

How to Use the Holy Word for Morning Revival

Scripture Reading:

Hymn: 554

Judges 5:31 May all Your enemies so perish, O Jehovah. But may those who love Him be like the sun when it rises in its might. And the land had rest forty years.

Prov. 4:18 But the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day.

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God. By means of all prayer and petition...

I. The Christian revival occurs in the morning—Judges 5:31; Prov. 4:18:

- A. Our life following the moving of the sun.
- B. Calling on the name of the Lord—2 Tim. 1:7; Rom. 10:12-13.
- C. Pray-reading the Lord's Word—Eph. 6:17.

II. The daily content being morning nourishment and ministry reading:

- A. Morning nourishment:
 1. Getting revived in the morning by calling on the name of the Lord, contacting the Lord.
 2. Using two or three verses to enjoy the Lord, breathing in the Lord's rich supply.
 3. Just like eating our breakfast, we may spend ten or twenty minutes to eat the spiritual food every morning so that we may be fully satisfied in our spirit.
- B. Ministry reading:
 1. Read repeatedly; read by emphasizing; read by applying it to yourself in a living way, and read prayerfully.
 2. Pray and pray-read in all ways to receive the life supply.
 3. Only Christ is the reality and only the Spirit gives life.

III. Studying the translated and opened Bible to learn the divine truth.

- A. The footnotes in the New Testament Recovery Version.
- B. The outline of every message.

IV. Using the Hymns in a living way.

V. Writing a prophecy:

- A. The daily written notes are the reaping of enlightenment and spiritual inspiration.
- B. Composed with one main point and a few sub points.
- C. To speak in the church meetings for the organic building up of the Body of Christ.

Reference Books: *The Organic Practice of the New Way*, Chapter 4; *Holy Word for Morning Revival*, Preface; *Bearing Remaining Fruit* (Not in English), Chapter 13; *The World Situation and the Direction of the Lord's Move*, Chapter 2.

Excerpts from the Ministry:**The Christian Revival Occurs in the Morning**

We can discover one law from man's physical life. The human body needs a revival every morning. After we rise up in the morning, our whole body needs a revival. We need to wash our faces. After that, all our sluggish feeling is washed away. After we wash our face and our mouth, and cleanse our lungs through deep breathing, our whole being is renewed. This proves that every morning the human body needs a renewal. The morning hour flies by quickly. One hour is over in no time. This is why the Word of the Lord says, "Redeeming the time" (Eph. 5:16). The period of time that needs to be redeemed the most is six to seven o'clock in the morning. During this hour, every minute is precious. We have to redeem this time. (*The Organic Practice of the New Way*, pp.45-46)

Hence, our time in the morning is most precious. It is best for us to spend as little time as possible on other things and to spend this time instead on pray-reading. In order to save time, when I am dressing in the morning, I begin to call on the Lord and pray-read His word. If your wife is not awake yet, you should not shout and cry aloud. You can pray from within. While you are putting on your shirt, you can pray-read the verse you read yesterday: "In the beginning... God . . . created.. . the heavens... and the earth." While you are washing up, you can also pray-read. You can do two things at one time. Perhaps at the beginning you do not feel comfortable doing it. But after a while, you will feel comfortable. If you would spend half an hour or even fifty minutes there praying and reading the Lord's word, and finally mingling the praying with the reading, your spirit will be enlivened. With such a morning, your whole being will have a revival.

The Christian revival does not occur in the afternoon or at sunset. Rather it occurs in the morning. The Christian life is not a sunset. Rather it is a dawning of the sun. In fact, we ourselves are the sun. Judges 5:31 says, "Let them that love him be as the sun when he goeth forth in his might." Proverbs 4:18 says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." A Christian's life should be one that follows the moving of the sun. When the sun rises, we should rise with it. We keep rising until the perfect day, which is noon. The Christian life does not have afternoons. Whether we are among the worldly people, or in the church meetings, we should bring the shining light to others. For this reason, it does not matter how busy we are, we have to spend some time to exercise our spirit. (*The Organic Practice of the New Way*, pp.49-50)

Morning Nourishment

When the Holy Spirit washes us within, it brings in a renewing. This is the first lesson early in the morning for every Christian. I myself exercise this way. In the morning when I wake up, I do not speak to man first. Rather, I first speak to God. I would not open my mouth to any man before I open my mouth to God. I would say, "O Lord, I love You!" "Lord Jesus, I am coming to You!" Every morning, all I do are these two things: calling on the name of the Lord and pray-reading His word. These two things are the morning exercises for a Christian. If you would exercise yourself in these two things every morning, surely you will be revived. You will become the rising sun, with the shining, dawning light that shines brighter and brighter until the perfect day. Fifty years ago, I read the verse in Judges 5 that says that those who love the Lord are as the sun that goes forth in its might, and I told the Lord, "O God, I love You. May I be as the sun that goes forth in its might before You." May this verse also become your aspiration and your daily prayer. (*The Organic Practice of the New Way*, p.51)

[In the same way, we also need to learn particularly in our home meetings.] ...there should be the practice of depending less on the mind and more on the spirit, rejecting the old way of knowledge and emphasizing the new way of life. Sentence after sentence that is being

read should be pushed out by the spirit with life that others' spirits may be touched for them to receive the life supply of the pneumatic Christ. (*Life Lessons*, p. 6.)

Repeating, Emphasizing, Applying, and Praying when Reading

The Bible verses in *Life Lessons* are quoted in an economical and suitable way. Furthermore, their explanations are both concise and adequate, having no need for further explanation. The only need is to repeat what is read, to emphasize what is read, to read in a living way, and to pray-read. (*Life Lessons*, pp. 6-7.)

Beside *repeat-reading* and *emphasize-reading*, there is *living reading* or *apply-reading*. Let us use Genesis 1:2, "In the beginning, God created the heaven and the earth," as an example for *living reading*. As we read and read, we thank God; thank God for creating the heaven and the earth; thank God for creating you; thank God for creating me. We make our reading alive; we apply it to ourselves but do not depart from the theme and the main point. Now we see that we need to practice *repeat-reading*, *emphasize-reading* and *living reading*. Finally, we need to add *pray-reading*.

When we read the Bible, we need to become living and have life. We cannot lack these four secrets—repeat-reading, emphasize-reading, living reading, and pray-reading. For example, when we feel that a portion of the word is very good, we can repeat it, emphasize certain words, and then apply the word in a living way. After living reading, we still need to pray-read. When we combine these four *readings* together, we have a way to read. In pray-reading, there is repeat-reading, emphasize-reading, and living reading. When these four *readings* are blended together, that becomes the best way to read. We did not figure this out from our intellect but from our experience. (Translated from *Bearing Remaining Fruit*, pp. 186-187, not published in English.)

When we read, we cannot read too fast; all of our repeat-reading must be accompanied by emphasize-reading, even sometimes with loud calling, yet other times quietly. Do not practice this way of reading only when you are in a home meeting; you also need to practice privately. To practice repeat-reading is to read again, which includes reading loudly, softly, slowly, quickly, with calling, etc. The lessons themselves already express the meaning clearly; therefore, there is no need for too much speaking; therefore, it is enough for us to read in all these ways to express the meaning. Especially the sentences in the content cannot be explained and should not be explained; explanations deviate from the meaning; therefore, it is better to read directly. (Translated from *Bearing Remaining Fruit*, p. 163, not published in English.)

We need to exercise not to trust our mentality so much but to trust in our spirit; refuse the old way of knowledge but use the new way of life emphatically; use the spirit to push out the word read, sentence by sentence, with life. Life is Christ and Christ is in spirit. When we exercise the spirit and push with the spirit, Christ is pushed out from us. We can push out the Spirit of God by using our spirit with life. This requires us to push, not just to think about it within. In this way, we can touch people's spirit causing them to obtain the pneumatic Christ to be their life supply. (Translated from *Bearing Remaining Fruit*, pp. 185-186, not published in English.)

Only Christ being Reality and Only the Spirit Giving Life

Knowledge is empty and the letter kills; only Christ is reality and only the Spirit gives life. Thus, there must be prayer, confession of sins, and the abundantly rich filling and saturation with the Spirit of Christ (*Life Lessons*, p. 6.) (This paragraph is a replacement.)

The Spirit, the ultimate expression of the processed Triune God, who became a life-giving Spirit (1 Cor. 15:45), imparts the divine life, even God Himself, into the believers and the apostles, making them ministers of a new covenant, the covenant of life. Hence, their ministry is one constituted with the Triune God of life by His life-giving Spirit. (*The New Testament Recovery Version*, p. 771, 2 Cor. 3:6, note 4.) (This paragraph is a replacement.)

The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (*The New Testament Recovery Version*, John 6:63, note 3.) (This paragraph is a replacement.)

Recently, I was having a time with the Lord in the morning with the help of the publication we have entitled *The Holy Word for Morning Revival*. I was praying over Ephesians 6:23, which says, "Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ." I was asking myself what *peace* and *love with faith* meant. I forgot that I had written a note on this verse in the Recovery Version, so I read it. The note points out that faith is to receive Christ (John 1:12) and love is to enjoy Christ (14:23). Then it says, "Here it is not faith and love, nor love and faith, but love *with* faith, because this is the conclusion of the book on the church, which needs to enjoy Christ in love with faith, which works through love (Gal. 5:6). Thus peace will also be her portion." I received much help from reading this note on Ephesians 6:23. This shows that we need the interpretation and the exposition of the Word. (*The World Situation and the Direction of the Lord's Move*, pp. 26-27.)

Both Colossians 3:16 and Ephesians 5:19 speak of the matter of mutual singing. In mutual singing, after one brother sings, another brother responds by singing. The first brother may sing again, and the other brother responds again. Or several brothers can sing and another group of brothers respond in singing... We believe that the Lord is still recovering the matter of singing among us. There is such a thing as singing one to another in the Bible. Hence, we should sing one to another. We may sing alternately stanza by stanza, between the sisters and the brothers, between one person and the whole congregation, or between different groups... All these are good ways to sing. (*Messages for Building Up New Believers*, p. 243.) (This paragraph is a replacement.)

Writing a Prophecy

To prophesy is to speak for the Lord and to speak forth the Lord. It is to supply Christ to others. This is the main work in the church meetings. The whole chapter of 1 Corinthians 14 talks about prophesying. It promotes, uplifts, recommends, and encourages prophesying. Verse 1 says, "Pursue love, and desire earnestly spiritual gifts, but rather that you may prophesy." In the end, verse 39 says, "Therefore, my brothers, desire earnestly to prophesy." Once you prophesy, you excel (v. 12), and the meeting becomes rich. Verse 31 says, "For you can all prophesy one by one." Everyone can do it. No one is unable to do it. Verse 24 says, "But if all prophesy." This means that all should prophesy in the meetings. As a result, when an unbeliever comes, "he is convicted by all, he is judged by all; the secrets of his heart become manifest; and so falling on his face, he will worship God, reporting that God is really among you" (vv. 24b-25). Prophesying enables all to "learn and all be encouraged" (v. 31). Moreover, to prophesy is to speak to men for building up and encouragement and consolation, that the church may be built up (vv. 3-4). Hence, we all need to learn to prophesy.

In order that everyone can prophesy, there is a practical and simple way, which is to have every saint revived every morning. Every week, divide up a chapter of the Bible into six portions, and read one portion each morning, picking out two verses in it for pray-reading. Then write down the inspiration and response every day. On Saturday evening, pray-read over the inspirations that are written, and compose a paragraph from them for prophesying. Preferably, you should help the brothers and sisters to improve a little on these compositions so that the content will be concise. You should also tell them that these compositions are simply memos. During the district meetings, they should not read from them. Rather they

should speak them out as in ordinary speakings. During the speaking, if they have further inspiration, they should add a few words to them. In this way, the saints will pick up the boldness in the meetings and will be able to speak for the Lord. Of course, the most difficult thing to learn in prophesying is to have the spiritual inspiration. If there is no inspiration, it will become mechanical, and the result will not be a prophesying. For this reason, the prophesying has to be living and organic. Brother Nee once said that if a speaker can never have instant utterance, his message will never be strong. A strong message requires instant utterance. In other words, there is the need for instant inspiration, plus the utterance to express it. Hence, when we speak for the Lord, we have to pay attention to the instant inspiration. With the inspiration, there is also the need for the utterance to express it. (*The Organic Practice of the New Way*, pp. 16-17.)

Questions:

1. Why does the revival of Christians occur in the morning?
2. How do we enjoy the morning nourishment and how do we enjoy the content of the ministry messages?
3. How do we write a prophecy?