

- Saturday, Dec. 18, 2021 at 8:30 am
- Zoom link information will be emailed to the brothers

### ❖ Offerings

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

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 4

### Ministry Publication Reading

How to Meet, Chapter 15

### Semiannual Training Preparation on 1 & 2 Samuel

2 Sam. Chapters 19-24  
LS of First & Second Samuel:  
Messages 36 through 38

Persevere in Prayer

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

## Riches from the Ministry

The entire book of Hebrews teaches that Christ is better than so many things: Christ is better than Judaism and any kind of religion; Christ is better than this and better than that; Christ is all the best things — this is the book of Hebrews. But this book, while it tells how Christ is better than so many things, also tells and encourages us to enjoy such a Christ, not just to know Him but to experience Him.

Sometimes the small words in the Bible are intensely meaningful. I really like these three words: "We see Jesus" (2:9). Do you realize what it means to see Jesus? This is not just knowledge, not just understanding; this is seeing — we see Jesus. We see! What kind of Jesus do we see? We see Jesus who is God incarnated, who is made a little man, lower than the angels. He was not such a great man, but a small man, a despised man. We see Him! We see His human living on the earth, His sufferings, His death. We see Jesus! But we also see Him crowned with glory and honor! This should not simply be a kind of doctrine, but a seeing. Have you seen Jesus incarnated, Jesus suffering, Jesus crucified, Jesus resurrected from the dead, Jesus ascended to the heavens, glorified, crowned, and enthroned? If you have really seen these things today, how could you keep yourself silent when you come to the meeting?

Those who go to the football games are intensely excited. Why? Because they see something. The wife tells the husband, and the husband tells the wife; the son tells the father, and the father tells the son. When you see, you cannot be silent. Why do you come to the meetings so silently? Why must the leading brothers spend so much time and energy encouraging you to open your mouth? Because you have not seen. You have not seen Jesus. If you have seen Jesus today, it is absolutely impossible to remain silent in the meeting. This is the way for us to meet — we have to see Jesus. We cannot just quote a verse such as Hebrews 10:25, saying that we must not neglect coming together. Even if we come together, what shall we do? If we are so empty, if we are void of seeing Jesus, we will simply burden one another when we come to the meetings. If we are encouraged to function in the meetings, we will have nothing to say; we will have nothing to stir up the spirits of others. The meeting will simply fall flat.

In chapter 4 we are told that there is a rest remaining for us, and we must be diligent to enter into that rest. We know that is the good land, which is the full type of Christ. Christ is the good land as our rest. So many Christians are like the wandering Israelites in the wilderness: they do not have rest because they do not have the practical experience of Christ as everything to them. They have not entered into the good land, so there is no rest for them. Yet this rest is remaining for us. How can we enter in? The way is in verse 12: our soul must be divided from our spirit. When we are in the soul, we are just in the wilderness. It is not till we turn ourselves to the spirit, till we get into the spirit, that we are immediately in the good land, the Holy of Holies. We all must learn to discern our spirit from our soul so that we may enter into Christ and enjoy all that He is to us. This is the base, the foundation for our meeting. If in our daily walk we do not know how to divide the spirit from the soul, how to discern our spirit, and how to be in the spirit, we can never enjoy Christ as our rest and as our good land. Then when we come to the meeting, we are void of Christ, and it is impossible for us to have a proper meeting. I hope that all these words will not be just a teaching to you. The way to enter into the real enjoyment of Christ is to discern our spirit from our soul. Then when we come together, we will come with a rich surplus of Christ. Spontaneously, we will sing His praises, and while we are singing, He will be singing within our singing. This is the proper way for us to meet.

When we are in the spirit enjoying Christ as the good land, it is rather difficult to tell others whether we are on earth or in the heavens. We have a deep ecstasy that we are mostly in the heavens, touching the throne of grace, receiving mercy and finding grace for timely need (v. 16). When we are in such an enjoyment, we can hardly wait to get into the meeting hall to shout and sing; we will be singing and praising all the way. Do not try simply to do this in an outward way — that is a kind of performance; that is not real. We must see Jesus. Have you seen Jesus? Oh, our High Priest is able to sympathize with all our weaknesses! I will never be bothered by my weakness with such a One. Hallelujah, I am in the heavens! When I get into my spirit, I am just in the heavens, touching the throne of grace.

The Father does not like us to praise Him directly. The sweetest praises we can offer to the Father are those we offer to Christ and which concern Christ — there is nothing more pleasant to the Father's heart than this. There is an entirely mistaken concept in Christianity regarding worship to God: that to prostrate ourselves and bow down to the Father in heaven is real worship. No, that is not real worship. Real worship to the Father is the handling of His Son. In gospel preaching we tell the sinners that Christ is the Son of God, that Christ is the very One who redeemed us, the One who can save us and bring us to the Father. If we minister these things regarding Christ to the unbelievers, this is real worship to the Father. To worship the Father, to worship God, is simply to present the Son of God. Either we present Christ to the Father, or we present Christ to others in the Father's presence — both are the best worship we can render to God....The Father never desires that we merely glorify Him, but rather that we glorify Him with the Son. If we glorify the Son, we glorify the Father. If we glorify the Son, the Father will say, "I am glorified in My Son being glorified by you." Learn to praise in this way, not to praise with a composition of religious and natural things. The praises out of our experience and enjoyment of Christ, the spiritual praises to the Lord about Christ, are the best praise to the Father.

*(Lee, How to Meet, Chapter Fifteen)*