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Church in San Jose - July 5, 2026 ANNOUNCEMENTS

- **June Semiannual Video Training.**
 - [Video training schedule](#)
- **Children's Service Help for upcoming Chinese-Speaking Perfecting Training.** There is a considerable need for the children's service during the upcoming North American Chinese-speaking Saints Perfecting Training, to be held at FSCC from July 29 to August 2, 2026. This service enables more younger couples to both participate in the training full-time, resulting in greater impact for the Lord's move among the Chinese-speaking saints in Northern California. We hope that the English-speaking saints, the Chinese-speaking saints, and the other language saints of the churches in Northern California can coordinate together in the Body by encouraging suitable brothers and sisters to sign up and participate in this children's service.
 - Detailed information: [Children's Service for 2026 Chinese-Speaking Perfecting Training](#)
 - Children's Service Registration Form (Google Form): <https://forms.gle/EkDyjURPPHD84iBX8>
- **Labor Day Conference Hotel Reservations.** Are now available on <https://www.hyatt.com/events/en-US/group-booking/SFOBU/G-BLEN>
 - Where: Burlingame Hyatt Hotel, 1333 Old Bayshore Hwy, Burlingame, CA 94010
 - When: September 4-6, 2026. The conference starts on Friday evening, September 4, and ends on the Lord's Day, September 6, at noon
 - more info available [Labor Day Conference Hotel Reservation](#)
- **Church Prayer Burdens.** is updated for June 2026, please reference in your prayer meetings!
[PRAYER BURDEN LIST](#)
- **Bible Distribution.** We received new inventory for both English and Spanish New Testament of the Bible with footnotes. You can pick some up on Lord's Days after the meeting.
- **Holy Word for Morning Revival.** Week 47 from 2025 December Semiannual Training "Experiencing, Enjoying, and Expressing Christ (4) Volume 8"
[Amazon books](#) | [Google books](#) | [Apple books](#)
- **Life-Study Reading.** Life-study of Mark messages 47 & 48
- **Hall Cleaning Schedule:**
 - 7/5/2026 - English D2 - Sorensens and Yues/Cantos
 - 7/12/2026 - English D1 - Choys and Parks/Almaden
 - 7/19/2026 - English D2 - Chens and Munandars
 - 7/26/2026 - English D1 - Tsangs and Lees

SOWING UNTO THE SPIRIT

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

Gal. 6:8 For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

I. Sowing unto the Spirit is sowing for the Spirit:

- A. To sow unto the Spirit is to sow for the Spirit, with the aim of the Spirit, accomplishing what the Spirit desires.
- B. To sow unto the flesh is to sow for the flesh, with the purpose of the flesh in view, fulfilling what the flesh covets.

II. Whatever you do, whatever you are, and however you behave, you are sowing something; since you are sowing something, you will eventually reap something:

- A. You have to sow, which means you have to behave, act, do things, and work all the time with the Spirit as a view, as a goal to reach.
- B. If in all things you sow by the Spirit, along with the Spirit, and unto the Spirit, you will reap the Spirit as your harvest.

Elder's Training, Book 6: The Crucial Point of the Truth in Paul's Epistles - Chapter 5

Excerpts from the Ministry

Two Kinds of Sowing

In 6:8 Paul says, "He who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life." It is very important to understand what Paul means by sowing. Because of his human experience and what he had learned and because of the revelation he received from God, Paul had a thorough understanding of human life. His use of the word sows in 6:8 points to the true meaning of human life. According to Paul's view, human life is a process of sowing. Day by day we are sowing. We sow by what we say and do and by what we are.

To sow is to put forth something that will grow and eventually be reaped. In our daily living we are constantly putting forth things that will grow and bring forth a harvest. Even a word uttered by us contains seeds that will land in a particular soil, grow, and produce a harvest, which we will reap. We should not think that our words and actions are without result or issue. On the contrary, all that we say and do involves the sowing of seeds.

Do you realize that you are sowing all day long? You sow when you are happy and when you are sad, when you are calm and when you are angry, when you are praising the Lord and when you are complaining. Whenever you gossip or criticize someone, you are sowing. When you sing, you sow, and when you scold your children, you also sow. The human life is a life of sowing, a life of putting forth things that grow and produce a harvest.

People sow whether they realize it or not and whether they intend to sow or not. You may have no intention for a certain negative thing to grow and produce a disastrous harvest. But as long as you sow, a harvest will result. No matter what your intention may be, as long as you sow, you will reap, and you will reap what you sow. We should not be surprised that we reap a certain thing, for that kind of reaping comes from that particular kind of sowing. We need to be impressed with the serious fact that what we sow will return to us.

If we sow unto the flesh, we will of the flesh reap corruption, but if we sow unto the Spirit, we will reap of the Spirit eternal life. In 6:8 the flesh stands in contrast to the Spirit, and corruption in contrast to eternal life. There are only these two kinds of sowing and two kinds of reaping. There is no neutrality, no

third kind of reaping. No doubt, corruption includes death. Sowing unto the flesh will always produce a harvest of corruption, whereas sowing unto the Spirit will always produce a harvest of life eternal.

Taking the Spirit as Our Goal

Paul's words strongly imply that we must make a decision with respect to our aim, our goal. Will our aim be the flesh, or will it be the Spirit? In 6:8 Paul speaks of sowing unto the flesh and unto the Spirit. The Greek preposition rendered "unto" means "with a view to" or "resulting in." To sow unto the flesh means to sow with a view to accomplishing the purpose of the flesh. This is to have the flesh as the goal. But to sow unto the Spirit means to sow with a view to accomplishing the purpose of the Spirit. This is to have the Spirit as our goal. The Spirit should be not only our life and walk but also the goal of our living. There is no neutral ground between the flesh and the Spirit. Our goal is either one or the other. It cannot be anything else.

In different ways, both the flesh and the Spirit are all-inclusive. The flesh includes everything apart from the Spirit. Gossiping, criticizing, shopping in a worldly way, reading the newspaper apart from the control of the Spirit—all of these are aspects of the flesh. Do you intend to take the flesh as your goal? What is the goal of your life on earth? I hope that you all will be able to say that your goal is the all-inclusive Spirit. Sowing unto the Spirit includes calling on the Lord, praying, ministering Christ to others, and fellowshiping in life that others may be edified. We also sow unto the Spirit when we use our money for the Lord's purpose. If we sow unto the Spirit, taking the Spirit as our goal, we will not go shopping in a worldly way. Instead, our shopping will be governed by the fact that we have chosen to take the Spirit as our goal. If the Spirit is our goal, then everything in our daily life will be with a view to this goal.

The Household of the Faith

In 6:10 Paul says, "So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith." Paul's mention of the household of faith immediately after his word about sowing indicates that our sowing affects the household of the faith, which includes all the believers on earth. What you sow today will have an effect on the household of the faith. Do not think, for example, that the way you cut your hair is a matter of no significance. In cutting your hair you sow either unto the flesh to reap corruption or unto the Spirit to reap eternal life. Furthermore, your sowing has an effect on the saints and even on the churches. If you sow unto the Spirit, the result will be a supply of life to the churches. If we see this, we will surely desire to take the Spirit as our goal and live unto this goal. I have the assurance that if we live unto the Spirit by sowing unto the Spirit, we will reap a harvest of eternal life. This will be a great benefit to ourselves, our families, the saints around us, and even all the churches on earth.

If we receive grace from the Lord to live Christ, we will sow unto the Spirit and take the Spirit as our goal. The result will be life eternal. Instead of causing corruption, we will be able to minister the life supply to those with whom we have direct contact. Moreover, because we have been sowing unto the Spirit, even those who contact us only indirectly will receive something of life. There is no need to try deliberately to carry on a work for the Lord. If we live unto the flesh, what we do as a Christian work will not be effective. What counts is not our working but our sowing.

Every detail of our living is important because it is part of our sowing. If we sow unto the Spirit in all the small parts of our daily living, we will have a life unto the Spirit. The issue of this kind of life is life eternal. When our goal is the Spirit, we become a supply of life to others.

Life Study of Galatians Message 35

Q1: What is the difference between sowing unto the Spirit and sowing unto the flesh? Consider some practical examples and experiences of both.

Q2: How do we experientially take the Spirit as our goal?

Q3: What does it mean to give life and life supply to others?

Experiencing, Enjoying, and Expressing Christ (4)

The Lamb-God Being on the Throne within the City

I. The Lamb-God is on the Throne within the City

- A. **Revelation 22:1-2** And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month..
- B. *The throne of God and of the Lamb* shows that there is one throne for both God and the Lamb, indicating that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer.
- C. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.

II. The throne is the center of our Christian life

- A. **Revelation 22:3-5** And the throne of God and of the Lamb will be in it, and His slaves will serve Him; and they will see His face, and His name will be on their foreheads...; and they will reign forever and ever.
- B. In our daily life, in our family life, in our marriage life, in our business life, and in our church life, the center must be God's throne; everything should be subjected to His headship.
- C. In our experience, whenever we subject ourselves to the Triune God, taking Him as our Head, we enjoy a flow within us; the river flows with the God who purposed, with the Lamb who redeemed, and with the Spirit who is now the all-inclusive, processed, life-giving Spirit.

III. Ezekiel 1 reveals that the highest point in our spiritual experience is having a clear sky with God's throne above it; to reach this point means that in everything we allow God to have the preeminence and are completely submissive to His authority and administration

- A. The spiritual sky over the heads of the living creatures is crystal clear, like a great expanse of awesome crystal; furthermore, this sky is expanding and is as stable, unchanging, as crystal
- B. In such a situation, there is nothing between us and God and nothing between us and one another; we have a thorough and clear fellowship with the Lord and with one another.
- C. This requires the maintaining of a pure conscience without any offense toward God and men; the story of our sky is the story of our conscience.