

# North America Chinese-speaking Saints' Perfecting Training

July 26 to 30, 2023

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## The Application of the Interpretation of the New Jerusalem

北美华语工作

NORTH AMERICA  
CHINESE-SPEAKING  
WORK

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## 2023 Chinese-speaking Saints' Perfecting Training

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# Series 1: The Application of the Interpretation of the New Jerusalem to the Seeking Believers

## Message 1 Its Significance and Its Base

Scripture Reading: Rev. 21:2-3, 9-10, 18b, 21b-22; 22:1-2; 3:12; Heb. 12:22

### I. Its significance—Rev. 21:2, 9-10; Heb. 12:22:

- A. The New Jerusalem is the greatest and the ultimate sign in the Scriptures—Rev. 21:2, 9-10.
- B. It signifies an organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect—vv. 3, 22, 9:
  - 1. According to its humanity, it is the tabernacle of God among men—the dwelling place of God in His humanity among men on the earth—v. 3.
  - 2. According to its divinity, it is the temple of God as the dwelling place of His redeemed elect—v. 22.
  - 3. According to its humanity, it is the human wife (with the divine life and nature) of the Lamb—the redeeming God—vv. 2, 9.
  - 4. According to its divinity, it is the divine Husband (the redeeming God in His consummated embodiment, Christ, with the human life and nature) of God's redeemed elect.

### II. Its base—22:1-2, 18, 21:

- A. It is pure gold, signifying the divine nature of God as the base for its building—v. 18b.
- B. It is the solid foundation of its throne for the divine administration—22:1b:
  - 1. The river of water of life, signifying the Spirit, proceeding from this administration in the middle of its street as the supply to the entire city—v. 1a.
  - 2. In the river grows the tree of life, signifying Christ, as the main supply to the entire city through the river—v. 2.
  - 3. The divine and human communication, signified by the street, proceeds from this glorious center to reach all twelve gates of the city, in order to bring the entire city into submission to the one divine administration and to blend the entire city into the oneness of the one divinity-mingled-with-humanity communication (fellowship)—21:21b.

### References and Further Reading:

- 1. *The Collected Works of Witness Lee, 1994-1997*, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 1.

## **Series 1: The Application of the Interpretation of the New Jerusalem to the Seeking Believers**

### **Message 2 Its Gates**

Rev. 21:12b-13, 21a, 25; 22:14; 1:19; Rom. 6:3, 5; 8:29

#### **I. Its gates are pearls—Rev. 21:21a; Phil. 3:10; Rom. 8:29:**

- A. Signifying the issue of the secretion of Christ's redeeming and life-releasing death and His life-dispensing resurrection.
- B. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10), and their daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that they may be conformed to the image of the firstborn Son of God (1:19; Rom. 8:29).

#### **II. Its entry—Rev. 21:12b-13:**

- A. Such an entry into the New Jerusalem to partake of the tree of life has been established by Christ through His death and resurrection, fulfilling the righteous requirements of God according to the law of Israel in the Old Testament so that the closed way to the tree of life is reopened to the seeking believers—vv. 20, 21.
- B. This reopened way to partake of the tree of life by entering into the New Jerusalem is universally available to the four directions of the earth with three gates on each of the four sides of the holy city, signifying that the processed and consummated Triune God is willingly open to receive the repentant sinners into the ultimate consummation of His eternal economy—vv. 12-13.

#### **References and Further Reading:**

1. *The Collected Works, 1994-1997*, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 2.

## **Series 1: The Application of the Interpretation of the New Jerusalem to the Seeking Believers**

### **Message 3 Its Wall and Its Foundations**

Scripture Reading: Rev. 21:12a, 14a, 18a, 19-20; 4:3a; John 1:42; 1 Pet. 2:4; 1 Cor. 3:12a

#### **I. Its wall and its foundations are precious stones—Rev. 21:18a, 19-20:**

- A. We, the believers in Christ, were created by God with dust (Gen. 2:7).
- B. Through our regeneration by the Spirit we became stones (John 1:42).
- C. By our growth in the divine life in Christ as the living stone (1 Pet. 2:4), we are transformed into precious stones (1 Cor. 3:12a):
  - 1. By the transformation of the Spirit—2 Cor. 3:18.
  - 2. Through the renewing of our mind, the main part of our soul—Rom. 12:2.
  - 3. Into the image of the glory of the firstborn Son of God—2 Cor. 3:18; Rom. 8:29.
  - 4. All the stones of its wall and the first layer of its foundations are jasper (Rev. 21:18a, 19a), and the jasper stone signifies the appearance of God (4:3a), indicating that the entire city is in the appearance of God in His glory (21:11).
- D. While the transformation work of the Spirit is going on in the divine life, we, the transformed precious stones, are being built up together to be one complete wall with its foundations.
- E. The functions of its wall and its foundations—vv. 12a, 14:
  - 1. To separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city—vv. 2a, 10b.
  - 2. To protect the interest of the riches of God's divinity on the earth and the attainments of His consummation.

#### **II. The colors of the twelve layers of its foundations—vv. 19-20:**

- A. The colors of its foundations are like the colors of the rainbow—Gen. 9:8-17; Rev. 14:10-11; 21:8:
  - 1. The rainbow is God's guarantee in His unfailing faithfulness that the earth will never again be destroyed by the flood of water (Gen. 9:8-17).
  - 2. But the fire as a destructive element (19:24-25) will be used by God to punish all His enemies for eternity (Rev. 14:10-11; 21:8).
- B. This indicates that of the two destructive elements, water and fire, used by God to destroy all His opposers, one of them, that is, fire, will be used by God for this purpose for eternity, and the other, that is, water, will be prohibited from its destructive function by the guarantee of God's unfailing faithfulness signified by the colors of its foundations. Water in eternity will be used by God only as an element of life supply (22:1-2).

#### **References and Further Reading:**

- 1. *The Collected Works of Witness Lee, 1994-1997*, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 3

## Series 1: The Application of the Interpretation of the New Jerusalem to the Seeking Believers

### Message 4 Its Furnishings

Rev. 22:1; 21:16, 22-24a, 25; 22:3b, 5; Heb. 4:16; Dan. 7:9; Rev. 3:12; Isa. 60:19

#### I. Its throne—Rev. 22:1; 4:2:

- A. The throne of God and of the Lamb—the redeeming God—22:1; Heb. 4:16:
  - 1. Founded on its base to be one with its base according to God’s divine nature.
  - 2. The source and goal of its divine administration.
  - 3. Also the source of its divine fellowship, signified by the street with its communication, flowing with its supply.
- B. As the center of its divine glory—Rev. 22:1; 4:2; Dan. 7:9.

#### II. Its temple—Rev. 21:22; 3:12:

- A. The temple is the Lord God the Almighty and the Lamb—the redeeming God—21:22, 16:
  - 1. The Holy of Holies, as evidenced by its dimension—v. 16.
  - 2. For God’s redeemed elect to worship and serve Him—22:3b.
  - 3. To be the dwelling place of God’s serving elect.
- B. As the house (palace) of God the Father, who is the King of kings, and His household, His many sons, His royal family, who are the co-kings with the Father to be its reign (v. 5b) and who are the priests who serve God (v. 3b); hence, they are the royal priesthood, the kingly priesthood (1 Pet. 2:9).

#### III. Its light—Rev. 21:23-24a:

- A. Its light is God as the glory and the Lamb as the lamp—the redeeming and shining God—Isa. 60:19; Rev. 21:23:
  - 1. The illuminating glory of God is the light within Christ.
  - 2. The redeeming Christ is the lamp containing the light.
  - 3. The entire city of the New Jerusalem is the diffuser, diffusing the divine light over the nations outside the city.
- B. As the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man—vv. 23, 25; 22:5a.

#### References and Further Reading:

1. *The Collected Works of Witness Lee, 1994-1997*, vol. 3, “The Application of the Interpretation of the New Jerusalem to the Seeking Believers,” ch. 4.

## **Series 1: The Application of the Interpretation of the New Jerusalem to the Seeking Believers**

### **Message 5 Its Supply**

Scripture Reading: Rev. 22:1-2, 17; 21:18, 21, 6; 2:7; Gen. 2:9; Rev. 22:14, 19

#### **I. Its supply is the processed and consummated Triune God—Rev. 22:1-2:**

- A. Signified by the river of water of life (the Spirit) and the throne of God (the Father) and of the Lamb (the Son)—vv. 1-2, 17.
- B. Proceeding out of the throne of God—the administration of the divine authority—v. 1.
- C. Based on the nature of God, signified by gold as the base of God's throne—21:18, 21.
- D. In the middle of its street—in its fellowship (signified by the street) from the throne to the twelve gates—v. 21; 22:1.
- E. Its main element for the life supply to nourish the entire city is the tree of life (signifying Christ)—vv. 2, 14; 2:7.
- F. In the Spirit, signified by the river of water of life as the beverage supply to quench the thirst of the holy city—22:1-2.

#### **II. The nourishment and the beverage of its supply are for the seeking believers' growth in the divine life for their building up to be the organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect—vv. 14, 19.**

#### **References and Further Reading:**

1. *The Collected Works of Witness Lee, 1994-1997*, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 5
2. *The Collected Works of Witness Lee, 1994-1997*, vol. 3, "The God-man Living," ch. 14.
3. *The Collected Works of Witness Lee, 1990*, vol. 2, "A Brief Presentation of the Lord's Recovery", ch. 2
4. *The Life-study of Samuel*, Msg. 10-11.



**Series 2: The Divine Spirit Mingled with the Human Spirit—  
the Key to the Entire Christian Life**

**Message 1**

**The Key to Our Relationship with God  
and to Our Being Built Together as His Dwelling Place**

Scripture Reading: John 4:24; 3:3, 5-6; Gen. 2:7; Zech. 12:1; Rom. 8:16; 1 Cor. 6:17; Eph. 2:22

**I. We worship God the Spirit by our spirit—John 4:24; Gen. 2:7; Zech. 12:1:**

- A. God is Spirit, and Spirit is the essence of God; in order to touch God and experience God, we need to know what His essence is—John 4:24:
  - 1. God is nothing other than Spirit; He is neither a material thing nor a psychological object.
  - 2. God is Spirit; therefore, He created man with a spirit in order to enable man to contact Him as Spirit—Gen. 2:7; Zech. 12:1.
  - 3. Only the human spirit can contact and touch the Spirit; God is Spirit, but if we do not contact Him with our spirit, we cannot touch Him, even though He is real.
- B. In order to worship God we must worship Him in our spirit, for Spirit is the nature of God—John 4:24:
  - 1. To worship God is not merely to kneel down and prostrate ourselves before Him; rather, it is to interact with Him, contact Him, partake of Him, eat Him, drink Him, and receive Him into us—Exo. 24:1, 11; John 4:14, 24; 6:57; 7:37.
  - 2. We need to understand the matter of worshipping God in John 4:24 in light of verse 14, which says, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life”:
    - a. The water in John 4:14 is God the Spirit in verse 24; hence, to worship God is to drink of God the Spirit as the living water.
    - b. The more we drink of God the Spirit as the living water, the more we render real worship to God.
    - c. In order to worship God who is Spirit, that is, to drink of Him as the living water, we must exercise our human spirit—v. 24.

**II. We are regenerated of God the Spirit to be spirits—God-men belonging to the species of God to see and enter into the kingdom of God—John 3:3, 5-6:**

- A. John 3:6 says, “That which is born of flesh is flesh, and that which is born of the Spirit is spirit”:
  - 1. The first Spirit mentioned here is the divine Spirit, the Holy Spirit of God, and the second spirit is the human spirit, the regenerated spirit of man.
  - 2. Regeneration is accomplished in the human spirit by the Holy Spirit of God with God’s life, the uncreated eternal life.
  - 3. Thus, to be regenerated is to have the divine, eternal life (in addition to the human, natural life) as the new source and new element of a new person.
- B. We are flesh and born of flesh in our natural life; but we were born of God the Spirit to be spirits, God-men—v. 6; cf. 1 John 3:1-2:
  - 1. Because we are born of God the Spirit, we must be the same as He is in life and in nature but not in the Godhead.
  - 2. Our second birth caused us to enter into the kingdom of God to become the species of God.
  - 3. We need to see that we are God-men, born of God and belonging to God’s species; this is the beginning of the God-man living.

**III. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16; 1 Cor. 6:17; John 3:6; 4:24:**

- A. Romans 8:16 reveals that the Spirit of God today, the all-inclusive Spirit of the Triune God, dwells in our regenerated human spirit and works in our spirit:
  - 1. These two spirits are one; they live together, work together, and exist together as one mingled spirit—1 Cor. 6:17; John 3:6; 4:24.
  - 2. The Spirit witnesses to our most basic and elementary relationship with God, namely, that we are His children; therefore, this witnessing of the Spirit begins from the time of our spiritual birth, our regeneration—Rom. 8:16.
- B. The witnessing of the Spirit with our spirit testifies to us and assures us that we are the children of God, who possess His life; it also limits us and restricts us to a living and walk that are according to this life, in keeping with our being children of God—v. 16:
  - 1. We know that we are children of God because there is an inner witnessing, and that witnessing is the witnessing Spirit with our spirit; these two spirits work together.
  - 2. The witnessing Spirit with our spirit is witnessing all the time, but many Christians are not used to listening to this inward witness.
  - 3. In everything we do, we have the witnessing Spirit functioning within us; there is always an inward checking, an inward witnessing.

**IV. We become a dwelling place of God in our spirit and the Spirit is the Indweller—Eph. 2:22:**

- A. Ephesians 2:22 speaks of the believers' human spirit, which is indwelt by God's Holy Spirit:
  - 1. God's Spirit is the Dweller, not the dwelling place; the dwelling place is the believers' spirit; God's Spirit dwells in our spirit; therefore, the dwelling place of God is in our spirit.
  - 2. Ephesians 2:21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit; this indicates that for the building of God's dwelling place, the Lord is one with our spirit, and our spirit is one with the Lord—1 Cor. 6:17.
- B. Our spirit is where the building of the church, the dwelling place of God, takes place—Eph. 2:22; *Hymns, #842-#846*:
  - 1. Practically speaking, the church is absolutely a matter in our spirit; we as the church are being built together not in our mind but in our spirit.
  - 2. If we stay in our mind, we may eventually express our different opinions and dissenting concepts, but if we come together by exercising our spirit, we will meet, live, coordinate, and serve without dissenting thoughts or opinions; this is the proper church life in the spirit.
  - 3. When we practice the proper church life by remaining in our spirit, God has a dwelling place.

**References and Further Reading:**

- 1. *The Collected Works of Witness Lee*, vol. 2, "The Spirit and the Body," ch. 9.
- 2. *The Collected Works of Witness Lee, 1990*, vol. 1, "The Spirit," ch. 1.
- 3. *The Collected Works of Witness Lee, 1950-1951*, vol. 3, "The Spirit and Service in the Spirit," ch. 1.
- 4. *The Collected Works of Witness Lee, 1971*, vol. 4, "Crucial Aspects of the Lord's Recovery," ch. 2.
- 5. *The Collected Works of Witness Lee, 1994-1997*, vol. 3, "The God-man Living," ch. 1.
- 6. *The Collected Works of Witness Lee, 1970*, vol. 1, "The Spirit and the Church," ch. 3.

**Series 2: The Divine Spirit Mingled with the Human Spirit—  
the Key to the Entire Christian Life**

**Message 2  
The Key to Our Experience of Christ as Life**

Scripture Reading: 1 Cor. 15:45b; 2 Tim. 4:22; 1 Cor. 6:17; Rom. 8:10, 11, 13b, 6; Eph. 4:23; Phil. 2:12

**I. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is in our spirit—1 Cor. 15:45b; 2 Tim. 4:22; Rom. 8:10:**

- A. “The Lord be with your spirit”—2 Tim. 4:22:
  - 1. The Lord Jesus dwelling in us is altogether a matter of the Spirit; if He were not the Spirit, He could not come into us—John 14:16-20.
  - 2. In His resurrection, the Lord became a life-giving Spirit so that He could enter into us, into our spirit—1 Cor. 15:45b; 2 Cor. 3:17; 2 Tim. 4:22.
- B. “But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness”—Rom. 8:10:
  - 1. Christ today is the Spirit, and the Spirit of Christ is the very Christ in us; according to fact, it is Christ; according to experience, it is the Spirit; these are not two who dwell in us but one Dweller in two aspects—2 Cor. 3:17; Rom. 8:9-11.
  - 2. “The spirit” in Romans 8:10 is the regenerated human spirit; our spirit has not only been regenerated and made living; it has become life:
    - a. When we believed in Christ, He as the divine Spirit of life came into our spirit and mingled Himself with it.
    - b. The two spirits thereby have become one spirit—1 Cor. 6:17.
- C. “Because Thou art the Spirit now, / Thyself revealing ceaselessly, / Within my spirit I may know / Thy presence and reality...Because Thy spirit dwells within, / How real, O Lord, Thou art to me; / Not touched, yet more reliable, / Not seen, yet loved more fervently”—*Hymns*, #491, stanzas 3 and 5.

**II. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ Jesus from the dead will also give life to our mortal bodies through His Spirit who indwells us—Rom. 8:11:**

- A. Romans 8 unveils to us how the Triune God—the Father (v. 15), the Son (vv. 3, 29, 32), and the Spirit (vv. 9, 11, 13-14, 16, 23, 26)—dispenses Himself as life (vv. 2, 6, 10-11) into us, the tripartite men—spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5).
- B. If we allow the Spirit of the Triune God to make His home in us, that is, to settle Himself in us with adequate room, then in our experience we are in the spirit and are no longer in the flesh—8:9.
- C. If we are so, the Triune God as the Spirit will be able to spread from our spirit (v. 10) into our soul, represented by our mind (v. 6), and eventually He will even give life to our mortal body (v. 11).
- D. *Give life to your mortal bodies* indicates that the Triune God’s dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being:
  - 1. This does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.

2. In this way He gives His life to our mortal, dying body, not merely to heal it but also that it may be enlivened to carry out His will.

### **III. If by the Spirit we put to death the practices of the body, we will live—Rom. 8:13b:**

- A. We must put to death the practices of the body, but we must do it by the Spirit:
  1. On one hand, we must take the initiative to put to death the practices of the body; the Spirit does not do it for us; on the other hand, we should not attempt to deal with our body by relying on our own effort without the power of the Holy Spirit.
  2. The putting to death here is actually our coordinating with the Spirit who indwells us; inwardly, we must allow Him to make His home in us that He may give life to our mortal body (v. 11); outwardly, we must put to death the practices of our body that we may live.
  3. When we take the initiative to put to death the practices of our body, the Spirit comes in to apply the effectiveness of Christ's death to those practices, thus killing them.
- B. It is not the body itself but its practices that we must put to death (v. 13); the body needs to be redeemed (v. 23), but its practices need to be put to death:
  1. These practices include not only sinful things but also all things practiced by our body apart from the Spirit.
  2. The practices of the body are actually our character; to deal with the practices of the body is to deal with our character.
  3. The Bible does not ask us to deal with our body (Col. 2:23) but rather with every activity of the body, every practice of the body, by the Spirit's leading (Rom. 8:13-14).

### **IV. We set our mind on the spirit for life and peace—Rom. 8:6:**

- A. In Romans 8:6-8 the crucial item is the mind; the mind is the leading part of the soul, which is man's personality, his person; the mind thus represents the soul, that is, the person himself.
- B. Romans 7 and 8 show that the mind may have two different actions, by which it can cause us to be either in the spirit or in the flesh:
  1. If the mind relies on and attaches itself to the regenerated spirit, which is mingled with the Spirit of God, the mind will bring us into the spirit and into the enjoyment of the divine Spirit as the law of the Spirit of life—vv. 6, 2.
  2. If the mind attaches itself to the flesh and acts independently, it will bring us into the flesh, causing us to be at enmity with God and to be unable to please Him—vv. 7-8.
- C. To set our mind on the spirit is just to make our mind one with our spirit—Eph. 4:23:
  1. We need to keep our mind remaining in the spirit; calling on the Lord's name, singing, praying, fellowshiping, reading the Bible, or reading the messages of the ministry strengthen our abiding in the spirit.
  2. We need to learn to do these things in a continuous way, not just occasionally but as a practice, a habit.
- D. Romans 8:6 says, "The mind set on the flesh is death, but the mind set on the spirit is life and peace"; this verse speaks concerning the sense of life:
  1. The sense of life on the negative side is the feeling of death—weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, and pain.
  2. On the positive side the sense of life gives us a consciousness strength, satisfaction, peace, rest, release, liveliness, watering, brightness, and comfort.
  3. The sense of life functions to cause us to know whether we are living in the natural life in the divine life, whether we are living in the flesh or in the spirit.
  4. We need to care for and obey the sense of life and peace within us—vv. 4-6; Phil. 2:12; cf. 1 John 2:27.

**References and Further Reading:**

1. *The Collected Works of Witness Lee, 1965*, vol. 4, “Experiencing the Spirit in the Epistles,” ch. 2.
2. *The Collected Works of Witness Lee, 1980*, vol. 1, “Perfecting Training,” chs. 26, 38-39.
3. *The Collected Works of Witness Lee, 1953*, “The Knowledge of Life,” ch. 5.
4. *The Collected Works of Witness Lee, 1979*, vol. 1, “Basic Lessons on Life,” ch. 11.
5. *Life Lessons*, vol. 3, ln. 32.

**Series 2: The Divine Spirit Mingled with the Human Spirit—  
the Key to the Entire Christian Life**

**Message 3  
The Key to Our Christian Life and Walk**

Scripture Reading: Gal. 5:24, 16, 25; Rom. 8:4; Phil. 1:19b-20a; Eph. 6:18

- I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:25; 2:20:**
- A. The crucifixion of the old man in Romans 6:6 and the crucifixion of the “I” in Galatians 2:20 were not accomplished by us; but in Galatians 5:25 it says that we have crucified the flesh with its passions and its lusts:
    - 1. The old man and the “I” are our being; the flesh is the expression of our being in our practical living.
    - 2. The crucifixion of our old man and the “I” is a fact accomplished by Christ on the cross, whereas the crucifying of our flesh with its passions and its lusts is our practical experience of the fact.
    - 3. This practical experience must be carried out through the Spirit by our executing of the crucifixion that Christ accomplished; this is to put to death by the Spirit the practices of our lustful body with its evil members—Rom. 8:13b; Col. 3:5.
  - B. There are three aspects of the experience of the cross: (1) the fact accomplished by Christ (Rom. 6:6; Gal. 2:20); (2) our application of the accomplished fact (5:24); and (3) our experience of what we have applied, by bearing the cross daily (Matt. 16:24; Luke 9:23).
- II. If we walk by the Spirit we shall by no means fulfill the lust of the flesh—Gal. 5:16; Rom. 6:4; 8:4; Gal. 6:16:**
- A. The Greek word for *walk* in Galatians 5:16 means *to tread all around, to walk at large*; hence, to deport oneself, move, and act in ordinary daily life, implying a common, habitual daily walk—cf. Rom. 6:4; 8:4; Phil. 3:17-18.
  - B. The Spirit in Galatians 5:16 must be the Holy Spirit, who dwells in and mingles with our regenerated spirit:
    - 1. To walk by the Spirit is to have our walk regulated by the Holy Spirit from within our spirit; this is in contrast to having our walk regulated by the law in the realm of our flesh.
    - 2. The flesh is the uttermost expression of the fallen tripartite man (Gen. 6:3), and the Spirit is the ultimate realization of the processed Triune God (John 7:39).
    - 3. Because of Christ’s redemption and the Spirit’s work of regeneration, we who have received God’s dispensing can walk by the Spirit, by the processed Triune God, instead of by the flesh, by our fallen being.
- III. If we live by the Spirit, we should also walk by the Spirit—Gal. 5:25; cf. 6:16:**
- A. To live by the Spirit is to have our life dependent on and regulated by the Spirit, not by the law; this equals the walk by the Spirit in Galatians 5:16.
  - B. The Greek word for walk in Galatians 5:25 means *to observe the elements, to walk according to the elements*, that is, to walk in line, to march in military rank, to keep in step; and, derivatively, to walk in an orderly and regulated manner—cf. 6:16; Acts 21:24; Rom. 4:12; Phil. 3:16:
    - 1. Both the walk in Galatians 5:16 and the walk in verse 25 are by the Spirit and are regulated by the Spirit; the former refers to a general, daily walk; the latter, to a walk that takes God’s unique

goal as the direction and purpose of life, and a walk that follows the Spirit as the elementary rule, the basic principle.

2. Such a walk is cultivated by living in the new creation (6:16 and footnote 2), by pursuing Christ in order to gain Him (Phil. 3:12 and footnotes), and by practicing the church life (Rom. 12:1-5; Eph. 4:1-16), thus fulfilling God's intention in Christ for the church.

**IV. We walk (have our being) in and according to the spirit (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4, 9:**

- A. The word *spirit*, as used in this verse, denotes our regenerated human spirit indwelt by and mingled with the Spirit, who is the consummation of the Triune God—v. 9; 1 Cor. 6:17.
- B. If we walk according to the mingled spirit, all the righteous requirements of the law will be fulfilled spontaneously—v. 4:
  1. There will be no need for us to try to keep the law, for the requirements of the law are fulfilled automatically by the law of the Spirit of life—v. 2.
  2. For this reason, Paul gives us a unique commandment—to live, walk, and have our being according to the mingled spirit—v. 4.
  3. To walk according to the mingled spirit may be considered the consummate charge in the New Testament.

**V. By the bountiful supply of the Spirit of Jesus Christ we live Christ and magnify Him—Phil. 1:19b-20a:**

- A. In our Christian experience the Spirit of God is now the enriched, compounded, processed, all-inclusive, life-giving Spirit—the Spirit of Jesus Christ—v. 19:
  1. Through the marvelous processes that the Triune God has gone through, the Spirit of God has been compounded with divinity, humanity, human living, human suffering, crucifixion, resurrection, and the power of resurrection—Exo. 30:23-25, and footnote 25.
  2. Today the Spirit of Jesus Christ is the all-inclusive, processed, compound, life-giving, indwelling Spirit; in Him there is a bountiful supply; whatever we need, He is—John 7:37-39; Exo. 30:23-25; 1 Cor. 15:45b; Rom. 8:9, 11.
- B. The bountiful Spirit of Jesus Christ is for the believers to live Christ and magnify Him—Phil. 1:19-21a:
  1. Nothing is as hard as living Christ; in the matter of living Christ, we are not adequate, we are not able, and we are not capable.
  2. To live Christ we need the bountiful supply of the Spirit of Jesus Christ; every day we must learn to give ourselves to this bountiful supply, trust in this bountiful supply, and rely on this bountiful supply.
  3. The bountiful supply of the Spirit of Jesus Christ sustains us to live Christ.

**VI. We should pray at every time in spirit—Eph. 6:18; 1 Thes. 5:17; Luke 18:1:**

- A. The spirit in Ephesians 6:18 is our regenerated spirit, indwelt by the Spirit of God; it may be considered the mingled spirit—the spirit that is our spirit mingled with God's Spirit.
- B. In praying, the main faculty that we should use is this spirit—v. 18:
  1. Our spirit is the deepest part of our being; to pray in the spirit, or to pray with our spirit, is to use our innermost part to contact God—cf. John 4:24.
  2. Therefore, we must pray not merely according to the thoughts in our mind, but according to the sense deep within our spirit; the faculty of prayer is not the mind but the spirit.

## **References and Further Reading:**

1. *Life-study of Galatians*, msgs. 27-28, 38-43.
2. *The Conclusion of the New Testament*, msg. 151.
3. *The Collected Works of Witness Lee, 1982*, vol. 1, “The Importance of Living Christ by Walking according to the Spirit,” ch. 2.
4. *The Collected Works of Witness Lee, 1984*, vol. 3, “God’s New Testament Economy,” ch. 15.



**Series 2: The Divine Spirit Mingled with the Human Spirit—  
the Key to the Entire Christian Life**

**Message 4  
The Key to Experiencing God's Organic Salvation  
and Becoming the New Jerusalem**

Scripture Reading: 1 Cor. 6:11; 2 Thes. 2:13; Rom. 15:16; Titus 3:5; Eph. 4:23; 2 Cor. 3:18; Rev. 22:17

- I. We need to see that the key to experience God's organic salvation is the Spirit with our spirit—Rom. 8:16; 1 Cor. 6:17:**
- A. The Spirit is life and the One who gives life. God is the Spirit, and in His marvelous organic salvation He has made us one spirit with Him—v. 17; John 6:63.
  - B. God's intention in His organic salvation is to join the believer's spirit with His Spirit as one spirit—a mingled spirit; eventually, this is not just the mingled spirit but a spirit that is one spirit with God, that is the same as God in His life and nature but not in His Godhead—1 Cor. 6:17; Rom. 8:16.
- II. We are sanctified by the Spirit—1 Cor. 6:11; 2 Thes. 2:13; Rom. 15:16:**
- A. Sanctification is not only a matter of position, that is, to be separated from a common, worldly position to a position for God, but also a matter of disposition, that is, to be transformed from a natural disposition to a spiritual one—6:19, 22:
    - 1. Dispositional sanctification involves a long process, beginning with regeneration, passing through our entire Christian life, and reaching completion at the time of maturity.
    - 2. Dispositional sanctification brings us into the enjoyment of the riches of the divine life—Rom. 6:22.
  - B. We are sanctified in the Holy Spirit as the sanctifying power—1 Cor. 6:11; 2 Thes. 2:13; Rom. 15:16:
    - 1. God has chosen us unto salvation in sanctification, and this sanctification is of the Spirit—2 Thes. 2:13.
    - 2. For us to be in sanctification means that we are in the process of being made holy; day by day we are being sanctified in the Holy Spirit as the sanctifying power.
- III. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23:**
- A. "According to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit"—Titus 3:5:
    - 1. The Greek word for *regeneration* here refers to a change from one state to another; being born again is the commencing of this change.
    - 2. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man; it is a kind of reconditioning, remaking, or remodeling, with life.
    - 3. The washing of regeneration purges away all the things of the old nature of the old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being; in this is a passing from our old state into a wholly new one, from the old creation into the status of a new creation.
    - 4. Hence, both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation.
  - B. "Be renewed in the spirit of your mind"—Eph. 4:23:

1. The spirit in this verse is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God; such a mingled spirit spreads into our mind, thus becoming the spirit of our mind.
2. It is in such a spirit that we are renewed for our transformation—v. 23; Rom. 12:2.

**IV. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18; Rom. 12:2:**

- A. Transformation is the inward, metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged—v. 2; 2 Cor. 3:18:
  1. As a result of this process, we will be transformed into the Lord’s image, that is, conformed to the image of the firstborn Son of God as His many brothers—v. 18; Rom. 8:29.
  2. Thus we will be suitable for the building up of Christ’s Body—12:2.
- B. Transformation is the work of the transforming Spirit—2 Cor. 3:18:
  1. As we behold the Lord, we reflect His glory, and by this beholding and reflecting, we are gradually transformed into the image of the Lord from glory to glory—v. 18.
  2. The Spirit within us continually anoints us (1:21-22), seals us (v. 22), and gives us the assurance that God is ours; He also inscribes Christ into us (3:3), ministers Christ to us (v. 6a), imparts life to us (v. 6b), and liberates us from bondage (v. 17); all this is so that He can transform us into the image of Christ (v. 18).
  3. What we must always do is open ourselves to the Lord Spirit, not only from our heart but also from our spirit; we must open ourselves from the depths of our being so that we may truly have an unveiled face, a face with no covering or hindrance—vv. 16-18.
  4. If we are open to Him, the transforming Spirit will be free to work within us to transform us into the glorious image of Christ from glory to glory.

**V. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity (Rev. 22:17), to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity (20:1):**

- A. Revelation 22:17 refers to the Spirit and the bride; the Spirit is the processed Triune God, and the bride is the transformed tripartite man—John 7:37-39; Rev. 21:2, 9.
- B. In Revelation chapters 2 and 3 it was the Spirit speaking to the churches; here, at the end of the book, it is the Spirit and the bride, the church, speaking together as one; this indicates that the church’s experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God:
  1. The entire revelation of the Bible shows us the love story of a universal couple; that is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God.
  2. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy.

### **References and Further Reading:**

1. *The Conclusion of the New Testament*, msg. 145.
2. The Collected Works of Witness Lee, 1966, vol. 2, “The Divine Spirit with the Human Spirit in the Epistles,” ch. 5.
3. The Collected Works of Witness Lee, 1993, vol. 2, “The Spirit with Our Spirit,” chs. 11-14.
4. The Collected Works of Witness Lee, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation —the Spirit Himself with Our Spirit,” chs. 2-3; “The Divine and Mystical Realm,” ch. 4.

## Series 3: Three Aspects of the Lord's Recovery

### Message 1

#### The First Aspect of the Lord's Recovery— the Revelation of God

Scripture Reading: 1 Tim. 1:4b; Eph. 1:10; 3:9; John 14:9-20; Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; Eph. 1:23; 1 Cor. 15:45b; John 7:39; Rev. 22:17; John 3:15-16; Eph. 1:22-23; 1 Cor. 10:32

#### **I. The Lord's recovery has three aspects; the first aspect is the revelation of God; the revelation of God is the speaking of God—Heb. 1:1-2:**

- A. From Moses in the Old Testament until the apostle John in the New Testament, God spoke for more than fifteen hundred years:
  - 1. His speaking collectively became the completed Bible, which is in our hands today.
  - 2. Hence, the last book of the Bible, Revelation, says at the end that no one should add to these words or take away from these words—22:18-19.
- B. Even before the first group of apostles passed away, the church had already veered from the word of God, the revelation of God—2 Tim. 1:15; 4:4:
  - 1. This was why the apostles wrote the second and third Epistles, such as 2 Peter, 2 Timothy, the Epistles of 2 and 3 John, etc.; all these second and third Epistles are books of recovery; the church had lost the truth and had left the position of the truth.
  - 2. The apostles wrote the second Epistles to bring the church back; what they wrote also became a part of the truth, a part of the Bible, to be a warning to the future generations.

#### **II. The divine revelation in the Bible is the content of the Lord's recovery; this revelation contains six major items—Eph. 3:9; Col. 1:26-27:**

- A. The first item concerns God's eternal economy—1 Tim. 1:4b; Eph. 1:10; 3:9; *Hymns*, #971:
  - 1. God's eternal economy is something that today's theologians overlook, yet it is a very important truth in the New Testament.
  - 2. God's economy is God's plan; for this plan God made an administrative arrangement, which is His administrative management for dispensing Himself through the processed and consummated all-inclusive Spirit into His chosen, regenerated, sanctified, and transformed tripartite men so that they can become God in life and nature yet with no share in His Godhead.
  - 3. Thus they are being constituted to be the Body of Christ and will ultimately be enlarged and built up to be the New Jerusalem as God's eternal and corporate expression.
- B. The second major item in the divine revelation concerns the Divine Trinity—John 14:9-20; Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; *Hymns*, #608:
  - 1. For the purpose of presenting the truth concerning the Divine Trinity, the Bible expositors invented a number of new terms, such as the economical Trinity, the essential Trinity, etc.; God is triune; He has an economical aspect as well as an essential aspect.
  - 2. What the Lord has shown us in His recovery concerning the Divine Trinity is that the three coexist and coinhere; although the three are distinct, They cannot be separated.
  - 3. All this is not for doctrinal debate or study but for our experience and enjoyment (2 Cor. 13:14); the Divine Trinity is for the dispensing of God into His chosen people that they may accomplish His eternal economy.
- C. The third major item in the divine revelation concerns the person and work of the all-inclusive Christ—Eph. 1:23; *Hymns*, #501:

1. Ephesians 1:23 says that Christ is the One who fills all in all; this all-inclusive Christ, as the preeminent One over all things and the One who fills all in all, is the center and circumference of God's economy.
  2. By passing through incarnation, thirty-three and a half years of human living, the all-inclusive death, the all-conquering resurrection, and the all-transcending ascension, He dispenses Himself into the believers to regenerate, sanctify, renew, transform, and conform them to the image of God's firstborn Son, that is, the image of Christ, the first God-man, and ultimately glorify them with God's eternal glory.
  3. They become the many God-men to constitute the Body of Christ, which will consummate in the New Jerusalem as the enlargement and expression of God in humanity for eternity.
- D. The fourth major item in the divine revelation concerns the consummated life-giving Spirit—1 Cor. 15:45b; John 7:39; Rev. 22:17; *Hymns*, #242; #1113, #1122:
1. The term consummated implies that the Spirit passed through many processes to become a consummated Spirit.
  2. Concerning the consummated Spirit, there are three major and crucial points:
    - a. First, the Spirit of God has been compounded with a number of elements to become a compound Spirit, as typified by the holy anointing ointment in Exodus 30:23-25.
    - b. Second, John 7:39 and 1 Corinthians 15:45b reveal that before Jesus' resurrection, in which He was glorified, the Spirit of God had not yet been processed to become the Spirit who gives life; it was at the time of His resurrection that Jesus was glorified—Luke 24:26:
      - 1) In His resurrection Christ, the last Adam in the flesh, became a life-giving Spirit.
      - 2) The life-giving Spirit is also called the Spirit of Jesus (Acts 16:7), the Spirit of Christ—the pneumatic Christ (Rom. 8:9)—the Spirit of Jesus Christ (Phil. 1:19), and the Spirit of life (Rom. 8:2).
    - c. Third, in Revelation the Spirit of God eventually becomes the seven Spirits, that is, the sevenfold intensified Spirit (1:4; 4:5; 5:6), to enable the believers to overcome the various degradations of the church in the dark age of the church.
    - d. The Spirit of God, after being compounded, transformed, and intensified, became the consummated Spirit of the Triune God—22:17a.
- E. The fifth major item in the divine revelation concerns the eternal life of God—John 3:15-16:
1. Generally, in the understanding of Christians, eternal life is not a life but a blessedness in the heavens to be enjoyed forever after death; what an error this is!
  2. Thank the Lord that He has recovered among us the scriptural view and the proper understanding concerning the eternal life of God—*Hymns*, #1195:
    - a. We obtained this eternal life from God through believing in Jesus Christ, the Son of God.
    - b. This life is the life on the highest plane; it is the divine life of God, even the complete Triune God Himself; it is uncreated, incorruptible, indestructible, and eternal; *eternal* implies that in quality, quantity, time, space, and existence, it is perfect and complete.
    - c. We are regenerated and transformed in this eternal and everlasting, perfect and complete, incorruptible and indestructible, marvelous and wonderful life and glorified with the consummated Triune God as our eternal glory; this is the eternal life

- F. The sixth major item of the divine revelation in the Bible concerns the Body of Christ, which is the church of God—Eph. 1:22-23; 1 Cor. 10:32; *Hymns*, #824:
1. According to the revelation and pattern seen in the New Testament, the church is the gathering of the believers in Christ, who are called out from the world.
  2. This gathering, on the one hand, is the house of the living God (1 Tim. 3:15) for God to dwell in to accomplish His will according to His desire for His good pleasure.
  3. On the other hand, it is the organic Body of Christ (Eph. 1:22-23) for Him to have a counterpart that is organically united with Him to be His expression.
  4. Such a church as the house of God and also the Body of Christ is unique in the universe, yet it is manifested and expressed in many different localities on the earth to be the many local churches; the fellowship in life of this church, whether universally or locally, is unique.

**References and Further Reading:**

1. *The Collected Works of Witness Lee, 1994-1997*, vol. 2, “The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers,” ch. 6.

## Series 3: Three Aspects of the Lord's Recovery

### Message 2

#### The Second Aspect of the Lord's Recovery— the God-man Life

Scripture Reading: John 1:1, 14, 12-13; Rom. 1:2-4; 8:29; 2 Pet. 1:4; Rom. 11:17-19; 6:4-6; Eph. 4:22-24; Gal. 2:20; Phil. 3:10; 1:19-21; Matt. 16:24; Gal. 5:24; 1:4; Rom. 12:2; 5:17, 21; Rev. 2-3

**I. The Lord's recovery has three aspects: the revelation of God, the God-man life, and the practice of the church—2 Cor. 13:14; Phil. 1:19-21; Rev. 1:11.**

**II. The second aspect of the Lord's recovery is the God-man life; the Lord's recovery is to recover this kind of God-man life—John 6:57; 14:9-10; Phil. 1:20-21a:**

A. Although we cannot find the term *the God-men* in the Bible, the fact, the reality, of the God-men is in the Bible—John 1:1, 14; 6:57; 14:9-10; Phil. 1:20-21a:

1. Initially, the Bible speaks of the God-man; the God-man is Jesus Christ, who is God incarnated to be a man; as such a One, He is the God-man—John 1:1, 14.
2. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world.
3. Today this God-man has become the God-men; regardless of our nationality and regardless of whether we are male or female, young or old, we all must believe that we are God-men.

B. We are all God-men, and each one of us is a God-man—John 3:3, 5-6:

1. The first qualification of the God-men is that they are born of God to be His many sons—John 1:12-13; Heb. 2:10.
2. As sons of God and as God-men, we have the divine life (John 3:15, 36); although we are divine men, we need to ask ourselves whether we live, act, and behave ourselves as divine men.
3. As those who are born of God, the God-men have not only the divine life but also the divine nature—2 Pet. 1:4.
4. As God-men, we also have two lives, human and divine, living together as one life; we, the believers, have been grafted into Christ (Rom. 11:17-19) and are living in an organic union with Him.
5. The God-men not only have two lives, but they also have two natures, humanity and divinity.
6. We need to know by seeing that we have God's life and possess God's nature; there is such a fact that the divine life is mingled with our human life; therefore, we must learn how to live not by our human life but by God's life mingling with our human life to make us divine.

C. God-man life is the kind of living that the believers need to have—Eph. 4:21:

1. The worldly people emphasize moral and ethical living and religious living, yet these are not what God wants; what God wants is the God-man life, which is God and man living together.
2. In our family life we should have God living together with us; as a wife, we should have God be the wife with us; as a husband, we should have God be the husband with us.
3. Even when we go shopping, we should have God go shopping with us; we can pray, "Lord, are You willing to go with me?" Or we can pray, "I have a few words that I want to speak

- to Brother So-and-so. Lord, will You go with me?" Not living alone but living together with God in this way is the God-man life.
- D. We are not religionists living a religious life; neither are we followers of Confucius's teachings or Mencius's thoughts, living a moral and ethical life; we are God-men living a God-man life—Gal. 2:20.
- E. The God-man life is the life lived out by the believers, who have been regenerated to become God-men, not by the life of their old man but by the divine life in their new man—Rom. 6:4-6; Eph. 4:22-24:
1. Paul was this kind of person; he said, "It is no longer I who live, but it is Christ who lives in me"—Gal. 2:20.
  2. We all need to be like Paul in being able to speak such a word; we must be able to boast by saying, "I am a God-man. The life that I am living is a life lived by God and man together; it is God and I living together."
  3. This kind of life lived by God and us together is the life lived out of the believers, who have been regenerated to become God-men, not by the life of their old man but by the divine life in their new man—Rom. 6:4-6; Eph. 4:22-24.
- F. The God-man life is also a life of being conformed daily to the death of Christ by the power of Christ's resurrection and of living and magnifying Christ through the bountiful supply of the Spirit of Jesus Christ—Phil. 3:10; 1:19-21:
1. We have received the power of Christ's resurrection; hence, we can live a crucified life by this power, being conformed to His death; Paul was this kind of person—3:10.
  2. Not only so, when he was in prison, he lived and magnified Christ by enjoying the bountiful supply of the Spirit of Jesus Christ; we also should live this kind of life—1:19-21.
- G. The God-man life is also a life of overcoming the self, the flesh, and the involvements of the flesh—sin, Satan, and the world—Matt. 16:24; Gal. 5:24; Rom. 8:3; Heb. 2:14; John 12:31:
1. We, the God-men, in living the God-man life by the Spirit, can now apply what Christ has accomplished on the cross to overcome the self, the flesh, and the involvements of the flesh—sin, Satan, and the world—Rom. 6:6; Matt. 16:24; Gal. 5:24; Rom. 8:3; Heb. 2:14; John 12:31.
  2. The cross is not merely a suffering; it is also a killing; it kills and terminates the criminal; Christ first bore the cross and then was crucified; we, His believers, first were crucified with Him and now bear the cross—Matt. 16:24, note 3:
    - a. To us, to bear the cross is to remain under the killing of the death of Christ for the terminating of our self, our natural life, and our old man; in so doing we deny our self that we may follow the Lord.
    - b. Now, after His resurrection, we follow Him in an inward way; because in resurrection He has become the life-giving Spirit (1 Cor. 15:45) dwelling in our spirit (2 Tim. 4:22), we follow Him in our spirit (Gal. 5:16-25).
- H. In our living the God-man life, we must also overcome religion, culture, and the tide and amusements of this age—Gal. 1:4; Rom. 12:2:
1. Paul said that the Lord gave Himself up for us to deliver us from the present evil age (Gal. 1:4); the age mentioned in Galatians 1:4 refers particularly to the religious world, which is Judaism.
  2. He also says, "Do not be fashioned according to this age" (Rom. 12:2); hence, the God-man life also includes overcoming religion, culture, and the tide and amusements of this age.



- I. The God-man life is one of reigning as kings by the reigning life of Christ to conquer all persons, matters, and things contrary to God and be the overcomers of the Lord in this age—Rom. 5:17, 21; Rev. 2-3:
  1. Romans 5:17 and 21 say that we who have received the abundance of grace should reign in life through this abundance of grace.
  2. When we live the God-man life, we can reign as kings by the reigning life of Christ to conquer all persons, matters, and things that are contrary to God and be the overcomers of the Lord in this age—vv. 17, 21; Rev. 2-3.

**References and Further Reading:**

1. *The Collected Works of Witness Lee, 1994-1997*, vol. 2, “The God-men,” ch. 1.
2. *The Collected Works of Witness Lee, 1994-1997*, vol. 2, “The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers,” ch. 6.

## Series 3: Three Aspects of the Lord's Recovery

### Message 3

#### The Third Aspect of the Lord's Recovery— the Practice of the Church

Scripture Reading: Eph. 1:22-23; 2:19-22; 1 Tim. 3:15-16; Matt. 16:18-19; Deut. 12:5-18; Acts 8:1; 13:1; Rev. 1:4, 11; 1 Cor. 1:10-13, 16-17; 1 Tim. 3:1-13; 1:3-4; Rom. 14:17

#### I. The third aspect of the Lord's recovery is the practice of the church—Matt. 16:18-19; 18:15-18; Rev. 1:4, 11:

- A. First, the church as the universal Body of Christ is the universal house of God and also the kingdom of God—Eph. 1:23; 1 Tim. 3:15-16; Matt. 16:18-19:
  1. The Body of Christ is an organism constituted of all the regenerated believers for the expression and activities of the Head; it is the issue of the incarnated, crucified, resurrected, and ascended Christ, who has come into the church; by means of the ascended Christ's heavenly transmission, we are made one with Him, and thus His Body is produced.
  2. God's house is a matter of life and enjoyment; all believers are born of God into His house to enjoy His riches; God's kingdom is a matter of right and responsibility; all believers born into the house of God have the civil rights of and obligations in the kingdom of God.
  3. The saints are individuals; the house of God is corporate and issues in the kingdom of God.
  4. These three—the Body of Christ, the house of God, and the kingdom of God—are just one; the Body of Christ is the house of God, and the house of God is the kingdom of God.
- B. The universal Body of Christ is the house of God, that is, the kingdom of God, appearing in various cities as local churches, with one city having only one church in order to keep the oneness and prevent division (Deut. 12:5-18)—Acts 8:1; 13:1; Rev. 1:4, 11:
  1. Deuteronomy 12:5-18 clearly tells us that when the Israelites arrived in the good land, they could not choose a place of worship as they liked; they needed to go to the place where God had placed His name, which was the place where God would build His dwelling place:
    - a. In the Old Testament God chose Jerusalem; hence, although the twelve tribes of Israel were scattered throughout the land of Israel, all their males had to go up to Jerusalem three times a year to worship God there; no one dared to set up another worship center besides Jerusalem.
    - b. Later, Jeroboam rebelled; he set up Dan in the north and Bethel as worship centers and thus was cursed and punished by God, with the result that all the kings of the kingdom of Israel were rejected by God and excluded from the record of 2 Chronicles.
  2. Today the practice of the church that God desires is the same as this in principle, that is, one city having only one church for the keeping of the oneness—Acts 8:1; 13:1; Rev. 1:11:
    - a. One cannot say that he is not satisfied with the church in a certain locality and then start another meeting on the next street with a few of his more intimate brothers.
    - b. Because Christianity is not willing to be restricted by one city having only one church, today's situation has become confused and divided.
- C. The local churches in the various localities are scattered in different places by geography, yet they are not divided by any doctrine or matter—1 Cor. 1:10-13:

1. Some people suggest that the local churches should be autonomous and that the churches should be independent; however, to be autonomous is the biggest division.
  2. Furthermore, some said that although the Bible speaks of the apostles setting up churches and appointing elders, after a church is established and the elders are appointed, the apostles should take their hands off.
  3. However, the Bible clearly shows that after Paul established the church in Ephesus, he continued to visit them and wrote letters to that church to care for them.
- D. The unique church of God is expressed as many local churches throughout the whole globe, yet they are still the unique universal Body of Christ and should not be divided into sects or denominations—10:16-17; *Hymns*, #1107.
- E. Among the churches there are the apostles who set up the churches, and in every church there are also elders who manage the church and deacons who serve the church; however, besides the order of these holy services, there should not be any hierarchy—religious organization or system of rank—9:1-3; 1 Tim. 3:1-13:
1. In the Catholic Church today there is a hierarchy of the pope, the cardinals, the archbishops, the bishops, and the priests; in the Protestant churches there is also the system of rank of the pastors and the common believers.
  2. All these should not exist, and these practices are not scriptural.
- F. Although the local churches in various localities are many, they all take the eternal economy of God as their center to bear the unique testimony of Christ, not teaching any doctrine that is unrelated to the eternal economy of God and that has nothing to do with the testimony of Christ—1:3-4.
1. In 1 Timothy 1 Paul wanted Timothy to remain in Ephesus to charge certain ones not to teach things that were different from God's economy (vv. 3-4).
  2. In the practice of the church we should not teach any doctrine that is unrelated to God's economy and has nothing to do with the testimony of Christ; if we do, this will cause division.
- G. In these local churches there should be righteousness, peace, and joy in the Holy Spirit as the reality of the kingdom of God—Rom. 14:17
1. The kingdom of God is the sphere in which God exercises His authority so that He may express His glory for the fulfillment of His purpose.
  2. In such a kingdom, what matters is not eating and drinking but righteousness, peace, and joy in the Holy Spirit:
    - a. Righteousness denotes that which is right and proper; those who live in the kingdom of God should be right and proper toward others, toward things, and toward God; with them there should be nothing erroneous, improper, crooked, slanted, or biased.
    - b. This requires that they be strict in dealing with themselves.
    - c. Peace is the fruit of righteousness (Heb. 12:11, note 1); it characterizes the relationship that those who live in the kingdom of God should have with others and with God. If we are righteous, right, and proper toward others, toward things, and toward God, we will have a peaceful relationship with others and with God.
    - d. Thus, we will have joy in the Holy Spirit and, in particular, before God; in this way we will be filled with joy and with the Holy Spirit (Acts 13:52) and will live out righteousness, peace, and joy in the Holy Spirit, which are the reality of the kingdom of God.
    - e. This proves that the normal church life is the kingdom of God on the earth today.

**II. In conclusion, the Lord's recovery has not only the revelation of God but also the God-man life; and the God-man life requires a proper practice of the church—Eph. 3:21; John 3:6:**

- A. We cannot say that in the church everyone is a God-man, an overcomer, but we can say that in the church the opportunity for us to be a God-man is greater, and it is easier to be an overcomer—2 Tim. 2:22.
- B. This is because in the Lord's recovery, every local church is daily nurturing us to be overcomers, to be God-men—1 Cor. 4:17.

**References and Further Reading:**

1. *The Collected Works of Witness Lee, 1994-1997*, vol. 2, “The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers,” ch. 6.

## Series 4: The Present Urgent Needs in the Lord's Recovery

### Message 1

#### The Present Urgent Needs in the Lord's Recovery (1) Asking the Lord for a New Revival

Scripture Reading: 1 Tim. 1:3-4; Acts 26:19, 22; Gal. 2:20; Phil. 1:19-21a; 1 Thes. 5:16-20; John 21:15-17

- I. In the Lord's recovery there are a few matters that are urgent at the present time to which we should pay special attention; first, every brother and sister needs to ask the Lord for a new revival—Hag. 3:2a.
- II. We need to enter into a new revival by arriving at the highest peak of the divine revelation, living the life of a God-man, and shepherding people according to God—1 Pet. 5:2:
  - A. “I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history”—*Life-Study of 1 & 2 Chronicles*, p. 15.
  - B. “We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age”—*Life-Study of 1 & 2 Chronicles*, p. 28.
  - C. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery”—*The Collected Works of Witness Lee, 1994-1997*, vol. 5, “The Vital Groups,” p. 92.
- III. In the Lord's recovery we need to have a genuine, real revival—Hag. 3:2; Hos. 6:2:
  - A. We need a genuine revival and a corporate model—Psa. 48:2 note 1:
    1. What we have seen in the Lord's recovery is in God's central lane, the economy of God, with Christ as its centrality and universality, with Christ as its center, reality, and everything; this Christ is now the life-giving Spirit indwelling our regenerated spirit to be one with our spirit—1 Tim. 1:3-4; Col. 1:15-19; 1 Cor. 15:45b; 6:17.
    2. For such a revelation, which is so high, deep, and profound, the Lord needs a model, a corporate people to be raised up by His grace through this high peak of the divine revelation to live a life according to this revelation.
    3. Even for matters such as pray-reading and calling on the name of the Lord we need to set up a strong and proper model:
      - a. We are not that rich in the Lord's recovery because we do not have the genuine, living practice of calling on the Lord; if we have this model, we will be enriched by the Lord through our calling on Him.
      - b. Paul even tells us that we should pursue Christ not only by our own individual calling but also by our corporate calling with others who call on the Lord from their sincere and pure heart; this indicates that we not only need to call on the Lord and pray-read the word individually; we also need this corporately—2 Tim. 2:22; cf. Col. 3:16.
      - c. “Calling on the Lord implies a lot. When you open your mouth with the exercise of your spirit to call on the Lord, right away you are under His shining. You are enlightened and exposed. Then you see all your defects, shortcomings, and mistakes...Then you

make a thorough confession of your sins, failures, mistakes, defects, trespasses, transgressions, and wrongdoings...This is the initial experience of Christ in calling on His name. Then the Lord will continue to transfuse all His particular riches into your spirit and even into your mind. In this way you will participate in and enjoy the Lord's riches...All the messages that I have passed on to you came to me in this way"—*The Collected Works of Witness Lee, 1994-1997*, vol. 1, "Living a Life According to the High Peak of God's Revelation," p. 197.

- d. We should practice calling on the Lord, pray-reading the word as the Spirit, praying unceasingly, not quenching the Spirit but rather fanning it into flame all the time, and not despising prophesying—2 Tim. 2:22; Eph. 6:17-18; 1 Thes. 5:16-20.
  - e. First the elders should take the lead to practice this and be the model; then their practice will influence the saints in their church; after about one year, such a church may become a model; this is what we need now.
  - f. "I do not believe that we need further revelations. We have seen enough. The urgent need today is the practice of a kind of living that belongs to God-men, and the God-men are the very components of God's economy"—p. 198.
4. Where is the model of living a crucified life that we may live Christ? Where is the model of living Christ and magnifying Him by the bountiful supply of the Spirit of Jesus Christ? We have these revelations released as messages printed in books, but where is the model?
- B. We need a new revival, a revival that has never occurred in history—Hag. 3:2a; Hos. 6:2:
1. A revival is always the practice, the practicality, of the vision that people have seen.
  2. From Brother Nee's time until today, our practice has never come up to the standard of the vision that we have received of the Lord.
  3. Today we have come to the high peak of God's divine revelation; we have probably reached the highest peak of the divine revelation in the entire Bible.
  4. Since we have such a high peak of the divine revelation, we need to put into practice what we have seen; our practice will have a success, and that success will be a new revival—the highest revival and probably the last revival before the Lord's coming back.
  5. We need a corporate model, a Body, a people who live the life of a God-man:
    - a. From today our practice should be to live the life of a God-man by realizing the power of the resurrection of Christ to take His cross as He did, to be crucified, to be conformed to His death, every day to live another One's life—Phil. 3:10; 1:21; Gal. 2:20.
    - b. The highest family life, marriage, life, and social life come out of such a life; this life is the life of the church and the life of the Body of Christ; such a life is the reality of the Body of Christ.

**IV. "If we practice what we have heard, spontaneously a model will be built up. This model will be the greatest revival in the history of the church. I believe that this revival will bring the Lord back...In conclusion, I would encourage you to try faithfully to practice living a God-man's life by contacting Him through calling on His name, pray-reading His living word, praying unceasingly, not quenching the Spirit, and not despising prophesying"—*The Collected Works of Witness Lee, 1994-1997*, vol. 1, "Living a Life According to the High Peak of God's Revelation," p. 204.**

### **References and Further Reading:**

1. *The Collected Works of Witness Lee, 1994-1997*, vol. 2, “The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers,” ch. 6.
2. *Life-Study of 1 & 2 Chronicles*, msgs. 2, 4.
3. *The Collected Works of Witness Lee, 1994-1997*, vol. 1, “Living a Life According to the High Peak of God’s Revelation,” chs. 4-5.
4. *The Collected Works of Witness Lee, 1994-1997*, vol. 5, “The Vital Groups,” ch. 4.

## Series 4: The Present Urgent Needs in the Lord's Recovery

### Message 2

#### The Present Urgent Needs in the Lord's Recovery (2) Producing Vital Groups and Endeavoring to Gain People for the Body

Scripture Reading: Rev. 3:1-2, 5, 14-18, 21; 1 John 1:3, 7, 9; Rom. 12:1; 1 Thes. 5:17; Matt. 18:19-20; Eccl. 4:9-12; John 15:16-17; Rom. 1:9; Mark 2:14-17; Col. 1:28-29; 1 Cor. 15:58

- I. **We need to produce vital groups and endeavor to gain people to be members of the Body of Christ for the building up of the Body of Christ; every member should be living, organic and not in organization, especially not in arrangement; it is through the vital groups that we all can become the living members in the Body of Christ—Heb. 12:24-25.**
- II. **As saints in the Lord's recovery, we desperately need to be vitalized; to be vital means to be living and active—Rev. 3:1, 5, 14-16, 21; Rom. 12:11:**
  - A. Vitality is spiritual reality; the reality of the high truths and spiritual riches is vitalization—3 John 3-4, and note 3:
  - B. We should learn to be vital; we should not be passive.
- III. **A vital group can come into being only by a saint who is desperate and absolute for the increase of the Lord's recovery; we must take the lead to be made vital—Rom. 12:1, 11; 2 Cor. 11:15; Col. 4:12:**
  - A. We are vitalized through the absolute, clear, and thorough fellowship with the Lord continuously—1 John 1:3, 5; *Hymns*, #373, #426:
  - B. We are vitalized through confession of sins, transgressions, failures, defects, mistakes, wrongdoings, etc., hidden or manifested, before God and before men—1 John 1:7, 9; Psa. 51; Matt. 5:23-26; cf. Luke 19:8:
  - C. We are vitalized through the absolute and thorough consecration of ourselves with everything to the Lord—Rom. 12:1; *Hymns*, #441, #445, #448, #471:
  - D. We are vitalized through the unceasing and desperate prayer—1 Thes. 5:17; Eph. 6:18; 1 Tim. 2:8a; *Hymns*, #255; cf. 1 Sam. 1:9-17:
  - E. We are vitalized through the soaking of the infilling and outpouring of the Spirit—1 Cor. 12:13; John 7:37-39; Acts 1:4; *Hymns*, #267, #280:
  - F. We all have a responsibility, we all have an obligation, before our Lord; we should pray, "Lord, make me vital. Make me vital today for the sake of Your move."
- IV. **After we have been made vital, we should contact another seeking saint—John 21:15-17:**
  - A. We should contact the ones whom we feel can be made vital and whom we can bring into our vital groups; we need to pray and choose someone whom we can contact.
  - B. We should fellowship with him or her according to the procedures spoken of in III. A-E.
  - C. We should make him or her vital and join with us as a group—John 5:25.
  - D. Both of us should continue to contact other seeking saints and make them vital to join with us and to increase our group.
- V. **A vital group that is up to the standard revealed in the Bible has a purpose, a nature, and a condition—John 15:17, footnote 1:**
  - A. The purpose of the vital groups is the increase, perfecting, and building up of the Body of Christ; the vital groups are to gain the increase, finish the perfecting, and complete the building—Acts 2:46-47; Eph. 4:12.
  - B. The nature of the vital groups is spiritual; to be spiritual means to be filled with the Holy Spirit, within and without—Acts 13:52; 4:31b.



- C. The condition of the vital groups is that of loving one another in oneness and with one accord; we need to love one another, meeting together in mutual love—John 13:34-35; 17:21, 23; Phil. 2:2.

**VI. We need to practice fellowshiping, interceding, mutual care and shepherding with our vital companions—1 John 1:3, 7; Phil. 1:9; 1 Thes. 5:25:**

- A. With our vital companions, we have to take care of fellowship, intercession, mutual care, and shepherding; all these things can be done in a very spontaneous way:
  - 1. First, we must take care of the proper fellowship; by the mutual fellowship, we can know one another's situation and consider one another—Heb. 10:24-25.
  - 2. This kind of fellowship can spontaneously turn to intercession for one another.
  - 3. This prayer for one another will bring us into a mutual care for one another.
  - 4. The mutual care leads to shepherding, and shepherding leads to the rendering of help, whether it be spiritual, practical, or material—Gal. 6:2; Rom. 12:13; 1 John 3:16-18.
- B. On the foundation of intimate and thorough fellowship, we need to be blended by much and thorough prayer with the release of our spirit—Acts 1:14:
  - 1. Our prayer must come out of a burden; what the vital groups should have a burden to pray is this: "Lord, the church needs the proper increase; Lord, we ask You, when the season comes, to give each one of us two people who are remaining fruit; otherwise, we cannot go on"—John 15:16.
  - 2. Whether or not the vital group works depends upon how much prayer you offer to the Lord.
  - 3. Praying is the unique way for us to exercise our spirit and even more to release our spirit—Hymns, #781, #782.
  - 4. When our spirit is released, we can be blended together in this released spirit; the released spirits are a kind of blending—Hymns, #842, #843, #845, #846, #848, #849.
  - 5. For the building up of the vital groups, we need to pray much and thoroughly for the four steps of the God-ordained way.

**VII. We need a weekly time to pray for our work of contacting people, studying their cases, and fellowshiping about them—1 Thes. 1:2; Col. 4:12; 1 Cor. 1:11; 1 Thes. 3:6:**

- A. Each week we should meet with our group to pray for the purpose of contacting people; then we should fellowship about the situation with our contacts, so that we can study their cases, fellowship about them, and receive the mutual help—1 Cor. 1:11; 1 Thes. 3:6:
  - 1. We should not pray and study by ourselves but should study with our groups as a unit; if we will pray, the Lord will lead us first to study all the acquaintances of each group member.
  - 2. We should make a list of people we know who need to be saved.
  - 3. We should pray, "Lord, who are the best two or three right now for me to work on?"; when we read this list prayerfully, we will have some inner registration of the two or three whom we should labor on.
- B. We need to consider all our acquaintances, and we need the proper discernment in our consideration of whom we should labor on; we should spend our time to labor on those whom we consider to be promising and not waste our time on others who are not open.

**VIII. We also need to have a second weekly time with our vital companions for the purpose of contacting people—Acts 18:4; Luke 19:1-10:**

- A. When we go to contact the sinners, we should not go by ourselves but as a team.
- B. We should exercise to always have two or three new ones under our care.
- C. We can use the telephone to make appointments to talk with people about Christ.
- D. We can visit them by appointment continuously—Luke 19:1-10.
- E. We can invite them to our dinner regularly—Mark 2:14-17.

- F. We can write to them periodically concerning their salvation.
- G. We can give away gospel tracts or spiritual booklets all the time—2 Tim. 4:2.

**References and Further Reading:**

1. *The Collected Works of Witness Lee, 1993*, vol. 2, “The Training and the Practice of the Vital Groups,” chs. 2-3.
2. *The Collected Works of Witness Lee, 1991-1992*, vol. 3, “Fellowship Concerning the Urgent Need of the Vital Groups,” chs. 2, 4, 6-7, 10, 25.
3. *The Collected Works of Witness Lee, 1993*, vol. 1, “Southern California Elders’ and Co-workers’ Meetings,” ch. 8.
4. *1993 Blending Conference Messages Concerning the Lord’s Recovery and Our Present Need*, ch. 7.
5. *The Collected Works of Witness Lee, 1991-1992*, vol. 3, “Fellowship Concerning the Urgent Need of the Vital Groups,” chs. 7, 10, 12, 22-23, 25.
6. *The Collected Works of Witness Lee, 1989*, vol. 3, “The Exercise and Practice of the God-ordained Way,” ch. 5, 7, 25.

## Series 4: The Present Urgent Needs in the Lord's Recovery

### Message 3

#### The Present Urgent Needs in the Lord's Recovery (3) Pursuing Prophecy for the Building Up of the Body

Scripture Reading: Matt. 16:18; 1 Cor. 14:1, 3-4, 23-24, 26, 31; Psa. 45:1; Luke 1:47; Acts 2:26

- I. **Every brother and sister in the Lord's recovery needs to pursue prophesying for the building up of the Body of Christ. We should not make any excuses, saying that we are weak and without strength. Every one of us has the consummated Triune God, who has become the life-giving Spirit, living within us to enable us to pursue prophesying, to speak for the Lord for the building up of the Body of Christ—Num. 11:29b.**
- II. **Prophecy in the way of 1 Corinthians 14 is carried out in the church meetings and is for the building up of the church—1 Cor. 14:23-24, 4-5:**
  - A. Prophecy is to speak for God and Christ, to speak forth God and Christ, and to minister and dispense God and Christ to people; in 1 Corinthians 14, foretelling is not included—vv. 3, 24.
  - B. Prophecy in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church—Matt. 16:18.
  - C. Prophecy in this way speaks building up for the church, encouragement for the believers and consolation for the saints' welfare—1 Cor. 14:3.
  - D. Building up, encouragement and consolation are Christ Himself; to speak building up is to speak Christ; we can only build up the Body of Christ with Christ.
  - E. Whenever we gain Christ, the Christ gained by us becomes our support, our supply, and our nourishment, and then we grow; our growth is the building up of the Body of Christ.
- III. **We need to live a prophesying life by loving the Lord to the uttermost—Mark 12:30; S.S. 1:4a:**
  - A. The more we love the Lord, the more we are qualified, perfected, and equipped to speak for the Lord—John 12:3; 2 Cor. 2:15; Eph. 5:2.
  - B. Our love for the Lord is the factor, the element, and the very basic essence of our having the authority and impact and of our being powerful in our speaking for the Lord (Peace Wang is an example of this—see *CWWL*, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," ch. 3, pp. 172-173).
  - C. If we love the Lord, we will be filled with Him; whatever fills us within will come out of us; the overflow comes from the infilling—John 7:37-39; Rev. 2:4-5.
  - D. When we love the Lord to the uttermost, we must speak; we must release the One who has filled us within—1 Cor. 2:9-10; cf. Psa. 45:1, note 2.
- IV. **All the believers have the capacity and the obligation to prophecy and are charged by the apostle to desire earnestly to prophecy—14:24, 31:**
  - A. All believers have the capacity to prophecy; the capacity to prophecy is the divine life which the believers possess and enjoy and which needs to increase within them that the capacity may be developed unto an ability—1 Cor. 14:24, 31; Rom. 12:6-8.
  - B. All believers have the obligation to prophecy, the obligation to prophecy is the fulfillment of their spiritual service in which they are indebted to God's salvation—1 Cor. 14:23-24.
  - C. All believers are charged by the apostle to pursue, to desire earnestly, and to seek to prophecy—1 Cor. 14:1, 12, 39a:
    1. By learning in the Word of God, in the growth of life, and in their contact with God—v. 31.
    2. By being perfected by the prophets—Eph. 4:12.
    3. By practicing to speak in all the meetings and by telling people about Christ.
- V. **We need to see the composition of a prophecy according to the way in 1 Corinthians 14:**

- A. The knowledge and experience of God, Christ, and spiritual things—cf. 1 John 1:3.
- B. The utterance to speak forth what we know and have experienced of God, Christ and the spiritual things—1 Cor. 2:13; Eph. 6:19-20.
- C. The sight under the divine enlightenment concerning the situation and environment in which we are—cf. Mal. 2:7; Rev. 1:20.
- D. The instant inspiration of the indwelling Spirit that stirs up our spirit to speak—2 Chron. 15:1; Ezek. 11:5; 2 Tim. 4:22.

**VI. We need to see the basic constituents of a prophecy—1 Cor. 14:26:**

- A. The first basic constituent of a prophecy is the personal knowledge of the Scriptures:
  - 1. We need to get acquainted with the Word of God literally as the Lord Jesus did in Matthew 4:4, 7, and 10.
  - 2. We need to know the deep denotations and spiritual significances of the Word of God; the Lord's understanding of Exodus 3:6, revealed in Matthew 22:31-32, is an illustration of knowing the deep denotations of the Word of God.
  - 3. We need to receive spiritual enlightenment and see spiritual vision in the Word of God:
    - a. Brother Nee received spiritual enlightenment on the meeting of mutuality (1 Cor. 14:26) and concerning the local ground of the church (Rev. 1:11).
    - b. We must also see the spiritual vision in the Word of God, such as the vision of God's economy, God's dispensation in Ephesians 1:10; 3:9; and 1 Timothy 1:4.
- B. The second basic constituent of a prophecy is the personal experience of life, which are the personal experiences of God's redemption and salvation, Christ and the church, preaching the gospel, nourishing the new believers in the home meetings, perfecting the saints in the group meetings, prophesying for the building up of the church, and other experiences, by the exercising of our spirit of faith—2 Cor. 4:13.
- C. In speaking forth a proper prophecy, we should not adhere to personal experiences, testimonies, feelings, thoughts, opinions, affections, and reactions to any persons, matters, and things.

**VII. We need to take the following way to learn to prophesy—1 Cor. 14:26:**

- A. We need to enjoy the Lord in a portion of the Word every morning; the way to do this is by pray-reading—Jer. 15:16; Eph. 6:17-18.
- B. We can take notes on the spiritual inspiration we receive; short notes with certain points as reminders are adequate.
- C. Then we should put all the notes, the inspirations of the past six mornings, together on the last day of the week to compose a prophecy for a three-minute speaking by exercising our spirit—cf. Psa. 45:1.
- D. It is best to have some tutors, tutoring us on how to compose a prophecy.
- E. We should then practice speaking what we have composed, checking to see whether it is three minutes or more; if it is too long, we should shorten it—v. 1.
- F. On the Lord's Day, we will go to the church meeting having something—1 Cor. 14:26.
- G. When our time comes, we should speak, not read, our prophecy, and when we speak, we may add something to make it richer and more living.
- H. We should always be ready in our spirit to receive the instant inspiration of the Spirit.

**VIII. We need to exercise to prophesy—Acts 18:26:**

- A. Exercising our spirit—we must learn to exercise our innermost being when we speak; if on the way to the meeting, we say in an exercised way, "O Lord! Amen! Hallelujah!" our spirit will be stirred up—Luke 1:47; cf. Isa. 64:7a.
- B. Exercising our mouth (our tongue) and our voice (our sound)—when we speak, we must exercise our mouth to match the exercise of our spirit and we should exercise our voice, our sound in a proper way—Acts 2:26; 1 Cor. 14:7-11.

**IX. Paul was burdened to perfect the saints to prophesy (1 Cor. 14): based on Acts 20 and Ephesians 4, it is clear that the saints need to be perfected to prophesy.**

### **References and Further Reading:**

1. *The Collected Works of Witness Lee, 1990*, vol. 2, “The Practice of Prophesying,” chs. 1, 3.
2. *The Collected Works of Witness Lee, 1989*, vol. 4, “The Advance of the Lord’s Recovery Today,” chs. 6-7.
3. *The Collected Works of Witness Lee, 1989*, vol. 1, “The Practical and Organic Building Up of the Church,” ch. 8.
4. *The Collected Works of Witness Lee, 1991-1992*, vol. 2, The Practice of the Church Life According to the God-ordained Way, chs. 4–9.
5. *The Collected Works of Witness Lee, 1989*, vol. 1, “Elders’ Training, Book 9: The Eldership and the God-ordained Way (1),” ch. 8.