Church in Regina
October 26 – October 31, 2026

HWMR: THE MINISTRY OF THE WORD AND GOD'S DISPENSING FOR GOD'S ECONOMY (Week 3)

Ministering Life for the Body

Scripture Reading: 1 John 5:14-17; John 15:4-5, 7; Rom. 12:4-5

1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.
1 John 5:15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.
1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
1 John 5:17 All unrighteousness is sin, and there is sin not unto death.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Day 1

1 John 5:16-17 - *If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that. All unrighteousness is sin, and there is sin not unto death.*

I. In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it but also that we can minister this life to other members of the Body:

A. Verses 14 through 17 show us that the eternal life within us can overcome death both in ourselves and in other members of the church.
B. Verse 16 is the only reference in the Bible to ministering life to someone:
   1. To minister life is to impart life.
   2. When we have the surplus of life, we can minister from this supply to others—v. 16.
C. Verse 14 speaks of prayer in the fellowship of eternal life:
   1. We should ask according to God's will, not according to our way, desire, or preference.
   2. The prayer that is according to God's will indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord Himself, and thus he is truly one with the Lord—John 15:4-5.
   3. The knowing in 1 John 5:15 is based on the fact that after receiving the divine life, we abide in the Lord and are one with Him in our praying to God in His name—John 15:7, 16; 16:23-24.

4. In 1 John 5:16 *he shall ask* and *he will give life* refer to the same person, that is, to the one who sees his brother sinning and asks concerning him:
   a. Such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means, the channel, by which God's life-giving Spirit can give life to the ones for whom he is asking.
   b. This is a matter of ministering life in the fellowship of the divine life.
5. The vital point is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord—John 15:7.

D. The ministry of life is to minister as life the Christ whom we have experienced—2 Cor. 1:3-4:
1. The ministry comes out by the working of the cross; it is by the way of the cross that we have the riches of Christ as life to minister to others—4:12.
2. How much life and how much reality of the riches of Christ we can minister depends upon how much revelation we have received and how much we have suffered for what has been revealed to us—Eph. 3:8.

When we have the surplus of life, we can minister from this supply to others. If we are to minister life, we must first have life. We cannot give that which we do not have to others. Thus, in order to minister life, we ourselves must first have life. We thank the Lord that we all have received this life to start with. Jesus came to give us abundant life. He said that He came that we "may have life and may have it abundantly" (John 10:10). By receiving Him, we have received His life in us. We have been regenerated with the divine life.

The Lord Jesus was the first minister of life. He ministered life into us, but after we have received this life, what do we do with it? Instead of merely receiving this life, we should cooperate with that life, cause that life to multiply and increase in order for us to have a surplus so that, out of the abundance of that life, we can minister to others who are in need. To minister life implies not merely that we must have life sufficient for ourselves but also that we must have life in abundance, that is, in surplus, in order to give life to others.

How do we cause the life we receive to multiply so that we may have a surplus? If we look at human life, a child grows from being about twenty inches to a full height of more than five feet over the course of many years by eating and metabolism. From birth a child begins to drink milk and eventually eat solid food. The food that he or she eats is digested and assimilated. In this process, other things are discharged. Hence, a person grows not only by something being added but also by something else being discharged. This is the process of metabolism. Our human life grows as a result of metabolism. Every day many cells die and new cells are produced in us. It is by this process of metabolism that our life grows. We must not only eat the food, but our body must also digest the food in order for us to receive nutrition daily. If there is not a way to process this food through digestion, assimilation, and discharge, we will die. Therefore, growth surely involves metabolism. (*The Ministry of the Word, Vol. 30, No. 5, chapter 3*)

Day 2

2 Cor. 4:10-12 - *Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.*

II. If we would minister life, we need to know, experience, and gain God as the God of resurrection—Rom. 4:17; 2 Cor. 1:9; John 11:25:

A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—2 Cor. 1:9.

B. When the God of resurrection works in us, His life and nature are wrought into us—4:16.

C. The killing of the cross results in the manifestation of resurrection life—vv. 10-12:

1. The putting to death of Jesus destroys the natural man, the outer man, and the flesh, with the result that the inner man is given the opportunity to develop and be renewed to live out the resurrection life—v. 16.
2. All the work that the Lord is doing on us is to destroy our outer, natural man so that we can live out the life of Christ from within us; this is the deepest thought in the New Testament concerning the life of a Christian—John 12:24-26; Phil. 1:21a.
3. Remaining in the death of Christ and being conformed to His death is a profound principle of the Christian life—Rom. 6:4-5; Phil. 3:10:
   a. When we remain in the death of Christ, we experience the power of Christ's resurrection—vv. 10-11; Rom. 8:11; 2 Cor. 1:8-10; 4:14.
   b. The more we die with Christ in this way, the more His resurrection power will be manifested in us and the more we will be able to minister life to the Body of Christ—John 11:25.
4. Our natural strength and ability need to be dealt with by the cross so that they may become useful in resurrection for the ministry of life—Phil. 3:3.

D. The budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ for us to minister life to the Body—Num. 17:8.

The Christian life is a life in Christ's resurrection. To know the Spirit, we have to know resurrection. Resurrection is the Triune God consummated to be the life-giving Spirit. We are not able to understand such a deep and high mystery, the mystery of resurrection, but we can experience resurrection. We do not even understand our human life, but we can experience this life daily. When we eat food, we take in many nourishing elements and vitamins which we do not understand, yet we can enjoy them. We do not know what human life is, but we can surely enjoy this life.

The God whom we contact is resurrection. When we contact God, resurrection functions in us, and everything is under our feet. When resurrection functions in us, we are full of joy, full of peace, full of rest, full of praising, and full of rejoicing. When we are experiencing the Spirit as resurrection, all the negative things are on the cross, in the tomb, and under our feet.

We need to experience the Spirit's application of Christ's resurrection and its power all the time. The full-time trainees need to enter into this experience in their limited environment. Five sisters may live in one apartment unit. In this apartment, each of them has to do everything carefully. Otherwise, they can offend one another. This apartment is like a small "tomb" to them. To be in the full-time training is a suffering, but in this suffering, there is joy and peace. If we try to escape from the environment which God has arranged for us, we will not have joy and peace. When we stay in this limited environment, we can experience resurrection.

In order to experience resurrection, we also need to be limited in our speaking. The more we gossip, the more resurrection is gone. The more we gossip, the more there is no Spirit in our experience. To experience the Spirit as the reality of resurrection, we need to turn to our spirit to pray, praise, sing, or talk to God. The title of Psalm 18 indicates that this psalm was David's conversation with God, his talk to God. We need to talk to God and consult with Him. After ten minutes of talking to God, we will be on fire and full of the Spirit as the reality of resurrection. (*The Christian Life, Chapter 10*)

Day 3

Eph. 1:22-23 - *...The church, which is His Body, the fullness of the One who fills all in all.*

1 Cor. 12:27 - *Now you are the Body of Christ, and members individually*

1 Cor. 10:17 - *Seeing that there is one bread, we who are many are one Body...*

III. We need to know the Body in life—1 John 5:11-12; Col. 3:4; 2:19; Rom. 8:2, 6, 10-11; 12:4-5:

A. The Body of Christ is formed by Christ as life in us; this life mingles with us to become the Body of Christ—1 John 5:11-12; Col. 3:4; 1:18; 2:19:
   1. The life in us is **not** a *member* life—it is a *Body* life.
   2. We are all one in this life; this oneness in life is the mystical Body of Christ—Eph. 5:30.

B. Knowing the Body in life is the result of our experience of life and spiritual growth—1 John 2:12-14:
   1. In order to know the Body and touch the reality of the Body, we must progress in the experience of life and the growth of life—1 Cor. 3:1-2; 14:20.
   2. Only after we have reached the fourth stage in the spiritual life can we know the mystery of the Body of Christ—Eph. 4:12-13, 15-16.
   3. In order to know the Body and live in the Body, we need to deal with the flesh, the self, and the natural constitution—Gal. 2:20; 5:24; Matt. 16:24:
      a. If we still live according to the flesh and in ourselves and serve in our natural ability, the life of the Body, which is Christ Himself in us, cannot be manifested, and we cannot know the Body.
      b. Only when the flesh has been dealt with, the self has been abandoned, and the natural constitution has been broken can we touch the reality of the Body—1 Cor. 12:12; Eph. 4:4-6.

Day 4

1 Cor. 12:18-20 - *But now God has placed the members, each one of them, in the body, even as He willed. And if all were one member, where would the body be? But now the members are many, but the body one.*

C. Knowing the Body is a dealing with individualism; all those who do not know the Body are individualists—1 Cor. 12:14-22.

D. The proofs that we know the Body are that we are unable to be individualistic, we can discern those who are not in the Body, and we recognize the authority of Christ as the Head revealed in the order of the Body—v. 18.

Let us consider the practical steps to realizing the Body life. If we are going to practice and realize the Body life, we first must give up our self. The word self is a small word, but it is a practical issue. In order to realize the Body life, we must always remember to give up our self, self-seeking, self-centeredness, self-opinion, self-intention, and self-exaltation. If we bring in even a small amount of self, we bring a cancer into the Body. There is no need for us to do anything more serious; to bring in only a small amount of self is enough for the enemy to damage the Body. This is why we have said that the first item of the spiritual "charter" of the church is the cross. The cross must check our self.

Second, we must lose our independence. To practice the church life we must learn never to be independent. There is no independence in the Body life; there is only dependence. None of the members of our body can be independent. Independence simply means death for the Body and death for the members. We should look at this matter not doctrinally but very practically. This is a vital matter, a matter of life and death. For a hand to declare independence means death for it.

You may say that you are not independent, that you are a dependent member of the Body. However, I wish to ask in a practical rather than doctrinal way: To whom are you related? If we ask a finger, it will say it is related to the hand and to the other fingers, and if we ask the hand, it will say it is related to the arm. These members can point out to whom they are related. However, one may be a good brother with everyone's acclaim, but he may not be able to point out to whom he is related. He is good to every brother and sister, but he is independent of everyone and related to no one.

As members in the church we must be related to someone or ones. All the brothers and sisters must be related one with another. If we say that we are practicing the church life, we must lose and give up our independence. The independent living must be one hundred percent given up.

Try to check yourself as to whom you are related. If you check with me, I would say that I am related with many saints locally and even more universally. On the negative side, if any of them would express even a little that they do not agree with what I am doing, I would stop right away and go along with them. On the positive side, what I do is confirmed and sealed by them. They are one with me in the spirit, and they may say, "Okay, brother, go ahead; we are with you one hundred percent." Here is a real, practical, and serious lesson for us to learn. Without this, there is no possibility to realize the Body life. If we still have our independence, we may be very nice to one another, but we can never realize the Body life among us.
(*Basic Principles for the Service in the Church Life*, Chapter 6)

Day 5

1 Cor. 12:14 - *For the body is not one member but many.*

Acts 13:1 - *Now there were in Antioch, in the local church, prophets and teachers…*

IV. We need to know the Body in practice—vv. 20, 27; 15:58:

A. A **local church** is an expression of the Body of Christ in a particular locality—1:2; 10:32b; 12:12-13, 20, 27:

1. The one universal church—the Body of Christ—becomes the many churches—the local expression of the Body of Christ—Rom. 12:4-5; 16:1.

2. The unique Body of Christ is expressed as the local churches—Eph. 4:4; Rev. 1:4, 11.
3. Every local church is part of the unique, universal Body of Christ, a local expression of the Body—1 Cor. 1:2; 12:27.
4. If we know the Body, in our consideration the Body will be first, and the local churches will be second—Rom. 12:4-5; 16:1, 4, 16.

B. In the Lord's recovery there is only one work—the work of the Body; what we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ—1 Cor. 15:58; 16:10; Col. 2:19; Eph. 4:4, 12, 16.

Day 6

2 Cor. 11:28-29 - *Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?*

V. According to the teaching of the Bible and our spiritual experience, there is something called the consciousness of the Body of Christ—1 Cor. 12:26-27; 2 Cor. 11:28-29:

A. The consciousness of the Body of Christ comes from the enjoyment of Christ—Col. 2:16-19:
1. The dear, precious One we enjoy as our food, drink, and breath is the Head of the Body—1 Cor. 10:3-4; John 20:22; Col. 1:18; 2:19.
2. What we enjoy is actually something of Christ as the Head; thus, when we enjoy Christ, that causes Him to be our Head subjectively and experientially—Eph. 3:8, 17; 4:15.
3. When we enjoy Christ, He, the Head, causes us to become conscious of the Body—Col. 2:19.

B. The consciousness of the Body of Christ is the sense of Christ's life within us—3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5:
1. The Body of Christ is formed by Christ as life in each of us, mingled with us—Col. 3:4; 2:19.
2. Concerning the consciousness of the Body of Christ, we need to begin with the sense of the divine life within us—Rom. 8:6.

C. The Body of Christ is universal, the life within us is universal, and the sense of the Body is universal—1 Cor. 12:26-27; 2 Cor. 11:28-29:
1. Once the divine life and the Spirit enter into us, we should have a universal sense—the consciousness of the Body—Rom. 8:2, 10-11; 12:4-5, 15.
2. The sense of the Body is a universal matter, but this sense has been restricted in us because of our own feelings and views—Prov. 14:10; 2 Cor. 6:11-13.
3. The more we experience the Lord's breaking and are delivered from ourselves, the more we will discover that the sense of the Body is universal—11:28-29.
4. If we have the sense of the Body, when others suffer or are blessed, we will identify with them and feel the same hardship or blessing.

D. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling of the Body—Rom. 12:15; 2 Cor. 11:28-29:
1. To live the Body life, we need to be conscious of the Body—1 Cor. 12:26-27.
2. If we have the consciousness of the Body of Christ and care for the Body, we will take the Body as the rule in our thoughts and actions—Eph. 4:15-16.