

The Church in New York City

WEEKLY NEWSLETTER

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ANNOUNCEMENTS

- **2021 Summer School of Truth (Continued)**

Week Two, August 9-14 (Monday-Saturday):
Online for all entering 7th to 12th grade (high school juniors/seniors who attended week one at KPCC are encouraged to register to serve), college students, and serving ones.

- **Service Office Hours**

Due to the many activities this summer, Service Office Hours will be suspended until after Labor Day.

PRAYER BURDENS

- The Northeast Summer School of Truth--Week 1 was held at Camp Penuel last week for the young people in grades 11 and 12 only; Week 2 will be held online this week for all the young people in grades 6-12
- The strengthening of the church life in NYC:
 - a. The mutual shepherding of all the saints through personal contact, visitation and the home meetings
 - b. The burden for the gospel among the saints of all ages and languages
 - c. The small group meetings, the church meetings and all the services in all nine halls of the church this week--That the Lord would grant us wisdom and all the saints would be guided by the arbitrating peace of Christ as the church moves gradually back to in-person Lord's Day meetings in all the meeting halls
- The European Young People's Conference being held last week and being attended (in-person and remotely) by young people from at least 17 nations
- That the Lord would preserve the United States for His testimony and bless the advance of His move in this country, particularly in the Heartland and in the Bible Belt

- 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: 2021 International Memorial Day Weekend Conference

General Subject: Knowing the Truth, Being Absolute for the Truth, and Proclaiming the Truth in the Present Evil Age

Week 4: The Recovery of the Subjective Truths in the Gospel of John

Portion from Days 4 & 6:

The Gospel of John speaks repeatedly about how we should have subjective experiences of the Lord. He became flesh for the purpose of working Himself into us. He became the living water so that we may drink Him, the bread of life so that we may eat Him, and the breath of life so that we may breathe Him. Nothing can be more subjective than the subjective experiences produced when water, bread, and breath get into us.

However, we have to see that...all the subjective experiences that are linked to the Spirit and are hinged on life are for the producing of the church. The issue of our receiving the Lord into us is that we become constituents of the church. To be sure, in the Gospel of John we are shown the subjective experiences. Though the term church is not used, we should not overlook the fact that this book speaks of how the constituents of the church are produced. (*CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 123*)

Although the Gospel of John does not have the term church, it mentions the grains, the brothers, and the branches. Do these not signify the church?...In addition,...John the Baptist said to his disciples, "I said, I am not the Christ....He who has the bride is the bridegroom" [John 3:28-29]. The Bridegroom is Christ. Then who is the bride? The bride is the church. This is corporate, not individual.

This is one bride in totality. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 126)

We have to see that the Gospel of John refers to the church in five different ways. First, many grains are ground to powder to become one bread. Second, many brothers in totality become the church. Third, many branches joined to the vine become one entity. We are members of His Body, and though the members are many, they are one Body. This is similar to the branches; though they are many, they are still one vine. Fourth, there is one bride. Fifth, the one bride is the house of God, "My Father's house." All these different terms depict the church from different angles and aspects. However, the main point we should not forget is that the church is produced as a result of our subjective experience of Christ. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," pp. 129-130)

In the church life there must be at least three items: the diligent service for the Lord, the living testimony of the resurrection life of the Lord, and the absolute love poured out upon the Lord. If we are truly practicing the church life, we must have the service, the testimony, and the love toward the Lord. We all must be Martha, Lazarus, and Mary. Such a church is the result and issue of the Lord being life to us...Here we can enjoy the Lord with other saints, and the Lord Himself can dwell, rest, and feast in satisfaction. This is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him. (Life-study of John, pp. 306-307)

Corporate Reading: "The History of God in His Union with Man" Chapter 2: God's History in Time

MINISTRY PORTIONS

THE CHURCH

The church is God's ultimate goal. ... The church is both God's household expressing God the Father and the Body of Christ expressing Christ as the One who is the embodiment of the Triune God (Col. 2:9). What we are going to cover in this chapter is an extract of the divine revelation concerning the church in the New Testament.

THE EKKLESIA

The church is first an ekklesia. This Greek word denotes a called-out congregation. ... The church is an assembly of living persons, not a physical building without life. However, to consider the church as merely a called-out congregation, an assembly, is still superficial. There may be a congregation, an

assembly, yet without life. Today there are many large congregations in our society that are without the divine life.

THE HOUSE OF GOD

We as the church are God's house, God's dwelling place. At the same time, we are God's family. Both the house of God and the family of God are one entity, that is, a group of regenerated, called ones, indwelt by God Himself. These called ones, who have been regenerated by God with His life and who are being indwelt by this living God with all that He is, are both God's dwelling place and His family. This is more than an assembly. This is different from a group or organization of people. This is something organic—organic in the divine life, organic in the divine nature, and organic in the Triune God.

It is the living house of the living God. It is not something of organization but something of life; thus, its growth is by life.

THE BODY OF CHRIST

The church is not only the living family of God the Father but even more a living organism of Christ the Head. Christianity has fallen into a state where there is organization instead of life. There are millions of Christians on earth. They have been forgiven through Christ's redemption, washed by His precious blood, and regenerated by the Holy Spirit; they are children of God and members of Christ. Yet, actually, in their life and service what is seen is an organization, not an organism. Christ is organic, but "anity" is not. Any kind of anity, including Christianity and even "local churchanity," is an organization.

The church should be only organic, an organism full of the life of Christ. Whatever you do must be from the life within. You are living. You have Christ as the embodiment of the Triune God living in you. Do not move by yourself. Move by Him. Do not act by yourself. Act by Him. Sometimes when I have intended to visit a brother, I have been held back because I realized that Christ was not going to visit that brother. It was only I, the natural I, the good I, the I with good intentions; it was altogether myself, not Christ. Then I would pray, giving my position, my ground, and everything pertaining to this visit to the Lord. Then the Lord began to go with me. There are many who love the Lord and are devoted to Him and yet who do not realize that their natural life should be put aside.

- Excerpts from "The Basic Revelation in the Holy Scriptures", Chapter 5: The Church (Sections 1-3)