

Overview: Life meets the need of every man's case to build the house of God. The issue of life is the church life as a house of feasting. The house of feasting is produced by the resurrection life. The church is the produce of the resurrection life and it is outside of religion, it is in Bethany in the house of Simon the leper. Outwardly, the church may be poor and afflicted; however, inwardly everything in the church is precious, sweet, and dear because we are rich with the enjoyment of the Lord's presence. Also we all must be a triangular member of the church (serving, testifying, and loving) — a "Martha-Lazarus-Mary"; this is the proper name for all of us to have. The believers in Christ should have a change in their concept of value for the church life as a house of feasting; Christ Himself is the preciousness to His believers.

II. The issue of life is the church life as a house of feasting: A. The house of feasting is produced by the resurrection life; the church is the produce of the resurrection life.

B. The house of feasting is outside of religion; it was in Bethany in the house of Simon the leper: 1. If the Lord has mercy on us and if His Spirit opens our eyes, we shall see that what God is doing in the universe is not merely to make people worship Him or serve Him; in this age God's desire and intention are to come into man in the Son, by His Spirit, and through His Word to be man's life so that man might live because of Him.

2. This is absolutely different from religion and from the religious concept; religion with its doctrines, forms, rituals, and regulations does not have the presence of Christ and is the enemy of life.

C. In Bethany there was a home where the Lord could stay, rest, feast, and be satisfied; after the Jewish religion had rejected Him, He always left Jerusalem to stay in Bethany—vv. 1-2; Matt. 21:17-18.

D. The church is composed of cleansed sinners as represented by Simon the leper; he must have been healed by the Lord:

1. Being grateful to the Lord and loving Him, he spread a feast in his house for the Lord and His disciples in order to enjoy His presence; a saved sinner would always do this.

2. The Lord has raised us from the dead and cleansed us from our sins; now where we are becomes the meeting place of the church.↓

E. Outwardly, the church may be poor and afflicted; inwardly, however, everything in the church is precious, sweet, and dear because we are rich with the enjoyment of the Lord's presence; we are with the Lord, and the Lord is with us.

F. Inwardly, the church life is a life of feasting in and with the presence of the Lord:

1. In the church life the first thing that we need is the Lord's presence; without the Lord's presence the church life is empty.

2. It is in the church that we and the Lord have rest, enjoyment, and satisfaction; here there is always a feast prepared for the Lord and His people.

3. The church is a place where the Lord can enjoy Himself with His people and where His people can enjoy being with Him; it is a place where the Lord and His people come together to feast with one another and enjoy one another.

G. In principle, a living church has more sisters than brothers.

I. Life meets the need of every man's case to build the house of God: A. The need of the moral is life's regenerating.

B. The need of the immoral is life's satisfying

C. The need of the dying is life's healing

D. The need of the impotent is life's enlivening

E. The need of the hungry is life's feeding.

F. The need of the thirsty is life's quenching

G. The need of those under the bondage of sin is life's setting free:

1. Who is without sin? 2. Who can condemn and forgive sin. 3. Who can set people free from sin? 4. Who is the source of sin, and who is the multiplication of sin? 5. Who is Jesus?

H. The need of the blind in religion is life's sight and life's shepherding.

I. The need of the dead is life's resurrecting.↓

H. In the church life there are different functions: the functions of serving, testifying, and loving: 1. The serving function is represented by Martha; we all must change our concept of Martha and not look down on her. a. We must have some Marthas who are diligent, capable, active, living, and practical in the Lord. b. In the church service the first function needed is to serve by taking care of certain practical affairs.

2. The testifying function is represented by Lazarus: a. Lazarus was a living testimony and a witness to the power of the Lord's resurrection life. b. This testimony gives people the feeling of resurrection power, the manifestation of resurrection life, and the enjoyment of the Lord as life.↓

3. The loving function is represented by Mary; she represents the dear ones who love the Lord to the uttermost and who pour out what they hold most precious upon the Lord: a. Her estimate of the Lord was that He was more valuable and lovable than anything else. b. Anointing the Lord with our best love is the main expression, aspect, and characteristic of the church life. c. "The house was filled with the fragrance of the ointment"; the church here is likened to a house that is filled with the preciousness, the sweetness, and the pleasantness of the aroma of the ointment poured upon the Lord Jesus. d. Judas and the other disciples considered Mary's love offering to the Lord a waste: (1) Throughout the past centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. (2) To those who love Him in such a way, He is altogether lovely and worthy of their offering: (3) What they have poured upon Him is not a waste but a fragrant testimony of His sweetness. e. The believers in Christ should have a change in their concept of value; Christ Himself is the preciousness to His believers: (1) The proper concept of value for the believers can be seen in their estimation and assessment of the following aspects of Christ and His full salvation: (a) Their valuation of the Lord Jesus.↓ (b) Their valuation of the word of the cross. (c) Their valuation of God's kingdom and righteousness in comparison to a man's daily necessities. (d) Their valuation of the Lord Jesus in comparison to their relatives. (e) Their valuation of a man's soul in comparison to the whole world. (f) Their valuation of their body in comparison to the seriousness and consequence of sin. (g) Their valuation of hierarchical position in comparison to being slaves of the Lord and to one another. (h) Their valuation of Christ as the treasure of justice in comparison to earthly treasure. (i) Their valuation of the enjoyment of sin in comparison to the unseen reward. (j) Their valuation of the knowledge of Christ in comparison to all things.↓

(2) We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion. (3) "If you bring out the precious from the worthless, / You will be as My mouth": (a) We must treasure the Lord's words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God's people for their full salvation. (b) We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God.

4. We all must be a triangular member of the church—a "Martha-Lazarus-Mary"; this is the proper name for all of us to have: a. In the church life there must be the diligent service for the Lord, the living testimony of the resurrection life of the Lord, and the absolute love poured out upon the Lord. b. In the real church life the service to the Lord is rendered, the testimony of the Lord is seen, and the love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him.↓

Day1: [John3:5](#) ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. [6](#) That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. [12:1](#) Then Jesus...came to Bethany, where Lazarus was, whom Jesus had raised from the dead.... [2](#) They made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

[3](#) Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

[4](#) But Judas Iscariot, one of His disciples, who was about to betray Him, said,

[5](#) Why was this ointment not sold for three hundred denarii and given to the poor?

[6](#) But he said this not because it mattered to him concerning the poor, but because he was a thief, and holding the purse, carried off what was put into it.

[7](#) Then Jesus said, Leave her alone; she has reserved it for the day of My burial.

[8](#) For the poor you always have with you, but you do not always have Me.

[9](#) Then a great crowd of the Jews found out that He was there, and they came, not because of Jesus only, but that they might also see Lazarus, whom He had raised from the dead.

Day2: [John12:1](#) Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

[Mark14:3](#) And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

Day3: [John12:2](#) Therefore they made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

[Luke10:40](#) But Martha was being drawn about with much serving, and she came up to Him and said, Lord, does it not matter to You that my sister has left me to serve alone?...

Day4: [Psa118:22](#) The stone which the builders rejected has become the head of the corner.

[John12:3](#) Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

[4](#) But Judas Iscariot, one of His disciples, who was about to betray Him, said,

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Day5: [Matt18:8](#) If your hand or your foot stumbles you, cut it off and cast it from you; it is better for you to enter into life maimed or lame than to have two hands or two feet and be cast into the eternal fire. [9](#) And if your eye stumbles you, pluck it out and cast it from you; it is better for you to enter into life with one eye than to have two eyes and be cast into the Gehenna of fire.

[Heb11:24](#) By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

[25](#) choosing rather to be ill-treated with the people of God than to have the temporary enjoyment of sin,

[26](#) considering the reproach of the Christ greater riches than the treasures of Egypt; for he looked away to the reward.

Day6: [Phil3:7](#) ...What things were gains to me, these I have counted as loss on account of Christ....[8](#) I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things

[9](#) and count them as refuse that I may gain Christ and be found in Him...

[Jer15:19](#) ...If you bring out the precious from the worthless, you will be as My mouth...

Experience①: Serving practically like Martha, and testifying resurrection like Lazarus

In the church life there are different functions. There are three kinds of functions in the service of the church represented by the three persons in the house. First is the serving function represented by Martha. Throughout all the centuries, Martha has been treated unfairly....This chapter says that Martha served. This is very good, for, in the church service, the business affairs of the church must be taken care of. How could we have the food taken care of without Martha? We need her to prepare the food. I appreciate Martha's service. We all must change our concept about her and not look down on her. We should encourage the sisters to be Marthas....Suppose all the sisters are Marys sitting there quietly being spiritual. Who is going to prepare the meal? We must have some Marthas who are diligent, capable, active, living, and practical. Although we are spiritual, we must still serve practically. Martha's service was needed in that house. Likewise, in the church service, the first function needed is to serve by doing certain things, by taking care of certain practical affairs.

The second kind of function in the service of the church is represented by Lazarus. It appears as if Lazarus did nothing. He just sat there at the table with the Lord, enjoying the feast with Him. But we must remember that Lazarus was the living testimony of the resurrection life. He did not testify by doing but by living in the resurrection life. Martha's service was good, but it did not attract people. It was the testimony of Lazarus that attracted them....It is not a kind of work; it is a kind of life. It is not by laboring; it is by enjoying the Lord. It gives people the feeling of resurrection power, the manifestation of resurrection life, and the enjoyment of the Lord as life.

For Junior/Senior High Students

In your church life, please participate in various kinds of practical services, such as, preparing meals, cleaning meeting hall, making handouts for brothers and sisters to apply points of the truth to their actual life, and inviting brothers and sisters to your house or taking them for sightseeing for blending. These services are necessary for building up the church. You should not merely enjoy. To enjoy meetings and blending, there are needs for many practical services. A child in his childhood just has a fun without knowing all the labor of his parents. Junior/senior high school student brothers and sisters should not be like small children not knowing the labor of their spiritual parents in the church. Please participate in the practical services willingly as much as possible.

Such services will help you a lot in the future when you get your job. Your duty in your school life is surely to study, but besides study, it is very important to participate in those practical services from youth. Many of the working people with high education have studied diligently but do not know how they should handle those practical matters. As a result, they cannot perform effectively at their work.

Moreover, like Lazarus, please testify your experiences of the resurrection life of the Lord in every Lord's table meeting, home meeting, small group meeting, and gospel meeting. Especially, in the prophesying meeting in every Lord's day, prepare the truth and its application you got in that week and train yourself to prophesy every week. Such testimony is the ministry of life that attracts the new ones and supply Christ to brothers and sisters. Hallelujah!

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Experience②: Pour out the precious ointment upon the Lord and love the Lord purely like Mary

Mary's pouring the precious ointment upon the Lord Jesus is a sign of the proper church life. Although you may realize that Mary anointed the Lord Jesus with the best ointment, perhaps you have not seen that this is a sign of the church life. The main characteristic of the church life is anointing the Lord with our best love. The main expression, aspect, and characteristic of the church life is that we pour our ointment upon Him. The church here is likened to a house that is filled with the preciousness, the sweetness, and the pleasantness of the aroma of the ointment poured out upon the Lord Jesus. This ought to be the main expression of a local church. When you come into a local church, the first thing that you should smell is the loving ointment poured out upon the Lord Jesus. It is not simply that Mary loved the Lord, but that she poured out her best upon the Lord, and this becomes a sign of the proper church life.

The disciples considered Mary's love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness.

Once a person is saved, his concept of value changes. He no longer cherishes what he once cherished, and he treasures what he once despised. This is a change in his concept of value.

For young working saints

The main thing of the local churches is to express that "we love the Lord like Mary, waste our precious lives, heart treasures, high positions, and golden futures upon the Lord Jesus."

As a business person, you should work diligently and positively to make your career successful. If you do this with the Lord for building the church, the Lord will bless your career. But you should not love the blessings the Lord has given more than the Lord Himself. By doing this, you lose the presence of the Lord, eventually losing your blessing in your business life as well. You need to pray as follows, "Lord Jesus, thank You for the occupation You provided for me, may Your blessings be with this occupation. But I need to ask You one thing that I will not love the occupation and the blessings You have given me more than I love You. Lord, I shall seek You and love You as my husband. Let me touch You and enjoy You. When I come before You, I shall put aside the needs of my life and the needs of the church life, and to seek You only."

If you pray like this, you will touch the sweet love of the Lord and you will further be drawn to the Lord Himself. No matter how much money a husband and wife may have, without love normal marriage cannot work out. Likewise, without touching the Lord's love and love the Lord with the best love, your normal Christian life and the normal church life will not work out. You should love the Lord fervently. Amen!

- 主イエス、ふかく愛す、純粹ともめ
ときをあがない享受す、愛めぐみを。
いま自分自身を主に ささげます。
すばらしいじょう就、めぐみ、あわれみゆえ。
みやーのもんで、わがみみをひらき
あなたが召すとき、永遠に忠信でありたい。
なが愛とねたみの ころにわれ印としませ。
生一一涯あなたを あいします。
- かみよ、ひれ伏します、おく義見せる
知恵とけいじの霊を あたえませ。
あなたのしんせいな エコノミー。
キリストのからだ のため われささげる。
実際にもたらず ひとつ霊のなかで
すーくいエン ジョ イシ、
イエスのあかしとなーる。
主よはやく来ませ！あなたはやくそくされた。
主のさいりんのみ わがのぞみ。

奉獻一成為耶穌的見證

- 主耶穌，我是真愛你，願意單純，
贖回我所有的光陰，享你愛、恩。
哦看哪！我能在今天，全然奉獻，
是因你始終的恩眷，奇妙成全。
求你開通我耳，在你這神家的門，
當你發出呼聲，我願意永遠向你忠誠。
把我印在你心，以你愛甚至你嫉恨，
讓我一生做你瘋狂愛人。
- 榮耀神，今願在這裡，向你屈膝，
賜我們智慧啟示靈，得見奧秘。
這一生只願投身你神聖經綸，
只為你永遠的心意：基督身體。
在我調和靈裏，帶我進身體實際，
享你加強救恩，使我們成耶穌的見證。
主阿！願你快來！照著你所曾經答應，
我們惟一羨慕是你再臨。

To Become the Testimony of Jesus

- Jesus Lord, truly I love Thee; My heart refine!
I'd redeem each precious moment,
To enjoy Thy love divine.
Lord, behold, all to Thee I yield,
Constrained this day. By compassions never failing,
Thy perfecting care, Dear Lord, open mine ear,
At the doorpost of God's house,

Responding to Thy voice,
I would be Thine and Thine forever,
Set me a seal on Thine heart, With Thy love,
even Thy jealousy, Let me be Thy crazy lover
Through all my days.

- God of glory, we bow the knee, Grant us today
Spir't of wisdom, revelation, The mystery to see,
I'd outpour all my life for Thine Economy,
Just for Thine eternal pleasure, The Body of Christ,
In my mingled spirit lead me To the Body's reality,
In Thine intensification
Make us the testimony of Jesus
O Lord! For this we yearn! Quickly come,
as once Thou promised! Lord, our deepest longing
Is Thy return!

補充本305

- 主よ、うるわしさのゆえ、わがころをひらく。
いま宗教より解かれて、ただながうちに住む。
主の栄光を見上げつつ、かがやきに満たされ、
わがうちに浸透しませ、なれとわが霊はいち。
- 主よ、すみわたるそらに、ひとの子、御座に見る。
ほのおもて焼き尽くせ、主のみ、かがやくまで。
なれの栄こう見るとき、自己愛、恥じて失せぬ。
なが名のあまさ、知って、あいと賛美ささげる。
- 主よ、ナルドのこう油を、よろこびもてそそぐ。
ながこうべにそそぎ出し、主よ、われをささげる。
ながため無駄づかいし、ふかきあいに満ちる。
あたひ、たかきあぶらを、たくわえ、そそぎたし。
- 主よ、香のやまで、かおを 合わせてまみえたし。
わがいずみ、飲みたまえ、ながむねにいこうまで。
なが愛するはなよめは、主よ、なれをあがめる。
主よ、いそぎ来たりませ、わが愛はなれを待つ。

补充本, #305 主耶穌，你美丽夺了我心

- 主耶穌，你美丽夺了我心，我全心向你完全敞开；
释放我，脱离宗教的义务，只让我永远享你同在。
当我在此注视你的榮耀，我的心充满了你榮耀；
浸透我，主，我今懇切求禱，以你靈与我靈永相調。
- 光照者—我的天何等明亮，我看见人子在宝座上；
圣别者，以神的火焰烧我，直等我因你灼灼发亮！
主，当我初次看见你榮耀，自爱与夸耀同归羞惭；
今我心涌出爱戴与颂赞，品尝你名里一切肥甘。

- 宝贝主，我将真哪哒香膏，为你爱，欣然打破倾倒，
我的主，我前来膏你的头，看哪，主，为你我献上好。
亲爱主，我甘愿为你枉费，爱着你，我深处就满足。
为着你，贵重油我早预备，要将爱从心深处倒出。
- 良人哪，快来到香草山上，我切慕与你早面对面。
主，请喝我心所流出之泉，我巴望永远在你身边。
我并非单独的来爱你，主，乃是与众圣作你新妇；
快来吧，我们爱已经久等，主耶穌，愿意你得满足。

Hymns, #1159

- Jesus Lord, I'm captured by Thy beauty,
All my heart to Thee I open wide;
Now set free from all religious duty,
Only let me in Thyself abide.
As I'm gazing here upon Thy glory,
Fill my heart with radiance divine;
Saturate me, Lord, I now implore Thee,
Mingle now Thy Spirit, Lord, with mine.
- Shining One — how clear the sky above me!
Son of Man, I see Thee on the throne!
Holy One, the flames of God consume me,
Till my being glows with Thee alone.
Lord, when first I saw Thee in Thy splendor,
All self-love and glory sank in shame;
Now my heart its love and praises render,
Tasting all the sweetness of Thy name.
- Precious Lord, my flask of alabaster
Gladly now I break in love for Thee;
I anoint Thy head, Beloved Master;
Lord, behold, I've saved the best for Thee.
Dearest Lord, I waste myself upon Thee;
Loving Thee, I'm deeply satisfied.
Love outpoured from hidden depths within me,
Costly oil, dear Lord, I would provide.
- My Beloved, come on spices' mountain;
How I yearn to see Thee face to face.
Drink, dear Lord, from my heart's flowing fountain,
Till I rest fore'er in Thine embrace.
Not alone, O Lord, do I adore Thee,
But with all the saints as Thy dear Bride;
Quickly come, our love is waiting for Thee;
Jesus Lord, Thou wilt be satisfied.