

WEEKLY FELLOWSHIP

Jan. 29, 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 12

Ministry Publication Reading

The Application of the Interpretation of the New Jerusalem to the Seeking Believers, Chapter 4

Scripture Reading:

Rev. 21:22; 22:3b; Psa. 119:130

Announcements

❖ 2023 International Chinese-speaking Blending Conference

- LSM will stream the messages, at conf.lsmwebcast.com.
- Messages will be streamed in English, Chinese, Spanish, Korean, and Portuguese. Some additional languages may also be included.
- All meetings' times will begin as shown in the schedule below in Phoenix time zone.
Message 1: 9:00 AM Saturday, February 18, 2023
Message 2: 11:00 AM Saturday, February 18, 2023
Message 3: 7:30 PM Saturday, February 18, 2023
Message 4: 10:00 AM Lord's Day, February 19, 2023
Message 5: 7:30 PM Lord's Day, February 19, 2023

❖ 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: tinyurl.com/2023MTNBCHospitality
- Service Groups: The service groups of the church should begin praying, having fellowship, planning, scheduling, and preparing for this conference:
Service Office – hospitality arrangement and shepherding of the saints
Children's service
Ushering & Parking service
Piano service
Lord's Table service – bread & wine
Audio & Translation service – Chinese & Spanish
Cleaning & Maintenance/Repair service
- 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

I hope that we all can see that the New Jerusalem is nothing else but God Himself wrought into us to be this structure. This structure is mainly of three parts: its base, its gates, and its wall with all the foundations. These are the three persons of the Divine Trinity. The gold as the base of the city is God the Father, the pearls as the gates of the city are God the Son, and the wall of the city is God the Spirit. The Father as the base, the Son as the gates, and the Spirit as the wall are the Triune God wrought into His chosen people to have such a structure standing in the universe marvelously and uniquely. The New Jerusalem is the Triune God, the Divine Trinity, as three basic factors, wrought into and structured together with His redeemed as the conclusion of the whole Bible. I hope that many of us in the Lord's recovery would go around the globe telling people everywhere nothing else but the New Jerusalem. All of Christianity needs to hear this. Thank the Lord that we have seen the New Jerusalem as the unique conclusion of the entire holy Word.

The divine building is structured with three basic parts plus furnished with three furnishings. The three furnishings of the New Jerusalem are the throne, the temple, and the lamp.

The throne has a source, and the throne is the source; and the throne has a goal, and the throne is the goal. It is the source flowing out and the goal coming back. This is the divine traffic, and this traffic is the administration. This traffic, this administration, is signified by a golden street, which is the base itself.

The throne is not only the source of God's administration but also the source of the divine fellowship. The street signifies not only the traffic of God's administration but also the fellowship of God's redeemed. This divine fellowship, signified by the street with its communication, flows with the divine supply. This supply is the river of water of life and the tree of life. The river is for beverage, and the tree is for food, for life supply.

...[T]he temple here [Rev. 21:22] refers to the Holy of Holies. This is evidenced by the measurement of the New Jerusalem, which is the same in three dimensions — length, breadth, and height (a cube — v. 16) — like the Holy of Holies in the Old Testament temple, which was the same measurement in three dimensions (1 Kings 6:20). The Holy of Holies is actually God Himself.

The temple is the house (palace) of God the Father, who is the King of kings, and of His household, His many sons, His royal family, who are the co-kings with the Father, to be its reign (v. 5b).

Because the Dweller and His children will be kings, this temple becomes a palace. Solomon built a temple for God and also a palace for himself separately. These two were divided, separated. But now in the New Jerusalem our temple and our palace are one. God's temple is our palace. All the folks of the same divine family live in that temple, where they worship God and live as kings, making that living place a palace... Their dwelling place is the place not only for them to serve God [Rev. 22:3b] but also for them to live as kings; it is a palace.

We cannot live in darkness. We can live only in the light. The New Jerusalem will have a particular kind of light — the redeeming and shining God (Rev. 21:23). The redeeming God shines as the shining God. The illuminating glory of God is the light within Christ, and the redeeming Christ is the lamp containing the light.

The light of the holy city is the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man (vv. 23, 25; 22:5a).

...Now let us consider how to apply these furnishings. First, we have to apply the throne of God with its administration to our daily life. Every day you have to realize that you are a person who is under the divine throne and who is also in the divine administration. Just remember this one thing. This is to apply the throne and the administration. If you can remember that you are a person under the divine throne and in the divine administration, this will change your daily life. With this realization you cannot be loose and uncontrolled.

Also, you have to remember that you are a member of the royal family. You are one of many kings of the kingly family. Even when you are at a restaurant, you should remember that you are a king eating there. You are not just an American. You are a heavenly born king. You should never sell your royal status. If you consider that you are a king, you would not act lightly, talk loosely, or behave meanly.

We also have God in Christ as our light. Our natural knowledge, our natural ability in understanding and realizing things, is like the light of the sun and the moon. Furthermore, we have received many "lamps" from the teachers in high schools and universities. These are the artificial "lamps." In the church life we do not need our understanding by our natural ability or our school-taught knowledge. Instead, we have our God shining within us through His word.

Psalms 119:130 says that the entrance of God's word gives light. Day after day we have to enter into the holy word; then we will see light. We will not be in darkness but in the light that is God Himself through His word. Therefore, we should not realize or do anything according to our natural ability or according to all the education we have received.

We must apply this light to our daily walk. Many of the saints exercise their natural ability too much, even in the church life... For the building up of the Body of Christ, we walk and live under the divine, redeeming, and shining light through the word of God.

(Lee, The Application of the Interpretation of the New Jerusalem to the Seeking Believers, Chapter Four)