

# The Church in New York City

# WEEKLY NEWSLETTER

Issue No. 71 April 11, 2021

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## ANNOUNCEMENTS

### • Service Office Hours

Service Office hours are available for saints to call in to fellowship or to pray with some serving ones.

**Day & Time:** Monday through Saturday (except Wednesday), 11AM-12PM.

Join via Zoom:

<https://zoom.us/j/3785123114?pwd=dEpzN2ZGZ21aaGV5dTFob3AwQlBodz09>

Dial-in by Phone: +1 929 205 6099

Meeting ID: 378 512 3114 (Password: 3131)

The burden for holding these office hours is that the hearts of the saints can be comforted and that their souls would be restored.

## PRAYER BURDENS

- The mutual shepherding of all the saints through personal contact and the small group meetings, that none would be overlooked or feel isolated, and the reaching out to those who have not been meeting regularly
- The church meetings--The attendance in the Lord's Day meetings and that all the meetings would be rich in the supply of the Word of God to all the saints (Col. 3:16)
- The children's meeting service and the salvation of the children in grade 5
- The young people who will be graduating from high school and from college this semester, that they would know the Lord's will and leading as they consider their future and the next step in their lives
- The Lord's move in various parts of the world:
  - a. The saints and the churches in Myanmar in the midst of the current political and social unrest (there are more than 60 local churches in Myanmar)

- b. The preaching of the gospel and the spread of the Lord's testimony in Cuba, Venezuela and North Korea
- The various needs of the saints both locally and in other localities (e.g. physical and emotional, health-related, job-related, family-related, etc.)

## MORNING WATCH

**HWMR: 2020 December Semiannual Training  
Crystallization - Study of Job, Proverbs, and Ecclesiastes**

*Week 6: Gaining God to Be Transformed by God for the Purpose of God*

### Portions from Days 5 & 6:

Within today's antibiotics there is some element that is very active to kill the germs. In like manner, within this compound Spirit as a big dose, there is the element of Christ's death, which is active in killing all the negative things within us.

The killing of the cross, the killing of Christ's death, ushers in resurrection. When we are willing to suffer and be killed, we live Christ, we magnify Christ, and Christ is manifested in us. Then we are transformed. We enjoy Christ under the killing of His death.

Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. (*Watchman Nee—a*

*Seer of the Divine Revelation in the Present Age, p. 115)*

The measure of life, the amount of reality, and the riches of Christ we are able to minister to others depend entirely upon two elements: how much revelation we have received and how much suffering we have undergone regarding that which has been revealed to us.

Tribulation is actually the incarnation of grace with all the riches of Christ....If we say that we appreciate grace but not tribulation, it is like saying that we love God but not Jesus. However, to reject Jesus is to reject God. Likewise, to reject tribulation is to reject grace....The incarnation of God was His gracious visitation....If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us. Although we love God's grace, we must also kiss the tribulation, which is the incarnation of grace, the sweet visitation of grace.

**Corporate Reading:** *"The Basic Revelation in the Holy Scriptures"* Chapter 6: The Kingdom (1); Chapter 7: The Kingdom (2)

## MINISTRY PORTIONS

### WATCH AND PRAY

We must also be watchful in our prayer so that we do not fall under Satan's deception of not making our prayer specific. ... Brothers and sisters, we have to realize that a hasty, "economical" prayer is often a careless prayer that will give ground to Satan. We must not let go, and we must ask the Lord to remind us of all the burdens in our prayer and give us the utterance to pray them. At the same time, we have to deal with our own slothfulness and procrastination. Our Lord rose "very early in the morning...and...prayed." When Simon and those with him hunted for Him and told Him, "All are seeking You," His answer was, "Let us go elsewhere...that I may preach there also, because for this purpose I came out" (Mark 1:35-38). How specific and thorough is our Lord. He "went out to the mountain to pray, and He spent the whole night in prayer to God. And when it became day, He called His disciples to Him, and He chose from them twelve, whom He also named apostles" (Luke 6:12-13). How specific and thorough this is. When the apostle Paul reminded the Ephesian saints to be watchful in prayer and petition, he mentioned "petition

concerning all the saints, and for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel...that in it I would speak boldly, as I ought to speak" (Eph. 6:18-20). This is also very specific and clear; it is something that requires much petitioning.

Not only do we have to be watchful before we pray and while we pray, we also have to be watchful after we pray. We must be watchful to examine all the changes that happen after we pray. We must realize that all serious prayers and prayers with burden are made not only "by means of all prayer" but also "at every time." It is not once but many times. And it is not once by means of all prayer but at every time by means of all prayer. Therefore, we have to take note of any new development, changes, or movement after every prayer. ...For example, you may be praying for someone who opposes the Lord. You pray that God will make him believe. You may pray for him by means of all prayer, and you may have God's promise for this. But the outward circumstance may appear to be worse; he may become stronger in his opposition. If you ignore this and continue to pray the same prayer, it is not enough. You must detect this and tell it to the Lord. If you are watchful, you will receive light from Him. You may realize that your prayer has affected him, and you can begin praising God. Or you may change your prayer and cast another net. Perhaps, after some time, he will soften, and you can then change to another kind of prayer to cast another net. We have to adjust our prayer according to the situation. To do this we need to be watchful.

Among God's children, prayer is the one thing that is most easily attacked. This is why we must be watchful to fight for a time to pray, to guard prayer, to stop prayers that are not prayer, and to be on guard against Satan's strategy to cut off our prayer. We must remember that prayer is a service, an excellent service. We have to watch and pray, and we must practice conscientiously, so that Satan will not have the opportunity to destroy our prayer.

- Excerpts from *"The Prayer Ministry of the Church"*, Chapter 5: *Watch and Pray* (section 5)