

THE CHURCH IN HAMILTON NEWSLETTER

23 July 2023

South District Meeting Venue- Ph: 839 1196
33 Beale St (English-speaking)

Lord's Day Meeting ID: 144 734 231 Passcode: godman
Online version available at: churchinhamilton.org.nz
Email: churchinhamilton@gmail.com

North District Meeting Venues- Ph: 852 5102
22B Gordonton Rd (English & Korean-speaking)
22A Gordonton Rd (Chinese-speaking)

Morning Revival Schedule

Knowing, Experiencing and Living the All-inclusive Christ for the Genuine Church Life

Week beginning 24 July – Week 2: Enjoying Christ as the Reality of the Meal Offering to Have a Meal-offering Christian Life, and a Meal-offering Church Life, Consummating in the New Jerusalem as a Great Meal Offering – the Ultimate Consummation of the Mingling of the Triune God with the Tripartite Man

Reading Schedule for the Recovery

Version of the New Testament (with Footnotes)

Mon	1 Cor. 10:5-13	1 Cor. 10:17 footnote 1 One bread The one bread signifies the one Body of Christ. We all are one Body because we all partake of the one bread. ...
Tue	1 Cor. 10:14-33	
Wed	1 Cor. 11:1-6	
Thu	1 Cor. 11:7-16	
Fri	1 Cor. 11:17-26	
Sat	1 Cor. 11:27-34	
Ld	1 Cor. 12:1-11	

Ministry Reading Schedule

Week beginning 24 July – The Organic Union in God's Relationship with Man – In the Growth of the Believers. (CWWL 1993, vol. 2, chp. 4)

Today's Radio Broadcast

Time of Broadcast: 2:30 pm on Free FM 89.0 MHz
Life-Study of 1 & 2 Chronicles #7: The Supplement to the History of the Kings of Judah (3)

International Prayer Burden

Mon	U.S.	Pray for all the saints attending the North America July Training.
Tue	Canada	
Wed	U.K.	
Thu	Germany	
Fri	Ireland	
Sat	Italy	
Ld	China	

Weekly Church Accounts, 8–14 July

Total general offerings	\$5,356.00
Average expenses	\$10,000.00
Deficit	\$4,644.00
Total building fund offerings	\$50.00
Total loan of the church	\$0.00

Saturday Practical Service (22B Gordonton Rd)

9:00 a.m. – 10:00 a.m. Ministry of the Word
10:00 a.m. – 10:30 a.m. Morning tea
10:30 a.m. – 12:00 p.m. Practical service

There are many lessons to learn in ministering Christ to others by cleaning, by cooking, and by doing many different practical things.

Online Stars Club Programme

The Online Stars Club Programme will resume on
Thursday 10 August

Philippians 3:7-8 But what things were gains to me, these I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

Upcoming Events

Local, Regional & National (July–October)

28-30 Jul Semi-Annual Training (Messages 1-6)
4-6 Aug Semi-Annual Training (Messages 7-12)
8-10 Sep National Sisters' Training, Hamilton
25-29 Sep Stars Holiday Programme
2-6 Oct National Highschoolers' Training
27-29 Oct National Intermediates' Camp

Living Stream Ministry Conferences & Trainings (October–December)

5-7 Oct International Training for Elders and Responsible Ones, Manila
23-26 Nov International Thanksgiving Blending Conference, Dallas TX
25-30 Dec December Semiannual Training, Anaheim CA

2023 JULY SEMIANNUAL VIDEO TRAINING

Subject: An Overview of the Central Burden and Present Truth of the Lord's Recovery before His Appearing

Start date: The training starts this **Friday 28 July, 7 pm** (This session and the following Friday 4 August are open sessions. Saints who did not register for the training can attend these two sessions)

Venue: Church Complex (Chinese-speaking at 22A Gordonton Rd, and English & Korean-speaking at 22B Gordonton Rd)

Registration & more information: tinyurl.com/lsm2023-07vt

(Deadline has passed; a late fee of \$20 is now applied if you still wish to register)

Msg Message Title

- 1 The Ultimate Goal of God's Economy—God Became Man That Man Might Become God in Life and in Nature but Not in the Godhead for the Building Up of the Body of Christ to Consummate the New Jerusalem
- 2 The Divine and Mystical Realm
- 3 God Building Himself in Christ into Our Being
- 4 Blending and the Reality of the Body of Christ
- 5 The God-man Living
- 6 Shepherding according to God
- 7 The Two Aspects of God's Complete Salvation—Judicial Redemption Plus Organic Salvation
- 8 Reigning in Life
- 9 The Full Ministry of Christ in Three Stages
- 10 The God-men's Divine Right to Participate in God's Divinity
- 11 The Divine-human Incorporation of the Consummated God with the Regenerated Believers—the Issue of Christ Being Glorified by the Father with the Divine Glory
- 12 Becoming the New Jerusalem

CONCERNING CRECHE, AND CHILDREN MEETING

- Crèche will start at **10 am** for all districts.
- Once parents sign in their children please go to main meeting unless you are serving.
- Please do not stand at the back of the children's meeting and talk.

English-Speaking Prayer Meeting

The English-Speaking Districts E1 & E2 prayer meeting this Tuesday, 25 July is **combined** at the church complex, 22B Gordonton Rd.

THE CHRISTIAN MEETING BEING A MATTER OF SPEAKING (2)

Scripture Reading:

1 Corinthians 12:4 But there are distinctions of gifts, but the same Spirit;

5 And there are distinctions of ministries, yet the same Lord;

6 And there are distinctions of operations, but the same God, who operates all things in all.

7 But to each one is given the manifestation of the Spirit for what is profitable.

8 For to one through the Spirit a **word of wisdom** is given, and to another a **word of knowledge**, according to the same Spirit;

9 To a different one **faith** in the same Spirit, and to another gifts of **healing** in the one Spirit,

10 And to another operations of **works of power**, and to another **prophecy**, and to another **discerning of spirits**; to a different one various kinds of **tongues**, and to another **interpretation of tongues**.

11 But the one and the same Spirit operates all these things, distributing to each one respectively even as He purposes.

In First Corinthians **chapter 12:4-11** Paul mentions a total of nine items concerning the manifestation of the Spirit in the believers. This is not to say that there are only nine items of the manifestation of the Spirit; rather, these nine items are listed as an illustration. The most important items of the manifestation of the Spirit in us are the first two mentioned by Paul: first, a word of wisdom, and second, a word of knowledge (**v. 8**).

If there is no speaking in the Christian meeting, then it is equivalent to playing ball without the ball. Some of the believers may say the reason they do not speak is not that they do not want to speak but that they do not know what to speak.

For this reason, starting from 1974, I was determined to release the riches

of the divine revelation in the Lord's word; in this way we would have "balls" for us to use.

The *Life-study of the New Testament* alone contains more than 1,200 topics, and if we count the pages, there are more than ten thousand pages. Within these pages, there are riches we can use.

In **1 Corinthians 12** Paul said that we are not worshipping dumb idols, but we are speaking in the Spirit of God (**vv. 2-3**). When we come to the meeting, we must be in the Spirit of God, because when we are in the Spirit of God, we cannot and will not be dumb. When we speak, we are in the Spirit of God.

The young people do not dare to speak in the meeting primarily because they are shy. They feel that they are the younger generation, so they are nervous and scared and wait for the older ones to open their mouths first. In this way they naturally become dumb, trying to worship God without exercising their spirit. Over a long period of time, this becomes their habit. This is not the proper condition. When the young people come to a meeting, they have to take the initiative to exercise their spirit and say, "Hallelujah! Praise the Lord!" Then they should release their spirit and pray, "O Lord Jesus! We love You." When you open your mouth in this way, you will breathe freely, and your spirit will be released.

In the universe there are fixed laws in God's creation and in His redemption. Do not think that to call "O Lord Jesus" is an easy matter. If we were to ask an unsaved person to call "O Lord Jesus," that would be a very difficult matter. Even if you held him by his throat to force him to say it, he might not be able to say it, because Satan is there. When we talk to people about Chinese philosophers such as Confucius and other philosophers, they feel glorious and honoured. But when we talk to them about the Lord Jesus, they feel ashamed and oppose us. This is because Satan, the devil, is still walking about, seeking someone to devour (**1 Pet. 5:8**). This is why the gospel is a battle.

The fact that we are able to spontaneously call "O Lord Jesus" is a strong proof that we have been saved, that we have been delivered out of the

power of Satan, and that we are now in spirit. The more Christians call "O Lord Jesus," the better. Stanza 1 of *Hymns*, #208 says, "O Jesus,...I say...Thy sacred name / A thousand times a day." The writer of this hymn said that he says the Lord's name a thousand times a day. Actually a thousand times is still not enough. This is just like our breathing—it is hard to count the number of times we breathe daily. We breathe continuously; we breathe without ceasing. Paul told the Corinthians that whenever they meet, instead of worshipping the dumb idols, they should speak in the Holy Spirit. "No one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit" (**1 Cor. 12:3**).

Whenever we meet, we are not worshipping the idols, so we should not be dumb; rather, we are breathing a living Lord, so we all must speak for the Lord. *Hymns*, #864 is on exhibiting Christ. Although exhibiting Christ is good, it might be a dumb exhibition. It would be good if we changed *exhibiting Christ* to *speaking Christ*, because in speaking Christ we surely cannot be dumb. In the meetings, not only do we exhibit Christ, but even the more we speak Christ.

In our natural concept we always feel that our own testimony is too common and too shallow and that it is not worth the trouble to speak and testify about it. However, we must see that to speak in the meeting is not a question of whether or not we ought to testify; rather, it is a question of whether or not we ought to breathe. For instance, although I am an older brother, I may come into the meeting, filled with the Spirit and say, "Hallelujah! I am saved. While I was still a student, one day the Lord Jesus met me, and I did not want the world any longer; the Lord captured me." This kind of testimony is living and fresh. Therefore, do not think that it is useless to give an old testimony. We can turn an old testimony into a new testimony; it all depends on whether or not our spirit is living. As long as our spirit is living, even if we speak just a few sentences in the meeting, the congregation will sense the freshness and be supplied. Therefore, the Christian meeting is for speaking.

LIFE SUPPLY AND PRAYER (3)

LIVING IN LIFE

To learn to pray, we must learn first to continually live in life and not depart from it. We need to follow the consciousness of life and live in the fellowship of life. Whenever we depart from life, we have no way to pray. Those who pray the most and who are the most thorough and weighty in prayer are those who continually live in life. The lesson of prayer is absolutely a spiritual matter, a matter of life. Regardless of how much you have learned, it always involves the spirit and revolves around life. All the lessons of life are here in the spirit. Therefore, if we wish to learn the lessons of prayer, we need to be one who lives in life.

For example, let us consider a gospel meeting in the church. When you attend such a meeting, there are several possibilities. You may feel that since this is the church preaching the gospel, it is imperative that you, as a brother or sister serving God, participate. Therefore you attend the meeting. Another possibility may be that the elders keep telling you that this gospel preaching really needs you, and it is imperative that you come. Then, feeling that you have no choice, you come. Please remember, these are not examples of living in life. And since your reason for attending is not in life, you are not able to offer much prayer for this matter. The situation should be such that in your spirit you feel very much concerned for the gospel preaching. Then, spontaneously, you will be able to pray. Hence, brothers, in order to pray you need to learn to live in life in every matter.

The same is true concerning the relationships you have with the brothers and sisters. You may have various reasons to maintain your relationship with the brothers and sisters, but unless those reasons are in life, they can never cause you to pray for the brothers and sisters. You and I need to learn severe lessons and condemn anything that is not life. How do you know what is of life? You have to ask whether there is prayer or not.

If your relationship with the brothers and sisters is of life, you will pray a great deal. It is not because the brothers or sisters ask you to pray for them; it is because your relationship with them is of life, so you cannot keep from praying for them. If it is not of life, even if you intend to pray, you will not feel the urgency in your inner being. Hence, you will simply forget it after a time.

Therefore, please remember: Where life is, there is prayer; where life is not, there is no prayer. If we do not live in life, even our prayer for our relatives cannot last long. We can only pray once, and that is all. Only in life can there be the real, lasting prayers.

Brothers, learn therefore to live in life. We must admit that there are not many praying ones in our midst, and a number of brothers and sisters have a problem in their prayer life. The reason there is inadequate prayer is that there is a problem in life. Whenever there is a problem with life, there is also a problem concerning prayer. Hence, in order to pray, one needs to learn to always live in life. Studying, discussing, exhorting, encouraging, and solving problems are futile when there are not the genuine prayers. Only by learning to live in life can one have real prayers.

Take, for example, a local church that is having problems. The solution to the problems of the church hinges on your prayer. When there is the prayer of life, the problem is solved. Unless you live in life, your prayer will surely not last long, cannot be sincere, and is therefore useless.

Why is it that whenever certain ones pray for the gospel, immediately some souls get saved, whereas others pray continually yet none get saved? The reason hinges on whether or not the praying ones are living in life. Some have told us, "You should go and work among a certain people." Brothers and sisters, you may say this a thousand times, but it is still useless. Instead, we need men who live in life in all things. It is not a matter of having a natural view or making an ordinary observation but a matter of learning to live in life. The result will be some real prayers in life. Such prayers are of the Lord, and they will be effective. Otherwise, regardless of how hard you try to promote a matter, it is in vain.

All genuine prayers, prayers that touch the throne, issue from life.

Please forgive me. I have seen many problems of the brothers and sisters in different localities, but I seldom pray for them, because I am short of life concerning those places. In other words, I do not have the capacity to take the burden. To take the burden means that in that particular matter you live in life. To make intercession is not an easy, light matter. It is not that I tell you, "Brother, please pray for such and such a church," and you reply, "Okay." Then as soon as you go home, you kneel down and pray, "O Lord, have pity on the church there." This is useless. And there will not be much prayer anyway. Maybe after praying two or three times, you simply forget about it. And maybe after a month you even forget that you have prayed for that particular matter.

To have genuine prayers means that you are able to take this matter into your life. It should be that while you contact that backsliding church, by touching the inner fellowship and consciousness, you are convinced that the Lord has placed the burden of the problem of that church in you. And as you have this consciousness in you, you utter some kind of prayer. That kind of prayer you cannot forget, because if you do not pray, you bear a burden and do not feel relieved. Rather, you feel pressed and burning within. This kind of prayer is of life.

In the Old Testament, Daniel was a praying one who lived in life, and that life was his prayer. Read those prayers of Daniel, and you can see that they were all in life. His living and his life were such that he could have prayers that were weighty before God. Likewise, after the Lord's ascension, the one hundred and twenty prayed ten days and brought forth the outpouring of the Holy Spirit on the day of Pentecost. The prayers of the Lord Jesus in the Gospels were also according to the same principle. He often went up to the mountain to pray because He lived that kind of life.

Prayer is altogether a matter of life. Hence, to learn the lessons of prayer, one needs to learn the lessons of life. Learn to have more dealings and adjustments in the matters of life. Also learn to live in life and take the burden of life. Thus, there will be no need for others to exhort you to pray. You will spontaneously pray. The amount of real prayer one has is definitely determined by the measure of life within him.

PRINCIPLES FOR USING THE HYMNS: *Sensing and Following the Flow in the Lord's Table Meeting*

A basic principle is that “the hymns we select in a meeting need to match the nature of that particular meeting” (*The Collected Works of Witness Lee, 1959*, vol. 3, “Lessons for New Believers,” p. 131). This means that the hymns we call in the Lord's table meeting should be suited to the remembrance of the Lord and the worship of the Father. Concerning this matter, Brother Lee observes that “the purpose of the Lord's table is to remember the Lord...However, some of the hymns called in the Lord's table meeting are not unto the remembrance of the Lord. A hymn may be very good, but it may not fit the nature of the Lord's table” (*CWWL, 1990*, vol. 2, “The Practice of Prophesying,” p. 353). There are many wonderful hymns in our hymnal, but some of these—such as those on the preaching of the gospel—simply do not fit the nature and purpose of the table meeting, and they are best enjoyed in other settings.

Another principle is that we should learn to touch the atmosphere, or feeling, in the Lord's table meeting. This principle is emphasized repeatedly in Brother Lee's ministry, and it is worth dwelling upon here. In *Guidelines for the Lord's Table Meeting and the Pursuit in Life*, Brother Lee says, “There is always an atmosphere when the saints gather together. We need to learn to sense the atmosphere, the feeling” (*CWWL, 1952*, vol. 1, p. 264). In the same message Brother Lee explains that our selecting of hymns should be according to the atmosphere that we sense in a meeting:

Hymns are for the expression of feelings. We cannot sing a hymn that expresses a certain feeling if we do not have one. We should find a hymn that best expresses our feeling. Hence, we must learn how to select hymns. This means that when we touch a certain atmosphere, according to the prevailing feeling in the meeting, we should select a hymn from the hymnal that expresses that feeling best. When we choose a hymn in this way, the feeling will be expressed and will flow out through the singing of the congregation. This is the principle of selecting hymns. (p. 261)

Touching the corporate feeling of the saints in a table meeting is no small matter, and it surely requires our ongoing learning. One facet of this learning involves putting aside our personal feeling so that we can sense the feeling in the meeting. Another facet involves knowing the hymns thoroughly so that, during a meeting, we can select hymns that match the meeting's feeling and atmosphere. Specifically, we should know the hymns in their categories, contents, focus, and sensation and taste. In a chapter on the practice of the Lord's table meeting in *Basic Lessons on Service*, Brother Lee says,

In order to call the appropriate hymns in the table meeting, we need to learn to know the hymns first in their categories. The table of contents in our hymnal can help us with this, since it categorizes all the hymns. Then we need to read and even to study the contents of the hymns. We also need to find out the central thought, the focus, of each hymn. Finally, we need to know the hymns in their sensation and taste. Each hymn has its own sensation, so it has its own taste. When you know the hymns in these four aspects—in their categories, contents, focus, and sensation and taste—you know the hymns thoroughly. (*CWWL, 1979*, vol. 2, p. 28)

Regarding the sensation and taste of the hymns, we can readily distinguish, for instance, between two hymns that many of us have sung in the Lord's table meeting: “O how deep and how far-reaching (Hymns, #152) and “It passeth knowledge, that dear love of Thine” (Hymns, #154). Both hymns are excellent, and both are in the category “Praise of the Lord—His Love” in the hymnal. But whereas the sensation of “O how deep and how far-reaching” is deep and profound, the sensation of “It passeth knowledge, that dear love of Thine” is sweet and tender. Given this difference in taste, one hymn may be more fitting than the other depending on the particular atmosphere in a table meeting. As we become intimately familiar with the hymns not only in their categories, contents, and focus but also in their sensation and taste, we will be better equipped to select a hymn that matches the feeling in the meeting and enables this feeling to be expressed through the saints' singing and praising.

A third principle—closely related to the previous one—is that our selection of hymns in the Lord's table meeting should match the progression of the meeting. This requires that we follow the corporate flow in the meeting and learn to apply proper hymns at the proper time. Some hymns may be more appropriate at the opening of the table meeting, others at the climax, and still others at the conclusion (see *CWWL, 1959*, vol. 3, “Lessons for New Believers,” pp. 131-132). In a message given in 1979 concerning the Lord's table meeting, Brother Lee shares that “the Lord's table is a feast,” which includes particular “courses” that are not served randomly but in a “certain order,” or progression (*CWWL, 1979*, vol. 1, p. 147). In this light, our

selection of hymns in a table meeting should be attuned to the progression in that meeting. Before we call a hymn, we may want to consider, “Are we enjoying an ‘appetizer’ in the early stage of the meeting? Or have we progressed to a delicious ‘main course’ at the meeting's climax? Or, having enjoyed the ‘main course,’ are we now enjoying a sweet ‘dessert’?” Considerations such as these can help us determine not only what hymns to call in the table meeting but also when to call them.

Concerning the selection of hymns according to the corporate flow in the table meeting, Brother Lee offers the following example:

In a particular Lord's table meeting, someone may call Hymns, #86, which is not high but is deep and tender. This hymn praises the Lord for His human living...There will be a lack of continuation if soon after we sing this hymn in a Lord's table meeting, someone calls a hymn such as Hymns, #142, which begins, “Crown Him with many crowns.” After a hymn has been called, we should spend some time to taste and digest the hymn. At least four or five prayers of praise are needed to digest most hymns. The dishes in a feast are not served in rapid sequence; instead, there is time between each dish for enjoyment. To call a hymn with a different feeling soon after another one has been sung is to not sense the atmosphere but only take care of one's personal feeling. Our hymn calling should build up a proper spirit of remembering the Lord in His presence. We all need to learn, but no one should be discouraged or take this fellowship as a legal regulation. (pp. 148-149)

Of course, in some instances following the flow in the table meeting might mean refraining from calling a hymn if doing so would disrupt the flow of the Spirit. In *The Ground of the Church and the Meetings of the Church*, Brother Lee gives a healthy word of caution:

At the beginning of the meeting there may be a real flow of prayer which is not fully expressed. This is not the right time to announce a hymn. Any hymn at such a time becomes a frustration to the flow of more prayers in the spirit. At other times, the worship to the Father may be the best portion of the meeting, but just when we come to the highest tide, a certain hymn again can frustrate the flow. Such a hymn can be like cold water poured on the fire. Just as we have the real sense that two or three more prayers will bring us to a climax, our mouths can be shut by the wrong hymn. To call a hymn in this way is the result of our forms, rituals, and knowledge. Therefore, we have to learn to sense the flow. We have to forget about mere knowledge. First, we must sense the flow, and then we should exercise our proper knowledge to do things in an adequate, proper way. (*CWWL, 1965*, vol. 2, p. 260)

The purpose of the table meeting, after all, is not to sing hymns but to remember our Lord—in the deepest and fullest sense of remembrance—and to worship our Father in spirit and truthfulness. Our use of the hymns should serve this high purpose, and we trust that in these days the Lord will train us to use the hymns skillfully to this end. May the Lord give all of us a learning and endeavoring spirit.