

## 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 (repeat)

### Ministry Publication Reading

The Application of the Interpretation of the New Jerusalem to the Seeking Believers, Chapter 5

### Scripture Reading:

Rev. 22:1-2

## Announcements

### ❖ Corporate Lord's Day Meeting

- Date: February 12
- Place: Hall 2 @1619 S. Hardy, Tempe, AZ 85281

### ❖ 2023 International Chinese-speaking Blending Conference

- The website for streaming the conference messages on February 18-19 is **conf.lsmwebcast.com**.
- This site will be accessible to all the saints to view the messages and download the conference outlines. The site will interactively guide each saint to the correct language.
- Messages will be streamed promptly in Phoenix time zone according to the schedule listed below.  
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. 27<sup>th</sup> Ave.
- Form to sign up to provide hospitality: [tinyurl.com/2023MTNBCHospitality](http://tinyurl.com/2023MTNBCHospitality)
- 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 to the church's bank account using the following email address: [offerings@churchinphoenix.org](mailto:offerings@churchinphoenix.org).

In the New Jerusalem the number three is very striking. As we have seen, the main structure of the city is of three factors: gold as the base, pearls as the gates, and precious stones as the wall. There are also three furnishings in the holy city. The throne refers to God the Father. The temple refers to Christ. In the New Testament, Christ is called the temple of God (Rev. 21:22; John 2:19-21)...Also, God the Son is the lamp with the Father in Him as the shining light. This lamp is not an electrical lamp but an oil lamp. The oil signifies the Spirit, so the hidden One of the Trinity here is the Spirit. God is the shining light, Christ is the container of God as the lamp, and within the lamp is the oil, the Spirit.

The three factors of the structure and the three furnishings of the city signify the Triune God. Now we come to the third group of three signifying the Triune God. This group is concerning the supply of the city. The street as the base signifies the Father, the river flowing with the water of life signifies the Spirit, and the tree of life signifies the Son, Christ. Thus, the basic structure of the holy city is the Divine Trinity, its furnishings are the Divine Trinity, and its supply is the Divine Trinity.

The supply of the holy city is the processed and consummated Triune God (Rev. 22:1-2). Our God is not a "raw" God. Some teach a God who is raw, "uncooked," that is, not processed and not consummated. But the very God we preach and teach is the One who, according to the divine revelation, has been processed and consummated. It is the processed and consummated God who can be our supply.

The Triune God passed through incarnation, human living, and an all-inclusive and all-problems-solving death. Then He entered into an all-surpassing resurrection for the dispensing of life and an all-transcending ascension to execute through His heavenly ministry what He accomplished in His earthly ministry. Even God the Father has been processed. In whatever the Son passed through, the Father was with Him. The Son said that He was never alone but that the Father who sent Him was always with Him (John 8:29; 16:32). This is the revelation concerning the Triune God given by the Lord to the recovery. No other Christians teach and preach the processed and consummated Triune God. It was only within the last forty years that we began to use the terms processed and consummated to describe the Triune God.

The third of the Divine Trinity is signified by a river. The Father is in the Son, and the Son is realized as the Spirit, so the Spirit is the flow. The Triune God has been consummated into one life-giving Spirit, and this Spirit is the flow signified by the river of water of life. The supply of the city is the Father as the source, the Spirit as the flow, and Christ as the content, typified by the tree of life.

The river of water of life flows in the middle of the street, and the street signifies the fellowship. The one tree of life growing on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy. The tree of life is not a pine tree shooting up into the sky but a vine tree creeping on the earth. This vine, the tree of life, grows within the middle of the street and along it. Thus, in the middle of the fellowship is the tree of life.

The street begins from the mountaintop, God, to reach all the twelve gates of the city. In the middle of this street is the river of water of life to flow out the riches of God to be our supply. This street with the river is a two-way traffic, coming and going, proceeding down and spiraling up. This coming and going is the fellowship. All who enter into the city through the pearl gates participate in the same fellowship. This fellowship begins from God as the source to reach all the twelve gates. That means it reaches all the ones who have entered into the city to bring them back to God.

The tree of life is for our nourishment, and the river of water of life is for our beverage. The supply that Christ affords is for our nourishment, and the water that the Spirit brings to us is for our supply to satisfy us and quench our thirst. But to nourish and to satisfy are not the final goal. Christ nourishes us and the Spirit quenches our thirst for our growth in the divine life, and the growth of the divine life is for the building up of the city as the organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect.

Christ's nourishment and the Spirit's beverage are for us to grow, and the growth by these two supplies is for the building up of the New Jerusalem. Even today the New Jerusalem is still under construction. If we look at today's outward situation, we can see the lack of the building up of the Body of Christ, which consummates the New Jerusalem. This is why the Lord has charged me to release the high peaks of His divine revelation. First, we need to release the truth that God became a man so that man may become God in life and in nature but not in the Godhead. Then we need to release the truth concerning the New Jerusalem. My burden is to release these two great truths.

Since the Lord has released these high peaks of His truths, we have to learn the new language to speak them. Paul and the co-workers around him were different because of what they ministered. Today in the recovery all the co-workers must be different. They must learn to speak these high truths concerning God's economy — that God became a man that man may become God, with the New Jerusalem as the ultimate consummation. This is a great miracle and a deep mystery.

From now on, we must consider that our work is a building work by the growth of the saints in the divine life. The divine life is the Divine Trinity, who is the structure, the furnishings, and the supply of the holy city. As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem. We need to experience and speak these things. The more we speak, the more we will have to speak. The more we speak, the more we will be nourished and satisfied.

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