

# The Church in New York City

# WEEKLY NEWSLETTER

Issue No. 121 March 27, 2022

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## ANNOUNCEMENTS

- **Fellowship for All the Saints Serving with the Children (April 2)**

There will be a gathering for all the saints serving with the children in all nine halls of the church in NYC and the church in Rosendale on upcoming Saturday, April 2, from 2:30-4:00pm. This gathering is for all those serving in the children's meeting service and those serving with the 2s & 3s and pre-K levels. This meeting will be carried out online via Zoom.

- **High School Spring Conference (April 15-17)**

There will be a conference for the young people in grades 9-12 from April 15-17. The conference will be held entirely in person at KPCC, with no online component.

For registration and more information, please go to [www.pursuewiththose.org](http://www.pursuewiththose.org). **Registration is due by April 3.**

- **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.

**Zoom link:**

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

Meeting ID: 378 512 3114

Passcode: 3131

One tap mobile: +19294362866,, 3785123114#

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 gospel:
  - a. That all the saints of all ages would be burdened for the gospel and “let their light shine” (Matt. 5:16) before their friends, relatives, neighbors, co-workers and classmates
  - b. The follow-up of the gospel meeting that was held online this past Friday, March 25
- The strengthening of all the families and households in the church life and the saints of all ages:
  - a. The strengthening of the oneness in every household
  - b. The children and the young people
  - c. The health and wellbeing of all the elderly saints and the strengthening of their church life
- The strengthening of all the practical services in all nine halls, particularly the children’s meeting service
- The strengthening of the church meetings and small group meetings this week
- The advancement of the Lord’s move in Europe:
  - a. The migration of burdened saints to six designated European cities (Barcelona, Brussels, Dublin, Lisbon, Rome and Zurich)
  - b. The care for the displaced saints and other Ukrainian refugees who are being received by some of the churches in Poland and Germany
- The International Training for Elders and Responsible Ones (ITERO) which will be held online this week

## MORNING WATCH

**HWMR: 2021 Thanksgiving Conference - Living in and with the Divine Trinity**

**Week 1: The Divine Economy with the Divine Dispensing of the Divine Trinity in the Divine Move and in Our Experience**

**Portion from Days 2 & 5:**

This flowing Triune God is “into eternal life” [v. 14]. The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life...Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem...God flows through speaking, through spreading, through dispensing.

The Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4...[The] fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem.

When we drink of this water, it becomes a fountain in us...[that] emerges as a spring, and the spring flows out as a river for the New Jerusalem...When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.”...We have to be the New Jerusalem; then we can be in the New Jerusalem.

The move of the Divine Trinity as seen in... Matthew 12:28 is an excellent and beautiful example for us to follow... He did not do things to Himself and for Himself, nor did He trust in Himself. The New Testament record shows us such excellencies, beauties, and virtues in the Divine Trinity. There are so many beautiful items in this dear One. He humbled Himself to become a lowly man, even a slave. While He was on the earth as a slave, He acted in a way of not trusting Himself, and not doing anything by Himself, to Himself, or for Himself.

Suppose that in the church life there is a group of sisters and brothers who are serving and living in the reality of the Body of Christ. In their serving they

are one and very harmonious. They are all humble. There is not one of them who is for himself, by himself, or to himself. In such a service in the Body, beauty and excellency were displayed. If there were thousands of saints on earth living and serving in such a way, what beauty and excellency there would be!... To have harmony in the church life requires humility and selflessness... The Divine Trinity took the lead to exhibit this kind of beauty in the universe.

**Corporate Reading:** “*How to Enjoy God and How to Practice the Enjoyment of God*” Ch. 19: *Exercising To Pray In The Holy Spirit*

**MINISTRY PORTIONS**

**God Being Our Life**

A higher kind of man is noble, holy, loving, and patient, possessing no meanness or pettiness in his heart. Although there is a certain degree of magnanimity and tolerance in man’s natural life, these virtues are limited. In order to be unlimitedly high, a person must receive the unlimited God as the highest life. When the infinite God enters into us and becomes the highest life within us, we become persons of an infinitely high standard. We can love what others cannot love, we can endure what others cannot endure, and we can forgive what others cannot forgive. We possess a nobleness and a holiness that no mere human being possesses.

If we have a measure of spiritual experience, we will realize that God is just like air to us. God is Spirit, and the Spirit is like air. ...When God enters into us to be our enjoyment, He enters as the Spirit, and this Spirit is like wind and breath. Whether we open to Him or turn away from Him, He remains our enjoyment. Wherever we are and no matter the time, God as the Spirit is available to us for our enjoyment. We can touch and taste this Spirit. When the Spirit enters into us, He becomes the Spirit of life. This Spirit of life, this breath of life, strengthens our spirit and spreads from our spirit to our heart, which includes the soul, and from our soul to our body. In this way our whole being is saturated with the Spirit as breath; that is, we are full of the presence of the Spirit. This is the practical way to enjoy God.

*Excerpts from “How to Enjoy God and How to Practice the Enjoyment of God”, Chapter 1: Enjoying God (Section 1 )*