

Monday 11/22

Related Verses

Hab. 3:2

2 O Jehovah, I have heard the report concerning You and am afraid. O Jehovah, revive Your work In the midst of the years; In the midst of the years make it known; In wrath remember compassion.

Hosea 6:2

2 He will enliven us after two days; On the third day He will raise us up, And we will live in His presence.

Psa. 119:25, 50, 88

25 My soul clings to the dust; Enliven me according to Your word.

50 This is my comfort in my affliction, For Your word has enlivened me.

88 Enliven me according to Your lovingkindness, And I will keep the testimony of Your mouth.

Psa. 80:18

18 Then we will not turn back from You. Revive us, and we will call upon Your name.

Psa. 85:6

6 Will You not again revive us, That Your people may rejoice in You?

John 6:57, 63

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

S.S. 1:4a

4a Draw me; we will run after you

Related Reading

[The] matter of revival is the “kernel” within the “shell” of the books of the Minor Prophets [cf. Hab. 3:2]....Among God’s elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: “O Lord, revive us.”...Habakkuk’s prayer for revival...represents the whole [of God’s elect]. God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God’s elect. Thus, when Habakkuk prayed for revival, we also prayed....Such a prayer is an everlasting prayer. (*Life-study of Malachi*, p. 21)

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament, and this is the answer that Job needed. (*Life-study of Job*, p. 64)

In 2 Samuel 7:12 God spoke of David’s seed, and in verse 14a He said, “I will be his Father, and he will be My son.” Here we have something of very great significance—the seed of David becoming the Son of God. These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God’s intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. (*Life-study of 1 & 2 Samuel*, p. 203)

God, because of His heart’s desire [to be one with man], became a man in incarnation, and He contacted man by the way of a romance. Before God opened up in the New Testament what was on His heart, both angels and men did not know what God was doing (Eph. 3:9). They did not realize that their God was becoming a Husband to marry a wife. This Husband was divine, and the wife He was going to marry was human.

Through the divine power in the Spirit of holiness, Jesus’ humanity was uplifted into the divine sonship, into divinity [Rom. 1:3-4]. By this He was born of God not as God’s only begotten Son but as God’s firstborn Son (8:29), which indicates that many sons would follow. Today our Christ is God in the divine sense and man in the human sense. He is a God-man.

This God-man is the Bridegroom in the divine, universal romance (John 3:29), but His counterpart, being merely human, still does not match Him....Therefore, God regenerated His human elect. Regeneration is to put divinity into humanity, to uplift humanity to the standard of divinity. However, regeneration does not complete the process. We were regenerated in our spirit, but we are not only a spirit. We are even more a soul. In order to uplift

our entire being, God first has to regenerate our spirit and then transform our soul. The transformation of our soul takes time.

Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching each other. (*CWWL, 1994-1997*, vol. 3, “Crystallization-study of Song of Songs,” pp. 325-326)

Further Reading: *Life-study of Malachi*, msg. 4; *CWWL, 1994-1997*, vol. 2, “The Governing and Controlling Vision in the Bible,” ch. 1; *Life-study of Job*, msg. 8-10, 12, 16, 21, 24, 28, 30-31

Corporate Reading of “The History of God in His Union with Man” Chapter 13 – Sections: *Opening paragraphs 1-3; Training Them To Worship And Partake of God; With The Offering – Christ In All Aspect; The Burnt Offering: The Meal Offering*

Tuesday 11/23

Related Verses

John 1:14

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 Cor. 15:45

45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rev. 5:6

6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev. 1:4

4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev. 4:5

5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Vital Factors for the Recovery of the Church Life – Week 1

Morning Watch

Rev. 3:12, 21

12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rom 8:29

29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Eph. 4:15-16

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Related Reading

We all need to have a clear view of the central revelation of God. The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy....The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy. (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," p. 92)

I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord's recovery is....Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or

The Factor of Cooperating with the Lord to Bring In a New Revival That Will End This Age

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by your old understanding of the recovery. (*CWWL, 1994-1997*, vol. 4, "The Divine and Mystical Realm," pp. 92-93)

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29)...I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (*CWWL, 1994-1997*, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," p. 55)

I recently fellowshipped with the co-workers and elders by speaking a very frank word to them. I said, "Brothers, many of you still work for the Lord by doing affairs. Your kind of taking the lead among the saints is not according to the spirit but according to your kind of realization. So you made a number of formalities, asking others to perform your formalities. This often causes opinions and even divisions." All the co-workers and elders from today onward should have a change....You have been called and assigned by the Lord to carry out God's economy, and God's economy is altogether centered on Christ, taking Christ as its reality. Without Christ, there is no economy of God. We may be very busy every day in the Lord's recovery in the church, and we may be very diligent and faithful, yet we do things that are not the contents, the reality, and the center of God's economy. So we need a turn.

I pray, "Lord, grant us in Your recovery to have a genuine, real revival."

The urgent need today is the practice of a kind of living that belongs to God-men, and the God-men are the very components of God's economy.

All the elders and co-workers should pursue this reality so that they will be made into a model by the Lord, a model living in the economy of God. Then they and their churches will become such a model. In my prayer, this is what I call the genuine revival. (*CWWL, 1994-1997*, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 195-196, 198)

Further Reading: *CWWL, 1991-1992*, vol. 2, "The Christian Life," ch. 2; *CWWL, 1994-1997*, vol. 3, "The Triune God's Revelation and His Move," chs. 1-2

Corporate Reading of "The History of God in His Union with Man" Chapter 13 – Sections: *The Peace Offering; The Sin Offering; The Trespass Offering; Through the Priests*

Wednesday 11/24

Related Verses

1 Pet. 2:21

21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

Phil. 3:13

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 1:19-21a

19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

21a For to me, to live is Christ

John 16:13

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

John 20:22

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

John 15:4-5

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

Morning Watch

The Factor of Cooperating with the Lord to Bring In a New Revival That Will End This Age

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Rom. 5:10

10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Related Reading

Today what we have seen of the Lord...is in God's central lane, the economy of God, with Christ as its centrality and universality, with Christ as its center, reality, and everything. This Christ is now the life-giving Spirit indwelling our regenerated spirit to be one with our spirit (1 Cor. 15:45b; 6:17).

For such a revelation, which is so high, deep, and profound, the Lord needs a model. He needs a corporate people to be raised up by His grace through this high peak of the divine revelation to live a life according to this revelation....Where is the model of living a crucified life that we may live Christ?...Where is the model of living Christ and magnifying Christ by the bountiful supply of the Spirit of Jesus Christ? Where is this life? We have these revelations released as messages printed in books, but where is the model? (*CWWL, 1994-1997*, vol. 1, "Living a Life according to the High Peak of God's Revelation," p. 196)

The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke. That disciplined them....Christ used these three processes—His human living; His all-inclusive, all-terminating, life-releasing, and new-man-creating death; and His life-dispensing resurrection—to disciple His followers.

In resurrection He became the life-giving Spirit and entered into them....In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His disciples, and they also became living [John 20:22]. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had

observed of the Lord when they were with Him for three and a half years.

The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity.

They were disciplined through Christ's crucifixion to annul their human life for them to live the divine life (Gal. 2:20).

They were also disciplined through Christ's resurrection to know Him as God's firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years.

They were also disciplined to know Christ as the life-giving Spirit (1 Cor. 15:45).

If we open to the Spirit within us as we prayerfully consider this fellowship, we will be disciplined. Only the disciplined ones are the constituents of the vital groups. They have been disciplined to be vital. A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (*CWWL, 1994-1997*, vol. 5, "The Vital Groups," pp. 75-77)

Further Reading: *CWWL, 1994-1997*, vol. 5, "The Vital Groups," chs. 2-4, 6-11; *CWWL, 1993*, vol. 1, "The Move of God in Man," ch. 1

Corporate Reading of "The History of God in His Union with Man" Chapter 13 – Sections: Training Them To Live A Holy, Clean, And Rejoicing Life; Living a Holy Life; Living a Clean Life

Thursday 11/25

Related Verses

Matt. 3:15-16

15 But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.

16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 11:29

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

John 5:19

19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 7:18

18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

John 8:29

29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 4:23

23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

Eph. 6:18

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

1 Thess. 5:16-18

16 Always rejoice,

17 Unceasingly pray,

18 In everything give thanks; for this is the will of God in Christ Jesus for you.

Related Reading

As the first God-man, Christ lived on earth in a particular way for the accomplishing of God's eternal economy, which ultimately consummates in the New Jerusalem. The very center of the four Gospels is Christ.

Morning Watch

The Factor of Cooperating with the Lord to Bring In a New Revival That Will End This Age

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Matthew 1:18 and 20 say that this God-man’s conception was of the Holy Spirit. The God-man was one person but of two sources. The first source is divine, and the second source is human. He was one person of two natures—human and divine.

Before He carried out any part of His ministry, the first thing He did was to be baptized to fulfill the righteousness according to the way of righteousness brought in by John (Matt. 3:15; 21:32)...The Lord Jesus recognized that, according to His flesh (His humanity—John 1:14; Rom. 1:3; 8:3), He was good for nothing but death and burial. Jesus needed to be baptized because He became flesh, and the flesh, in the eyes of God, is good for nothing but death and burial. To bury such a dead person by baptism is the way of righteousness, not the way of the law with its statutes and ordinances. (*CWWL, 1994-1997*, vol. 3, “The God-man Living,” pp. 473-475)

The Lord told the disciples that they needed to learn from Him, indicating that He was their pattern [Matt. 11:29].

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. *Looking up to heaven* indicates that He was looking up to His Father in heaven....He was the sent One....The sending One, the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern that the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones.

After performing the miracle, the Lord went up to the mountain privately to pray (v. 23; cf. Luke 6:12).

The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word *privately*...means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: *to be with the Father, on the mountain, and in prayer*. We should learn from the Lord’s pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. (*CWWL, 1994-1997*, vol. 3, “The God-man Living,” pp. 561, 564)

Further Reading: *CWWL, 1994-1997*, vol. 3, “The God-man Living,” chs. 1, 4-6, 8, 10, 13-14, 16

Corporate Reading of “The History of God in His Union with Man” Chapter 13 – Sections: *Living a Rejoicing Life; The Weekly Sabbath; The Monthly New Moon Feast; The Annual Feasts; The Feast of the Passover; The Feast of Unleavened Bread; The Feast of the Firstfruits; The Feast of Pentecost—of the Fiftieth Day*

Friday 11/26

Related Verses

John 10:10-11

10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Eph. 1:7

7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Heb. 13:20-21

20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

Matt. 24:45-46

45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

46 Blessed is that slave whom his master, when he comes, will find so doing.

1 Pet. 5:2-3

2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

3 Nor as lording it over your allotments but by becoming patterns of the flock.

Rev. 1:13

13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

1 John 4:9

9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

Related Reading

The content of God’s entire New Testament economy is Christ as the Son of Man cherishing us and as the Son of God nourishing us.

The Jesus who is portrayed in the four Gospels is very cherishing....All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10).

God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing....God sent His Son to us that we may have life and live through Him in His divinity (v. 9)—nourishing....God gave us His only begotten Son that we...may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing).

Christ as the Son of Man came to redeem us from sin (1 Tim. 1:15)—cherishing. This is the first part of the New Testament....Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing.

Morning Watch

The Factor of Cooperating with the Lord to Bring In a New Revival That Will End This Age

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This is the second part of the New Testament. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 131-132, 136-137)

new ones following you to the church meetings. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 113-114)

Eph. 5:2

2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

I believe that not having the Father’s loving and forgiving heart and not having the Savior’s shepherding and seeking spirit is the reason for our barrenness. I realize that you all work hard, but there is almost no fruit. The Lord said, “By the fruit the tree is known” (Matt. 12:33), but we are a tree without any fruit....A good, gentle pastor may not have a particular gift, such as the gift of speaking; he may simply visit people and welcome them when they come to his meeting, but according to statistics, he will have a ten percent yearly increase. We, however, do not have even a ten percent increase. Can you see how barren we are? Many of you are good speakers, knowing the higher truths. The truths we hold are much higher than those in Christianity. However, we do not have fruit, because we are lacking in the Father’s loving and forgiving heart and the Son’s shepherding and seeking spirit. We condemn and regulate others rather than shepherding and seeking them. We are short of love and shepherding. These are the vital factors for us to bear fruit, that is, to gain people....Do we train the young ones to gain people or to regulate people? We have to consider our ways...(Hag. 1:5). Our way is not right; something is wrong. (CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” p. 31)

The preaching of the gospel is the top shepherding of sinners....Christ carried out His ministry by shepherding. He went to Jericho just to visit one person, a chief tax collector (Luke 19:1-10). He did not go there to hold a big gospel campaign....His desire was to preach the gospel to gain one person, and His preaching was a shepherding.

John 4 says that while the Lord was on His way to Galilee, “He had to pass through Samaria” (v. 4). He detoured...in order to contact a sinful Samaritan woman, who previously had five husbands. The Lord foreknew that she would come to the well of Jacob. The well of Jacob is a type of Christ, who is the fountain of water springing up into eternal life (v. 14b). We have to learn of the Lord’s pattern in purposely detouring to Sychar to gain only one person.

To spend three years to gain one person is worthwhile. If you spend three years to visit one person continually, you will gain him. After twelve years you will have four

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 7, 13; *Life-study of Ephesians*, msgs. 46, 49

Corporate Reading of “The History of God in His Union with Man” Chapter 13 – Sections: *The Feast of the Blowing of Trumpets; The Feast of Expiation; The Feast of Tabernacles; The Sabbath Year; The Jubilee*

Saturday 11/27

Related Verses

Acts 20:28

28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

2 Cor. 12:15

15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

Phil. 2:17

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

1 Cor. 9:22

22 To the weak I became weak that I might gain the weak. To all men I have become all things that I might by all means save some.

1 Thes. 5:14

14 And we exhort you, brothers, Admonish the disorderly, console the fainthearted, sustain the weak, be long-suffering toward all.

Eph. 4:2, 15-16

2 With all lowliness and meekness, with long-suffering, bearing one another in love,

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Related Reading

We may have the feeling that we are strong ones. In 1 Corinthians 9:22 Paul says, “To the weak I became weak that I might gain the weak.” This means that we should come down to the weak one’s level. To a sick person we come down to the level of a sick person. This is the way to shepherd people by visiting them. Paul also says, “Who is stumbled, and I myself do not burn?” This is to burn in sorrow and indignation over the cause of the stumbling of all the fallen ones. This shows the pattern of Paul as a good shepherd, taking care of God’s flock. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 115)

In Paul’s talk with the elders in Ephesus in Acts 20, Paul said that he taught them “publicly and from house to house” (v. 20)...He did this to perfect the saints. He did not shrink from declaring to them anything that was profitable (v. 20), declaring to them all the counsel of God (v. 27). What a marvelous perfecting work the apostle Paul did!

Paul went back again and again to every home of the saints, exhorting them and admonishing them with tears. An apostle should speak full of sympathy, with tears. Do you want to be an apostle? Then learn how to weep. In Acts 20:19 Paul said that he served the Lord as a slave with all humility and tears. Then in verse 31 he said that he did not cease admonishing each one of the saints with tears. An apostle tells the dear ones under his shepherding everything concerning God and His counsel with tears. He does not only speak publicly, but he also visits the homes of the saints. (CWWL, 1988, vol. 4, “Further Light concerning the Building Up of the Body of Christ,” pp. 358-359)

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...How can one be a co-worker?...How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

Vital Factors for the Recovery of the Church Life – Week 1

Morning Watch

The Factor of Cooperating with the Lord to Bring In a New Revival That Will End This Age

Nov. 22–Nov. 28 2021

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up. If our children were angels, they would not need our parenting to raise them up. The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery. In the past we did much speaking and teaching with very little shepherding. Shepherding and teaching should be like two feet for our move with the Lord. Our shepherding should always be with teaching, and our teaching should always be with shepherding. (*CWWL*, 1994-1997, vol. 5, "The Vital Groups," pp. 126-127, 92)

Further Reading: *CWWL*, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 5-6; *Life-study of 2 Corinthians*, msg. 44; *Life-study of Philippians*, msg. 7

Hymns, #203

- 1 In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.
- 2 By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,

- Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.
- 3 Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim
 - 4 We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

1 Pet. 2:4-5, 9, 25

4 Coming to Him, a living stone, rejected by men but with God chosen and precious,

5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Psa. 48:9-10, 14

9 We consider, O God, Your lovingkindness In the midst of Your temple.

10 As Your name is, O God, So is Your praise Unto the ends of the earth; Your right hand is full of righteousness.

14 For this God is our God forever and ever. He will guide us even unto death.

Further Reading:

Life-study of Malachi, msg. 4

CWWL, 1993, Vol. 1, "The Move of God in Man," ch. 1
CWWL, 1994-1997, Vol. 3, "The God-man Living," chs. 8, 10

Life-study of Ephesians, msgs. 46, 49

Life-study of Philippians, msg. 7

Lord's Day 11/28

Related Verses

John 21:15-17

15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.