

## CHURCH FELLOWSHIP – December 25, 2016

### Announcements

- Morning revival this week, Returning to the Orthodoxy of the Church, Week 6, “The Church in Sardis”
- No Wednesday ministry webcast until full time training resumes in February 2017.
- Main Hall cleaning – Korean saints
- Second floor/entry area cleaning - Somerset
- No breakfast next Saturday (December 31)
- Late registration for the video training is still open. Please sign up.
- For any who cannot register, we encourage you to attend the three open meetings.
- All who are registered should meet on the third floor immediately after this morning’s meetings for fellowship and to pick up your training badge and packet.

### Schedule

- Winter Video Training begins December 27 – January 4 (See schedule at the end of announcements).
- Service coordinators meeting: Thursday, January 12, 7pm
- Fellowship with all service group: Saturday, January 14 (Details forthcoming)

### Burdens for Prayer

- Bellevue College
- Building up an atmosphere of reading the ministry
- Winter Training
- Gospel to the nations in Europe

**This Week:** December 26 – January 1

**Morning Revival:** *Returning to the Orthodoxy of the Church, week 6*

Hall Cleaning: Downstairs – Korean saints  
Upstairs – Somerset

**Tuesday**

7:00pm

Video training begins

<b>Friday</b>	7:00pm	Open video training meeting
<b>Lord's Day</b>	9:30 am	Lord's Table
	10:30am	Open video training meeting
	6:00pm	Open video training meeting

### **Ministry Reading Portion**

Basic Lessons on Service

#### LESSON NINE **THE PRACTICE OF THE LORD'S TABLE MEETING (6)**

##### *3) To Keep His Glory*

The requirements of God's righteousness, God's holiness, and God's glory all need to be met. Glory is the expression of God in His dignity. God's righteous condition should be satisfied, God's holy position should be maintained, and God's glory, that is, His expressed dignity, should be kept. The blood of Christ satisfies God's righteous requirements, maintains God's holy position, and keeps God's glorious dignity, so the blood is God's portion.

##### *b. The Fat*

##### *1) The Inward Riches for His Satisfaction according to His Glory*

The fat is also God's portion (Lev. 3:3-4, 9-10, 14-17; 7:23, 25, 33). The fat signifies the inward riches for God's satisfaction according to His glory. This corresponds with the revelation in the New Testament of the unsearchable riches of Christ (Eph. 3:8). Also, in John 10:10 the Lord said that He came that we might have life abundantly. The fat signifies the abundance of life.

##### *2) The Protection of the Inwards*

According to the record of Leviticus 3, the fat is upon the inward parts. Thus, we may say that the inward riches are the covering for and the protection of the inward parts. The inward parts of the peace offering signify the inward parts, the inward being, of Christ (Phil. 1:8). The four Gospels show us what was within the Lord Jesus while He was living, walking, and working on this earth. By reading the four Gospels, we can realize that the Lord's thought, His desire, His intention, His love, His likes and dislikes, His emotions, and all the

things within Him were very tender and very rich toward God and in the presence of God. By reading the biography of the Lord Jesus in the four Gospels, we can realize that within Him were the rich and tender inward parts. All His inward parts are very tender, very rich, and very precious.

In the Lord's table meeting, after the remembrance of the Lord, we should offer the Lord as the peace offering to the Father. What we offer should include, or comprise, the inward parts of Christ. Now we need to consider whether we offer an objective peace offering or a subjective peace offering. In other words, do we offer something produced merely by God or produced by ourselves. According to the typology, the peace offerings were offered by the producers. They produced the cattle and the other items of their offerings. This shows that we have to labor on Christ as the good land.

Of course, according to the Old Testament, some people did not labor but bought something to offer. They took advantage of others' labor. But these offerings which were bought were not as sweet as those produced by the people's labor. The best and sweetest offerings are those produced by ourselves. If I do not labor on Christ, yet I offer the Christ you labor on, this is not so good. I must offer what I have labored on. I must offer what is produced by my labor, and you must offer what is produced by your labor.

The fat on the inwards offered to God should be something produced by us. In other words, if we do not have the kind of tender, rich, and precious intention, will, desire, and purpose in our daily life that Christ had, it will be hard for us to present Christ to the Father in this way at the Lord's table meeting. If in our daily walk we are really one with the Lord in our intention toward the Father, in our concept, in our thoughts, in our likes and dislikes, in our desire, in our intent, and in our purpose, then these things become our experience. Then we are really one with the Lord in His inward parts toward the Father. If this is the case, we have the reality of the inwards and the fat upon the inwards of the peace offering when we come to the Lord's table meeting.

Those in the Pentecostal movement care only for their power, their revivals, and for something great. Nearly everything with them is rough and outward. For the most part, they do not care for the inward parts of Christ, the inward being of Christ, as typified by the kidneys and the fat upon the inwards. In the Pentecostal movement, there is nothing hidden, nothing covered. But when we read the four

Gospels, we can see that the life of Jesus was very much an inward matter. Within Him the divine riches were concealed, hidden. If we are outward like those in Pentecostalism, we will not have the inwards when we come to offer the peace offering.

*Witness Lee, Basic Lessons on Service, Published by Living Stream Ministry.  
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<b>2016 Winter Training Webcast</b>		
Tuesday, Dec. 27 <sup>th</sup>	Msg. 1	7:00 pm
Wednesday, Dec. 28 <sup>th</sup>	Msg. 2	7:00 pm
Thursday, Dec. 29 <sup>th</sup>	Msg. 3	7:00 pm
Friday, Dec. 30 <sup>th</sup>	Msg. 4	7:00 pm (open meeting)
Saturday, Dec. 31 <sup>st</sup>	Msg. 5	9:00 am
	Msg. 6	10:30 am
Lord's Day, Jan. 1 <sup>st</sup>	Msg. 7	Following Lord's Table (open meeting)
	Msg. 8	6:00 pm (open meeting)
Monday, Jan. 2 <sup>nd</sup>	Msg. 9	9:00 am
	Msg. 10	10:30 am
Tuesday, Jan. 3 <sup>rd</sup>	Msg. 11	7:00 pm
Wednesday, Jan. 4 <sup>th</sup>	Msg. 12	7:00 pm

<b>Bible Reading Schedule with Footnotes</b>	
Lord's Day, December 25 <sup>th</sup>	Ezra 9:1-44
Monday, December 26 <sup>th</sup>	Neh. 1:1-11
Tuesday, December 27 <sup>th</sup>	Neh. 2:1-3:32
Wednesday, December 28 <sup>th</sup>	Neh. 4:1-5:19
Thursday, December 29 <sup>th</sup>	Neh. 6:1-19
Friday, December 30 <sup>th</sup>	Neh. 7:1-73
Saturday, December 31 <sup>st</sup>	Neh. 8:1-18