



# Church in Regina Newsletter

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

## THE CRUCIAL POINTS IN HEBREWS (1)

### Chapter One

The crucial point in chapter one of Hebrews is that **the very Son in whom God speaks is the very God** (v. 8), the **Creator** of the universe (v. 10), the **effulgence** of God's glory and the express image of His substance (v. 3), God's **anointed One** (v. 9), and also God's **firstborn Son** (v. 6). When God will send the Son back He will be the firstborn Son of God. As all these items, He is superior to the angels (v. 4), who are merely servants.

### Chapter Two

The crucial point in chapter two is that **this Son in whom God speaks is a Man** a little inferior to the angels (vv. 7, 9), a man with blood and flesh who destroyed the Devil, who has the might of death, on the cross (v. 14). He **made propitiation** for the sins of God's people (v. 17). He was made a little inferior to the angels, yet He destroyed the Devil and He was glorified, crowned with glory and honor (v. 7). He also produced many brothers or many sons in addition to Himself as the firstborn Son of God, and He made them a church (vv. 11-12). He is leading these many sons into glory (v. 10).

### Chapter Three

The crucial point in chapter three is that **the One who speaks God, in whom God speaks, is the very Apostle** sent by God to His people (v. 1) and the **Builder** of God's house (vv. 3-4). In this sense, He is superior to Moses who was also sent as an apostle from God to God's chosen people, but he was not the builder of God's house, just a part of the house itself.

### Chapter Four

In chapter four **this One in whom God speaks is the real Joshua** (v. 8). The Greek name Jesus is an equivalent of the Hebrew name Joshua which means Jehovah the Savior. This Joshua brings us into the real rest of the Sabbath (v. 9).

### Chapter Five

In chapter five the crucial point is **that the One in whom God speaks is the heavenly High Priest**, much higher than Aaron as the high priest. Aaron's priesthood was according to the order of Aaron, but this One's priesthood is according to the order of **Melchisedec** (vv. 5-6). The order of Aaron was temporary, but the order of Melchisedec is eternal, so His priesthood is much superior to that of Aaron.

### Chapter Six

The crucial point in chapter six is **concerning the good word of God** as a part of the genuine enjoyment of the New Testament. But whatever is in chapter six as the enjoyment of the New Testament bequests as the blessing of the gospel is in the "kindergarten stage." Therefore, in this chapter all the believers are encouraged to go on to reach maturity (v. 1), to go on to the heavenly ministry of Christ in the Holy of Holies in the heavens. To go on to this ministry we have to learn how to follow the Forerunner, the Pioneer, and this Christ has become the Forerunner within the veil (v. 19-20). In order to go on to this heavenly ministry, we have to enter the veil.

### Chapter Seven

In chapter seven the crucial point is that **this heavenly High Priest is ministering** not by the commandment of letters but **by a life of incorruption, an indestructible life** (v. 16), which is the very uncreated, eternal life of God. Christ being the heavenly High Priest is not by commandments in dead letters but by the divine life which is eternal, indestructible, and in incorruption. He is now interceding for us so He can save us to the uttermost (v. 25).

### Chapter Eight

In chapter eight the crucial point is that **this excellent One in whom God speaks or who speaks God is the heavenly Minister** (v. 2) and the heavenly Mediator (v. 6) to execute the very New Testament, which is the new will bequeathed by Him in His resurrection and enacted by Him in His death. Now He is the heavenly Minister according to this New Testament, and He is executing all the bequests of this new will.

### Upcoming Activities:

- ▶ December 11, 2016 - Love feast
- ▶ December 18, 2016 - YP/Children's Fun Day
- ▶ December 18, 2016 - Brother's Meeting
- ▶ January 01, 2017 - Churching in Lloydminster (for further fellowship)

### Church Address:

2514 Truesdale Drive,  
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### Contact Numbers:

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### 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

## PRAYER BURDEN

**“I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. ... for all will know Me from the little one to the great one”**

1. Lord, we want to grow in the **full knowledge** of You by realizing what You are and grow by the **enjoyment** of grace and **realization** of truth that You may be delighted in our services.

2. Lord, You are righteous and we believe in **Your way** of doing things. Reveal more of Yourself to us that we may know You and **submit to Your ways** which is higher than our ways.

3. Lord, thank You for **coming into us as life** through our regeneration and giving us the **capability** of knowing You from within, which increases with our **inward growth in life** and also causes You as life within us to grow.

4. Lord, we praise You that You have come to us and given us an **inward knowledge** of knowing You the true One and real God through the **teaching of the anointing** and to know Your nature through the **law of life**.

5. Lord, we worship You, **the true One** who is the reality that has become our enjoyment, possession and the divine **reality in our experience**.

6. Please pray for the recipient of the 2,059 Bibles at the Anchorage Market and at the University of **Alaska Anchorage**. Pray for the saints in Alaska to be richly supplied and for many Bible and book recipients to be **receptive** to further **shepherding**.

7. Please pray for the translation of the **Polish Recovery Version**. Pray for all the laborers on this project to enjoy the Lord's overshadowing grace and for the Lord's interpreted word to be a **blessing** to all Polish-speaking people.

8. Please pray for the **Lord's Table Meeting** in the church in **Lloydminster** on Jan. 1, 2017.

9. Please pray for the **increase** of church in **Regina**.

## This Week's Pursuit: Crystallization-Study of Exodus (4) - Message Two

### Knowing God and His Ways

Scripture Reading: Exo. 33:13; Psa. 103:7a; John 17:3; Heb. 8:10-11; 1 John 5:20; Dan. 11:32

#### I. “I delight in...the knowledge of God more than burnt offerings”—Hosea 6:6:

God delights in our knowing Him; therefore, He wants us to “pursue knowing Jehovah”. Our knowledge of God is more important than our service to God. We should not merely serve God without pursuing knowledge of Him. Our service to God is based on our knowledge of Him.

#### II. We need to have the consciousness of God and the full knowledge of God—1 Pet. 2:19; 2 Pet. 1:2, 8; 3:18:

The consciousness of God is the consciousness of one's relation to God, indicating that one is living in an intimate fellowship with God, having and keeping a good and pure conscience toward God. To have the consciousness of God is to live in the spirit according to God. The full knowledge of God is an experiential knowledge of God. The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature. In 3:18 the knowledge of the Lord is equal to the truth, the reality of all that He is; hence, to grow in the knowledge of the Lord is to grow by the realization of what Christ is, the realization of the truth.

#### III. “Please let me know now Your ways” (Exo. 33:13a); “He made His ways known to Moses” (Psa. 103:7a):

To know God's ways refers to knowing the principles by which He does things. God's ways are the ways in which He deals with us; His ways are higher than our ways. The ways of God are what He wants to do concerning us; His ways are the choices that He makes concerning us. We must learn to know the ways of God, the methods by which He deals with us. If we learn to acknowledge the Lord in all our paths, we will acknowledge His ways.

God Himself can be known only by revelation, and God's ways can be known only by submission. Without an unveiling of God to us, we cannot accept God's ways. We must first have a revelation before we can accept His ways. In order to know and accept His ways, we need to know God not only as our Father but also as our God. It is one thing to know God as the Father, and it is a different thing to know Him as God. If we have a revelation of God and meet Him as God, we will worship Him and accept His ways.

We must worship God, and we must accept the ways in which He deals with us. Our heart must be brought by God to the point of bowing down before Him and saying, “I worship You for what You choose and for what You have ordained for me.”

#### IV. “That I may know You”—Exo. 33:13:

Eternal life is the divine life with a special function, that is, to know God and Christ. To know the divine person, we need the divine life. On the one hand, knowing God gradually increases with our inward growth of life; the more the divine life grows within us, the more we know God. On the other hand, this knowing causes the life within us to grow.

By imparting His divine life into us, God puts the highest law, the law of life, into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. By the function of the law of life, we know God in the inward way of life. We know God not merely according to outward, objective knowledge but in the inward, subjective consciousness by the sense of life.

The law of life primarily causes us to know the nature of God, which is the characteristic of His life; the teaching of the anointing primarily causes us to know God Himself. The Son of God has come and has given us an understanding so that we might know the true One, the genuine and real God. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit.

Know in 1 John 5:20 is the ability of the divine life to know the true God in our regenerated spirit through our renewed mind, enlightened by the Spirit of reality. In 1 John 5:20 Him who is true—or the true One—refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality. This indicates that the divine reality—God Himself, who was once objective to us—has become a subjective reality in our experience. The word this in verse 20 refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ. This refers to the true God and Jesus Christ in whom we are; it includes the fact that we are in this One, the true One, and that we know the true One.

#### V. “The people who know their God will show strength and take action”—Dan. 11:32:

Knowing God strengthens us; our strength depends on the degree of our knowledge of God. Only those who know God will show strength and take action. Those who know God will be strong to take action in order to expand their horizons, extend their boundaries, and break new ground for God. On earth today God needs those who know Him in this way.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Nov. 27 - Dec, 03, 2016	18	13	11	8	\$360.00
Dec. 04 - Dec, 10, 2016	21	13	11	6	\$320.00

## LIFE-STUDY OF HEBREWS

December 05, 2016, Monday

Message Twenty-Five

**AN EVIL HEART OF UNBELIEF DESERTING THE LIVING GOD  
AND THE LIVING WORD OF GOD AND  
THE PARTS OF MAN AN EVIL HEART OF UNBELIEF DESERTING THE LIVING GOD**

Our God is the **living God**. Unbelief is so evil because it insults the living, faithful, and almighty God. If we do not believe in God, in His work and in His ways, we insult Him. Verse 10 says, *"Wherefore I was disgusted with this generation, and I said, They always go astray in heart; and they have not known My ways."* God's ways are different from His acts. His acts are His activities; His ways are the principles by which He acts.

Although God is living and faithful, the **evil heart** is hardened against Him. In a sense, an evil heart is very reasonable; it reasons a great deal. However, in another sense, it is stubborn and without reason because it is hardened. Hence, it departs from the right track and goes astray, not knowing God's ways or principles. It tries God by putting Him to the test. This is the condition of an evil heart.

An evil heart produces **unbelief**. Unbelief reasons according to the natural concept, not according to God's principle. This is the logic of unbelief, the logic of reasoning according to the natural concept and not counting on the ways of God or trusting in the faithfulness of God. Nothing **honors God** more than our belief, and nothing **dishonors and insults Him** more than our unbelief. Unbelief issues in disobedience, obstinacy, and rebellion and provokes God.

*"Today if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness"* (Psa. 95:7-8). Hebrews 4:7 says, *"He again designates a certain day, Today, saying in David after so long a time, as He has said before, Today, if you hear His voice, do not harden your hearts."* **'Today.'** Take today as the opportunity to soften your heart and listen to His voice. Be diligent to enter into this promised day, the Sabbath in the church life. **If in the day of the church, we hear His voice and do not harden our heart, we shall never provoke and desert the living God. We shall trust in Him and enter into the rest.**

Hebrews 4:12 says, *"For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, both of joints and marrow, and able to discern the thoughts and intents of the heart."* Every word in the Bible must be the living and operative word of God. The living word of God must pierce into our being and separate all the mixture of soul and spirit. The church life is absolutely in the spirit. The living word of God is the **outflow** of the living God. It flows with the life of God, the light of God, and even with God Himself. In our experience the whole Bible must not be dead letters but rather living as spirit and life. The living word of God is **operative**. The living word of God is energizing within us to work out something for God. The living word of God is **sharper than any two-edged sword**, piercing into our being, **dividing our soul from our spirit**, discerning the thoughts and intents of our heart.

Our **spirit** is the organ by which we contact God, while our **heart** is the organ by which we love God. Our spirit contacts, receives, contains, and experiences God. However, it requires that our heart love God first. The heart is not a separate part in addition to the soul and the spirit, but rather a composition of all the parts of the soul plus the conscience, the first part of the spirit. It is composed of the conscience, the mind for thoughts, the will for intents, and the emotion.

Man's three parts correspond to the three sections of God's temple. God's temple, or tabernacle, is composed of three sections: the outer court, the Holy Place, and the Holy of Holies. First Corinthians 3:16 says that we are **God's temple**. Our body corresponds to the outer court; our soul, which is somewhat inward, corresponds to the Holy Place; and our spirit, the innermost part of our being, corresponds to the innermost part of God's temple, the Holy of Holies.

December 06, 2016, Tuesday

Message Twenty-Six

## THE THREE STAGES OF SALVATION

The salvation which God intended for **the children of Israel** to partake of was related to three places: Egypt, from which they were **delivered**; the wilderness, in which they **wandered**; and Canaan, into which they **entered**. In **Egypt**, the Israelites participated in the first stage of God's salvation. At the time of the Passover, they experienced the redeeming blood of the lamb and the nourishing meat of the lamb and were saved from God's righteous judgment. When they made their exodus out of Egypt and crossed the Red Sea, they were **saved from Egyptian slavery and tyranny**.

After the exodus from Egypt, God brought them into the second stage, which was signified by the **wilderness**. In the wilderness they enjoyed the feeding manna and the quenching water. The wilderness was bad because the children of Israel did not go directly through it into Canaan but wandered in it for over thirty-eight years. It was that **waste of time** which made the wilderness so bad.

After wandering in the wilderness, the children of Israel crossed the Jordan River and entered into the good land of **Canaan**, the third stage of their salvation. Here, in the third stage, in the good land, they enjoyed the rich produce of the land of Canaan. All the rich enjoyment of Christ in the three stages of salvation is for the securing of the good land and the building up of the temple that there might be the expression of God and the divine government of God among men on earth. **Salvation from Egypt, through the wilderness, and into the good land is absolutely for God's expression and kingdom.**

The salvation of **the new testament believers** is also in three stages. Firstly, we experience salvation **from the world**. We are **justified** through the blood of Jesus and **separated** from the world. The second stage of our salvation is salvation **through the soul**, which includes being sanctified and being transformed. The New Testament reveals that after we have been justified and regenerated, we need to be sanctified and transformed. Our soul, that is, our being, must be sanctified and transformed, saturated with all that Christ is. The very essence, element, and substance of Christ in our spirit must spread into our soul. The third stage of our salvation is salvation **into our spirit**. We must all leave the wilderness and cross the river into our spirit, where we enjoy Christ as our life and where we should live and walk. Here, in the spirit, we have God's habitation, the heavenly ladder, and the gate of heaven. Therefore, in our spirit is the expression of God with the kingdom of God. Here we are enjoying the Sabbath of the heavenly rest.

God's salvation correspond to the experiences in **the tabernacle and the temple**. Firstly, we have the experiences in the **outer court**, where we are redeemed at the altar and washed at the laver. The washing at the laver is the real crossing of the river. This corresponds to **our salvation from the world**. Secondly, we have the experiences in the **Holy Place**, where we are fed with the showbread, enlightened by the lampstand, and accepted through the incense altar. This corresponds to the **transformation in our soul**. Thirdly, we have the experiences in the **Holy of Holies**, where we enjoy God's presence and share God's shekinah glory. Here, in the Holy of Holies, we are in God's habitation. Here we are in the Sabbath rest. This corresponds to the **salvation into our spirit**.

The Hebrew believers had been saved in the first stage but were staggering in the second stage. They were wandering in the soul by wondering in the mind and were in danger of drifting back to the first stage. The book of Hebrews was written to warn them and to encourage them to go on and enter into the third stage—into the rest of **the good land and into the Holy of Holies in the spirit**. To enter into the rest of the good land is to enter into the church life with the expectation of being ushered into the coming kingdom. To enter into the Holy of Holies is to be in the spirit. Entering into the Sabbath rest and into the proper church life are altogether a matter of our spirit. Today the throne of God and the Holy of Holies, both of which are in the heavens, are joined to our spirit. Hence, our spirit is a most crucial spot. Here, in our spirit, we have God's habitation, the heavenly ladder, the gate of heaven, the throne of God, and the Holy of Holies. Here, in the spirit, we enjoy the church life and are in the present Sabbath which will usher us into the Sabbath rest in the coming kingdom.

December 07, 2016, Wednesday

Message Twenty-Seven

### A GREAT HIGH PRIEST AND THE THRONE OF GRACE A GREAT HIGH PRIEST

Hebrews 4:14 says, *“Having therefore a great High Priest Who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.”*

Our High Priest is in the Holy of Holies, where God's presence and shekinah glory are. His work on the cross has been finished. Now, He is sitting at the right hand of God in the heavens. The Christ who is in the Holy of Holies is not merely our Savior, Redeemer, Apostle, or Captain of salvation; He is our High Priest. He is ministering God into us.

Jesus, the Son of God, is a **great** High Priest. Christ today is such an excellent, marvelous, wonderful, glorious, and most honorable High Priest that no human word can fully describe Him. Our High Priest, Christ, is great firstly **in His Person**. He is the Son of God, God Himself. He is also the Son of Man, man himself. He, being both God and man, has the divine nature and the human nature.

Secondly, our High Priest, Christ, is great **in His work**. He has made purification of and propitiation for our sins. He has taken away sin and has solved the problem of sin. He has tasted death, not only for every man but also for everything. By tasting death, He conquered and subdued it. Death could not hold Him. He has also destroyed the Devil who has the might of death. By His death on the cross, Christ has annulled Satan, the power of death. By conquering death and destroying the Devil, He has released us from the slavery of death. We have been freed by Him not only from the slavery of sin but also from the slavery of death. Through His suffering, He has been perfected to be the Captain of our salvation. He has fought the battle and has entered into glory. As the Pioneer, He is leading us on in the same way to glory. He is now taking care of God's house as Moses did. As the Builder of the house, He surely knows how to take care of it. He is now also bringing us into rest, as Joshua did. He has given us the Sabbath rest in the church age, and He will bring us into the Sabbath rest of the kingdom age. As our High Priest, He is great in all these wonderful and excellent works of His, which no high priest in the Old Testament had ever accomplished.

Our High Priest, Christ, is also **great in His attainment**. His attainment is so high that He has entered into the Holy of Holies in the heavens and has been crowned with glory and honor. He is no longer on earth bearing the crown of thorns; He is now in the highest heavens wearing the crown of glory. No high priest can exceed Him in His attainment; no one can even compare with Him in this manner.

Our High Priest, Christ, who is great in His Person, qualification, work, accomplishment, and attainment, has **passed through the heavens**. After He was crucified and before He was resurrected, Christ walked through Hades, having a good sightseeing tour. Although Satan and all the powers of death tried to hold Him, at the time of His resurrection, He arose from the grave. Later, as He was ascending to the heavens, He overcame the gravitation of earth. The demons desperately tried to prevent Him from leaving the earth, but He made a wonderful takeoff. Then He ascended to the heavens. Christ stripped off the principalities and powers; that He made a show of them; and that He triumphed over them. He is now sitting on the throne at the right hand of God where He is restfully enjoying a Sabbath. But He is desirous to see that all His members come into His Sabbath rest. The way to enter into His Sabbath is by experiencing Him as our High Priest. We simply need to come forward to the throne of grace on which He is sitting and receive mercy and find grace. When we do this, we are immediately in the Sabbath rest of the church life, waiting with Him for the better Sabbath to come. Praise Him!

As our High Priest, Christ has been **tried in all respects** like us, but without sin. Since He has been tried, He is qualified and able to help us who are being tried. In all His trials, He was never stained with sin. He suffered the trials without being touched by sin. He is truly equipped to help us to pass through trials and to keep us from any entanglement of sin. As the One who has been tried in all respects like us, our High Priest, Christ, is able to **sympathize with our weaknesses**. He is easily touched with the feeling of our weaknesses and quickly enters into a fellow-suffering with us in our weaknesses. Whatever happens to us and whatever suffering we may have, He feels it with us and sympathizes with us.

After the unveiling of our High Priest, the writer encourages us to *“come forward with boldness to the throne of grace, that we may receive mercy and may find grace for timely help”*. The throne of grace is undoubtedly the throne of God which is in heaven. The throne of God is the throne of authority to all the universe on which God sits to control and rule over the universe. It is the throne of God's administration. But to us, the believers, it is **the throne of grace**, signified by the propitiation cover (the mercy seat) over the ark of testimony in the Holy of Holies sprinkled with the blood of Christ. It is here that God meets and communes with His people. When we come to the throne of grace through the blood of Christ, we meet with God and commune with Him.

December 08, 2016, Thursday

Message Twenty-Eight

### THE HIGH PRIEST ACCORDING TO THE ORDER OF MELCHISEDEC AND THE CAUSE OF ETERNAL SALVATION

As the High Priest, Christ was **glorified** by God through resurrection. Hebrews 5:5 says that *“Christ did not glorify Himself to become a High Priest, but He Who said to Him, You are My Son, this day I have begotten You.”* Verse 5 contains a quotation from Psalm 2:7, saying, *“You are My Son, this day I have begotten You.”* This refers to Christ's resurrection, which qualifies Him to be our High Priest. For Christ to be our High Priest, He must partake of our humanity, and enter with this humanity into resurrection. With His humanity, He can sympathize with us and be merciful to us. In resurrection, with His divinity, He is able to do everything for us and be faithful to us.

Hebrews 5:6, is a quotation from Psalm 110, says, *“You are a Priest forever according to the order of Melchisedec.”* This refers to Christ in His ascension and enthronement, which, in addition to His resurrection, are further qualifications for Him to be our High Priest. Christ was not only resurrected from among the dead, but He ascended to the height of the universe. After that, He ascended into the heavens where He is now sitting at the right hand of God. Whenever we touch Him, we touch the One who is above all, and we also are above everything.



Christ is our High Priest according to **the order of Melchisedec**. The order of Melchisedec is higher than the order of Aaron. The order of Aaron was for the priesthood only in humanity, whereas the order of Melchisedec is for the priesthood in both humanity and divinity. Aaron was established in honor to be the high priest only for his lifetime, for he was prevented by death from continuing. But, as the Son of God, Christ was ordained in glory to be our High Priest forever. With Him there is no preventing of death. He is glorified forever to be our High Priest.

Hebrews 7 refers us to Genesis 14, the time when Melchisedec, king of righteousness and king of peace, met Abraham after the slaughter of the kings. Although Melchisedec was a king, he did not come as a king but as the priest of the Most High God, coming to Abraham with bread and wine. This seems simple and rather unexciting, but it is profound. In the Bible bread denotes the life supply. The Lord Jesus said, *"I am the bread of life"*, meaning that He is the bread from heaven which gives us life. In the Bible wine signifies the blood which accomplishes redemption in order to quench our thirst. The Lord Jesus chose wine to signify His redeeming blood, saying, *"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins"*. Melchisedec's coming to minister the bread and wine to Abraham, the father of the called race, signified Christ's coming to minister Himself as the processed God into us. He was processed on the cross that He might be our life supply with the redeeming wine to quench our thirst under God's condemnation. He is the redeeming God imparting Himself into us for our supply and satisfaction.

The **eternal salvation** we have in Christ is based upon the eternal redemption He has accomplished for us, which is much better than the temporary atonement carried out by the priests according to the order of Aaron. That temporary atonement covered sin but never put it away; whereas Christ's eternal redemption has put away sin, solving the problem of sin forever. Furthermore, Christ's eternal salvation is not merely an objective redemption to solve our problem of sin on the negative side, but also a subjective salvation to save us into His perfection and glorification on the positive side. Such an eternal salvation is not limited by time and space, but is all-embracing with the divine element and nature. The divine element and nature of Christ are the basic constituents of His eternal salvation, which not only saves us from the most negative things but also saves us into the most positive things, even into God Himself. Such a saving is all-embracing, not limited by time and space.

As our Melchisedec, the cause of eternal salvation, He ministers Himself to us as bread and wine, and we eat and drink of Him. When our Melchisedec comes to us, He does not come with demands or requirements; He comes with bread and wine. Whenever we come to the Lord's table, we declare to the whole universe that we live by eating the divine bread and by drinking the divine wine as our daily supply. This is our way of living. Not many of us have had this realization at the Lord's table. May we all be helped to see that the table symbolizes that our Christ today is our Melchisedec who ministers to us the bread and the wine. I say once again that this is the cause of our salvation.

December 09, 2016, Friday

Message Twenty-Nine

### THE WORD OF RIGHTEOUSNESS AND THE WORD OF THE BEGINNING OF CHRIST

Hebrews 5:13 says that *"everyone who partakes of milk is inexperienced in the word of righteousness, for he is a babe."*

Hebrews 5:12-13 says, *"For when because of the time you ought to be teachers, you have need again for someone to teach you what are the rudiments of the beginning of the oracles of God, and have become those who have need of milk and not of solid food."*

In these verses it is clearly and definitely indicated that the word of God is for **nourishment**, for it likens His word to either milk or solid food. Milk and solid food are not for knowledge. The Bible is a book of teaching, but it does not teach us merely for mental knowledge; its teaching ministers food to us. The aim of the Bible is not for our mental comprehension and knowledge; it is absolutely for our spiritual realization and nourishment.

The Bible itself classifies God's word into two categories—**milk for babes** and **solid food for the mature**. The "rudiments of the beginning of the oracles of God" in 5:12 are "the word of the beginning of the Christ" in 6:1. Many Christians can only say, "Christ died for me. I am a sinner and I should go to hell, but God loves me and sent Jesus to die on the cross for my sins. Now I believe in Him and I am saved." This is the word of the beginning of Christ. Very few Christians care for the solid word of God. They only take the rudiments, the word of the beginning of Christ. The word of the beginning of Christ is the good word of God. We all have tasted this good word. John 3:16 and Romans 6:23, both of which speak of eternal life, are examples of the good word.

**Solid food**, which is for the mature, refers to the word of righteousness. Righteousness always refers to God's government and governmental dealings. For instance, 10:31 says, *"It is a fearful thing to fall into the hands of the living God."* Furthermore, 12:29 says that *"our God is a consuming fire."* In 10:30 we are told that the *"Lord will judge His people."* Verses like these can be found throughout the book of Hebrews. All five warnings in this book are based upon the fact that in Hebrews God is not the God of love but the God of righteousness, a consuming fire in His governmental dealings with His people. The book of Hebrews is not constructed with God's love; it is constructed basically with God's righteous government. It is a revelation of God's dispensational and governmental dealings with His people.

The word about not entering into God's rest is a word of righteousness, not a word of grace. In 3:15, a quotation from Psalm 95, we are told, *"Today if you hear His voice, do not harden your hearts as in the provocation."* Hebrews 4:11, another word of righteousness, says, *"Let us therefore be diligent to enter into that rest, lest anyone fall after the same example of disobedience."* The word of righteousness is deeper than the rudiments of the beginning of the oracles of God, because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people.

The **word of grace** and the **word of life**, being the word of the beginning of Christ, are good. They are the **foundation of our Christian life**. Although the foundation is good, we should not lay it again and again. The word of the beginning of Christ includes the six items mentioned in 6:1 and 2:

The first pair is that of *"repentance from dead works and of faith toward God."* Repentance is on the negative side and faith toward God is on the positive side. The Christian life is firstly based upon our repentance and faith. **Repentance** from dead works and **faith** toward God Himself are a real turn. The work we did before we were saved might have been good, but it was dead. We had to repent from our dead works and believe into God.

The second pair is *"the teaching of baptisms and of the laying on of hands."* On the negative side, **baptism** eliminates the negative things and terminates the old things. On the positive side, **laying on of hands** is the identification and fellowship with the divine things. Whenever a sacrifice was offered in the ancient times, the offerer laid his hands upon it, signifying that he was identifying himself with it. Hence, laying on of hands was for identification and union. It was also used for the imparting of gifts into others.

The third pair consists of *"the resurrection of the dead and of eternal judgment."* **Resurrection** of the dead is the coming out of death, Hades, and the tomb on the negative side. **Eternal judgment** is the entry into eternity and the eternal destiny on the positive side. Whether we are saved or not, judgment will bring us into eternity. The situation with the dead unbelievers has not yet been settled. Only when they all have been resurrected will they be judged, and through that judgment they will be brought into eternity.

December 10, 2016, Saturday

## TO BE BROUGHT ON TO MATURITY AND FLEEING INTO THE REFUGE WITH THE ANCHOR AND THE FORERUNNER TO BE BROUGHT ON TO MATURITY

If we are to go on, we must leave the word of the beginning of Christ (6:1). This means that we must **leave the foundation stage**, the milk stage, and the baby stage. The word of the beginning of Christ is the milk for the babes in Christ. In order to go on we must leave the doctrines we received at the beginning and no longer feed on baby food. We must go on from the baby stage to maturity by feeding on the solid food, which is the word of righteousness.

The foundation has already been laid, and there is **no need to lay it again**. The foundation is of six things: repentance from dead works, faith toward God, teaching of baptisms, laying on of hands, resurrection of the dead, and eternal judgment. This is the foundation of our Christian life which was laid at the beginning when we were saved. Since it has already been laid, there is no need to lay it again. If we fall away after being saved, we do not need to go back to repent of the things which we have repented of already. We simply need to go on. Our Christian life is a building project and a race. If we fall away after we have begun, we do not need to go back to the beginning and start again; we only need to go on from where we fell.

Hebrews 6:4 says, *“For it is impossible to renew again to repentance those who were once enlightened, and who have tasted of the heavenly gift, and have become partakers of the Holy Spirit.”* It means that after you have repented once and have been stirred up to go on with the Lord, you **do not need to repent again**. In the eyes of the Lord, it is impossible for you to do this. Once the foundation has been laid, it is impossible to lay it again. Those who were once enlightened, who have tasted of the heavenly gift, have become partakers of the Holy Spirit, have tasted the good word of God and the works of power of the coming age, laid the foundation already at the time they believed. Once they have fallen away and returned back, there is no need for them to lay the foundation again. They should just rise up, go on, and be brought on to maturity.

Hebrews 6:6 also speaks of *“crucifying again for themselves the Son of God, and putting Him to open shame.”* The words “crucifying” and “putting” modify the predicate “renew” in verse 4. To renew again to repentance means to repeat the repentance which one already has. This is not needed. To do this means that we crucify again the Son of God and **put Him to open shame**. If we would try to return to our original repentance, we would be laying again the foundation. In the eyes of God, this is to crucify the Lord again. The Lord was crucified for us, and at our original repentance we accepted that. If we would return to our original repentance, we would be crucifying Him again and putting Him to open shame. We must never do this.

It is not right to lay the foundation of repentance again. It is a waste for anyone to do this. It would not only be wrong for the brothers to lay the foundation for the meeting hall once it had been laid; it would also be a waste.

Hebrews 6:7-8 say, *“For the earth which drinks the rain which often comes upon it and brings forth vegetation suitable to those for whose sake also it is tilled, partakes of blessing from God; but bringing forth thorns and thistles, it is disapproved and near a curse, whose end is to be burned.”* Those who go back again and again to renew their original repentance are like the earth which drinks the rain which falls upon it and does not bring forth proper vegetation. The “rain” in verse 7 refers back to the five categories of good things mentioned in verses 4 and 5. **Bringing forth vegetation** is an illustration of being brought on to maturity. The believers, as the earth, are tilled for God’s sake that they might bring forth Christ as the vegetation to maturity. By this they partake of blessing from God. Christ is the proper vegetation. If instead of bringing forth Christ, we **bring forth thorns and thistles**, that will be a waste.

The earth can never be burned, but what it grows may be burned. Likewise, the believers can never be burned, but all they bring forth that is not according to God’s economy will be burned. The believers are God’s farm. Whatever they grow as wood, hay, and stubble will be burned. When the earth is burned, it is not lost; it is dealt with.

In order to be brought on to maturity, we need to **share with Christ in His attainments**. We are His partners and we share His anointing. The way to share with Him in His attainments is by faith. If we would be brought on to maturity, we must **be diligent to enter into the remaining Sabbath rest**. As we have seen, the remaining Sabbath rest today is the church life. We do not need to be that concerned about the coming kingdom in the future; we simply need to get into the church life today. We also need to **come forward to the throne of grace** to receive mercy and find grace. To grow in life, to be brought on to maturity, we need both God’s mercy and grace. It is impossible to grow by ourselves. It is God’s far-reaching mercy and sufficient grace that can bring us on to maturity. And the way to receive mercy and find grace is to come forward to the throne of grace. If we would grow to maturity, we need to **leave the baby food**, the word of the beginning, and **feed on the solid word**, the word of righteousness, in order to enjoy Christ as our High Priest according to the order of Melchisedec.

Hebrews 6:18 speaks of having *“fled for refuge to lay hold of the hope set before us.”*

We are not only river crossers; we are also fleers. We must flee from the world, Judaism, Catholicism, Protestantism, and from ourselves. We must flee the department stores, the course of this age, religion, our old concepts, and every kind of tradition. We must flee anything that keeps us away and holds us back from Christ. We must flee our old position, ambition, and self-love. We must flee everything.

Undoubtedly, the safeguard into which we must flee is our haven. This haven is in our spirit, in the church life, and in the Holy of Holies in the heavenlies where the Lord Jesus is. If we would stay in this haven, we must have an anchor. The anchor is our hope which is constituted with two unchangeable things—God’s promise and God’s oath. God’s promise is confirmed by His oath. God’s promise is God’s word, and God’s oath is His final confirmation. By God’s promise and oath, both of which are unchangeable, we have our faith and patience, issuing in our hope which is the anchor of our soul. **Our hope, as a secure and firm anchor**, has entered into the Holy of Holies within the veil and holds on to it, and we may now enter in spirit. By this anchor of hope we are held to the Holy of Holies. Without it, we may shipwreck. Flee into your spirit and into the church life that you may have a safeguard. This fleeing is the real river crossing. Let us flee into our spirit and into the church life. Let us flee into the veil, into the Holy of Holies.