

The Church in New York City

WEEKLY NEWSLETTER

Issue No. 110 January 9, 2022

ANNOUNCEMENTS

- **Citywide church gathering (Lord's Day, Jan. 30)**

There will be a citywide church gathering on Lord's Day, January 30. Details will be available soon.

- **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), 10:30AM-11:30AM.

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

- That all the saints would experience Christ as their new beginning in this new year (Rev. 22:13) and that the Lord will take the church on in 2022
Revelation 22:13 - *I am the Alpha and the Omega, the First and the Last, the Beginning and the End.*
- The follow-up of the gospel meeting this past Friday, January 7, which was held online
- The remaining review sessions of the semiannual training on the books of 1 & 2 Samuel this past Wednesday and Thursday evenings, and that the word released during the training would not return to the Lord void, but rather would accomplish what He sent it forth to do (Isa. 55:11)
- The preparation of the newly purchased meeting halls in Brooklyn (Hall 4) and on the Upper West Side (Hall 6) and the preparation of the saints for the use of the new halls

- The reconstruction of the meeting hall in Atlanta, GA and the need for a new meeting hall in Rostov, the largest city in southern Russia
- The saints in the Philippines who were affected by the super typhoon which struck there recently
- 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: The Holy Word for Morning Revival on Philippians

Week 2: Taking Christ as Our Life

Portion from day 6:

The last part of Philippians 1 and the first part of Philippians 2 are actually one portion and should not be separated....Chapter one reveals that the way to experience Christ is through keeping ourselves in the fellowship unto the gospel by the bountiful supply of the Spirit of Jesus Christ. If we would remain in [this] fellowship, ...we need to be in one spirit with one soul [1:27]. In Philippians the special point regarding the experience of Christ is this matter of being with one soul. Being one in soul is not only for the experience of Christ, but even the more for the enjoyment of Christ.... Enjoyment is mainly related to the soul. In order to enjoy Christ, we need to have a proper soul, a soul that is one with the souls of other saints.

In the second chapter of this book Paul begged the Philippines to sympathize with him [v.1] [He] expected that all the believers... would think the same thing, have the same love, and be joined together in one soul [v.2]. ...Paul was telling them not only to take care of him, but also to take care of the other saints. (*The Experience of Christ, pp. 29, 35, 37-39*)

In 2:5-8 Paul presents Christ as our pattern....He laid aside the higher form, the form of God, and took on a much lower form, the form of a slave.

Charis is not only an outward pattern for us; He is also the life within us. As this inner life, He would have us experience Him and thereby live a crucified

life. In this crucified life there is no room for rivalry, vainglory, or self-exhalation. On the contrary, there is self-emptying and self-humbling. Whenever we experience Christ and live Christ, we automatically live such a crucified life. This means that when we live Christ, we live the One who is the pattern of a crucified life. Then we also shall empty ourselves and humble ourselves.

Corporate Reading: *“How to Enjoy God and How to Practice the Enjoyment of God” Ch. 8: Eating And Drinking—The Focus Of God’s Salvation*

MINISTRY PORTIONS

THE INTRINSIC ELEMENTS OF GOD’S BUILDING

The intrinsic element of the New Jerusalem as God’s eternal dwelling place is the Triune God Himself.

The Divine Trinity—the Basic Structure

The Divine Trinity is the basic structure of the New Jerusalem. It is structured with the Father’s nature, as signified by gold. The city proper is a mountain of gold, and its street is also gold (vv. 18b, 21b). This indicates that the city is a divine thing. Divinity is the basic element of the contents of the building.

The Son’s redemption through death and resurrection is signified by the pearl. Pearls come out of oysters. They are produced after the oysters are wounded by a grain of sand. The oyster secretes its life-juice around the sand and makes it a pearl. This signifies Christ’s incarnation and His going into the death waters like an oyster. His being wounded for our transgressions and the releasing of His resurrection life produce a pearl.

The Spirit’s transformation is signified by the precious stones. The gold refers to the Father’s nature, the pearl refers to the Son’s redemption through death and resurrection, and the precious stones refer to the Spirit in His transforming work. This means that the very Triune God is the basic structure of the New Jerusalem. The Trinity is also the basic structure of the church life, which is a miniature of the New Jerusalem. The size is much smaller, but the elements are the same.

The Divine Life— the Inner Supply and Nourishment

For our physical life we daily need supply and nourishment. This is why we have to eat at least three times a day. The divine life is the inner supply

and nourishment to all parts of the New Jerusalem. This is indicated by the water of life flowing out of the divine throne to saturate the entire city (22:1, 17). In the water grows the tree of life, which bears twelve kinds of fruit every month, twelve months yearly, to feed the entire city (vv. 2a, 14, 19). The water of life and the tree of life with the fruit of life do the supplying and nourishing. The whole city lives on these two items.

The Divine Light—

Inward Light and Outward Glory

The Divine Trinity is the basic structure, the divine life is the inner supply and nourishment, and the divine light is the inward light and the outward glory for the expression. God in the Lamb is the lamp as the inward light (21:23). In the New Jerusalem we will not need the sun, the moon, candles, kerosene, or electricity. We will not need God-created light or man-made light, for we will have God Himself, who is the inward light. At the same time this light shines in and through the precious stone, as a jasper stone, signifying the transformed believers (v. 11). The jasper stone is “as clear as crystal.” God as the light within the Lamb as the lamp is shining through the city. Within the city is the shining light. Without, the light is expressing God’s glory so that the entire city bears the glory of God. The glory of God is God Himself, shining out of the city through the transparent wall of jasper (v. 18). This is what the church should be today—a living composition of God, with Christ as our inner shining light and as our outward expression in glory.

Excerpts from “The Basic Revelation in the Holy Scriptures”, Chapter 10: The New Jerusalem – The Ultimate Consummation (3) (Section 5)

SELECTED VERSES

Philippians 2:5-8

2:5 Let this mind be in you, which was also in Christ Jesus,

2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.