

**Meeting to Serve the Lord,
Minister Christ, and Build up the Church**

Fellowship from Minoru Chen on November 21, 2021

We thank You again for affording us this kind of time week after week. We pray for Your cleansing and covering. Lord, we still pray that this time would not be wasted, that it would be redeemed and used for our real benefit, for the church's benefit, for the church life, for Your move, and for Your recovery today. Lead us again Lord, we really need your leading, your instant guidance. Lord, we fully exercise our spirit to be one spirit with You. Lord, do have Your way. Amen.

A New Beginning, A Revived Situation

Well, dear brothers, we have been having these Lord's Day meetings now for many months. They started out as a means to render the brothers and sisters in the ten GTCA cities some help and some fellowship, or you can say some perfecting, or even some training concerning the church life. The fellowship has been along the line of what we used to call the new way, really the God ordained way, or the Scripture-revealed way. That of course is based on the fellowship from the 1980s, when our brother, already in an advanced age, decided to go back to Taiwan for a period of five years. Amongst other things, he was burdened to re-study the way that we, the Christians, should serve and meet according to the divine revelation. This matter of serving and meeting has everything to do with the building up of the local churches, and the building up of the Body of Christ. In that sense, after five years Brother Lee put forth his results in many books as a kind of conclusion, I consider that to be very conclusive. Speaking along this line, it is entirely from the lens, or through the lens of God's economy. Although it touches a lot on practice, in fact, that is one of

the main points, that we would practice these things in our church life, but these practices are not just for the sake of practices, they require an intrinsic condition on our part. In other words, it's not a bunch of regulations, or formalities, or methods, or formulas for you and I to follow. Some people may take it that way, but that is not the proper way to take it. For us to walk in this God ordained way, for us to serve and meet according to it, we ourselves have to be a certain kind of person, a people who are absolute for the Lord and for His purpose. These people really have a touch with the Lord and the experience and enjoyment of Christ, who are vital, as we've been saying, and that means living. We must be those who are energized by the Lord to be active and endeavoring. It takes this kind of people to walk in this kind of a way.

Eventually, those who take this way, in this manner, are actually the builders of the Lord's Body, the perfected saints who build up the Body of Christ directly as the different operating parts of the Body. These are the ones who really are, you may say, the overcomers. They are pillars, they are the necessary serving priests, they are the burdened and active ones. It requires this kind of people to work out this God ordained way. There is no need to say that all these things of the God ordained way are all Scriptural at a fundamental level, they are altogether based on the Bible and not according to tradition, nor according to human thought, nor according to natural thinking. This is not a natural way; this is God's way. For that reason, we also need to learn, we need to be trained, we need to be helped in order to take this way. I hope that this brief word would help us to frame this in our mind as it relates to our church and to these ten GTCA churches, burdening us to renew the church life. Our burden is to have a new beginning, a revived situation, and a strengthened testimony of the Lord to meet His need in these days in our age. Brothers and sisters, this challenge is great, we are not here just to pick up a few things, do them and get a little increase, and have a happier church life. No, we may do those things, but I hope this word will help us to see just how important, how critical, how serious this is. I look to the Lord that at

the least those of us who have been meeting on this Lord's Day would be such by His mercy and by His grace.

On my side, I've been endeavoring to follow the Lord as much as I can in prayer and in fellowship with Him and also from the fellowship and feedback from the brothers and from the saints. Now, let me just say this: personally, if you ask me, I feel this kind of training or perfecting lessons are not just a need for the so called GTCA localities. If you ask me, it's a need for all the churches, a desperate need, a present need. Secondly, this is a need not just for the churches in general, surely all the brothers and sisters need this, but in particular, the next generation needs this. By next generation I mean the next generation to me, to my age. We're talking about the generation called Generation Y, the so-called millennial generation, those that are born after 1980. That is the generation that really ought to be bearing in full the burden of the church life today. According to their age, these are ones who are in their 20s, late 20s, 30s, and 40s. Particularly to this generation of saints, I would like to tell you that you need this kind of training, you need this kind of help so that you would know what you're doing. You would know how you should serve, how you should meet, and what is the God ordained way. This helps you to know how you should live, know the kind of living, the kind of condition that you should have to be able to serve and meet in this up-to-date way. This is the way that is according to God's heart, and according to the so-called pattern on the mountain, which Moses received. He received not just the Old Testament laws, but a multitude of ordinances, statutes, and judgments that regulate how the Israelites should conduct themselves, should live, should be with one another, should serve, should worship, should hold their feasts, should present their offerings, and should fight. Everything related to the nation of Israel was given by the Lord on the mountain through Moses.

Learning from the Apostles' Teaching

Now, of course that age is over, and we don't have those kinds of ordinances in an outward way, in a ceremonial way. Today, the

ordinances in type are the New Testament “ordinances,” the “New Testament way,” the “New Testament approach.” All of this is given to us, really, in the Lord's teaching for sure, but particularly in the apostles’ teaching. Here we are standing, don't forget, always in front, or against a huge background, or black ground, as Brother Lee would say. Not just a backdrop but a black drop of Christianity. This refers to where they have degraded to such an extent that it is no longer Scriptural, it is just human invented, it is all from the natural mind. It is filled with leaven, the wrong kind of teachings, even the pagan things, pagan practices, and things that are not the truth. That means things that are apostate. This includes the hierarchy, the clergy-laity system, and all the rest of those things that belong to today's Roman Catholic Church and the Protestant denominations. That is the black drop of degradation.

A Struggle to Work These Things Out

Here we are, as a little recovery of the Lord, we have been given this commission, this burden, to stand against that tide, to stand against that situation, to come back to the beginning as it were. We've been commissioned to return to God and to His word in the way that we should live and the way we should practice, in the way we should meet, and in the way we should church, I'm using the word church as a verb. So brothers and sisters, do you see now how big this matter is? And how significant this matter is? Even if we are small in number in this city or that city, there should be this reality, there should be this kind of working out according to this pattern on the mount, according to the apostles’ teaching, and according to the interpretation of that teaching that is given to us by the ministers of this age and by this ministry. Even if we are small, if we can practice this reality and work out this reality, that will mean a lot to the Lord. You can see how because of this, we're engaged in a battle, we're engaged in a warfare, in a struggle, a great endeavor to work these things out. We could take an easy way, just follow the Christian way, and be done with it. But then we wouldn't be the Lord's recovery, would we? I really pray that there would be a good number of saints

that would see this and for this reason, make themselves available to the Lord, to be one with Him. They would offer and present themselves to Him as a free will offering, not a required offering, but a free will offering, to fight with Him and to struggle with Him.

Joining in this Struggle

In his last days, two months before he passed away, Brother Lee talked about this “struggle.” He used this word, struggle saying, “I’m still struggling.” That means throughout his entire ministry he was involved in a great struggle, until the very end. And he said this, “Your struggling with me will mean a lot.” I cannot forget that word. I consider myself, brothers and sisters, a nobody, I’m nothing. Forget about that. But since that time, I also consider myself a co-struggler with my brother, whether I contribute much or a little, I think that is the lesser point. I want to struggle along with him. And now that he has been gone for 25 years, this struggling is not over, if anything this struggling should have become more and more intense. But I think that word was not only meant just for the co-workers, although he said that to the co-workers. That word is meant for all of us. All of us brothers and sisters, all of us saints in his recovery. Are we in that same struggle? Or have we given up that struggle? I have not given up. I have decided that I will struggle until my last breath as well. God be merciful to me. If we have the vision from the Lord, there’s nothing else to do brothers and sisters. If we see this revelation, we cannot but repeat what Paul said, “I was not disobedient to the heavenly vision.”

So here we are, although we started out having these meetings, which we have never done before, this type of weekly fellowship, just for the saints from these 10 cities, those who would avail themselves to these times. The more I go on, the more I realize this need is so broad, so great, and so pervasive. This is not just for the ten cities; you know what I mean? I surely hope the Lord would give grace to the saints in these ten cities, particularly to practice these things, to struggle and work out these things. By the way, I had some meetings last week with

the brothers and saints in Canada, and I spoke to them about this struggle. I shared with them how especially in Paul's epistles, he would use this word very much "to struggle." Like in Colossians 1:28-29, Paul spoke of struggling to present every man full grown in Christ according to the operation that operates within him.

So Paul was a struggler. He was persecuted unto death, afflicted and suffering in the environment, and bearing the burden of the churches on his shoulders daily. This was a man involved in a huge struggle for the sake of God's economy.

Similarly, Brother Lee observed Watchman Nee for about eighteen years or so. He said, "In all the years I was with him, I never saw Brother Nee have one happy day." I've never seen him have one happy day. That does not mean Watchman Nee had no joy; it does not mean that. Of course, he had the joy of the Lord, but you know what I mean. Just like the Lord Jesus, the Man of sorrows, Brother Nee was just constantly struggling to work out God's will.

Fellowship Concerning the Matter of Meeting

Here we are, brothers and sisters. I have this feeling within me that, if the Lord permits, if the Lord would allow, if the fellowship would be there, I surely would like to keep going with these Lord's Day meetings. There are just too many things that we need to touch, to get into, and to help us all meet and serve and build up the churches. I have a feeling right now to take a little turn from the direction we've been taking the last several months. This is obviously not because those things we covered are not important; they are so, so important. There's still a lot more we need to get into, but I feel there has been enough spoken on these matters for us to practice. If we don't practice these things, we will suffer from indigestion. We'd just keep accumulating more speaking, more talk, and more ideas when actually, we really have plenty to practice and to work out.

So, I would like to take a turn from the things concerning vitalization,

personal revival, and the pursuing of companions, of the twos and threes. We also spent a number of weeks on fruit-bearing, shepherding, and other things. But now I will not even get into the matter of the small groups. I will do that in the new year since it is a huge matter, the group life in the church. All of the things we have covered are to help us have the real day-to-day, house-to-house church life. And there actually will be many other things, for example, prophesying is something we really need to get into. But I would like to take a turn from these things for now to cover the matter of the meetings.

Meeting as an Essential Part of Our Church Life

This fellowship is on how to serve and how to meet. You add those together; it's a formula you can put an equal sign to. Well, maybe I shouldn't be that simplistic. First, we talk about how to bear fruit and how to shepherd. Those two are a pair. This is absolutely the present need among us, that all the saints would be fruit bearing branches, and all the saints would be shepherds of the sheep. This is so we can gain the increase, the church can be blessed with remaining fruit, and we can nourish and feed the new and young believers. We also can teach them and perfect them so they not only grow, but also so that they themselves would begin to serve, to become functioning members, just like us. That, of course, is for the building up of the church. Here, I would like to talk about how to serve and how to meet in order to build up our local church.

As we know, the reality of our church life is in our living, in our personal living and in our corporate living together. The reality is in our living, which is a righteous and holy living that expresses Christ and that is God manifested in the flesh, what we refer to as the God-man living. This living constitutes the reality of the church life. Without such a living, there would be no reality. We would just have a group; we would just have a Christian group. There's the other side, too, that the church would have an expression, the church would be an exhibition, the church would be a testimony, the church would be

something mutual, the church would be a real serving community. This church has to meet. How to meet and how to serve becomes a very important matter. This matter definitely requires us to be trained.

To Worship and To Serve God by Meeting

So what is “to meet”? Meeting is not just to come together and do this or do that. Of course, we meet together to break bread, we meet together to prophesy and to exercise our gifts. We meet together to pray, and we meet together, even in homes, to shepherd one another. We also meet to speak the gospel, to preach the gospel. We are a meeting people. We are a congregation in that sense. To meet, brothers and sisters, is just like what the Israelites did in the Old Testament. They met. They met at the tabernacle. The tabernacle actually was called the tent of meeting. The tent of meeting is the place where the Israelites would go to meet, to meet with God and also to meet with one another. After they left the wilderness and went into the good land, they built the temple, and they continued to meet in the city of Jerusalem, in the temple, to do the same thing—to worship God and to serve God. That's what we do. That's what meetings are for. Whatever kind of meetings we may hold, we're worshipping God and serving God.

The Lord's conversation with the Samaritan woman in John 4 tells us very clearly that the Father is seeking the New Testament worshippers. Who are these ones? These are the ones who will worship God in spirit and in reality. In the New Testament there is worship. There is real worship to God. You may actually say that “worship” and “serve” are synonyms. We worship God by serving Him, and we serve God to worship Him. In the Old Testament, the people brought some offerings, something from the herd, from the cattle, or from the flock to this tent of meeting, and they offered these offerings to God, with the help of the priests and the priesthood, in so many prescribed ways. Their offering of these things to God was the worshipping of God. Worshipping God simply means to make offerings to God.

What is to serve God? To serve God is what the priests did. The priests, the house of Aaron with the help of the Levites, were there, tending the tabernacle. They were there, taking care of the tabernacle in many practical ways. They raised it up, they took it down, they transported it, they took care of the furnishings, they cleaned up the place, they lit the lampstand, they spread out the bread on the table, and they burned the incense. All these things they did related to the tabernacle; this was their service. Of course, all of those things are a picture of us in the New Testament, handling Christ who is the fulfillment of all those things in the tabernacle of the testimony. So, this is to serve God.

When we meet together and when we come together, brothers and sisters, that's what we do. We come to the meetings to offer Christ to God and to share this Christ with one another, depending on what kind of offerings we bring. In the good land, all the males had to go three times a year to hold a feast before God, bearing the tithes and the produce they had gotten from the land they labored on. They brought the tithes and the produce to this place and offered it to God. That was their worship. This was their worship, the same as when Moses negotiated, if you will, with Pharaoh, saying "Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness." This was even before the pattern of the tabernacle and the ordinances of the priesthood were given. The Israelites were going to the wilderness to make a feast unto Jehovah; they left Egypt to go into a place to worship God and to serve God. That's what that nation of priests is for. Originally God wanted everyone to be a priest to serve Him. We know that did not happen. Now, in the New Testament, all of us are priests, all of us are real New Testament priests, who are called, gathered, to worship God and to serve Him. We're just the people on the earth, day and night, worshiping God, and serving Him.

Meeting To Worship, Minister, and Build

I mentioned already concerning our gathering together that we meet

to satisfy God, we meet for God's enjoyment by offering the Christ we enjoy and experience. But we also meet to minister this same Christ, these riches, one to another. We meet to minister Christ to one another. Peter said we are “stewards of the manifold grace of God” (1 Peter 4:10). Minister, one to another, accordingly.

So, brothers and sisters, we meet to do what? We meet to minister Christ one to another. It is entirely wrong for us just to come and meet in a ritualistic way, in a programmatic way, like in Christianity, and have some priest, some pastor, or some people doing the work, so to speak, and we just go, spectate, and sit there. That is totally degraded and wrong. We go to the meeting to bring Christ to each other.

I think even just these two simple reminders are helpful. What do we do in the meetings of the church? We meet to worship God and to serve God, and we meet to minister and to dispense Christ to one another. This means that all the meetings should end with satisfaction, with fullness, and with enjoyment. Not only so, but we meet together to do another very important thing. That is, we meet together to build up the church. This is most clearly seen in First Corinthians 14—when we come together “each one has,” and we bring our offerings to the meetings, especially by speaking, by prophesying, and so forth. What do we do? We console, we encourage, and we edify the saints. By this, we build up the church. The meeting is a place to worship God, to minister Christ, and to build up the church.

Dear ones, I hope that even with this little, short definition, we would have a high, uplifted view of the meetings. I am afraid the meetings among us have become common. We just do it, just go there, we just sit there and go through the motions. How do you expect our meetings to be rich, to be high or to be full, if we have this kind of an attitude? We have lost the view, the vision, of why we meet. Today, I am not talking much about how to meet; I am just giving a kind of an opening word, to set the foundation again, the base, for us all to

respect the meetings of the church, to treasure the meetings, to esteem the meetings, to care for and to attend the meetings. It's your job, and it's my job. If we mean business to do these things, if we want to serve the Lord, if we want to minister Christ, and if we want to build the church, we should take care of the meetings. We should live for these meetings. I am not sure that is the case.

There's no church without meetings. The meetings reflect the condition of the church. I really look to the Lord that there would be a revival of the meetings. I'm not here just talking about huge meetings with thousands of people; I'm talking about meetings in our locality. When we gather together in the meeting hall, or in districts, or even when we gather in homes—the size, the venue may differ—the reality of the meeting life, the riches, the glory, the joy, the substance of the God ordained meetings, should really be with us. So it's not something common, not just a meeting in which whether I go or not, it doesn't make a difference. I hope so. I really hope so.

Taking Care of the Meetings

Brother Lee once said, if the U.S. President invites you to the White House for a meal—the fact that you're meeting with the president in the White House, whoa, you would spend a whole week to prepare, wouldn't you? Even if he's going to serve hamburgers and french fries—you wouldn't care what the menu is. You would take this hamburger experience very seriously. You would probably go and buy a new suit. Right? The occasion is so high, so great, that you would take care of it. Then for days, you would be preparing yourself on what you're going to say. You would prepare to make yourself presentable. Now, this is just an earthly president.

What if we said God is meeting with us, every time? or Christ? We're meeting *into His name* every time. What about that? Maybe we have so many meetings it becomes kind of ho-hum; it becomes just common. May the Lord help us to build up or rebuild a high esteem and care and love for the meetings. And may the Lord help us so that

we would live, we would prepare ourselves, we would order ourselves, we would orient ourselves with a view to take care of the meetings of the church.

Meeting into the Lord's Name

We covered some of these things in the Mid-Atlantic Labor Day conference, but I'm going to just list these very basic things we all should know. How do we meet? We meet into the Lord's name. In Matthew 18, we're gathered into His name. And in Deuteronomy, it says we should meet in the place where Jehovah has chosen to put His name. The name means the person. Brothers and sisters, when we meet, although there may not be a special seat there, the Lord is sitting there. The Lord is there. He is present. It's not just us meeting here. We're meeting into His person. We're meeting with Him. After He resurrected, He charged the disciples to go to Galilee, to go to a mountain to meet with Him. We are here meeting with the resurrected Christ for the ascended Christ. I'm quoting Brother Lee. Every meeting is with the resurrected Christ and for the ascended Christ. Wow!

Meeting With an Exercised Spirit

Number two, whenever we meet, we had better exercise our spirit, brothers and sisters! John 4 says that those who worship the Father must worship in spirit and truthfulness (John 4:24). That means the place to meet is not on this mountain or that mountain. It is not the physical place that we are at or even who we're with. It is whether we're in the spirit. And we get into the spirit by exercising our spirit. I'm so sorry today that in so many meetings, the saints don't come in the spirit. And they don't exercise the spirit. They're just there.

You know, I've been in Lord's Day meetings on Zoom during the pandemic where more than half of the screens are black, and everyone is muted. There's just a name there. I have no idea who they are. I have no idea (forgive me for saying this) what they're doing there, and why they're there. We should at least see one another,

right? Isn't that what Zoom is all about? Otherwise, we can just have a call. But there's a little screen there that we don't see. It is darkened for sure, and that's the Lord. The Lord is on the screen too in our spirit. Brothers, this is a big thing. We are diminished, due to the lack of the exercise of the spirit by the saints. In the meeting, there is not much exercise. There is just a slow waiting, kind of dead, kind of silent. Where is the exercise of the spirit? Where are all the saints? Where are they?

We're present, but we're absent. The Lord is the opposite—He seems absent, but He's very present. Yet we're present, but it seems like we're absent. Forget about our spirit, even our heart may not be there. Our bodies may be there, but our heart, our mind, and our spirit are not there. And so there is no meeting. There's no reality of a New Testament meeting. We're just a group of people with our bodies in the same room. But where is the Spirit? Where is the exercise of the spirit? If today all the saints, young and old, would exercise the spirit whenever we meet, our meetings would improve by fifty percent. To come with a spirit of prayer, to come with a spirit of praise, to come with a spirit to speak, to exercise our spirit, that's the only way we can worship God the Father.

We don't bow, we don't prostrate, we don't burn incense, we don't carry out those kinds of outward rituals. That is Christianity's way. We don't do those things. We don't have icons. We don't have sacraments. We don't have relics. We don't have crosses. We don't have any of those things. We just have our spirit, brothers and sisters! And the Lord is one with our spirit; the whole Triune God is in our spirit! And when we come together like we have no spirit, what kind of meeting is that? There is no meeting. There's a gathering, but there's no real Christian meeting without the exercise of the spirit. I hope, brothers and sisters, that we would all break out of ourselves. Don't love your face so much. Don't love your throat so much. Exercise your spirit: pray something, say something, shout something, sing something, speak something! Exercise the spirit, brothers. You might

say, *Oh, come on, this is basic stuff.* Well, I agree it's basic stuff, but we forgot the basic stuff. Dear saints, I can tell you, if the saints in your locality all would exercise the spirit, your meeting would change overnight by at least fifty percent. But no, we don't have the habit. Or some of us used to have the habit, but we lost the habit. Our habit now is to be quiet. Our habit now is to sit there. Our habit is just to be passive. No way! The Lord cannot have a way. Today we're in the New Testament, in the age where the principle of incarnation operates. That means, when we say we're waiting for the Lord, the Lord is saying, "I'm waiting for you. Why don't you say something?" We say, "well because you haven't given me the Spirit." He would say, "I poured out the Spirit on the church 2000 years ago. When I regenerated you, I gave you a new spirit. I came into you as the life-giving Spirit. What do you mean you have no spirit? Use your spirit, use your mingled spirit. Say something, do something, then I will follow."

Bringing Something When We Meet

The third thing is that when we meet, we have to bring something. For us to come empty-handed, like a layman, for us just to come and stand up and sit down and do whatever the guy says is altogether degraded. We all should come with some experiences of Christ. We all should have something of the Lord to bring. You know each one has, right? A psalm, a word, a teaching—we should all have something to bring. Of course, this means we have to work and to labor on the Lord, to labor on Christ during the week to experience the Lord. Then we come and say for example, "Brothers and sisters, this last Wednesday, I met with a very difficult situation, but because I was in the word and I read this and this, then the Lord came in and spoke to me and strengthened me, and I was able to handle that situation with peace, even with some wisdom. Brothers and sisters, Christ is really my wisdom." How about that? That would minister something to me.

But no, today we have nothing to bring. During the week, we're not in the Word; we're not in the Spirit. We're not applying Christ in our

living. We just come and meet and sit there. This causes God to be so sad. When we meet, God and Christ are there, and They want something to eat too. Where will they get something to eat? It's a potluck. So They need to get something that each one brings, either a plate or a bowl. I bring something. You bring something. He brings something. God is enjoying it. We are enjoying it together. That's a potluck. I love potlucks. There are so many cuisines. I just take a little bit here, a little bit there, and I have this full plate of something. I don't know what to call it. This is just an international cuisine, so enjoyable. But sometimes you may come to a meeting, a potluck, with two plates there. In that case, I think you might say, maybe another day. Okay, this is the wrong day to have a feast. There are only two plates by two sincere saints. The rest are all standing there with an empty plate. Where's the food? I would say, "What? You didn't bring any food? You're just coming to eat others' food? That's not right. That's not responsible. That's not even fair." Brothers, I'm too much. You forgive me. I'm just very plainly explaining the trouble of our meetings, the problem in our meetings.

Another one, I mentioned this already, but in the meetings, we all need to say something, sing something, offer a prayer, offer praise, to minister Christ in those things. On the one hand, it is to minister Christ to God. On the other hand, it is to minister Christ to one another. Oh, how many times in the meeting a sister (sometimes even a young sister) would offer a praise. My, that praise just ministers so much life to me. But in so many of our meetings, this is few and far between. Most have nothing to bring so no Christ is ministered, and you don't go away satisfied.

Meeting To Prophecy

We meet also to prophecy. Now prophecy does not merely mean saying something. In 1 Corinthians 14, you can bring a song and prophecy. You can bring a revelation and prophecy. You can bring a teaching and prophecy. In many ways, you can bring a praise. You can bring a testimony and prophecy. In the Old Testament, with most of

the offerings, you could have a large offering, or you could have a tiny little offering. It does not matter. Our experience of Christ varies in degree according to our maturity and growth, but that does not matter. There's a place for the big bullock. There's a place for the little turtle dove. There's a place for the fine flour. There's a place for the goat. There's a place for the sheep. There's a place for all kinds of things offered. And they are offered in different ways. Like the meal offering—some will offer it as a cake, some will offer it as wafers, some will offer it just as fine flour itself, but they are all offerings presented by different Israelites to God for this feast. Some brothers, they can speak for a few minutes, with a bigger portion. Sometimes a young one, he just has twenty seconds of something to say. We enjoy them all nevertheless.

Meeting in a Clean Way without Anything Divisive

And of course, very importantly, we should not meet in a divisive way. We should not meet in a sectarian way. We should meet in a way in which we are one with one another and right with one another. Of course, in the local churches in the recovery, we meet on the ground of oneness, the place that God has chosen. This is very important and basic. And I would add one word, we should also meet in a clean way. In the Old Testament, God counted anything unclean as abominable, and this would be cut off. We should have no unclean things in these kinds of times. So we also have to make sure our meetings are sanctified, our meetings are holy, our meetings are clean in that sense. We should make sure there is not the sinful element, that there is not the worldly element. We should make sure these kinds of things are not there. Now, so far, if we have this basic understanding, then we have a solid base for us to meet.

Application to the Table, Prayer, Prophesying, and Home Meetings

I hope you would consider this and apply this to several things, brothers and sisters. First, we should apply this when we gather together to break bread, to remember the Lord. That is the first thing in the early church; they continued steadfastly in the breaking of

bread, in remembrance of the Lord, in a time of praise to the Lord, in a time of worship to the Father. This is the time that we should all practice these things, to offer something to God, and share something with one another. Secondly, we need to apply this to the prayer meeting. The prayers are the incense that we burn, along with Christ which we offer up in our prayer, for God's acceptance and even for God's answer. So the prayer meetings of the church are according to the same principles. You probably have had the experience, even in the prayer meetings, that some prayers are just so feeding, so nourishing. Yes, it's a prayer to the Lord and it's for this or for that. But in that prayer, there is life dispensing. There is comfort there, there is encouragement there, and there is nourishment. Even in a prayer meeting, it's not just for God but even for man. Third, the so-called prophesying meeting, where all saints would function to release something of what they have seen and enjoyed of the Lord. Fourth, I would mention the home meetings. The home meetings are when we gather in groups between six or twelve, eight or nine people, whatever the number. We need to build up the groups and the group meetings. We should have this element as well.

What I spoke just now came from the book, *Basic Lessons on Service* by Brother Lee. If it's not in your library, you should buy it. This is from 1979, after we had just experienced a big rebellion. Brother Lee gave these lessons to the co-workers and elders to train the saints. The first ten messages are on how to meet, and in nine of those messages, Brother Lee got into just one thing: it wasn't prophesying, it wasn't prayer, but it was the Lord's table meeting. He was very burdened that there would be a recovery, an upgrading, of our remembrance of the Lord. This is the top meeting of our gatherings. Dear brothers and sisters, are you happy with the Lord's table meeting in your place? In my place I am not. Absolutely not. I'm not here to criticize, I'm just saying the truth. Brothers, if I were God, I would not be so happy. We do need a new beginning, brothers and sisters. Let us just come out of all the routine things we do. Let us have a renewal in the meeting life and the churches that will please God and will also satisfy man. And it

will even be an exhibition of Christ, so much so that it will attract and draw new ones to the church life.