

THE BELIEVERS

Chinese-speaking Conference

Paris, France

18-20 September 2026

Conference Schedule

Friday, September 18

19:30 – 21:00	Message 1
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Saturday, September 19

10:00 – 11:30	Message 2
11:30 – 12:15	Special Fellowship
12:15 – 14:30	Lunch
14:30 – 16:00	Message 3
16:00 – 16:30	Break
16:30 – 18:00	Message 4

Lord's Day, September 20

09:30 – 10:30	Lord's Table
10:30 – 12:15	Message 5



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Message One
Disciples, Believers, Saints, and Christians

Scripture Reading: Matt. 5:1; 28:19;
2 Cor. 6:14-16; 1 Cor. 1:2; 1 Pet. 4:16

- I. We are disciples of Christ, those who are following and learning Christ according to the reality that is in Jesus, which is the actual condition of the God-man living of Jesus recorded in the four Gospels; this is to experience Christ in His experiences so that we might become His organic reproduction and duplication for Him to have a corporate expression of Himself for His glory in the church and in the New Jerusalem—Matt. 5:1; 28:19; Eph. 4:20-24; 3:21; Isa. 43:7; Rev. 21:11:**
- A. We are being discipled from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man; this is to learn Christ and be taught in Him as the reality is in Jesus, to be renewed in the spirit of our mind by the word of God so that we may become a new and corporate God-man—Eph. 4:23; Deut. 17:18-20:
 - 1. “If you abide in My word, you are truly My disciples; and you shall know the truth, and the truth shall set you free”—John 8:31-32, 36; 15:7.
 - 2. By the prayerful reading of the Scriptures and by having an ear to hear what the Spirit says to the churches through the ministry of the word, we are being discipled by the Lord through being transformed by the renewing of our mind—Eph. 6:17-18; Rev. 2:7; Rom. 12:2; Eph. 4:23.
 - 3. For us to be renewed in our mind is to get rid of all the old concepts concerning the things of the human life through receiving the new thoughts of God by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit—Psa. 119:105, 130.
 - 4. In order to be the Lord’s disciples who are being saved in Christ Himself as life to reign in life over Satan, sin, and death, we must be reconstituted with the holy word of God so that we may be instructed, governed, ruled, and controlled by the word of God—Rom. 5:10, 17; Deut. 17:18-20; 2 Tim. 3:15-17.
 - B. To learn Christ is for us to be replaced with Christ by eating Christ; the reality that is in Jesus (the God-man living of the individual Jesus) becomes the reality of the Body of Christ (the God-man living of the corporate Christ) by our eating Christ to enjoy Christ as our supplying, energizing, empowering, and enabling supply, so that we may choose and carry out the will of God for His glory in the church—John 6:57; Isa. 7:14-15; John 17:4; Heb. 5:8; Phil. 2:8; John 6:63; Jer. 15:16; Heb. 4:16; Rom. 5:5, 17; 12:2; 2 Cor. 5:14; Eph. 3:20-21.
 - C. We are learning Christ by being awakened by Him morning by morning so that we can have the ear and tongue of an instructed one to sustain the weary with a word; as the Lord’s disciples, His instructed ones, we should rely on Him, trust in His name, and not generate our own light—Isa. 50:4-5, 10-11.
 - D. We are learning Christ as the One who is meek and lowly in heart, as the One whose yoke is easy and whose burden is light, and as the One who gives us Himself as rest (perfect peace and full satisfaction) for our souls—Matt. 11:28-30.
 - E. We are learning Christ as our indwelling secret of sufficiency to express God’s attributes in Christ’s human virtues, living Him for His magnification in every kind of environment, situation, and circumstance—Phil. 4:5-13.
 - F. We are learning Christ as the One who desires mercy according to His loving and forgiving heart and His shepherding and seeking spirit—Matt. 9:12-13.
 - G. The disciples who followed the Lord for three and a half years saw what He did, how He behaved, and how He spoke; the Spirit of life and of reality who was breathed into them (John 20:22) would guide them into all the reality of what they had observed of the Lord (16:13).
 - H. The Lord Jesus was a person living a human life in resurrection, not by Himself but

by another source, that is, His Father; when we live in our humanity by another life, by the Christ who indwells us, this kind of living makes us the Lord's genuine disciples.

- I. The disciples of the Lord have the real presence of the Triune God as their exceeding joy to make them persons who are "Jesusly human," those who are sweet, charming, and attractive to those whom they contact, without any deception or hypocrisy—Matt. 1:23; Psa. 43:4; Rom. 14:17; Neh. 8:10; Phil. 1:25; 4:5, 8-9; 1 Tim. 4:15-16.
- J. The followers of Christ were discipled through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
- K. "I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things discipling me" (*The Collected Works of Witness Lee, 1994-1997*, vol. 5, "The Vital Groups," p. 76).

II. We are believers in Christ, those who have life and live by the faith of the Son of God; faith annuls us and causes us to live God, to express God, and to minister God into people—2 Cor. 6:14-16; Rom. 1:17; Heb. 11:6; Gal. 2:20:

- A. The believers in Christ (John 3:15-16) have been transferred from Adam into Christ (1 Cor. 15:22), they have been regenerated to be a new creation in Christ (2 Cor. 5:17), they are united with Christ in His eternal life, and they are joined to Christ to be one spirit with Him (1 Cor. 6:17):
 - 1. As believers in Christ, we have been generated twice; we were generated the first time to be the natural man, but one day we were regenerated to be born anew with the divine, eternal life—John 3:6-7.
 - 2. Our second birth certificate of our spiritual birth is seen in Romans 8:16, which says that the Spirit witnesses with our spirit that we are children of God; our divine and mystical birth certificate is a double spirit, the Spirit with our spirit, which has become one spirit with the Lord.
- B. When man hears Christ, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, enabling man to believe in Him; thus, He becomes the faith in man by which man believes in Him—Heb. 12:2.
- C. Faith comes out of the hearing of the word; when we hear Christ and contact Him as the living word of God in the written word of God, He becomes the applied word as the Spirit dispensed into us to be our faith; thus, God embodied in Christ and realized as the Spirit mingled with our spirit is faith—Rom. 10:17; John 1:1; 5:39-40; 6:63.
- D. The hearing of faith awakens our loving appreciation, and the more we love the Lord, the more faith operates to bring us into the riches, the profit, of the all-inclusive Spirit—Gal. 3:2, 5; 5:6.
- E. Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith":
 - 1. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.
 - 2. How much faith God apportions to us depends upon our attitude; if we are not sober-minded (thinking more highly of ourselves than we ought to think, not considering one another more excellent than ourselves, and thinking that we are something when we are nothing), God would not increase His apportioning of faith to us, and He probably would even decrease it—Phil. 2:2-3; Gal. 6:3; 1 Cor. 8:1-3.
- F. We believers live by faith in the following relationships with Christ:
 - 1. Christ is the vine, and we are His branches—John 15:1-8.

2. Christ is the Head, and we are His members—1 Cor. 12:27.
3. Christ is the breath of life, the water of life, and the bread of life, and we are His breathers, eaters, and drinkers—John 20:22; 4:10, 14; 7:37-39a; 6:35, 51-63, 68.
4. Christ is the Bridegroom, and we are His bride—3:29; Eph. 5:25-27; Rev. 19:7-9; 2 Cor. 11:2-3.
5. Christ is the Father of the orphans, and we are the orphans who have become His children, enjoying His care and deliverance, which imply His rescue and saving every day—John 14:18; Psa. 68:5-6; Isa. 9:6; 22:19-22; John 1:12-13; 14:10; Psa. 107:1-43; 110:4; Rev. 2:1, 7; Heb. 7:25; Rom. 5:10.
6. Christ is our Physician, and we are His patients, enjoying Him as our Healer to be our forgiveness, enjoyment, joy, satisfaction, and freedom—Exo. 15:23-26; Mark 2:1—3:6.
7. Christ is the light of the world, and we are His followers so that we may have the light of life and be His diffuser to spread the divine light—John 8:12; Matt. 5:14-16; Phil. 2:12-16; 1 John 1:5, 7, 9; Rev. 21:23.

III. We are saints of God, those who have been separated and made holy unto God—Rom. 1:7; 1 Cor. 1:2, 30; cf. Num. 6:1-9:

- A. We have been sanctified with His redeeming blood positionally—Heb. 13:12.
- B. We are being sanctified with His holy nature dispositionally—2 Thes. 2:13; Heb. 2:10-11; 1 Cor. 6:11; Eph. 5:26; 1 Thes. 5:23-24.

IV. We are Christians, Christ-men, those who are one with Christ, having Christ as our bountifully supplying contents in an organic union with Him to live Him for His magnification in our daily life—Acts 11:26; 26:28; 1 Pet. 4:16; 1 Cor. 6:17; 2 Cor. 4:7; Phil. 1:19-21a:

- A. The goal of being a Christian and the destiny that God has ordained for us in His economy is for us to walk by the Spirit in order to live Christ for God's glory, His expression—Gal. 2:20; 5:16, 25; 6:17; Isa. 43:7; 1 Cor. 6:20; 10:31.
- B. Every Christian on this earth has a special journey that the Lord has assigned to him as a functioning member of Christ for the building up of His Body; he has to take the journey himself; no one else can replace him, nor can he replace anyone else—Acts 13:22, 25, 36; 20:24; 1 Cor. 9:24; 12:14-22; 2 Tim. 4:7-8.

Message Two
**The Wheat of Life, the Good Seed,
the Salt of the Earth, the Light of the World,
and the Fishers of Men**

Scripture Reading: Matt. 3:12; 13:38; 5:13-16; 4:16-20

- I. The believers are symbolized by the wheat of life, which will be gathered into the Lord's barn—Matt. 3:11-12; 13:24-30, 38-42:**
- A. The believers as the wheat have the divine life within them; life is God Himself enjoyed by man—Psa. 36:7-9; John 1:4; 10:10; 14:6; 6:63.
 - B. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross, the killing death of Christ in the all-inclusive Spirit, so that the following obstacles within us can be dealt with and removed:
 - 1. Being a Christian means taking care of the living Christ in us and not taking anything other than Christ as our aim; the obstacle to this is in not knowing the pathway of life and not taking Christ as our life—Matt. 7:13-14; Phil. 3:8-14; Col. 3:4; Rom. 8:28-29.
 - 2. The second obstacle is hypocrisy; a person's spirituality is not determined by outward appearance but by how he takes care of Christ—Matt. 6:1-6; 15:7-8; John 5:44; 12:42-43; cf. Josh. 7:21.
 - 3. The third obstacle is rebellion; we may be very active and zealous in doing things but still imprison and disobey the living Christ within us by ignoring Him—Lev. 14:9, 14-18; 11:1-2, 46-47; Rom. 16:17; 1 Cor. 15:33.
 - 4. The fourth obstacle is our natural capabilities; if these natural capabilities remain unbroken in us, they will become a problem to Christ's life—2:14-15; 3:12-17; Jude 19-21.
- II. The believers are symbolized by the good seed, the sons of the kingdom who are sown by the Lord to grow in His kingdom—Matt. 13:24, 38:**
- A. The seed is the word of God (vv. 4, 19; Luke 8:11), Christ Himself (1 Pet. 1:23), sown into us to make us the good seed, the sons of the resurrection (Matt. 13:38; Luke 20:36-38).
 - B. The word of God as a grain of wheat dispenses God as life into us to nourish us; also, the word as fire burns us and many of the things in which we have confidence, and the word as a hammer breaks down our self, our natural life, our flesh, our lusts, and our concepts—Jer. 23:28-29.
 - C. As the good seed, we must follow the Lord into the ground to die and bear much fruit in resurrection; to die and experience the cross is to deny and reject our soul-life, our natural life, to live by the divine life—John 12:23-26, 31-32.
 - D. The sowing of the good seed is martyrdom, for "what you sow is not made alive unless it dies" (1 Cor. 15:36); we can be martyrs physically, psychologically, or spiritually (2 Tim. 4:6; Matt. 16:25; 1 Cor. 16:12; 2 Cor. 2:12-14).
 - E. Christ's love of affection constrains us to live and die to Him and makes us martyrs for Him—5:14-15; Rom. 8:35-37; 14:7-9; Rev. 2:10; 12:11.
 - F. The putting to death of Jesus in our environment cooperates with the indwelling Spirit to kill our natural man and release the divine life—Rom. 8:2, 13; 2 Cor. 4:10-13; Jer. 48:11.
 - G. All our service to the Lord must originate from God, not from ourselves, as we allow His death to operate in us so that His resurrection life can be imparted through us into others—2 Cor. 4:12-13; 1:8-9; 4:5; 10:13:
 - 1. David loved God, feared God, and cooperated with God in order to let God work; although he had the ability to build the temple of God, he stopped when God's word came to him—2 Sam. 7:18, 25, 27; cf. Luke 1:38.
 - 2. David's stopping established a twofold testimony in the universe: first, all the work in this universe should come from God, not from man; second, all that

matters is what God does for man, not what man does for God.

3. The builder of the temple and the site of the temple both came out of David's being forgiven of his sins, out of what God did for David—2 Sam. 12:24-25; 24:1-10, 18-25; 1 Chron. 21:18; 2 Chron. 3:1; Psalms 51.
4. Sister M. E. Barber said, "Whoever cannot stop working for the sake of God cannot work for the sake of God."

III. The believers are the salt of the earth, those who kill and eliminate the earth's germs of corruption and rottenness—Matt. 5:13; cf. Lev. 2:13:

- A. Lot's wife became a pillar of salt and lost her salting function because she took a lingering look backward at Sodom, indicating that she loved and treasured the evil world that God was going to destroy—Gen. 19:15, 24-26; Luke 17:32.
- B. To make a career of following the Lord, we must give all we have and all we can do to it; otherwise, we will be a failure, becoming the tasteless salt and being thrown out of the glorious realm into a sphere of shame—14:31-35; cf. Rev. 3:21; John 16:33.
- C. We should not be disappointed or discouraged but strengthened and enabled to live out the divine economy by the processed and consummated Triune God as the all-sufficient grace—1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22; Col. 4:6.

IV. The believers are the light of the world, those who let their light shine before men to dispel the world's darkness—Matt. 5:14-16; Eph. 5:8:

- A. Light is the presence of God; because we have been born of God, we are now light in the Lord and must walk as children of light—1 John 1:5; Eph. 5:8-9.
- B. The way to be saved from obsession, self-deception, is to live in the light, be open to God's shining, and not generate our own light—Psalms 36:8-9; 80:17-19; 139:23-24; 1 John 1:5, 7, 9; Isaiah 2:5; 50:10-11:
 1. The symptom of a person who is obsessed is that what he thinks and does are totally wrong, yet he thinks and believes that he is totally right—Matt. 6:22-23; Isaiah 5:20.
 2. To have sinned is a matter of defilement; to sin, yet believing that one has not sinned and justifying it, is a matter of darkness—1 John 1:8, 10.
 3. The reasons for obsession, self-deception, are loving the darkness rather than the light (John 3:19-20), pride (Obad. 3), not receiving the love of the truth (2 Thes. 2:10-11; Prov. 23:23), and not seeking the glory that is from the only God (John 5:44).
- C. Life comes from the shining of light, light is in the word of God, and light is the inner sense of life—2 Cor. 4:6; Psalms 119:105, 130; Isaiah 66:2; John 8:12; Romans 8:6, 14.
- D. "The lamp of the body is your eye. When your eye is single, your whole body also is full of light; but when it is evil, your body also is dark. Watch out therefore that the light which is in you is not darkness. If therefore your whole body is full of light and does not have any dark part, the whole will be full of light as when the lamp with its rays illuminates you"—Luke 11:34-36.

V. The believers are the fishers of men—Matt. 4:16-20:

- A. To be a fisher of men is to bring men out of the world, signified by the sea with its death waters, into the kingdom of the heavens—Luke 5:10.
- B. The way to bring others out of the world and into the kingdom of the heavens is by preaching the gospel of the kingdom, the gospel of God's complete salvation, to the whole inhabited earth—Matt. 24:14; Luke 4:18-19; Eph. 3:8-9.

Message Three
Living Stones and Sheep

Scripture Reading: 1 Pet. 2:4-5; Zech. 3:9; 4:10;
John 10:11-16; Ezek. 34:11-31

- I. The believers are symbolized by living stones, those who are transformed with Christ's stone nature to be God's spiritual house—1 Pet. 2:4-5:**
- A. We, the believers in Christ, are living stones, like Christ, through regeneration and transformation; we were created of clay (Rom. 9:21), but at regeneration we received the seed of the divine life (1 Pet. 1:23-24), which by its growing in us, transforms us into living stones:
 - 1. At Peter's conversion the Lord gave him a new name—Peter—a stone (John 1:42), and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18).
 - 2. By these two incidents Peter received the impression that both Christ and His believers are stones for God's building—1 Pet. 2:4-5.
 - B. Christ is the living stone, the foundation stone, the cornerstone, and the topstone of God's building; after being born of God, the believers in Christ are transformed into living precious stones for the building up of the church as the spiritual house of God—v. 4; 1 Cor. 3:11; Isa. 28:16; Acts 4:11; Zech. 4:7; John 1:12-13, 42; 1 Pet. 2:5-7; 1 Cor. 3:12; Matt. 16:18.
 - C. Christ as the stone has seven eyes, which signify the seven Spirits of God, the sevenfold intensified Spirit (Zech. 3:9; 4:10); the sevenfold intensified Spirit is also signified by the seven eyes of the Lamb (Rev. 5:6) and the seven lamps of fire burning before God's throne (4:5):
 - 1. The lamps are for enlightening, searching, exposing, judging, and burning, and the eyes are for infusing; the seven eyes infuse all that the Lamb-stone is into our being to make us His golden lampstand—Zech. 4:2-6, 11-14.
 - 2. The way for us to become living stones is to come to Him and be seen by Him; as the Lord enlightens and judges us, He looks at us and infuses Himself into us for our transformation into His image; we all need to be under the enlightening of the seven lamps, the beholding of the seven eyes, and the life imparting of the sevenfold intensified Spirit.
 - 3. When Christ as the living stone of the grace of God is constituted into our being through our subjective experience of Him, He becomes our pillow for our rest to make us a pillar in God's building—Gen. 28:11-12, 17-19a; Zech. 4:7; Matt. 11:28-30; John 1:16-17, 51.
 - D. Eventually, the corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26:
 - 1. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15a; cf. 1:16; 2:12, 16.
 - 2. In order to be constituted and mingled with Christ to become the corporate smiting stone, His corporate warrior-overcomer, we need the killing word that deals with the enemy; we should pray-read the Word to experience the sword as the killing instrument—Eph. 6:17-18.
- II. The believers are symbolized by sheep, those who are under Christ's organic shepherding—John 10:11-16; Psalms 23:1; Matt. 9:36; Heb. 13:20:**
- A. The Lord Himself comes as the Shepherd to search for His sheep and seek them out—Ezek. 34:11-31; Luke 15:3-7; Rev. 7:17; John 21:15-17; 1 Pet. 2:25; 5:3-4.
 - B. The Lord brings His sheep to their own land and to the high mountains; the land signifies Christ as the good land of Canaan, and the high mountains signify the resurrected and ascended Christ—Ezek. 34:13-14; Col. 1:12.
 - C. The Lord brings His sheep back to the streams, signifying the life-giving Spirit, and

- He feeds His flock by the streams, signifying His feeding the believers with His riches—Ezek. 34:13; Rev. 22:1-2a; 1 Cor. 12:13; Psa. 36:8.
- D. The Lord brings His sheep back to the good and rich pasture, signifying Christ as our life supply, and causes them to lie down, indicating that He gives them inward rest—Ezek. 34:14-15; Psa. 23:2; John 10:9; Matt. 11:28-30.
 - E. The Lord binds up the broken one and strengthens the sick one; through His cherishing and nourishing, He causes every weak sheep to become a horse of majesty in battle—Ezek. 34:16a; Zech. 10:3; 11:7.
 - F. The Lord exercises righteous judgments to clear away all the unjust things among God's recovered people; the One who nourishes us and supplies us causes us to have an accurate sense concerning our relationship with others; when we have such a sense, we judge ourselves, and as a result, we have a genuine oneness with the saints as one flock—Ezek. 34:17-22; Col. 3:15.
 - G. Christ as the real David is set up as the Shepherd to feed us and cause us to be filled and satisfied; He takes care of us, including all our problems and responsibilities and every aspect of our living; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship—Ezek. 34:23; Psa. 23; Rev. 7:17; 22:1-2a.
 - H. As we experience the Lord's shepherding and remain under His kingship, we enjoy His covenant of peace, which is secure and unchanging, and are no longer subject to spiritual troubles and disturbances—Ezek. 37:24-28:
 - 1. Under His shepherding, all the evil beasts, evil persons, are kept away from the Lord's recovered people—34:25a; cf. Acts 20:28-29; Phil. 3:2-3.
 - 2. The Lord breaks our yoke, delivers us from slavery, and promises that we will not be a prey to the enemy but will dwell in peace and safety—Ezek. 34:25b, 27b-28.
 - I. Through the experience of the Lord's shepherding, God's recovered people have God's presence, God is among them, and they are before God; this portrays the perfect fellowship with God—the fellowship in oneness—in the mingling of God and man, in which we are one with God and He is one with us—vv. 30-31.
 - J. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—vv. 26-27a, 29; Gen. 12:2-3; Rom. 15:29; 2 Cor. 1:12, 15; Zech. 10:1:
 - 1. The blessing in Numbers 6:23-27, like that in 2 Corinthians 13:14, is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.
 - 2. In order to receive the Lord's blessing, we must practice the oneness, and the practice of the oneness is the one accord—Psa. 133; Eph. 4:3-4a; Acts 1:14; 2:46; Rom. 15:5-6.

Message Four
**Vessels of Mercy unto Honor and Glory,
Grains of Wheat, and Branches of the Vine**

Scripture Reading: Rom. 9:21, 23; Acts 9:15; 2 Cor. 4:7;
John 12:24; 15:1, 4-5, 7

- I. The believers in Christ are vessels of mercy unto honor and glory; we are containers of Christ as mercy, honor, and glory—Rom. 9:21, 23:**
- A. God's purpose in creating man was to make man His vessel, His earthenware container, to contain and be filled with Christ as life for the building up of the Body of Christ consummating in the New Jerusalem as God's great corporate vessel for His expression—Gen. 2:7; Acts 9:15; Rom. 9:21, 23; 2 Cor. 4:7; 2 Tim. 2:20-21; Matt. 25:2-4, 8-9; Zech. 4:11-14; cf. Rev. 3:18.
- B. All of Paul's fourteen Epistles can be summed up in two words—*open vessel*:
1. The degree to which God can dispense Himself into us depends on the degree of our openness; God wants us only to love Him and keep ourselves open to Him—2 Kings 4:1-7; Matt. 5:3; John 1:16; Isa. 57:15; 66:1-2.
 2. Decadence starts from self-complacency; progress starts from hunger and thirst—Deut. 4:25; Luke 1:53; Phil. 1:25; Rev. 3:16-18.
- C. We were created to be vessels of mercy to contain Christ as the God of mercy—Rom. 9:11-13, 16, 20-21, 23; Lam. 3:21-23; Luke 1:78-79:
1. God's mercy is the most far-reaching of God's attributes, saving us out of our wretched position into a condition that is suitable for His love and grace—Eph. 2:1-4; Heb. 4:16.
 2. Because of God's mercy, we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way—*Hymns*, #296, stanza 3.
 3. *Mercy* refers to God's outward doing motivated by our wretched state; *compassion* refers to His inward affection originating in His loving essence—Rom. 9:15; Matt. 9:36.
 4. We must contact God as the compassionate One every morning so that we may live in the reality of the kingdom in being merciful to others and not judging others—Lam. 3:21-23; Matt. 5:7; 7:1.
- D. We were created to be vessels of honor to contain Christ as the God of honor; vessels of honor are inoculators, those who inoculate others against the decline of the church—2 Tim. 2:20-22; Judg. 9:9; 1 Sam. 2:30:
1. The inoculator is a teacher, a good minister of Christ Jesus, one who is nourished with the words of life and who exercises his spirit to live Christ in his daily life for the church life—2 Tim. 2:2; 1:13-14; 1 Tim. 4:6-7; 6:20.
 2. The inoculator is a soldier, warring against the different teachings of the dissenters to carry out God's economy according to the apostle's ministry and fighting the battle against death, the last enemy of God, by being full of life to reign in life—2 Tim. 2:3-4; 1 Tim. 1:18; Rom. 8:6, 11; 5:17.
 3. The inoculator is an athlete, living the normal church life by fleeing into Christ as his refuge and pursuing Christ as righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:5; Heb. 6:18-20; 2 Tim. 2:22.
 4. The inoculator is a farmer, working together with God by an all-fitting life to sow the seed of life into people and water them with the Spirit of life by His healthy words—v. 6; 1 Cor. 3:6, 9; 2 Cor. 6:1a; Luke 8:11; John 7:38; 6:63; 2 Cor. 3:6.
 5. The inoculator is a workman, cutting straight the word of the truth, unfolding the word of God in its various parts rightly and straightly without distortion (as in carpentry); there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the

death, and bring the distracted believers back to the proper track—2 Tim. 2:15; cf. Acts 26:18; Psa. 119:130, 133.

- E. We are vessels of glory to contain Christ as the God of glory:
 - 1. Glory is God Himself expressed and manifested—Jer. 2:11; Acts 7:2; Eph. 1:17; 1 Cor. 2:8; 1 Pet. 4:14; Col. 2:9.
 - 2. We have this treasure, Christ as the God of glory, dwelling within us, the earthen vessels (2 Cor. 4:7); “this treasure” indwelling us is “the face of Jesus Christ” (v. 6), the presence of Christ, “the person of Christ” (2:10).
 - 3. When we turn our heart to the Lord, we are beholding the Lord Spirit as the presence of Christ in our spirit, and we are “being transformed...from glory to glory, even as from the Lord Spirit”—3:16-18.
 - 4. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us—Isa. 60:1, 5.

II. The believers in Christ are grains of wheat—John 12:24:

- A. The many grains of wheat produced through Christ’s death and resurrection are for the formation of the one bread—the Body of Christ; the grains of wheat are crushed, mingled with oil, baked in the oven, and blended together into one loaf, signified by the meal offering—1 Cor. 10:17; Lev. 2:4-5.
- B. The Lord, as a grain of wheat falling into the ground, lost His soul-life through death that He might release the fire of His eternal life to the “many grains” in resurrection; we as the many grains must lose our soul-life through death that we may enjoy and release the fire of the eternal life to others in resurrection—John 12:24-26; Luke 12:49-50; 1 Cor. 15:31, 36; 2 Cor. 4:12.
- C. As grains of wheat falling into the earth to die, our outer man is being broken, consumed, so that our inner man can be renewed day by day—vv. 16, 10-11; Titus 3:5; Eph. 4:23; 5:26.
- D. A Christian who is spiritual for the building up of the Body of Christ must “read” three things every day—he needs to read the Bible, he needs to read his inward sense, and he needs to read his environment and circumstances, which are the people, things, and matters around him—Rom. 8:6; cf. Prov. 16:9.
- E. We may pray and hope that others will change, but the more we pray in this way, the clearer we are that nothing will change; this is the environment that God has created to cause us to be conformed to the image of God’s Son and manifest God’s grace and power—Rom. 8:28-29; cf. 6:3-4; 1 Kings 7:17, 20-22.
- F. We should cooperate with the operating Spirit and accept the environment that God has arranged for us—Phil. 4:12; Eph. 3:1; 4:1; 6:20; 1 Cor. 7:24.
- G. We may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son—cf. Psa. 102, title.

III. The believers in Christ are branches of the vine—John 15:1, 4-5:

- A. The vine, which is Christ, with its branches, which are the believers in Christ, is the organism of the Triune God in God’s economy to grow with His riches and to express His divine life—vv. 1-5.
- B. We are nothing, we have nothing, and we can do nothing apart from Christ as the vine; thus, we need to abide in Him, to remain, stay, and dwell in Him, not living by what we are or by what we can do but by the immortal life, which is Christ Himself—14:6a; 2 Cor. 5:4.
- C. To abide in Christ is to abide in His love so that we may love Him and love one another to express the divine life in fruit-bearing—John 15:9-10, 16-17:
 - 1. “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love for one another”—13:34-35; cf. 1 John 4:18-19.
 - 2. If we love the Lord, we will be filled with Him, and whatever fills us within will

come out of us; loving the Lord to the uttermost qualifies, perfects, and equips us to speak forth the Lord—John 21:15-17.

- D. To abide in Christ is to keep ourselves in the fellowship with Him daily and hourly, not allowing anything to come between us and Him; the entire church life depends on the divine fellowship, which is the circulating Triune God working, flowing, communicating, transporting, transmitting, and dispensing all that He is into us for our enjoyment—1 John 1:3; 2 Cor. 13:14.
- E. In order for the Lord to abide in us, we must let His words abide in us; if we abide in His written word by coming to Him for life, His instant words will abide in us as spirit and life—John 15:7; 5:39-40; 8:31; 6:63.
- F. As the branches of Christ, the true vine, we need to live Christ, grow Christ, express Christ, and propagate Christ in every respect; this is to “walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God”—Col. 1:10.
- G. Fruit-bearing is the overflow of the riches of the inner life; out of the abundance of the inner life there will be a flow that will reach others, penetrating into their lives, so that they may become remaining fruit for the Father’s glorification—John 15:16.

Message Five
**Stars, the Man-child, the Firstfruits, the Harvest,
and Jasper and Other Precious Stones**

Scripture Reading: Rev. 1:20; 2:1; 12:1-11; 14:1-5; 21:9-11, 18-21

- I. During the time of the degradation of the church, the faithful believers are the shining stars, bearing the living testimony of Jesus—Rev. 1:20:**
- A. The heavenly Christ is the Star that comes forth out of Jacob and the morning star as a reward to the overcoming believers—Num. 24:17; Rev. 2:28; 22:16-17.
 - B. Christ's faithful followers are shining and living stars, those who follow Christ as the shining and living star—Matt. 2:2-12; Micah 5:2; Dan. 12:3; Rev. 1:20.
 - C. The living stars follow the heavenly, living, up-to-date, and instant vision of Christ as the centrality and universality of God's economy—Acts 26:16-18.
 - D. The living stars are those who bless God and bless God's people; the more we praise the Lord for God's people and speak well of them in faith, the more we put ourselves under God's blessing; those who speak positively concerning the church receive the blessing, but those who speak negatively put themselves under a curse—Num. 24:9; Eph. 1:3; Psa. 71:14; 103:1-5; 142:7; Gen. 12:2-3; Matt. 12:34-37.
 - E. The living stars take heed to the prophetic word of the Scriptures, "as to a lamp shining in a dark place," so that Christ as the morning star may rise in their hearts—2 Pet. 1:19; John 6:63; Rev. 2:28.
 - F. The living stars enjoy and are filled with the sevenfold intensified Spirit to make them intensely living and shining for God's building—3:1; 4:5; 5:6.
 - G. The living stars are the messengers of the churches, those who have an ear to hear what the Spirit says to the churches; they enjoy and experience the pneumatic Christ as the Messenger of God and as the fresh message from God so that they can dispense the fresh and present Christ into the people of God for the testimony of Jesus—1:20—2:1; Mal. 2:7; 3:1-3.
 - H. The living stars have "great resolutions in heart" and "great searchings of heart"; they are lovers of God who are like "the stars" in "their courses" to fight together with God against His enemy so that they may be "like the sun when it rises in its might"—Judg. 5:15-16, 20, 31; Dan. 11:32; Matt. 13:43; cf. Dan. 7:25.
 - I. The "wandering stars" are those who are not solidly fixed in the unchanging truths of the heavenly revelation but are wandering about among God's starlike people; in order to be stable stars for God's testimony, we must beware of the seven kinds of people who are a damage to the church—Jude 12-13, 19; cf. 1 Cor. 3:17:
 - 1. Ammon was happy when God's sanctuary (typifying the incarnated Christ tabernacling on earth as God's dwelling place—John 1:14) was desecrated, when the good land (signifying Christ with all His riches and grace given to God's people—Col. 1:12) was desolated, and when the house of Judah (signifying the church—Heb. 3:6) went off into exile; the Ammonites signify those who hate Christ, the grace of God, and the church—Ezek. 25:3.
 - 2. The Moabites were happy to see that the house of Judah was no longer separated from the nations; thus, they signify those who desire to bring the church into an association with the world and to make the church the same as the nations—v. 8; Rev. 2:12.
 - 3. The Edomites were the descendants of Esau, the brother of Jacob, and thus the cousins of the sons of Israel (Gen. 36:1); Edom signifies the unregenerated old man, and Israel signifies the regenerated new man (Rom. 6:6; Gal. 6:16; Phil. 3:3); Edom was full of hatred toward Israel, continually seeking revenge and vengeance—Ezek. 25:12.
 - 4. The Philistines lived very close to the good land and even mingled with the Israelites; they typify the natural man of the religious people; the "Edomites" and the "Philistines" cause the most damage to the church life—v. 15; 1 Cor. 3:12, 16-17.

5. Tyre typifies those who are seeking worldly wealth and do not care for God's interests—Ezek. 26:2; 28:12-15; cf. 1 Kings 7:13-14.
6. Sidon was a pricking briar and a painful thorn to the house of Israel; Tyre and Sidon are considered a pair, indicating that if the believers love the world and care for worldly riches, they will become briars and thorns that damage the church life, frustrating the growth of life in the church as God's cultivated land—Ezek. 28:21, 24; Matt. 13:22; 1 Cor. 3:9; cf. Rev. 18:13.
7. Egypt was a nation that depended not on God but on its own resources; the Egyptians represent persons who, independent of God, exercise their natural wisdom to develop their natural resources to be rich in supply and to be a source of supply for others—Ezek. 29:2-9; cf. Exo. 4:1-9.

II. The man-child signifies the overcomers who cooperate with Christ to fight against His enemy and to usher in God's kingdom—Rev. 12:1-11:

- A. The way to become the man-child is for us to be strengthened into the inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the armor of God by pray-reading the killing word—Eph. 3:16, 18; 6:10-11, 17-18; Rev. 1:16; 19:13-15.
- B. "They overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death"—12:11:
 1. "The blood of Jesus His Son cleanses us from every sin"—1 John 1:7.
 2. The word of our testimony is the proclamation and declaration of the divine facts of the victory of Christ to others—1 Cor. 12:3b; 2 Cor. 4:13.
 3. Not loving our soul-life even unto death means that we choose to love the Lord supremely and not live by our self in any way—Col. 1:17, 18b.
- C. Abigail typifies the church that is one with the warring Christ to fight for God's kingdom in the midst of sufferings—Matt. 12:3; 1 Sam. 25:42:
 1. Abigail's previous husband, Nabal (meaning "fool"), shows how evil our old man is in forsaking Christ; Nabal despised, rejected, and opposed David at the time of his destitution—vv. 10-11, 25; cf. Prov. 1:7; 13:20.
 2. When our corrupted nature, which forsakes, rejects, and despises Christ, is struck down, we become Christ's counterpart who follows Him in the midst of sufferings, fighting for the kingdom of God—1 Sam. 25:36-42; Rev. 1:9.
- D. Gideon and his three hundred men signify a blended group of overcomers who fight together with Christ to bring in His kingdom—Judg. 6:1-6, 11-35; 7:1-8, 19-25:
 1. They were willing to sacrifice in order to be used by God to fulfill God's word and carry out His economy—vv. 1-8; 8:4.
 2. They fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that when we overcome, the whole Body is revived—7:22—8:4; Col. 1:24; Psalms 128:5.

III. The early overcomers are the first-ripe ones in God's field, reaped before the harvest as firstfruits to God and to the Lamb—Rev. 14:1-5:

- A. The rapture is not mainly for our enjoyment but for God's enjoyment; we need to make ourselves ready to be raptured not for our happiness but for the fulfillment of God's purpose—12:5, 7-11; 14:1, 4b; 19:7.
- B. The meaning of rapture is to be taken into the Lord's presence; in order to be taken into the Lord's presence, we must be in His presence today and learn to have nearness and dearness in our contact with the Lord, having a heart that loves and treasures the Lord for His purpose—2 Cor. 2:10; 4:6-7; 1 John 1:3.
- C. The rapture of the overcomers is for defeating the enemy and satisfying God:
 1. God has a need for us to be raptured, to be caught up to Him and to His throne, so that we may fight against the enemy—Rev. 12:5, 7-11.
 2. The Lord needs the man-child to fight against His enemy, but for His satisfaction He needs the firstfruits even more—14:1, 4b; cf. S. S. 8:6, 13-14.
 3. The firstfruits are the earliest ones among God's crop to reach maturity—Col.

2:19; Heb. 5:14—6:1; Eph. 4:13; Phil. 3:15; cf. Luke 21:36.

4. The firstfruits are raptured to the house of God in Zion as the fresh enjoyment to God for His satisfaction—Exo. 23:19a; Lev. 23:10; cf. Rom. 8:23.
- D. Our being raptured depends on our being mature in the divine life by our walking with God—taking Him as our center and everything and doing everything according to His revelation and leading—Gen. 5:22-24; Heb. 11:5-6.
- E. The harvest, which signifies the majority of the believers, will be ripe later than the firstfruits; the harvest will be reaped by Christ as the Reaper toward the end of the great tribulation at His coming back sitting on a white cloud—Rev. 14:14-16.

IV. The overcoming believers are signified by jasper and other precious stones—21:9-11, 18-21:

- A. Jasper signifies the appearance of God shining with the glory of God as the light of the New Jerusalem for the expression of God—4:3; 21:11, 18-19.
- B. The other precious stones signify the riches of the beauty of Christ in different aspects for the foundation of God's eternal dwelling—vv. 19-21.
- C. By the judging Spirit, the burning Spirit, and the flowing Spirit—the Lord Spirit—we are being transformed by the experiences of the riches of Christ as the God of resurrection gained through sufferings, consuming pressures, and the killing work of the cross—Isa. 4:4; 11:2; John 4:14b; 2 Cor. 1:8-9.
- D. Through the process of transformation, we boast in our weaknesses and boast in Christ Jesus so that the power of Christ as grace might tabernacle over us—v. 12; 11:30-33; 12:7-9; Rom. 5:3; 1 Cor. 1:29-31; Phil. 3:3.
- E. By our growth in the divine life in Christ as the living stone, we are being transformed into precious stones; through the process of transformation, the Triune God is being wrought into and structured together with us to the praise of the glory of His grace with which He graced us in the Beloved for us to become the New Jerusalem as the conclusion of the entire Bible and the good news to the entire universe—1 Pet. 2:4; 1 Cor. 3:12a; Eph. 1:6; Rev. 21:18-21.

Hymn 814

1

“Man shall not live by bread alone,
But by each word which doth proceed
From God’s own mouth”; these we must eat
And let them be our life indeed.

2

Not just a body we were made,
But body, soul, and spirit too;
The inmost part the spirit is
To contact God and Him pursue.

3

Just as we need the earthly food
Our body’s need to satisfy,
We need the food for spirit too—
Thyself, Thy Word, its true supply.

4

Thou art the Spirit, and Thy Word
Thy very Self expressed doth make;
Thus, it is Spirit as Thyself,
Which by our spirit we must take.

5

Thus, to receive Thy Word is not
To read it only with our eyes
And understand it in our mind,
But ’tis the spirit’s exercise.

6

Thy Word in spirit we must eat
And to our inmost part receive;
’Tis by our spirit’s exercise
To pray with what our minds perceive.

7

Thy Word remaining in our mind
Is only knowledge burdensome,
But when it to the spirit goes
Then life and spirit it becomes.

8

’Tis only when our spirit acts
To take Thy Word and contact Thee,
We truly feed upon Thy Word
And touch Thyself most inwardly.

9

Lord, teach us how to exercise
Our spirit when Thy Word we read;
Then will our spirit nourished be
As thus upon Thyself we feed.

Hymn 389

1

Lord Jesus, I long in Thy presence to live,
From morning to evening my one world Thou art;
O let not my heart be contented or rest
When loving or seeking what with Thee doth part.

Each moment, each day, throughout suffering and pain,
When nought in the world can give comfort or cheer,
When sighing and weeping encompasses me,
Lord, still all my sighing and wipe every tear.

2

Each time when I dream of the goodness of life,
I pray Thee, dear Lord, that Thou in it may be;
O do not allow me to choose by myself,
Nor seek any pleasure that’s other than Thee.
Each night when alone in the stillness I lie,
I pray Thee, Lord Jesus, that Thou wilt be near;
Each morning ere dawn comes, while still in my sleep,
Then whispering call me and open my ear.

3

Each time, Lord, when reading in Thy holy Word,
I pray that Thy glory may shine on each line,
That clearly I’ll see what a Savior I have
And how great salvation that Thou hast made mine.
When helpless I come, Lord, to kneel at Thy throne,
I pray Thee to hear me and grant me Thy grace;
If thru my shortcomings Thou hear not my prayer,
Withdraw not Thy presence, O hide not Thy face.

4

Each time when of heavenly blessings I think,
O let my heart long to be raptured to Thee;
My only hope here is Thy coming again,
My only joy there, Lord, Thy presence will be.
Lord, teach me each day in Thy presence to live,
From morning to evening my one world Thou art;
O let not my heart be contented or rest
When loving or seeking what with Thee doth part.

Hymn 839

1

Lord, Thou art a potter skilled
And a glorious builder too,
Molding for Thy vessel great,
Building with Thy house in view.
I am both a man of clay
And a new-made living stone,
That Thy vessel I may be
And the temple Thou wouldst own.

2

Though of clay Thou madest us,
Thou wouldst have us be transformed;
With Thy life as purest gold,
Unto precious stones conformed.
We shall, through Thy building work,
Then become Thy loving Bride,
In one Body joined to Thee,
That Thy heart be satisfied.

3

What Thy heart desires and loves

Are not precious stones alone,
But together these to build
For Thy glory, for Thy home.
Thou, the all-inclusive Christ,
Dost a builded Church require,
That Thy glorious riches may
Radiate their light entire.

4

Not the person spiritual
In an individual way,
But the corporate life expressed
Will Thy heart's desire display.
Members separate and detached
Ne'er express Thee perfectly,
But Thy Body tempered, built,
Ever shall Thy fulness be.

5

Build me, Lord, with other saints,
Independence ne'er allow,
But according to Thy plan
Fitly frame and join me now.
In experience not my boast,
Nor in gifts would be my pride;
For Thy building I give all,
That Thou may be glorified.

Hymn 1232

1

Once by nature we were dead in sin,
In a world of utter discord;
But together God has quickened us,
Raised us up to sit together with the Lord.
(Chorus)

Jesus is getting us together,
Come and see the saints in one accord.
His love is knitting us together,
To the stature of the fullness of the Lord.

2

Thus with all saints we can apprehend
All the vast dimensions of God.
Knowing Christ's love passes all we know,
We're together filled to fullness with our God.

3

Now we know the purpose of our God,
Visible the mystery became:
Christ, the church, together now we see,
And together put the enemy to shame.

4

For this cause we pray the Father God—
Strengthen Thou with might our inner man;
Make Yourself at home in all our hearts,
Root us, ground us in Your love and for Your plan.

5

In the Body we'll be fitly framed
As the many members Christ supply;
Working in the measure of each part,
All by growth in love the Body edify.

6

Now we're one His purpose to fulfill,
As the one new man of His plan.
Unto Him be glory in the church,
And in Jesus Christ forevermore—Amen!

Hymn 871

1

Onward Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go!

(Chorus)

Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus,
Going on before.

2

At the name of Jesus
Satan's host doth flee;
On then, Christian soldiers,
On to victory!
Hell's foundations quiver
At the shout of praise:
Brothers, lift your voices,
Loud your anthems raise!

3

Like a mighty army
Moves the Church of God:
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one Body we—
One in faith and Spirit,
One eternally.

4

Crowns and thrones may perish,
Kingdoms rise and wane;
But the Church of Jesus
Constant will remain.
Gates of hell can never
'Gainst the Church prevail;
We have Christ's own promise,
Which can never fail.

5

Onward, then, ye people!
Join our happy throng;
Blend with ours your voices
In the triumph song.
Glory, laud and honor
Unto Christ, the King;
This through countless ages
Men and angels sing.

Hymn 203

1

In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.

2

By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3

Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4

We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

Hymn 1112

1

Oh, how glorious is Thy table, Lord,
Thou, the man, our Host, presiding,
In Thy house, Thy home, abiding;

Oh, how glorious is Thy table, Lord!
(Chorus)

Hallelujah! Hallelujah!
Hallelujah for this feast!
Hallelujah! Hallelujah!
Oh, how glorious is Thy table, Lord!

2

How enjoyable Thy table, Lord,
As we fellowship around it,
Hallelujah, we have found it,
How enjoyable Thy table, Lord!

3

Oh, how precious is Thy table, Lord—
Bread and wine Thy death announcing;
Here our soul-life we're renouncing,
By partaking of Thy table, Lord.

4

How significant Thy table, Lord—
We Thy Body in the loaf seen,
Object of Thy love bespeaking;
How significant Thy table, Lord!

5

How refreshing is Thy table, Lord—
So completely satisfying,
Day by day our need supplying;
How refreshing is Thy table, Lord.

6

How encouraging Thy table, Lord—
"Till He come," its promise giving
Hope, to fill our daily living;
How encouraging Thy table, Lord!

Hymn 223

1

On the table of Thy love,
With the bread, the cup is spread.
By partaking of these signs,
We with Thee are richly fed.
How we thank Thee for this cup,
For the cup of blessing, Lord,
Cup of Thy Salvation full,
Cup of all Thou dost afford.

2

'Tis the blood Thou shedd'st for us,
That our sins may be forgiv'n;
'Tis the cov'nant made for us,
That Thy blessings may be giv'n.
Thou didst drink the cup of wrath,
Thou hast tasted death for us,
Thus the cup of blessing bought,
As the portion gained for us.

3

In this portion we have God,

Whom we lost thru Adam's fall;
By the shedding of Thy blood,
God becomes our all in all.
In this portion all we have—
Life and peace, redemption sure;
All that God has planned and willed,
In this portion we secure.

4

An eternal portion, 'tis,
Overflowing cup divine;
Heav'nly taste do we enjoy
In this cup of God's design.
Here in love we drink this cup
In remembrance, Lord, of Thee;
Thus in spirit we partake
All Thy work on Calvary.

Hymn 12

1

O God, Thou art the source of life,
Divine, and rich and free!
As living water flowing out
Unto eternity!

2

In love Thou in the Son didst flow
Among the human race;
Thou dost as Spirit also flow
Within us thru Thy grace.

3

Though we in sin and wickedness
Went far from Thee apace,
Yet in the Son Thou didst redeem,
Bestowing life and grace.

4

Though we have often slighted Thee,
Thy Spirit often grieved,
Yet Thou dost still as Spirit come
As life to be received.

5

Thou as the Spirit in the Son
Hast mingled heretofore;
Thou wilt thru fellowship anoint
And increase more and more.

6

The love of God, the grace of Christ,
The Spirit's flowing free,
Enable us God's wealth to share
Thru all eternity.

7

The Father, Son, and Spirit—one,
So richly care for us;
Thy love with one accord we sing
And e'er would praise Thee thus.

Hymn 43

1

"Abba, Father," we approach Thee
In our Savior's precious name.
We, Thy children, here assembling,
Now the promised blessing claim.
From our guilt His blood has washed us,
'Tis through Him our souls draw nigh,
And Thy Spirit too has taught us
"Abba, Father," thus to cry.

2

Once as prodigals we wandered,
In our folly, far from Thee;
But Thy grace, o'er sin abounding,
Rescued us from misery.
Clothed in garments of salvation
At Thy table is our place;
We rejoice, and Thou rejoicest,
In the riches of Thy grace.

3

Thou the prodigal hast pardoned,
"Kissed us" with a Father's love;
"Killed the fatted calf," and made us
Fit Thy purpose to approve.
"It is meet," we hear Thee saying,
"We should merry be and glad;
I have found My once-lost children,
Now they live who once were dead."

4

"Abba, Father," we adore Thee,
While the hosts in heaven above
E'en in us now learn the wonders
Of Thy wisdom, grace, and love.
Soon before Thy throne assembled,
All Thy children shall proclaim
Abba's love shown in redemption,
And how full is Abba's name!