



Church in Regina Newsletter

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V

THE TEACHING OF THE ANOINTING

1 John 2:27 is particularly sweet in its description of the Holy Spirit as the anointing. This is the teaching of the Holy Spirit. **The Holy Spirit teaches by the anointing.** We do not know the will of God by studying and weighing the pros and cons of a particular matter. We know the will of God by the teaching of the anointing. The Holy Spirit communicates the mind of Christ to us. It is not necessary to continually ask, "*Is this the will of God?*" "*We have the mind of Christ*" (1 Cor. 2:16). When the Head wishes a member of the Body to move, He intimates it through the anointing, and as we yield to the anointing, life flows freely from the Head. If we resist the anointing, the relationship with the Head is interfered with and the flow

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of life stops. Many believers miss the leading of the Lord because they are not under the Head. The anointing does not come directly upon the Body but upon the Head. Believers can receive the anointing which flows from the Head to the Body only when they are directly under the Head.

The anointing is something very fine and soothing. The teaching of the Holy Spirit is not something rough or wild. It does not blow on us like the wind or burn us like fire. Rather, it anoints us like oil. This is how the Holy Spirit teaches us. Wherever there is the oil, there is the work of God. His work does not depend on words, biblical interpretations, reasons, judgments concerning right and wrong, etc. God's work and leading within us come by way of a kind of inner sense of life. This **sense of life** is the Anointing of the Spirit. The Head does not use external means to control the Body. "*The life was the light of men*" (John 1:4). In seeking to know the will of God, we cannot arrive at it by asking, "*Is this right or wrong?*" Rather, we should ask, "*Do I have life regarding this?*" If we feel dead inside, then there is no anointing, and if we act without the anointing, we are acting without the authority of the Head.

The teaching of the Anointing of the Spirit has nothing to do with right or wrong, what should or should not be done, or what is true or false. It is an inner feeling of life. ... God's work in Christ is a matter of life. It is a matter of the Anointing of the Spirit. Where the anointing is, there is life. As long as one has the anointing and the life, everything is right and according to God's desire. ... As long as we walk according to the inner Anointing of the Spirit, we will know God's will and be acquainted with God's work.

THE WAY TO BE ANOINTED

Psalm 133 is the key passage in the Old Testament concerning the anointing. ... The people did not talk about economics, education, warfare, or politics. Their hearts were toward Zion, toward God, and they were going upward. Psalm 133:1 says, "*Behold, how good and how pleasant it is/For brothers to dwell in unity!*" This dwelling in unity is corporate; there is no barrier or separation. They have cast aside their disunity, jealousy, and hatred. This is like the fine oil that was poured on Aaron's head that ran down upon the beard to the hem of his garments. In this condition, they receive God's anointing. When the oil flows down, those who are under the head will spontaneously receive the oil. Psalm 133 is equivalent to Ephesians 4. When **we are in the Body and are diligent to keep the oneness of the Spirit**, we have the Anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing. ... In order for us to receive the anointing, we must submit to the Head and live in the Body.

The believers' fellowship is based on Christ. We can fellowship with one another because Christ is the life of the Body and the Head of the Body. At the same time, the enjoyment of this fellowship is the Holy Spirit. The more we live in the fellowship of the Body, the more we enjoy the Anointing of the Spirit. But there is a condition to this: **We have to allow the cross to deal with our flesh and our natural life in a thorough way.** Whether or not a believer can enjoy this fellowship depends on whether he has dealt with his natural life. Our natural flesh only deserves to die; it only deserves to be in ashes, to be on the cross. We cannot think by ourselves; we are not qualified to propose anything by ourselves. **We must allow Christ to have the absolute sovereignty over everything. We must allow Him to be the Lord in an absolute way.** If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body. (Collected Works of Watchman Nee, The (Set 2) Vol. 44: Conferences, Messages, and Fellowship (4), Chapter 18, Section 2)

Upcoming Activities:

- ▶ August 14, 2016 - Love Feast & YP Conference
- ▶ August 28, 2016 - Brother's Meeting
- ▶ September 05, 2016 - Conference, The Gospel

Church Address:

2514 Truesdale Drive,
Regina, SK, S4V 0W4

Contact Numbers:

306 216 0685 Hendrick
306 737 3315 Joseph
306 540 3214 Sonny

Meeting Schedule:

Lord's Table Meeting

Lord's Day

10:00AM to 12:00PM

Prayer Meeting

Tuesdays & Wednesdays
Saints Homes

8:00PM to 9:00PM

YP Meeting

Fridays

7:00PM to 9:00PM

Brother Hedrick's Place

Small/Home Meeting

Friday Evening

Saint's Home

Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA February 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

This Weeks’s Pursuit: The Crystallization Study of Exodus 3, Msg 9

PRAYER BURDEN

1. Lord, we praise You that You are the Triune God processed and consummated to become **the all-inclusive compound Spirit** to reach us and to anoint us with Yourself, making Yourself one with us and making us one with You.
2. Lord, we thank You for the **moving compound Spirit** within us, applying and adding to us all the elements of the processed and consummated Triune God into our inner being, so that we may grow in the divine life with the divine elements and be mingled with You as one.
3. Lord, we do not want to live and act according to the flesh, or by the effort of our natural life, the old man, but we want to live and move in the all-inclusive Spirit, to experience and enjoy the **fruit of the compound Spirit**, our spiritual virtues.
4. Lord, we thank You for the **bountiful supply** of the all-inclusive compound Spirit, by which we can live You out for Your **magnification** in the Body, through the Body, and for the Body.
5. Lord, we pray for the church in **Vancouver**: the approval and processing time of the **Development Permit**, the selection of best possible team of **sub-consultants**; and the Flow of **Finances**.
6. Lord, we pray for **Germany**, for the migration of people to there and also for the **strengthening** of the churches among the local Germans and the refugees.
7. Lord we pray for the upcoming **Summer School of Truth**.
8. Please pray for the church in **Regina**:
 - YP conference on August
 - Small group meetings
 - the **Bible Distribution** on September
 - Migration of brother Ricardo & family to Canada
 - Visa of brother Dario’s sibling to Canada

“And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.”

The Holy Anointing Oil

Scripture Reading: Exo. 30:22-33

I. The significance of the type of the compound ointment as the holy anointing oil in Exodus 30 is greater than the creation of the universe—vv. 22-25.

II. The holy anointing oil, a compound ointment of olive oil and four spices, is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—vv. 22-25; 1 Cor. 15:45; John 7:39; Phil. 1:19:

Flowing **myrrh**, a spice used in burial, signifies the precious death of Christ. It was also used as a painkiller to reduce the suffering of death. ... It can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord’s death on the cross corrects this problem. Fragrant **cinnamon** signifies the sweetness and effectiveness of Christ’s death. It was prescribed to stimulate a weak heart. When we apply the Lord’s death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord. Fragrant **calamus**, from a reed that grew upward in a marsh or a muddy place, signifies the precious resurrection of Christ. **Cassia**, used in ancient times to repel insects and snakes, signifies the repelling power of Christ’s resurrection; cassia repels all the evil “insects” and especially the old serpent, the devil. **Olive oil** as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit. ... The **blending of olive oil with the four spices** signifies the compounding, **the mingling, of God and man, of divinity and humanity, in the compound Spirit**. The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ through Christ’s sufferings.

III. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:

This ointment signifies the Triune God processed and consummated through Christ’s incarnation, crucifixion, and resurrection to become **the all-inclusive compound Spirit to reach His chosen and redeemed people, and to anoint them with Himself, making Himself one with them and making them one with Him**. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one.

IV. “This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you”—Exo. 30:31-32:

The flesh of man denotes fallen man in the old creation; those who live and act according to the flesh, the old man, have no share in the all-inclusive Spirit. To not make anything like the ointment according to its composition means that we should not imitate any spiritual virtue, the fruit of the compound Spirit, by the effort of our natural life.

V. “Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people”—Exo. 30:33:

The stranger here refers to one who is not a priest. In the sight of God those who live according to the flesh, the old man, are regarded as strangers.

VI. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified”:

This means that before the Lord’s glorification, which was His resurrection, the compound Spirit was not yet; it was after Christ’s resurrection that the compounding, or the blending, of such a Spirit was completed. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Now this all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body.

VII. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron’s head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:

The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, **applied to our being**. In order to be “painted” **by the ointment, we must be one with the church**; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
July 17 - July 23, 2016	16	10	9	6	\$
July 24 - July 30, 2016	24	11	SST	11	\$285.00