



Church in Regina Newsletter

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

PLANNING FOR THE CHURCH

In order for the church to increase and spread, **there must be a plan**. The plan for a church should be **based on** the condition of the believers' spiritual life, the social conditions in the church's locality, and the relationship between the believers and those in various social classes. The church in a locality **must set a rate for increase at the beginning of each year**. This rate can be ten percent, twenty percent, fifty percent, or even one hundred percent. For the past twenty years we have suffered a loss because we have conducted business without a plan (Luke 19:13). It is as though we have labored aimlessly for more than twenty years. As a result, our time has been wasted, and the Lord's work has been delayed. From now on, a church must make a plan at the beginning of each year.

... it will not be easy to achieve a one hundred percent increase based on the total number of saints in the church. However, as long as the plan of the church is carried out properly, it will be possible to reach this goal. We have not increased, because we have neglected the practice of the small groups. Many other problems are related to our lack in the practice of the small groups. **Now we must focus our attention on the small groups**. As we begin to pay attention to the small groups, our sicknesses will be healed. Therefore, we should not be anxious about our plan, because the small groups will have a great impact on our increase and spread.

If the church decides on a one hundred percent increase, no one should throw cold water on the idea and propose a fifty percent increase instead. We must learn to accept the plan set by the church. Second, the plan set by the church must be carried out and accomplished. The plan must be accepted and carried out with diligent effort. Third, the plans of the saints must be monitored and promoted on a monthly basis. We should not wait until the end of the year to review our progress. We must pay close attention to this every month in order to promote the plans of the saints.

PLANNING FOR EACH BELIEVER

The most important plan is the **daily plan for each believer**. Please accept our suggestions and work out a schedule for a personal plan according to the simple ways listed below.

First, develop a plan based on the number of your family members, friends, neighbors, and other acquaintances.

Second, you should **make a list** of those whom you plan to lead to salvation. Then you can seek the Lord's leading as to whom you should labor on first, and you can begin to pray over each name. Making a list is very helpful especially in the matter of prayer. Prayers for others cannot be general; you must name them in prayer one by one. You should be careful not to labor on too many people at the same time. Focus on eight to ten people, praying specifically for them by name.

Third, you should **regularly contact** the people on your list by phone calls, letters, and invitations. Give them Bibles, spiritual books, and gospel tracts. You should not be zealous for a month but then do nothing in the following months. If you try to do something every day, you will become exhausted. It is better to be regular, doing something once a week or even once every other week.

Fourth, you should **allocate your time** daily, weekly, and monthly according to the needs of your family and work responsibilities. In any case, an appropriate amount of time should be set aside specifically to contact people to preach the gospel.

Fifth, according to the allocation of time, you must **faithfully carry out your schedule**, week after week, month after month, expecting a harvest every season. Based on our experience, it is best to set aside at least one hour every week in order to contact people to preach the gospel.

You have to labor on these matters over the long term; nothing will be accomplished overnight. You may not see any results in the first few months, but if you continue month after month, you will see results gradually. If we practice this, everyone will be able to lead at least one person to salvation in a year. Only a person who is unwilling will be unable to lead at least one person to salvation in a year.

These are suggestions. May we work on them seriously and not treat them as if they are too difficult. The past is the past, and beginning this year we can practice according to a schedule. In our daily life and church life we must set aside time specifically for preaching the gospel. I hope that we will **have a new beginning this year**. I believe that after six months we will see some practical results, and at the end of the year we will be strengthened by the realization that this way is both workable and under the Lord's blessing.

Upcoming Activities:

- ▶ January 08, 2017 - Love Feast
- ▶ January 08, 2017 - Churching in Lloydminster (for further fellowship)
- ▶ January 15, 2017 - Perfecting Meeting
- ▶ January 29, 2017 - Brother's Meeting
- ▶ January 30, 2017 - All come to the full knowledge of the truth: Life-Study of Ephesians

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

This Weeks's Pursuit: Crystallization-Study of Exodus (4) - Message Four

PRAYER BURDEN

“On the first day of the first month you shall raise up the tabernacle of the Tent of Meeting. ... and the glory of Jehovah filled the tabernacle. ... For the cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel on all their journeys.”

1. Lord, You are the **reality** of the tabernacle a place where we can fellowship with You, and we worship you that through Your death and resurrection You were **enlarged** to be the corporate Christ, the church that will **consummate** in the New Jerusalem.
2. Lord, continue to **deal** us, **strip** us and **empty** us of everything to **gain** You and to be **rebuilt** in You to become Your masterpiece for the fulfillment of Your economy.
3. Lord, we are a “**sparrow**” who found “**nest**” of **refuge** at the bronze altar of Your cross, solving all our problems that qualifies us to enter the tabernacle to contact You at the incense altar where we found **rest** and **home**.
4. How lovely is Your tabernacle O Lord, and we want to **dwel**l in Your **house forever**, to enjoy You as our **sun** of supply, as our **shield** to protect us from Your enemy, as our **grace** for our enjoyment, and as our **glory** for Your manifestation.
5. Lord, we are blessed to be in the church Your house. Continue to strengthen our heart by praising You all the day long and by setting our mind, our **intention** to take the “**highway to Zion**” in our heart not merely superficial but more **internally**.
6. Lord as we pass though the “highway to Zion” we sure will pass also the “**valley of Baca**” but we praise You that all our weeping tears will become a **valley of spring** producing the **early rain** for our blessing.
7. Lord bless the church in **Regina** with the early rain of Your spirit.

The Three Tabernacles

Scripture Reading: Exo. 25:9; 40:34; Psa. 84:1-11; John 1:14; 2:19-21; 1 Cor. 3:16-17; Rev. 21:3, 22

I. The three tabernacles in the Holy Scriptures—the type of the tabernacle, the reality of the tabernacle, and the consummation of the tabernacle—reveal the goal of God’s economy to have a corporate people to be His dwelling place for His expression and representation in eternity— Gen. 1:26; Exo. 40:34; Rev. 21:2-3, 10-11; 22:1, 5:

The **type of the tabernacle** in the Old Testament is a full and complete revelation of the individual Christ as the Head and the corporate Christ as the Body, the church, including many details of the experience of Christ for the church life (as God’s dwelling place, the tabernacle and the temple were one). The **reality of the tabernacle** in the New Testament is the **incarnated Christ**, the individual Christ, and the corporate Christ, the Body of Christ; through His death and resurrection the individual Christ was enlarged to be the corporate Christ, **the church**, composed of the New Testament believers as the temple, the house of God, and the Body of Christ.

The **consummation of the tabernacle** as the conclusion of the complete Bible is the **New Jerusalem**, a great corporate God-man as the eternal, enlarged, universal, divine-human incorporation of the processed and consummated Triune God with His regenerated, transformed, and glorified tripartite people.

II. Psalm 84 is the secret revelation of the enjoyment of Christ as the fulfillment of the type of the tabernacle so that we may be incorporated into Him to become the reality and consummation of the tabernacle—vv. 1-11:

God’s purpose in dealing with His holy people is that they would **be emptied of everything to receive only God** as their gain and be rebuilt with the Divine Trinity to become the masterpiece of God, fulfilling God’s eternal economy for His expression.

III. The intrinsic content of Psalm 84 is the secret revelation concerning the enjoyment of Christ as the incarnated Triune God, the God-man—Col. 2:9; 1:12:

The center of this secret revelation is the house of God, typified by the tabernacle and by the temple. The New Testament, from Matthew through Revelation, covers the entire span of the incarnation of the Triune God and is a record of the divine incarnation. The enjoyment of Christ as the incarnated Triune God in God’s house is portrayed by the arrangement of the tabernacle and its furnishings.

IV. The psalmist’s longing and even fainting to be in God’s tabernacles indicate to what extent the psalmist loved God’s tabernacles; this love was matured through many trials—Psa. 84:2.

V. “At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God”—v. 3:

The two altars—the bronze altar for the sacrifices and the golden altar of incense—are the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase. **At the bronze altar**, a type of the cross of Christ, our problems before God are solved through the crucified Christ as the sacrifices; this qualifies us to **enter into the tabernacle**, a type of Christ as the incarnated and enterable Triune God, and to contact God at the incense altar. **At the golden altar of incense** in front of the Holy of Holies, the resurrected Christ in His ascension is the incense for us to **be accepted by God in peace**; through our prayer at the incense altar, we enter into the Holy of Holies—our spirit—where we experience Christ as the Ark of the Testimony with its contents.

Through such an experience of Christ **we are incorporated into the tabernacle**, the incarnated Triune God, to become a part of the corporate Christ as God’s testimony for His manifestation: The bronze altar for the sacrifices is related to **God’s judicial redemption** accomplished in the **physical realm** by Christ in His earthly ministry. The golden altar of incense is related to **God’s organic salvation** carried out in the **divine and mystical realm** by Christ in His heavenly ministry.

Through these two altars God’s redeemed, the “sparrows” and “swallows,” can find a nest as their refuge and a home with God in rest. The cross of Christ, typified by the bronze altar, is our “nest,” **our refuge**, where we are saved from our troubles and where we “lay” our young, that is, produce new believers through the preaching of the gospel. When we experience the resurrected Christ in His ascension, typified by the golden altar of incense, we are accepted by God in such a Christ and find a **home, a place of rest**, in the house of God.

This house is the processed and consummated Triune God united, mingled, and incorporated with all His redeemed, regenerated, and transformed elect to be the Body of Christ in the present age and the New Jerusalem as the mutual dwelling place of God and His redeemed in eternity.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Dec. 11 - Dec, 17, 2016	17	13	13	6	\$630.00
Dec. 18 - Dec, 24, 2016	23	13	11	13	\$332.00

VI. “Blessed are those who dwell in Your house; / They will yet be praising You. Selah... / O Jehovah of hosts, blessed is the man / Who trusts in You”—Psa. 84:4, 12:

In type, the house is the church as a totality, and the tabernacles are the local churches. Praising the Lord should be our living, and our church life should be a life of praising. In the church life we trust in God, not in ourselves or in our natural human ability, to work out a solution to our difficult situations.

VII. “Blessed is the man whose strength is in You, / In whose heart are the highways to Zion”—Psa. 84:5; cf. Phil. 4:13; John 15:5:

The **highways to Zion** signify **our intention** to enter into the church as the house of God and are the blessed highways for seeking the incarnated Triune God in His consummations, typified by the furniture in the tabernacle. On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God.

The highways to Zion **in our heart** mean that **we need to take the way of the church internally, not externally; when we are deeply in the inner life, we will certainly be in the way of the church; the highways to Zion will be within our heart.** Zion is the very spot where God is, the Holy of Holies; the overcomers become Zion, and **the Lord’s recovery is to build up Zion.**

VIII. “Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings”— Psa. 84:6:

Baca means “weeping”; on the one hand, those on the highways to Zion are strengthened in God; on the other hand, they are opposed by Satan, who causes them to suffer persecution. The trouble and persecution caused by Satan can make the highways a valley of weeping; this special term indicates that the psalmist had been disciplined by God and had been stripped by Him. **The highways to Zion are not external, superficial, or cheap; we must pay a price to take the way of the church.** When we pass through the valley of Baca, God makes this valley a spring; this spring is the Spirit. **The more we weep** on the highways to Zion, the more we receive the Spirit; **while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.** Those who come into the church life by passing through the valley of weeping find that this **weeping eventually becomes a great blessing to them; this blessing is the Spirit.** The tears they shed are their own, but these **tears issue in a spring**, which becomes the early rain, the Spirit as the blessing.

IX. “They go from strength to strength; / Each appears before God in Zion... / For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked. / For Jehovah God is a sun and a shield; / Jehovah gives grace and glory”—Psa. 84:7, 10-11a:

The more we go on in the church life, the more strength we will gain. If our service is intrinsically according to God’s will in the church life, each day will be worth many days in God’s eyes. The blessings of dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life, as our shield to protect us from God’s enemy, as grace for our inward enjoyment, and as glory for the outward manifestation of God in splendor.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF HEBREWS

December 19, 2016, Monday

Message Thirty-Seven

THE LAW OF LIFE

The focus of Hebrews 8 is the law of life. We are told in verse 10 that God will impart His laws into our mind and inscribe them on our hearts. Anything that can be imparted into our inward being must be life. In this chapter we also have another five wonderful things: the heavenly **Minister**, the heavenly **tabernacle**, the more excellent **ministry**, the better **covenant**, and the better **promises**. The better promises produce the better covenant, and within the better covenant is the heavenly Minister who has a more excellent ministry in the heavenly tabernacle.

The contents of the **better covenant** include four items: the imparting of the law of life into our being; having God as our God and being His people; the inward ability to know the Lord; and the propitiation for unrighteousnesses and the forgiveness of sins. All of these four items are focused on the law of life.

The **origin** of the law of life is life. Then what is life? Life is just God Himself. When God is expressed, He is the Son. When the Son, who is God Himself, is realized as the Spirit, He is life to us. Life is God in Christ as the Spirit coming into our being. Thus, the Spirit is called the Spirit of life, which is the eternal and divine life. Out of this life, the law of life comes through the regeneration of the Spirit of life. When we were regenerated by the Spirit of life, the eternal and divine life was imparted into us, out of which the law of life comes to exist in our inward being.

A law is a natural regulation, a constant and unchanging rule. A law of life is the natural characteristic, the innate, automatic function of a certain kind of life, and the higher a life is, the higher is its law. The law of the divine life is then the natural characteristic, the innate, automatic function of the life of God, and since the life of God is the highest, its law is the highest. This highest law of life is the function, the working, of the divine life. This function and working are innate, spontaneous, natural, and automatic.

A cat catches mice because in its life is the mouse-catching law, and a dog barks because in its life is the barking law. What is the law of life? It is the innate, automatic function of the divine life. The divine life is living, active, and aggressive. This life is always acting, and whenever it acts it functions according to the automatic law of life. God’s intention is to dispense Himself into us as our life. He has done this and right now He is in us as our life. This life, the life on the highest plane, is the most active life. When this life functions, it regulates. In a good and positive sense, His working is His regulating, for the working of the divine life within us is its regulating. This is the law of life.

Hebrews 8:10 says that the law of life is **put into our mind**, proving that the mind is one of our inward parts. Our inward parts include not only the mind but also the emotions and the will, which, along with the conscience, are the composition of our heart mentioned in the following clause in this verse. Hence, the law of life is located in our inward parts, the parts of our heart—conscience, mind, will, and emotion—that is, in our heart, the composition and the totality of our inward parts. The life of God has been imparted into our spirit. Based upon this fact, the law of this life must firstly be in our spirit as one law. Then from our spirit it spreads into the inward parts of our heart and becomes many laws. It is one law in being in our spirit and it becomes many laws in function in the many parts of our heart.

The **function** of the law of life is to take away, to kill, the old element of Adam and to add in, to supply, the new element of Christ. While the law of the divine life works and regulates in our inward parts, it kills and takes away the old things of our natural being. It does have the power to reduce all the negative things in our natural man. At the same time, it adds in and supplies the divine element of the new creation, bringing the riches of Christ into our being. While it reduces the old element of Adam from us, it adds in the new element of Christ to us. While it takes away the old, it replaces it with the new. It performs a kind of metabolism in the Christian life and accomplishes the transformation of life for us.

The law of life is of “the **power** of an indestructible life,” perfecting everything for us in fulfilling God’s purpose. In the new covenant, the law of life is powerful; it is of the power of an indestructible life that is able to perfect everything for us in God’s economy. It is no longer merely a form; it has the divine life as its essence for reality. It not only shows us the things but also accomplishes them for us. Whatever it requires it can fulfill.

As the function of the law of life accomplishes metabolically the transformation of life for us, so the **issue** of the law of life is that we are transformed and conformed to the image of Christ and that Christ is formed in us. The **transformation** in life and the **conformation** to Christ **depend upon the function of the law of life and are the issue of the work of the law of life**. Christ can only be formed in us by the regulating of the law of life. The regulating of the law of the divine life brings the riches of Christ into our life and forms Christ in our being.

God is not only our God but also our Father. Hence, He desires to be our God in the law of life. We are not only God’s creatures but also His children. Hence, He desires us to be His people in the law of life. God does not desire only to be our God according to the outward law of letter; He desires to be our Father according to the inward law of life. Nothing of the keeping of the outward law of letter can satisfy God’s desire. He can only be pleased by our living according to the inward law of life. And He does not desire to have us only as His creatures without His life but also as His children with His life. Hence, He wants us to be His people in the law of life, living not according to the outward law of letter but according to the inward law of life. Both His relationship to us and ours to Him should be a relationship maintained in the law of life. With the law of letter there was nothing but death. With the law of life there is no death but life. Only life can satisfy the divine desire.

December 20, 2016, Tuesday

Message Thirty-Eight

THE WORKING OF THE LAW OF LIFE

God’s eternal purpose is to work Himself into us and make us the same as His Firstborn Son. The **Firstborn Son of God** is the standard model for God’s economy. This standard model has both divinity and humanity. Originally, He was the Only Begotten Son of God. As the Only Begotten Son of God, He was the embodiment of God, for all that is in the Godhead was embodied in Him. He was also the expression of God. As the embodiment and expression of God, He became incarnated, bringing divinity into humanity and joining humanity to divinity. But before the incarnation, divinity had never been joined to humanity. Since the day of His incarnation, there was in this universe a wonderful Person who was both human and divine.

As the **Only Begotten Son**, Christ was already in glory. That did not require glorification. However, once He was on earth in His humanity, He needed to be glorified. Therefore, as John 17:1 reveals, during the last night of His life on earth, He prayed, “Father, the hour has come; glorify Your Son that the Son may glorify You” (Recovery Version). Since He was already in glory, why did He still need to be glorified? Although He was in glory as the Only Begotten Son, since He had put on humanity, **the human part of His being had to be glorified**, to be processed into glory. In His resurrection Christ entered into His glorification.

When this standard model was resurrected, being born in His humanity to be the Firstborn Son of God, He included us. When He was sonized in His humanity, in His resurrection, **we were born as sons of God**. We need to forget time. There is no clock in heaven, and there will be no watches in eternity. Although we may not be able to understand this, we should simply accept it. According to the pure word of the Holy Bible, when Christ was resurrected, He imparted Himself into us as life, and we were reborn. After imparting Himself into us as life, Christ entered into perfection, into glory, where He is now interceding for our glorification. What does it mean to be brought into Christ’s perfection? It is to eliminate all the by-products of death, to swallow up all vanity, corruption, groaning, and decay. Christ is interceding that this work may be accomplished. His intercession on the throne motivates the life seed that He sowed into us at the time of His resurrection.

The crucial point in all this is the law of life, the working of the divine life within us. The law of life, which is the innate, automatic working of the divine life, is doing a perfecting work within us, gradually infusing us with divinity, eliminating all the negative things, and imparting all that Christ is into our being. In other words, by the law of life the Lord is renewing us, transforming us, and conforming us to His image. When this process has been completed, He will come to redeem our body, transfiguring our vile body into a glorious one. We are now under the process of the working of the law of the divine life.

The law of life is now working to renew us from within. Ephesians 4:22-24 tells us to be renewed in the spirit of our mind that we may put off the old man and put on the new man. According to Ephesians 2:15, the new man is the church. To put on the new man is to put on the church. The new man is the practical church life, the corporate reproduction of the standard model. We are now in the process of being renewed in the spirit of our mind, and gradually we are putting on the new man. This renewing of the mind and putting on of the new man, the church, is the issue of the working of the law of life.

December 21, 2016, Wednesday

Message Thirty-Nine

THE TYPE OF THE OLD COVENANT AND THE REALITY OF THE NEW COVENANT

These two tabernacles are symbols of two covenants. The **Holy Place** is a symbol of the **old covenant** and the **Holy of Holies** a symbol of the **new covenant**. Although it is difficult to realize the true significance of these covenants, it is easy to understand them if we consider the tabernacle. According to 9:2, in the Holy Place, the symbol of the old covenant, there were the lampstand and the table. These two things were good, but they were far off from God’s presence. Although a person could find nourishment at the table and enlightenment at the lampstand, he had no way to contact God. In the Holy Place there was neither God’s presence nor the way to come into His presence. Moreover, in the Holy Place there was no oracle, no place for the divine speaking of God. Where there is the oracle, there is God’s speaking. But in the Holy Place there was no divine speaking. Furthermore, there was no meeting with God in the Holy Place. **The highest blessing is to meet with God**. However, no one in the Holy Place could say that there he was meeting with God, for there was no way to meet Him in the Holy Place. Therefore, with respect to the Holy Place, there were four no’s: no presence of God, no way to contact God, no oracle for the speaking of God, and no meeting with God.

The **Holy Place**, signified that **the old covenant was a type**. Since the Holy Place was a symbol of the old covenant, it signified that the old covenant was a type of the new. Hence, the entire Holy Place was a type, a figure, not the reality. The **first tabernacle** was of this world, of this creation. It was altogether material, not spiritual, and it was on earth, not in heaven. It was a temporary type, not the permanent reality.

The first tabernacle had ordinances of flesh. None of these ordinances was in the spirit or according to the spirit. Every one of them was related to the flesh. Because they were of letters outwardly, not of life inwardly, they could only give the worshippers a form, not the slightest amount of life. **The first tabernacle** as a type of the old covenant was **unable to perfect the worshippers**. Because it was not spiritual and had no life, it was unable to perfect those who served God through it. It exposed the shortcomings of God’s worshippers, but it could not perfect them with real things of life in spirit. Hebrews 9:8 says that at that time “the way of the Holy of Holies” had “not yet been manifested while the first tabernacle still has its standing.” At that time, the way of the Holy of Holies, that is, the way of the new covenant, had not yet been manifested. To say that the way into the Holy of Holies was not manifested while the first tabernacle still had its standing means that the way to enter into the new covenant had not yet been opened. When we come to 10:19-20, we shall see that a new and living way has been freshly cut. This is the way to enter into the Holy of Holies, into the new covenant. As we have seen, the first tabernacle, the Holy Place, signifies the old covenant, and the second tabernacle, the Holy of Holies, signifies the new covenant. Now the **veil that closed the Holy of Holies has been riven by the death of Christ since it has crucified the flesh, and the way of the Holy of Holies has been manifested**. Hence, we do not need to remain in the Holy Place, the old covenant, in the soul; we must enter the Holy of Holies, the new covenant, in the spirit.

The second tabernacle, the Holy of Holies, signifies that **the new covenant is a reality**, not a type. **Even during the old testament age, the Holy of Holies was not a type.** It was a reality because God's shekinah glory, presence, and speaking were there. It was there that God met with people. However, in the old testament age, not all the people could come into the Holy of Holies, because the way of entering into it had not been manifested yet. The Holy Place was a type. Were the lampstand and the table in the Holy Place real? No, they both were pictures. But what about the shekinah glory and God's speaking in the Holy of Holies? They were realities. Although the way into the Holy of Holies was not manifested in the old covenant age, it has been manifested today. Therefore, we should no longer remain in the Holy Place; we must come forward into the Holy of Holies. When we enter into the Holy of Holies, we are in the new covenant enjoying all the bequests of the new covenant, which has become a testament. These **bequests** include **God's presence, God's speaking, and God's meeting and having fellowship with us.** While we have fellowship with God, He infuses and transfuses Himself into us. This is the reality of the new covenant.

Today in His more excellent ministry with His kingly and divine priesthood, Christ as the Mediator is enforcing the new covenant, and as the Executor is executing the new testament so that the called saints might receive the promise of the eternal inheritance. What is the eternal inheritance? It is God Himself with all that He is, has, has done, and will do. All this is our eternal inheritance for our enjoyment. The way through which we inherit this is the new covenant. The promise of the eternal inheritance is based on Christ's eternal redemption, not on our work. It is different from the promise in 10:36, which is conditioned on our endurance and doing the will of God. The eternal inheritance in the promise here is by the eternal redemption of Christ, whereas the great reward (10:35) in the promise in 10:36 is for our endurance and doing the will of God. Through His redemptive work, Christ has secured for us this promised eternal inheritance. Now with His resurrection life He is bringing us, the called and redeemed ones, into participation in all the riches of this eternal inheritance, according to the new testament in the new covenant way, that is, in the way of the Holy of Holies.

December 22, 2016, Thursday

Message Forty

THE EXPERIENCES OF CHRIST PORTRAYED BY THE ARRANGEMENT OF THE FURNITURE OF THE TABERNACLE

In the outer court are the brass altar and the brass laver. Both of these signify the experiences of Christ in an outward way. At the **brass altar**, which signifies the cross, we participate in Christ mainly as our sin offering and also as all the other offerings. In principle, the offerings **solve our problems with God**, fully reconciling us to Him and making our situation with God righteous and peaceful. Through the cross of Christ, we are right with God and with one another. Christ as our sin offering has solved the problem of sin, and as our peace offering He has also made peace between us and God and with one another. Thus, through the offerings offered by Christ on the cross, our condition is one of righteousness and peace. This is the first experience that we enjoy in Christ outwardly. After the altar is **the laver**, which signifies the washing of the Spirit. Both the altar and the laver were made of brass. In typology, brass signifies God's righteous judgment. The washing of the Spirit is based upon the judgment Christ has borne for us. At the brass laver (Exo. 40:30-32) we partake of the washing of the Spirit, which is based upon the redemption of Christ (Titus 3:5). Although we have experienced Christ as the offerings, before we can come into God's presence we also need to be washed, cleansed by the Spirit. This also is somewhat outward.

After having the two kinds of experiences in the outer court, we are qualified to come into the tabernacle. Firstly, we enter into **the Holy Place**, where our experiences of Christ turn from the outward to the inward. Here, in the Holy Place, we experience Christ in an inner way. When we enter into the Holy Place, the first item of furniture is **the showbread table**, which signifies Christ as our life supply. On the showbread table twelve loaves of bread were displayed. The number twelve signifies eternal completion and perfection. Christ is our eternal bread. Our inward enjoyment of Him at the showbread table is eternal.

After the showbread table is **the lampstand**, where we experience Christ as the shining light of life. That the experience of the lampstand follows the experience of the showbread table indicates that the light comes out of our enjoyment of Christ as our life supply. When we enjoy Christ as our food, we have light because the "life is the light of men". This light does not come from knowledge but from the life we enjoy.

While the showbread table has **twelve loaves of bread**, the lampstand has **seven lamps**. Seven is also a number of completion, but it is not the number of eternal completion. It is the number of completion in God's dispensational move, denoting a completion in God's movement. For eternity we shall have the life supply, but the **purpose of the lampstand** is to **enable God's people to move and act in the dark age**. It is for God's dispensational move. In His economy and dispensation, God has His movement and action, which need the shining of the divine light. Without the shining of the light we cannot move or do anything in God's economy. As we enjoy Christ as our life, this life becomes the light by which we move and act in God's economy. Our experience proves this. Firstly, we enjoy Christ as life and as the life supply. Then this life shines within us, and we know how to move and act. This is the experience of Christ as light inwardly.

The last item of furniture in the Holy Place is **the golden altar**, which is **the incense altar**. At the incense altar we share in Christ as the sweet incense toward God for our acceptance by God. God accepts us because of Christ, not because of what we are. This is why we must pray to God in the name of Christ. If we pray in, by, and with ourselves, our prayer will never be accepted. Christ as the acceptable, sweet incense must be added to our prayer. Our prayer is like a censer, and Christ is like the fragrant incense that is put into the censer. When we pray in and with Christ, Christ as incense is mingled with our prayer as it ascends to God. This incense becomes the element that makes our being and our prayer acceptable to God. This experience is more inward, leading to the most inward experiences in the Holy of Holies. Although the incense altar is not in the Holy of Holies, it directs and leads us into the Holy of Holies. It is in the Holy Place, but its function is for the Holy of Holies. Hence, it is more inward than both the showbread table and the lampstand.

The incense altar is related to prayer, and in Hebrews we are shown that to pray is to enter the Holy of Holies and to come to the throne of grace, which is signified by the propitiation-cover over the ark of testimony in the Holy of Holies. Our prayer often begins with our mind, which is a part of our soul, signified by the Holy Place. But our prayer always ushers us into our spirit, signified by the Holy of Holies.

In the Holy of Holies we experience Christ in the innermost way. Firstly, at the ark of testimony, we partake of Christ as the embodiment of God for God's testimony. The word testimony here actually means the law of God, the ten commandments, which were put into the ark. Since the law was God's testimony, the ark into which it was put was called the ark of testimony. The ark of testimony is a type of Christ, the true testimony of God, who is the embodiment and expression of all God is.

In the ark of testimony we enjoy Christ in three aspects. Firstly, we enjoy Him as the **hidden manna**. The hidden manna was in the golden pot, signifying our experience of Christ as our life supply in the innermost way, much more inward than that signified by the showbread table in the Holy Place. The open manna was food for all the people who were outside the dwelling place of God wandering in the wilderness, whereas the hidden manna is for the person who is remaining in the innermost part of God's dwelling place, no longer wandering in the soul but abiding in the presence of God in the spirit. For the enjoyment of Christ as such an innermost supply, we need to overcome all the outward frustrations, cross through all the worldly, fleshly, and soulish barriers, and enter into God's Holy of Holies.

In the ark of testimony there is also **the budding rod**, signifying our experience of Christ as our acceptance by God in resurrection life for authority in the God-given ministry. This is more inward than the experience of Christ as the incense for our acceptance by God. Aaron's budding rod signifies resurrection life. Where there is resurrection life, there is authority. Hence, the budding rod means authority in the resurrection life for our God-given ministry. Within the ark, in the Holy of Holies, that is, within the very Christ who is the embodiment and expression of God, we enjoy Christ as our God-given authority in His resurrection life.

In the ark of testimony, Christ is also experienced as **the tables of the covenant**, the tables of the testimony, the ten commandments, that is, as our inward law of life, testifying, enlightening, and regulating us according to God's divine nature. The function of the inward law of life is to permeate and saturate us by infusing into us the elements of the Firstborn Son of God, the standard model, making us a reprint of the standard model so that God might have a corporate expression of Himself to fulfill His eternal purpose. This is the ultimate consummation of the experiences of Christ. We should not linger at the altar, for that is simply the starting point of our experiences of Christ. We must come forward until we reach the ultimate experience, the inward law of life, the focus of all the experiences of Christ in God's economy.

December 23, 2016, Friday

Message Forty-One

THE NEW COVENANT AND THE NEW TESTAMENT

A covenant is an agreement containing some promises to accomplish certain things for the covenanted people, while a testament is a will containing certain accomplished things bequeathed to the inheritor. The new covenant consummated with the blood of Christ is not merely a covenant, but a testament with all the things which have been accomplished by the death of Christ bequeathed to us. In a simple word, a covenant and a testament are the same, but when the maker of the covenant is living, it is a covenant, and when he has died, it is a testament, a will. The Bible is composed of two wills— the Old Testament, the old will, and the New Testament, the new will. The Bible is not mainly a book of teachings; it is a will.

The new covenant, which the Lord Jesus enacted, is better than the old covenant made through Moses. In the old covenant, all things were shadows, whereas **in the new covenant everything is reality**. Everything in the old covenant has been fulfilled and realized in the new covenant. Hence, the new covenant is a better covenant. The old covenant was made with the outward law of letters, whereas the new covenant is enacted with this inward law of life. The old covenant was of letters; the new covenant is of life.

The new covenant was consummated with better sacrifices and with the blood that speaks better things. Christ offered Himself as one sacrifice. This one sacrifice, viewed from its various aspects, may be considered as many sacrifices. As Christ is the eternal Son of the living God incarnated to be the Son of Man who offered Himself to God through the eternal Spirit, so His sacrifices are better than those of animals. The animal sacrifices were shadows which could never take away sins, but **His sacrifices are real and have put away sin once for all**, thus finding an eternal redemption for us. Hebrew 9:22 says that "without shedding of blood there is no forgiveness." Without forgiveness of sin there is no way to fulfill the requirement of God's righteousness that by it the covenant may be enacted. But Christ's blood has been shed for the forgiveness of sin, and the covenant has been enacted with His blood.

The word of God's promise is insured by His faithfulness. God's faithfulness is the guarantee of what He speaks as a promise. God's covenant is enacted upon God's promise. A promise is a common, ordinary word without confirmation. In the Bible, after God made His promise, He sealed it with an oath. He swore by His Godhead that His promise was confirmed. Once His promise was confirmed by an oath, it immediately became the covenant sealed by God. Hebrews 6:16 says that in all disputes an oath is final for confirmation. If you read the Old Testament carefully, you will see that God's promises were all sealed by His oath. That the promises have become a covenant means that they cannot possibly be altered. Once the promises have been confirmed by God's oath, having been made unalterable, there is no possibility of repentance or change. The promise has been sealed; it is no longer a promise but a **covenant** confirmed by God's oath.

We have seen that after the Lord left the covenant with us, it became **the new testament** containing all the accomplished facts as our bequests. The Lord's new testament is executed by the resurrected Christ as the Mediator in the heavens. He is interceding that we shall have the full realization of all the bequests contained in His bequeathed will. In the new testament, the new will, everything is a bequest which has been accomplished already.

The Lord's new testament is executed by the resurrected Christ as the Mediator, the Executor, in the heavens. Today the resurrected Christ is executing this will by restfully interceding for us. The testament, the will, has been confirmed and validated by Christ's death and is being executed and enforced by Christ in His resurrection. The promise of God's covenant is insured by God's faithfulness, God's covenant is guaranteed by God's righteousness, and the new testament is enforced by Christ's resurrection power. Christ is now on the throne interceding for us to realize this testament, this will. God's promises have all become accomplished facts in the new covenant, and the new covenant has been bequeathed to us as the new testament. Now, in resurrection as the ascended One sitting on the throne in the heavens, Christ is executing what He has bequeathed.

December 24, 2016, Saturday

Message Forty-Two

THE TWO MANIFESTATIONS OF CHRIST

Christ's **first manifestation** was for the putting away of sin. The real putting away of sin was accomplished once for all by Christ on the cross. The putting away of sin is a bequest. Firstly, it was a promise; secondly, it was foreshadowed by the covering of sins; eventually, the promise and the shadow were completely fulfilled by Christ on the cross when He offered Himself as the sacrifice for sins once for all. Christ's first manifestation was also for the accomplishment of an eternal redemption. Hebrews 9:12 says that "through His own blood" He "entered once for all into the Holy of Holies, having found an eternal redemption." Christ accomplished this at the time He put away sins. Thus, eternal redemption also is a bequest.

After He had accomplished the necessary things through His death and resurrection, Christ ascended to heaven and **entered into the Holy of Holies in the heavens**. Hebrews 9: 24 says, "*Christ did not enter into the holy places made by hand, but into heaven itself.*" The tabernacle in the Old Testament was a figure of the true one in the heavens. The earth is the outer court of this true tabernacle. After He had finished His work in the outer court, Christ, as the High Priest, entered into the Holy of Holies of the true tabernacle. He has accomplished everything on earth, He is now restfully sitting in heaven before God.

During the interval between His first and second manifestations, Christ is executing the new testament. To execute the new testament simply means to motivate the law of life within us and to make every bequest of the new will real in our being. Once we see what Christ is doing in us today, we shall never be the same. What Christ is doing in us is worthy of eternal remembrance. When we get into eternity, we may recall the day we saw the glorious vision of Christ's heavenly ministry. When this ministry has been completed, Christ will be manifested the second time.

Hebrews 9: 28 says that Christ "*shall appear to those who wait for Him a second time, apart from sin, unto salvation.*" The **second manifestation** of Christ has nothing to do with sin, because sin has already become a history. As man must die once and be judged after having died, so Christ died once to bear man's sins and suffered the judgment for man on the cross. Since Christ has put away sin in His first appearing, His second appearing will be apart from sin, having nothing whatever to do with it.

Christ will bring to us in His second manifestation is **for the redemption, the transfiguration, of our body**. When we were saved, we were regenerated in our spirit. Now we are in the process of being transformed in our soul. Then at Christ's second coming for the completion of the salvation of our entire being, He will transfigure our vile body into a glorious one. That will be the redemption of our body, the first aspect of Christ's appearing "unto salvation" in His second manifestation.

The second aspect of the salvation by Christ's second coming is the deliverance from the vanity and slavery of corruption of the old creation into the freedom of the glory of the children of God. The entire old creation has been subjected to vanity and is under the slavery of corruption. Even we who have been saved and who have the enjoyment of the Spirit are also under the vanity and the slavery of corruption of the old creation. At His second coming, Christ will free us from this vanity and slavery and deliver us into the freedom of the glory of the children of God.

At His second coming, Christ will **glorify us**, that is, He will bring us into His glory to fulfill the word in Hebrews 2:10. Our glorification is the final goal of God's salvation in Christ. We have been chosen, predestinated, called, and justified. Now we are being sanctified through the process of transformation in life. Then in His second manifestation, we shall be glorified and reach the final goal of God's salvation in Christ. This is the third aspect of Christ's coming salvation.

In regeneration we were born of God and **became the sons of God**. In this new birth we received the divine sonship in our spirit (Rom. 8:15). After this, we began to enjoy this sonship through the transformation of our soul. The more we are transformed in our soul, the more we enjoy the sonship which has been given to us in our spirit. This sonship will become full when our body of the old creation is transfigured into a body of the new creation. This means that the redemption of our body is the full sonship of our new birth. This will be the fourth aspect of Christ's salvation in His second manifestation.