



Church in Regina Newsletter

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

SERVICE ACCORDING TO NATURE AND SERVICE ACCORDING TO REVELATION

What is revelation? In Greek, the word revelation means “unveiling,” which is the opening of a covering, a veil, so that people can see what is inside. Therefore, to reveal is to open a veil so that others can see.

Service **according to nature** is derived from the conditions of nature, and the knowledge concerning God that is associated with it is **acquired through study and research**. Any service that is rendered according to the will of man or according to the environment is a **doctrinal service**, a **natural service**, no matter how well it is done.

Service **according to revelation** comes from **God’s direct speaking**. True worship and service are revealed by God Himself, and they bring us to Christ. The Bible is a record of God’s revelation; it is **God’s opening the veil to reveal Himself to us**. Service according to revelation is a service that God grants us to see and touch. It is a service that **comes from contacting God and touching God’s will in fellowship with Him**. It is a service involving subjective spiritual experience.

Any service that results from the fashion of the times and from outward demands is natural service, not service according to revelation. If we receive an anointing as we open ourselves and fellowship with God, the resulting service will be according to revelation. We should not be influenced by the environment; instead, we need to have direct fellowship and contact with God.

EXAMPLES OF SERVICE ACCORDING TO REVELATION IN THE NEW TESTAMENT

Before Saul met the Lord on the way to Damascus, he served God zealously, but his service was a natural service. Before he met the Lord, he never truly touched God. However, on the way to Damascus, he heard a voice from heaven. When he heard the voice, he asked, “*Who are You, Lord?*”. Saul realized that he was persecuting Jesus when he was persecuting Christians on earth. After he fell to the ground and was blinded, he was able to rise up only when **others led him by the hand**. The eyes of many in the world should similarly be blinded in order for them to learn dependence. Saul **needed others to lead him** by his hand, the same hand that arrested and persecuted Christians. **He could no longer depend on himself**. This was the start of his service according to revelation.

HOW TO RECEIVE REVELATION

In order to receive revelation, **we need to go before God and open to Him, consecrate everything to Him, and live in fellowship with Him**. In this way we will receive revelation from Him. **We should not hold on to our own views** or be influenced by our background, traditions, customs, and circumstances. We should condemn whatever God shines on, and we should obey God’s will. In this way, we will spontaneously receive revelation from Him. There must be the shining of light, and there must also be seeing in order for revelation to become a vision. All the service of a believer and of the church should be according to revelation.

This Week’s Pursuit: Crystallization-Study of Exodus (4) - Message Three

Serving God

Scripture Reading: Exo. 7:16; 5:1, 3; 3:12; 24:8; 3:6; 19:6; 25:8-9

I. “Let My people go that they may serve Me in the wilderness”— Exo. 7:16; 5:1; 4:23; 8:1, 20; 9:1, 13; 10:3:

The children of Israel had been usurped by Pharaoh to serve as slaves to carry out the purpose of the Egyptians. Pharaoh signifies not only Satan but also the self and the natural man; our natural mind, will, or emotion may be a Pharaoh who rebels against God or who bargains subtly with Him. Positively, the wilderness signifies a realm of separation; in His dealing with Pharaoh, God demanded such a separation for His people.

Upcoming Activities:

- ▶ December 18, 2016 - YP/Children’s Fun Day
- ▶ December 18, 2016 - Brother’s Meeting / Planning for 2017
- ▶ January 08, 2017 - Churching in Lloydminster (for further fellowship)

Church Address:

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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

“...Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.”

1. Lord, we thank You that You saved us and rescued us from the world and separated us through the “**three-day journey**” of death and resurrection to **hold a feast** unto You to enjoy You in Your presence.
2. Lord, we want to remain **feasting** and **resting** with You, remembering and enjoying You moment by moment and to fight Your enemy by **drinking** and **eating** of You in which You receive our **dispensational worship**.
3. Lord, we want to climb up onto Your **mountain** to have a **clear sky** and nothing between us to **contact** You and **receive** revelation concerning You and the kind of life we should live, the pattern to build Your dwelling place among and with us.
4. Lord, we want to **participate** in Your work, not using our capabilities and abilities, but make us realized that we are merely a “**thornbush**” and You have come upon us in resurrection as fire to be our energy, strength in expressing You.
5. Lord, thank You that You called us to be Your priest, we are the **priesthood** of today **servng** You in coordination, being mingled with You and being built up as **dwelling place**, for You and us to meet, communicate and **dwel mutually**.
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 the 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. 8, 2017.
9. Please pray for the **increase** of church in **Regina**.

II. “Let My people go that they may hold a feast to Me in the wilderness”; “let us go and sacrifice to Jehovah”—5:1, 17:

God’s goal was not separation; His goal was that the children of Israel would **hold a feast to Him** and **sacrifice to Him**. God’s demand of Pharaoh was to let the people go a three days’ journey into the wilderness so that they could hold a feast to Him and sacrifice to Him; this is the enjoyment of God’s salvation. Because of the Lord’s full salvation, we have been **delivered** from bondage in Egypt in order to serve God, and we are now in the wilderness enjoying the feast and offering sacrifice to God.

To the children of Israel, the feast was a feast, but to God it was a sacrifice. Without the sacrifice, there is nothing to feast on; what the children of Israel were to feast on was the very sacrifice they were to offer to God. To sacrifice to God is to offer something to Him, and to hold a feast to God is to enjoy with God what is offered to Him.

III. The purpose of God’s calling is to bring His chosen people to the mountain, where they may serve Him and sacrifice to Him—3:1, 12, 18; 19:1-2, 11; 24:16-18:

In Exodus 3:12 God says that His people would serve Him on the mountain of God. The mountain of God is where we receive the revelation regarding God’s purpose. At the mountain the children of Israel received the revelation concerning what God is and concerning God’s desire to have a dwelling place on earth. We realize that God desires to have a people who walk according to His statutes and who build Him a tabernacle so that He may dwell among them.

IV. We must serve God according to the vision of God and of the pattern shown on the mountain—24:10-11; 25:9:

We need to see a vision of God in a transparent and clear heaven; only when we are in such an atmosphere can we receive the heavenly vision of the building of God’s dwelling place. “*According to all that I show you, the pattern of the tabernacle and the pattern of all its furnishings, even so shall you make it*”. Before the tabernacle was built, God showed Moses the pattern of the tabernacle and its furnishings. In order to serve God, we must see the pattern shown on the mountain. The pattern shown on the mountain is God’s plan; if we do not understand God’s plan, it will be impossible for us to do God’s work. Because the church as the mystery of Christ was revealed to the apostles and prophets, the revelation they received is considered the foundation on which the church is built.

V. The blood of the covenant enables the believers to serve the living God—Exo. 24:8; Heb. 9:14:

The blood of the covenant has made it possible for God’s people, as fallen and sinful persons who have been redeemed, forgiven, and cleansed, to enter into God’s presence and remain there to be infused with Him. The blood of Christ makes it possible for us to serve the living God; through the redeeming blood of Christ, we have life and have been brought into the presence of God to serve Him.

VI. The basis of our service is God as fire from heaven—Lev. 9:24; 6:13:

The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection. As those who have been gained and are being used by God, we are a **thornbush** according to our natural man; however, there is a fire in us; God has come to us in the fire. When the fire of God was burning in the thornbush, it was God who was burning. The strength and brightness of the fire come from the fire itself; the fire is merely resting on us; our purpose is to express the fire.

VII. The Lord brought the children of Israel out of Egypt in order to make them a kingdom of priests, a kingdom in which everyone would be a priest, one who serves God continually—Exo. 19:6:

Exodus 29 reveals that we were saved so that we may be sanctified to serve God as **priests**: The goal of God’s salvation is to make all those who believe in Christ priests of God. A priest is a person who serves God by enjoying God in Christ and through Christ as the reality of the offerings. To serve God as priests is to minister Christ to Him as food for His satisfaction; in typology, God’s food was the burnt offering presented to Him for His satisfaction.

VIII. God’s building is the desire of God’s heart and the goal of His salvation—25:8-9; 40:1-38:

God wanted the tabernacle to be His dwelling place; this was the desire of His heart. The physical tabernacle erected in Exodus 40 was a symbol of a corporate people, the children of Israel as the house of God. The building of God’s house is related to the priesthood and depends on the priesthood; priests build up the dwelling place of God and become part of God’s dwelling, God’s house. Christ is the redemption, salvation, and supply of God’s people and the means for them to worship and serve God so that in Him they may be built up with God together for them and God to meet, communicate, and dwell mutually.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Dec. 04 - Dec, 10, 2016	21	13	11	6	\$320.00
Dec. 11 - Dec, 17, 2016	17	13	13	6	\$630.00

LIFE-STUDY OF HEBREWS

December 12, 2016, Monday

Message Thirty-One

THE HEAVENLY MINISTRY OF THE HEAVENLY CHRIST

Christ's ministry is of two main aspects, the one typified by Aaron on earth and the other according to the order of Melchisedec in heaven. To the end of chapter six, what is mainly revealed is Christ's work on earth typified by the priesthood of Aaron. That section is the word of foundation. From 7:1, Christ's ministry in heaven according to the order of Melchisedec is unveiled. This section is the word of perfection, which shows us how the **heavenly Christ** ministers in the heavenly tabernacle. His **purification of sins** is typified by the work of Aaron, while **His sitting down on the right hand of the Majesty on high** is according to the order of Melchisedec. His work on the cross on earth typified by the work of Aaron affords us **forgiveness of sin**. His ministry on the throne in heaven ministers to us the **overcoming of sin**. His cross **delivered us out of Egypt**; His throne **brings us into Canaan**.

According to the work and ministry of Christ, this book has a turn at 7:1, **a turn from earth to heaven**: From the Outer Court on Earth to the Holy of Holies in Heaven - The purpose in entering the outer court is to come through the Holy Place into the Holy of Holies. Neither the altar nor the laver in the outer court is the goal. The goal is the Holy of Holies; From the Altar for Sin in the Outer Court to the Propitiation-cover for Grace (the Throne of Grace) in the Holy of Holies - We all need to learn to touch the throne of grace, the propitiation-cover, moment by moment. The throne of grace is the place where we must be. The cross is good, but it is not our goal or destination. It is not the place where we should remain forever. The place where we should remain forever is the propitiation-cover, the throne of grace; From the Christ on Earth to the Christ in Heaven - The Christ whom we now experience and enjoy day by day is the Christ in heaven; From the Suffering Jesus on the Pathway of the Cross to the Glorified Christ on the Throne of God.

The **first aspect of Christ's priesthood** is mainly for the forgiveness of sin, and brings us out of Egypt. On the cross, Christ was a High Priest typified by Aaron. The **second aspect** is mainly for the overcoming of sin, that ushers us into Canaan. Now we must press on to enter into the full participation in His priesthood according to the order of Melchisedec. If we do this, we shall have a complete overcoming of sin and sin will be absolutely under our feet.

In **His earthly ministry**, Christ **offered Himself** for our sins, made **propitiation** for our sins, and made **purification** for our sins. In the eyes of God, we are not only forgiven but also purified. Christ has also sanctified us through His offering with His blood. He not only purified our sins but also **sanctified** us, **separated** us, **set us apart**, unto God. Christ also has **perfected** us through His offering. We have been perfected and completed by Christ through His offering. He consummated a new covenant for us with His blood. On the cross Christ suffered death for everything. Colossians 1:20 says that through His death Christ reconciled all things to God. Because of Christ's death, everything must be in its proper order. On the Cross, Christ has destroyed the Devil. He released us from the slavery under fear of death. We do not need to be afraid of death any longer, because the sting of death has been abolished. Christ accomplished this on the cross before He went to the throne. Satan has been destroyed, death has been abolished, and we have been released.

Christ's ministry in heaven opened a new and living way into the Holy of Holies. He has cut the highway and opened the new way into the Holy of Holies. Christ has **purified** the heavens and the things in the heavens with His blood. By ascending to the heavens, Christ has **confirmed** the new covenant and found eternal redemption. His ascension to the heavens confirmed the new covenant that He consummated on earth. He has obtained a more excellent ministry. His ministry on the throne today is more excellent than that of the Old Testament priests in the tabernacle. Christ is the **Surety** of the covenant and the **Executor** of the testament. For the will there is a need of an executor, someone to execute it. In His ascension, Christ is the Executor of the testament He bequeathed to us. Christ is the High Priest who intercedes for us and saves us to the uttermost.

As the heavenly **Minister**, Christ ministers heaven, life, and power into us that we may live the heavenly life on earth. Christ is also the **Sanctifier** sanctifying us with His holy nature and life. He has sanctified us with His blood through His offering on the cross. He is the **Perfector** of faith. As such a Perfector, He is perfecting us in faith for our daily life. As the **Author**, the Originator, of our faith, He originated faith on earth. He is now perfecting faith for us in heaven that we may live and walk by His faith. Christ is also the **Captain** of our salvation **leading us into glory**. All that He is doing in heaven today is to bring us into His glory for the full expression of God. This is the ultimate goal of God's eternal plan.

December 13, 2016, Tuesday

Message Thirty-Two

A KINGLY HIGH PRIEST, PERPETUAL AND GREAT

The focus of Hebrews is the heavenly Christ, the main point of the heavenly Christ is that He is the High Priest, and Hebrews is concerned primarily with the priesthood of Christ. Today He is ministering God to us as our supply according to the order of Melchisedec.

Melchisedec was a king, and his name means the king of righteousness. In Isaiah 32:1 we see that the title, king of righteousness, also refers to the Lord Jesus. Christ is the King of righteousness, today's Melchisedec. As the King of righteousness, Christ has made all things right with God and with one another. He has reconciled man to God and has appeased God for man. By His righteousness Christ has brought forth the fruit of peace. Melchisedec is also the king of Salem, which means the king of peace, signifying that Christ is also the King of peace. As the King of peace through righteousness, Christ has brought in peace between God and us, ministering God to us for our enjoyment.

Christ is the High Priest, but His status is that of a king. As He functions as a Priest, He is a King. He is the King to be the Priest; so His priesthood is kingly, royal. He combines the kingship together with the priesthood for God's building and for His glory. Christ's kingship maintains a peaceful order through righteousness. This peaceful order is necessary for God's building. The building of God's house is in a situation of peace. Christ's priesthood ministers all the supply needed for the building of God. In this His glory is manifested.

Our **kingly High Priest** is perpetual, eternal, without beginning or ending. Hebrews 7:3 says of Melchisedec that he is "*without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, abides a priest perpetually.*" According to Genesis 14, Melchisedec suddenly appeared and then disappeared. He seems to have had no coming or going, no beginning of days or end of life. Because our Melchisedec is eternal, He has no genealogy. He is the **perpetual One**, the constant One, the eternal One, having no beginning of days or end of life. He may come to us in the evening and, while we are experiencing Him, He may seem to disappear. He never says good-bye to us, and we never say good-bye to Him. But when we awake the next morning we find that He is still there. With Him there is no coming or going. He abides the High Priest perpetually.

Our High Priest, Christ, is **great**, much greater than Aaron and all the Levitical priests. He was also greater than Abraham. This is proved by the fact that Abraham gave tithes of the choice spoils to Melchisedec. When Abraham paid tithes to Melchisedec, the Levitical priests, who, as descendants of Abraham were in his loins, also paid tithes to him in Abraham. Therefore, all the Levitical priests are lesser than Melchisedec, and the order of Aaron is inferior to that of Melchisedec. He was greater than Abraham and he blessed him with God as the blessing.

December 14, 2016, Wednesday

Message Thirty-Three

A DIVINE HIGH PRIEST, LIVING AND ABLE TO SAVE

Hebrews 7, a chapter on the priesthood of Christ, reveals two aspects of Christ's priesthood. The first aspect is the **kingly priesthood**, and the second aspect is the **divine priesthood**. Christ is a kingly priest. His status is kingly, royal. Although He is a High Priest, He did not come out of the tribe of the priests but out of the tribe of the kings—Judah. Kingship is His status and makes Him a kingly priest.

Kingship is related to both righteousness and peace because kingship is a kind of rule and authority. In order to maintain righteousness and peace, we need authority. When everything is right, there will be peace, and in peace Christ will minister the processed God to us. Christ's kingship maintains an order of righteousness and peace. His kingly status is for the purpose of preserving a righteous and peaceful order.

The second aspect of Christ's priesthood in Hebrews 7 is the **divine priesthood**. For Christ to be kingly is a matter of **status**, but for Him to be divine is a matter of **constituent**, a matter of His having the necessary, basic element that constitutes Him to be such a High Priest. Christ's being divine refers to His nature. **Christ is kingly according to His royal status and divine according to His divine nature**. He is **kingly** because He is a King and He is **divine** because He is the Son of God. Christ, the Son of God, not only has kingship but also divinity. While His kingship maintains a condition that is full of righteousness and peace so that He may minister the processed God to us for our enjoyment, His divinity constitutes Him as a High Priest who is living and full of life so that He may be able to continue His priesthood perpetually.

Christ is capable because He is **living**. He is available and prevailing also because He is living. Everything He can do depends on one thing—that He is living. Because He is living, Christ can continue His priesthood forever without being prevented by death. In the Old Testament times, all of the priests were prevented by death from continuing their priesthood, but death can never prevent Christ, the ever-living One, from continuing His priesthood. Christ's priesthood is **unalterable**; it cannot be changed. What He is, He is once for all and forever. He is *“the same yesterday, and today, and forever;”* and so is His priesthood.

Christ is able to **save to the uttermost**. The word translated uttermost also means completely, entirely, perfectly, for all time and eternity, and to the end. Because He lives forever without any change, Christ is able to save us to the uttermost in extent, in time, and in space. Both in extent, in time, and in space, His saving of us reaches to the uttermost. As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose.

December 15, 2016, Thursday

Message Thirty-Four

THE INDESTRUCTIBLE LIFE

According to the Scriptures, there are three aspects of the priesthood: The **Aaronic** aspect of the priesthood is for offering sacrifices to God for our sins. The **kingly** aspect of the priesthood is for ministering the processed God to us as our life supply. The aspect of the **divine** priesthood is for saving us to the uttermost. Therefore, we have three words to describe the three aspects of the priesthood: **offering** for the Aaronic aspect, **ministering** for the kingly aspect, and **saving** for the divine aspect. **Offering solves the problem of sin, ministering imparts the processed God to us as our daily supply, and saving rescues us to the uttermost. The saving of the divine priesthood rescues us especially from death and all of the environment of death.**

In God's eternal plan, God intended to dispense Himself into man to be man's everything that man might become His complete expression. This intention can only be accomplished by Christ's kingly priesthood, which ministers the processed God to us as our daily supply. However, before this was accomplished, sin came in. Therefore, the problem of sin had to be solved. But solving the problem of sin was not intended by God to fulfill His eternal purpose; it was added later due to the entrance of sin caused by the fall of man. Because of man's fall, sin came in to frustrate and damage God's purpose of ministering Himself into man as man's daily supply. Since Satan had brought in sin to frustrate God's purpose, the problem of sin had to be solved. Hence, there was the need of the Aaronic priesthood, which was brought in to solve the problem of sin. By this we can see that the Aaronic priesthood was not a part of God's initial intention but was added later. The **Aaronic priesthood took away** sin, and the **kingly priesthood brought** in God as our grace.

Because of the issues of death, we need the **divine** priesthood, which is the presence of life and the absence of death. Oh, we need to be saved to the uttermost! When you come to my home, there should be praising, reality, building up, and growth, not groaning, vanity, corruption, and decay. To be saved from these issues of death is what it means to be saved to the uttermost. This is not the saving of the Savior but the saving of the divine priesthood.

The term, *“the life of God,”* is used only once in the entire Bible, in Ephesians 4:18, which says, *“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”* While the unbelievers are alienated, cut off, from the life of God, we are attached, joined to it, for God has pledged His life into our being. We must forget all the human teachings that say we need good ethics and behavior and focus on what we really need—the life of God. This life is the divine life. Today we have the highest life, we have the divine life! If we saw this, we would be beside ourselves with joy and praise.

The **indestructible life** is also the **eternal life**. Eternal life is a super life, a life without beginning or end, a life without the limitations of time and space. Eternal life is so high that it is beyond description; it far transcends our understanding. The divine priesthood of Christ is constituted with such a life as this.

This indestructible life is the **uncreated life**. Only the indestructible life is uncreated. Although it is uncreated, it is creating. This life is always creating something positive in our church life, family life, and Christian life. Day by day we may enjoy this creating, yet uncreated, life. This is our life today.

This indestructible life is just **Christ Himself**. Anything less than Christ, who is God Himself, is not the indestructible life. The indestructible life not only has functions and abilities—it has a wonderful Person. We need to experience this life day after day.

The indestructible life has been **tested in Christ's human living**. This life was tested during Christ's thirty-three and a half years on earth. Although none of us can stand the test, the Lord Jesus withstood every test. The kind of life that we have today is a life that has passed through every test. This life is perfect.

The indestructible life is a life that has **passed through death**. Death is powerful. When it comes, no one can resist it. In the whole universe there is only one thing that is more powerful than death—the divine life. The life in reality, the real life, not the life in shadow, is more powerful than death. Praise the Lord that life is more powerful than death. This is the reason that life was able to pass through death. Death could do nothing with Him. This should not merely be a doctrinal understanding to us. We must see that the very life that has passed through death is ours today; it is in us right now.

The indestructible life is a life which **death cannot hold**. Although death tried its best to hold Him, it could not do it because life is more powerful than death.

The indestructible life is the **resurrection life**. What is the difference between life and resurrection life? Life has not been tested by death; it has never passed through death. Resurrection life is life that has been tested by and has passed through death, proving that death is unable to do anything with it. Our life today is the resurrection life, the life that has passed through death and has proved that death cannot hold it down.

The indestructible life is the life of **which the Spirit is**. Romans 8:2 speaks of the Spirit of life. Where life is, there the Spirit is because the Spirit is the essential reality, actuality, and practicality, of this life. When you have life, you have the Spirit, and when you have the Spirit, you have life. Life and the Spirit can never, never be separated.

The indestructible life is the **saving life of Christ**. As such a saving life, it is able to save us to the uttermost. Romans 5:10 says that we have been reconciled through the death of Christ and shall be saved by the saving life of Christ.

This life is also the **reigning life**. We are not only being saved in life, but we are also reigning in life. We have a life that enthrones us, that puts us on the throne as a king. This is the reigning life.

The indestructible life is the life of **the tree of life**. The tree of life was the life at the beginning, for in the beginning of the Bible there was the tree of life. This tree of life will also be the life in eternity. In Genesis 2 we have the life at the beginning, and in Revelation 22 we have the life that is for eternity. This life, the eternal life without beginning or ending, is the life of the tree of life.

The indestructible life is a life that is without corruption but is always with **incorruption**. Where this life is, there is no corruption. Corruption is a by-product of death, but the divine priesthood, being constituted with the indestructible life, diminishes all corruption.

The indestructible life is **indissoluble**. It can never be dissolved. This life is called the indestructible life because nothing can destroy or dissolve it. The life that we have received is an indestructible life, and nothing on earth, in heaven, or in hell can deal with it. This is the life that constitutes the divine priesthood. The divine priesthood of Christ is constituted with such a wonderful life. This is the reason why the divine priesthood is able to save us to the uttermost, saving us from all the by-products of death into Christ's complete perfection—glorification.

December 16, 2016, Friday

Message Thirty-Five

A HEAVENLY MINISTER WITH A MORE EXCELLENT MINISTRY

Hebrews 8:1 says that we have a *“High Priest, Who sat down on the right hand of the throne of the Majesty in the heavens.”* This is the heavenly Christ, the kingly and divine High Priest, our today's Melchisedec. Our High Priest today is not standing on earth to accomplish the work of redemption; He is sitting on the throne of the Majesty in the heavens. His sitting there indicates that the work of redemption has been accomplished by Him, that He is now in glory in the majesty of the Godhead in the heavens, and that He is interceding restfully for the perfecting of His redeemed ones. This is not the work of the Aaronic priesthood but the ministry of the kingly and divine priesthood. He is not our Aaron standing on earth but our Melchisedec **sitting in the heavens, even on the throne of God with the divine majesty**.

In God's economy three things are always combined: the **tabernacle**, or the sanctuary, the priesthood, and the law. These three things, which are one, are combined for the fulfillment of God's economy. During the time of the Old Testament, no one could separate these three things from each other. It is the same today. We have the sanctuary, which is both in heaven and in our spirit, the priesthood, and the better law of life. The sanctuary, priesthood, and law that we enjoy today are much better than the old sanctuary, priesthood, and law. Those old things were merely a shadow. These new items, which we are enjoying today, are the reality of the shadow.

Hebrews 8:2 says that Christ is a **“Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.”** Christ ministers in the true tabernacle in heaven which is joined to our spirit. As our High Priest in the heavens, Christ brings us into heaven, from the earthly court into the heavenly Holy of Holies, which is joined to our spirit by Him as the heavenly ladder. The priests on earth served the shadow, but this Minister in heaven serves the reality. Whatever was done by the priests on earth in the Old Testament was a shadow of the real things to come. Their work on earth did not accomplish anything. What they did on earth only served a shadow of the reality, but whatever this Minister ministers in heaven in the New Testament is the reality. His more excellent ministry in heaven serves the reality of the heavenly things in the divine dispensation.

The ministry of the priests on earth in the Old Testament was good, but the ministry of Christ, our High Priest, in heaven in the New Testament is more **excellent**. It is more excellent in the following aspects.

In this priesthood today we have a **Mediator**, a man who goes between God and us. This Mediator is also the Executor, the One who executes the will, the testament. Christ, as the Mediator, is the Executor in resurrection of the new covenant, the new testament, which He bequeathed to us by His death.

The covenant which was enacted for us and bequeathed to us as the new testament by Christ is a **better covenant**. Not only has this better covenant been enacted upon better promises of a better law, the inner law of life, but it also was consummated with Christ's better sacrifices, which have accomplished for us eternal redemption, and with the better blood of Christ, which purifies our conscience. As the High Priest of this better covenant, Christ, the eternal Son of the living God, ministers with the more excellent ministry in the greater and more perfect tabernacle.

This better covenant has been enacted upon **better promises**. The better promises, which are given in Jeremiah 31:31-34 and quoted in 8:8-12 and 10:16-17, are of two things—the forgiveness of sins and the law of life. Under the old covenant there was no forgiveness of sins, only the covering of sins. In the new covenant we do not have just the covering of sins but the forgiveness of sins. In the new covenant today we also have the law of life, not the law of letters.

As our **heavenly Minister** with a more excellent ministry, Christ carries out the better covenant. He does this by making the facts of the new covenant effective. He executes the bequests in the New Testament. Whatever is a fact in the covenant is a bequest in the testament. What were facts in the covenant have now become legally designated for us as bequests in the will, in the testament. There are four facts of the new covenant which have all become **bequests in the new testament**: the **propitiation** for unrighteousnesses and **forgiveness** of sins; the **imparting** of the law of life; the **blessing** of having God and of being His people; and the inward ability of knowing the Lord.

December 17, 2016, Saturday

Message Thirty-Six

THE NEW COVENANT

God has an **eternal purpose** with His divine intention. God's intention is simply to dispense Himself into us and to work Himself into us as our life and our everything until eventually He and we, we and He, are mingled together and we become His expression to the whole universe. In this process, divinity is wrought into humanity and humanity is mingled with divinity. God is God, but He became man. We are men, but we have God's life and nature. Before God accomplished this purpose, Satan caused the fall of man and of many of the angelic creatures. In order for God to accomplish His eternal purpose He had to do four things: take away sin; put Himself as life into our spirit and develop this life into the laws that are imparted into all of our inward being; make Himself our God and make us His people according to the life law; and grant us the inward ability to know Him in life in an automatic way. Before God did these four things, He firstly promised His people that He would do them by making a covenant with them. A covenant is a biblical term for what we call a contract or an agreement. The content of this contract is that God assures us that He will **take away our sins**, that He will **put Himself as life into our spirit and develop this life into laws in our inward parts**, that **He will be God to us and that we will be His people according to the life law**, and that we shall have the spontaneous **inward ability to know Him**. These four things are the content of the divine contract. This is the new covenant.

Why is it called the new covenant? Because before the new covenant was enacted and consummated, God made an old one. The old covenant was a picture. In the old covenant there was the covering of sin but not the forgiveness of sin. The covering of sin in the old covenant foreshadowed the coming forgiveness of sin in the new covenant. In the old covenant there was the old law, the law of letters. The law of letters in the old covenant was a shadow of the law of life in the new covenant. Furthermore, in the old covenant God told His people that He was going to be their God according to the law of letters and that they were going to be His people also according to that law of letters. Today, in the new covenant, God is our God not according to the law of letters but according to the **law of life**, and we are His people also according to the law of life. Moreover, in the old covenant the people were taught to know God by the knowledge of the law, but in the new covenant we are enabled to **know God by the inward ability of life**. All of the four items of the new covenant were found in the old covenant in the way of shadows, not in the way of reality. Now in the new covenant we have the real thing to replace the shadows.

A **promise** is an ordinary word spoken by God promising you that He will do something for you. An **oath** is a confirmation of an ordinary word. God confirmed His ordinary word of promise by means of His oath. When the promise has been confirmed by an oath, it immediately becomes a **covenant**. What we have received from God is not just an ordinary word as a promise but a covenant, a contract, confirmed by God's oath and sealed with His divine being. A **covenant** always binds people more than a promise does. In this binding covenant there are four things which are no longer promises but accomplished facts. All of these facts are clearly itemized in the covenant. The One who made the covenant **died** so that the covenant might become a bequeathed will, that is, a testament. Now the covenant is no longer merely a covenant but a **testament** bequeathed by the One who enacted the covenant. In this bequeathed testament, the four accomplished items have all become **bequests**. Thus, we do not need to wait for the accomplishment of these things or to pray that God will be faithful to remember His promise and keep His word. We do not need to pray because everything has been accomplished. Each of the four items is an accomplished fact that has been bequeathed to us. These four items are not only promises and facts but also bequests that we may inherit, participate in, and enjoy. What we have today is not a promise or even merely a covenant, but a testament, a will, which is an advanced covenant. An advanced covenant is one that is bequeathed with the accomplished facts, which are the fulfilled promises. **When the promise has been fulfilled, it becomes the covenant, and when the covenant has been bequeathed, it becomes the testament**. In the promise we have the promised **matters**, in the covenant we have the accomplished **facts**, and in the testament we have the accomplished facts bequeathed as **bequests**. Do not pray that God will fulfill His promises or that He will give you the facts. All of the promises have become accomplished facts, and all of the accomplished facts have been bequeathed to us. We should simply take them and enjoy them.

The **second** bequest in the new covenant is that **God has put His life into us** and that **this life is developing into many laws in our inward parts**. This accomplished fact has been bequeathed to us by Christ as our inheritance. We all need to see this. We all need to see our bequests. Hallelujah, sin has been put away, and before we were born the divine life was put into us! Not only has the divine life been put into us, but it has been developed into laws in every part of our being. The **third** bequest is that **God is to be God to us and that we are to be a people to Him**. Both of these things are according to the law of life. In the old covenant God was God to His people according to the outward law of letters, and His people were a people to Him also according to that law of letters. But in the new covenant God being God to us and we being a people to Him are according to the inward law of life. It is a matter of the inner life, not a matter of the outer knowledge. In the new covenant God deals with us not according to the outward regulations but according to the inward laws of life, and we are living with Him not according to the knowledge of letters but according to the sense of life. The **fourth** bequest is the **inner ability to know God**. It cannot be proved by doctrine, but it can be proved by our experience.

Christ is the Mediator of a **better covenant**. The new covenant is better than the old covenant, just as the reality of a person is better than his photograph. The old covenant, like a photograph, had only the outward form, but the new covenant, like the real person, has the inward life with all its reality. The old covenant was lifeless, but the new covenant is constituted with the indestructible life. Everything in the new covenant is much better than the things in the old covenant because everything in the new covenant is the reality. Hence, it is a better covenant. The new covenant has been enacted upon **better promises**. In these promises there is the law of life, not the law of dead letters, there is the blessing of having God and of being His people, and there is the inward ability of knowing God. All these three things are of the divine life imparted into us in God's regeneration. Furthermore, in these better promises there is the forgiveness of sins, not just the covering of sins as under the Mosaic law. The forgiveness of sins, being the putting away of sins, is better than the covering of sins, which never removed the sins. Because of the imparting of life and the forgiveness of sins, these are the better promises.

What are the **contents of the new covenant**? The contents include four things, the **first** of which is the **imparting of the law of life**. Hebrews 8:10 says, "*For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them.*" By **imparting** His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. When this life develops into our inward parts, in every part there will be a law to regulate us. Many laws develop out of that one law of life. The law of life is imparted into our spirit and from our spirit it **spreads into our mind and into all of our inward parts**. The Lord will inscribe His laws on our hearts. Firstly, God imparts His laws into us; then He inscribes them upon us. He does the inscribing in our experiences of the law of life. The more we experience the law of life, the more its laws will be inscribed into the different parts of our heart. They will be constituted into the different parts of our inward being through our experiences.

The **second** item of the new covenant is **the blessing of having God and of being His people**. The last part of Hebrew 8:10 says, "*I will be God to them, and they shall be a people to Me.*" In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him. Today our God is God to us not according to letters but according to the inward life, and we are His people not according to any written regulations but also according to the inner life. It is according to the law of life that God is God to us and we are a people to Him. God's relationship with us today is fully based upon the law of life; it is a relationship in life.

In the new covenant there is also the **function of the law of life** by which we know God in the inward way of life. Hebrew 8:11 says, "*And they shall by no means teach each one his fellow citizen and each one his brother, saying, Know the Lord, for all shall know Me from the little one to the great among them.*" There is no need for the outward teachings, because we know the Lord by the sense of life. The last of the contents of the new covenant is **propitiation for our unrighteousnesses and forgiveness of our sins**. Hebrews 8:12 says, "*I will be propitious to their unrighteousnesses, and their sins I will by no means remember anymore.*" To be propitious is to make propitiation for our sins. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demand of God's righteousness. God is propitious to us because Christ has made propitiation for our sins. Based upon this propitiation, God forgives our sins. In 8:12 we are told by the Lord that "*their sins I will by no means remember anymore.*" Here we see that God will forget our sins. To forgive means to forget, for the forgetting of sins is the real forgiveness of sins. If you forgive me, it means that you must forget my faults. Without forgetting, forgiveness is not real. God not only forgives us our sins but also forgets our sins.