



Church in Regina Newsletter

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V 3A1

Job 27:10 "Does he take delight in the Almighty? Will he **call upon God** at all times?"

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 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017

The Home Meetings

Being the Way to Achieve the Building Up

In the church, all the brothers and sisters love the Lord. Since you love the Lord, you must mean business with Him. Your love for the Lord should not be vain talk. Do you love the Lord? Let me tell you, the Bible tells us that the Lord has **only one way to build His church**, to reach His goal. This way is **the home meetings**. This is something that the big meetings cannot accomplish. The big meetings in Christianity are like the age of the judges. When a Samson rose up, it was good. When he died, Israel was through. The age of the judges of the Old Testament prefigured today's Christianity. If we only pay attention to big meetings and neglect the home meetings, we are reenacting the story of the age of the judges. We must have our concept turned. We do not want judges; we want homes. Every home must be strong, and to have a strong home, you must first be strong.

It is **preferable** for the home meetings to have not more than twelve people. Five or six is the **best**. Seven or eight is also **good**. Eight or ten is **fine**. **Because** we love Him and mean business with Him, **we pray daily, read the Word, learn the truth, see the light, experience Christ daily, and labor on Christ**. When we come together, the eight or ten of us all have experiences to share. Then spontaneously we will not just come to be a part of an audience depending on others to speak. Last night I met a Dutch brother. He spoke Chinese very well. He told me that he can speak Dutch and that he has also learned German, French, English, and Chinese. He knows five languages. Today, is it easier for you to follow Christ, experience Christ, enjoy Christ, or for a Dutch man like him to learn Chinese? He can turn his Dutch tongue into a Chinese tongue and speak Chinese. Why can we not turn our tongue into a "Christ tongue"? It is because we are not willing. We love the Lord, and every day we carry our Bible bags and rush to the meetings. Let us not just bring our Bible bags. Please read the Bible and learn to speak the word of Christ. Then you will have experiences to bring to the meetings and the meetings will be rich.

The Spirit in Acts is the speaking Spirit. He speaks continuously. If everyone in a meeting rushes to speak first, if one has not finished speaking and another wishes he would quickly finish speaking, would that meeting not be rich? With meetings like this time after time, everyone's taste for depending on the big meetings will be changed. The ones who were just brought in and the ones who have not been meeting for a long time will no longer be concerned with the big meetings, and they will feel that the small meetings are also very good. A church meeting like this will have turned from building on the wrong foundation to building on the right foundation. Only a church like this is worthy of praise. It does not matter whether the capable speaker will come today or not; **we can meet by ourselves**. This church then has a foundation.

Experiencing Christ and Overflowing with Christ

I hope that **everyone's concept will be changed**. You pray, read the Bible, experience the Lord, and you are filled with the Lord within. Then wherever you go, the Holy Spirit carries you along. When you are full and come to the home meeting, your speaking will **not** be according to the natural way; **neither** will it be by way of regulation. Rather, **it will be** the outflow of the Lord's riches. You overflow, and I overflow. This home meeting will then be rich. In the home meetings we speak in everyday language. Everyone can speak this language. Whatever you hear in your daily life, you speak. You do not need to put on a show or to pretend; you simply overflow naturally and spontaneously. You give a testimony, and I speak a word of enlightenment. If everyone speaks, this will add up to an abundance. Seeing and hearing this, the newcomers and the newly recovered ones will all receive the profit. In this way the foundation of the church will be solid and the church will last.

THE SIX COMMISSIONS OF THE HOME MEETINGS

The first thing we must do is **change our concept**. **The home meetings are not merely a method**. From now on we will neither uplift the big meetings nor despise them. **We will regard the big meetings and the home meetings equally**. According to today's situation, you should not consider that to recover someone, you must bring that person to the big meetings in order to be successful. Of course that is very good, but you should not require this. As long as he can come to the home meetings every week, that will be very good. **First, lay** this foundation in him. **Second**, the home meetings should **strive** to recover those who have not been meeting for a long time. **Third, preach** the gospel widely. The home gospel must go out from the homes. Even the campus work can go out from the homes. The homes are the foundation. If the homes are not strong and even you yourself need shepherding, then who can shepherd? If the home meetings are not strong, even the children's work cannot be done. For a nation to be strong, the homes must be strong. **For a church to be strong, the home meetings must be built up**. The homes are the foundation, the base, of all activities. **Fourth, keep** the people. The home meetings must keep and uphold people and even cause people to want to come back. You have to work on the home meetings to such an extent that they have the power to attract and keep people. **Fifth**, you need to **strengthen** the riches in the home meetings. The content of the home meetings must be rich. **Sixth**, when the home meetings become so rich, the highest goal of **expressing Christ** will be attained. May the Lord have mercy on us.

Upcoming Activities:

- ▶ 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
- ▶ February 12, 2017 - Love Feast
- ▶ February 18-19, 2017 - College Conference in Edmonton

PRAYER BURDEN

*"So then we, from now on,
know no one according to the
flesh; ...if anyone is in Christ,
he is a new creation. The old
things have passed away;
behold, they have become new.
... all things are out from God,
who **has reconciled** us to
Himself through Christ ...On
behalf of Christ. **Be reconciled**
to God. ...that we might become
the righteousness of God in
Him.*

1. Lord, thank You for Your redeeming death, **You bore our sins on the cross** under judgement, so that we may be forgiven and justified and may **enter** into the Holy Place to enjoy all Your riches.

2. Lord, we also praise You for Your all-inclusive death, **You were made sin for us** to be judged and done away with, so that we may **enter** in the Holy of Holies and become Your righteousness.

3. Lord, as the priest of today we want to enter into You and dwell in You through the **riven veil** by condemning our flesh and **coming forward** into the Holy of Holies to enjoy You to the uttermost.

4. Lord, have mercy on us, make us **pillars**, strong to bear the testimony of Your incarnation and crucifixion, we who do not live by our flesh and always in **oneness** with You.

5. Lord, **You** reconciled us back to You through passing the "screen", **You in us**, but we still need You mercy for us to pass through the "riven veil" that **we** may be reconciled fully to You, **we in You**.

6. Lord, we pray for the first bread breaking meeting of the church in **Lloydminster** on March 12, 2017.

7. Lord, remember the church in **Regina** that we may be reconciled to You, and to have the highest enjoyment of You.

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

The Veil, the Screen, and the Two Aspects of Reconciliation

Scripture Reading: Exo. 26:31-33, 36-37; 2 Cor. 5:18-21

I. In the tabernacle a veil of blue, purple, and scarlet strands and fine twined linen was hung upon four pillars of acacia overlaid with gold—Exo. 26:31-32a:

The **veil**, signifying the flesh of Christ, separated the Holy Place from the Holy of Holies. This signifies the separation between God and fallen man because of man's flesh. This veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God in Christ.

The **pillars** signify believers who are strong to bear the testimony of Christ's incarnation and crucifixion. The veil being attached to the pillars implies the identification, the oneness, of Christ as the veil with those believers who are pillars. The **riven veil** on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God.

II. A screen was made of blue, purple, and scarlet strands and fine twined linen, and for the screen five pillars were made of acacia overlaid with gold—Exo. 26:36-37a:

The **screen** signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place. It indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God. The **veil** indicates that Christ died for us, so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost. The screen was for the entrance of the tent.

Like the **four pillars** attached to the veil, the **five pillars** attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ. These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ.

The fact that the screen has **four entrances** indicates that God's dwelling place is open to all people from the four corners of the earth. The **three entrances** in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself.

III. The screen and the veil are related to the two aspects of reconciliation spoken of by Paul in 2 Corinthians 5:18-21:

The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God. Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will need the ministry of reconciliation.

The first step of reconciliation is **to reconcile sinners to God from sin**. For this purpose **Christ died for our sins that they might be forgiven by God**. Originally, we were not only sinners but also enemies of God; through the redeeming death of Christ, God has justified us, the sinners, and reconciled us, His enemies, to Himself. This is the objective aspect of Christ's death; in this aspect He bore our sins on the cross that they might be judged by God upon Him for us.

The second step of reconciliation is **to reconcile believers living in the natural life to God from the flesh**. For this purpose Christ died for us—the persons—that **we might live to Him in the resurrection life**. This is the subjective aspect of Christ's death; in this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him. In the objective aspect of His death **Christ bore our sins**; in the subjective aspect **He became sin**. Because we are still separated from God and because we are not fully one with God and altogether in harmony with Him, we need the second step of reconciliation.

The subjective aspect of the death of Christ needs to be applied to our situation and to our natural life. This application of the subjective death of Christ crucifies our natural life, rending the veil that separates us from God's inner presence. In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us. As a result, we condemn our natural being and apply the cross subjectively, and this application of the death of Christ crucifies our natural life. As our natural man is crossed out, we experience the second step of reconciliation; in this step the veil of our natural man is rent so that we may live in God's presence. Instead of taking place once for all, the second step of reconciliation is **continuous**.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Jan. 01 - Jan. 07, 2017	24	13	10	9	\$520.00
Jan. 08 - Jan. 14, 2017	23	13	8	6	\$305.00

LIFE-STUDY OF HEBREWS

January 09, 2017, Monday

Message Fifty-Five - TEN PRACTICAL VIRTUES FOR THE CHURCH LIFE

I. BROTHERLY LOVE

Hebrews 13:1 says, "Let **brotherly love** continue." ... because we have been flocked together, we need brotherly love to **continue**.

II. HOSPITALITY

Verse 2 says, "Do not be forgetful of **hospitality**, for through this some have entertained angels without knowing it." ... Hospitality truly edifies. It brings much new blood into the fellowship of the Body. How we thank the Lord for this! In Romans 12:13 we are told to **pursue** hospitality, and in 1 Timothy 3:2, Titus 1:8, and 1 Peter 4:9 (Gk.) we are **admonished** to be hospitable.

III. REMEMBERING THE SUFFERING MEMBERS

Verse 3 says, "Remember the prisoners as bound with them, and those who are ill-treated as being yourselves also in the body." ... When one member suffers, all the members sense it and suffer with him (1 Cor. 12:26).

IV. HOLDING MARRIAGE IN HONOR

Verse 4 says, "Let marriage be held in honor among all, and the bed undefiled; for fornicators and adulterers God will judge." ... This means that we must possess our body, our vessel, in sanctification and honor. In the church life, the brothers and sisters must contact one another in a holy way. This means that we honor our marriage and others' marriage. To honor marriage means to possess our body in sanctification and honor and to flee fornication.

V. WITHOUT LOVE OF MONEY

Verse 5 says, "Let your way of life be without love of money, being satisfied with your circumstances." Surely money-lovers cannot enter into the reality of the church life. Every money-lover is a Judas, a traitor, betraying the Lord, the Lord's testimony, and the church life.

VI. REMEMBERING THE MINISTERS OF THE WORD OF GOD

Verse 7 says, "Remember the ones leading you, who have spoken to you the word of God, and considering the issue of their manner of life, imitate their faith." ... The ministers of the word of God should have a manner of life that issues in an example of faith for the church members, the receivers of the word of God, to imitate.

VII. DOING GOOD

Verse 16 says, "Do not be forgetful doing good and sharing with others, for with such sacrifices God is well pleased." This verse speaks of doing good. This is not the good of good and evil; it is the good in God's economy. Doing good according to God's economy, which is a sacrifice well-pleasing to God, is according to God's working within us (Eph. 2:10; Phil. 2:13), that is, according to the working of the law of life. Our outward doing good must be according to the inward working of the law of life.

VIII. SHARING WITH OTHERS

Verse 16 also speaks of sharing with others. ... Sharing with others is also a sacrifice well-pleasing to God. Its purpose is to supply the want of the needy saints for equality (2 Cor. 8:14-15). Those who have more than they need should share with those who have less than they need.

IX. OBEYING THE LEADING ONES AND SUBMITTING TO THEM

Verse 17 says, "Obey the ones leading you and submit to them, for they watch over your souls as those who will give account, that they may do this with joy and not groaning, for this would be unprofitable to you." ... If we would maintain a good order in the house of God, we must have the leading ones, and all the saints must obey them and submit to them. ... We should simply be what we are without assuming anything. Nevertheless, in the house of God and for the building up of the Body of Christ, we must have a beautiful order among us.

X. PRAYING FOR THE APOSTLES

Verses 18 and 19 say, "Pray for us, for we are persuaded that we have a good conscience, desiring in all things to conduct ourselves rightly. And I beseech you much more to do this that I may be restored to you more quickly." Praying for the apostles is ... to pray for the ministry and to participate in the Lord's move for the fulfilling of God's purpose.

January 10, 2017, Tuesday

Message Fifty-Six - THE EXPERIENCES OF CHRIST FOR THE CHURCH LIFE

We have been helped to eat Christ, to feed on Him, and even to masticate Him. After feeding on Christ at the showbread table, we must make an about-face and take a straight path to the lampstand. Here at the lampstand we are enlightened by the light of life (John 1:4), that is, by the light which comes from feeding on Christ. At the lampstand we make another about-face to the central line, and then make a left turn and go to the incense altar to experience Christ in resurrection as the sweet fragrance by which we are accepted of God. This experience of the incense altar will then usher us directly into the Holy of Holies. In the tabernacle we can see several paths: the path from the cross to the laver, from the laver to the showbread table, from the showbread table to the lampstand, from the lampstand to the incense altar, and from the incense altar to the ark in the Holy of Holies. Once we are in the Holy of Holies, we are in the shekinah glory. But we should not stop there. We must proceed even further and experience all the contents of the ark, feeding upon Christ as the hidden manna, partaking of Him as the budding rod, and experiencing the working of the law of life. As we have seen, the working of the law of life will make us the corporate reproduction of God's standard model for the fulfillment of His eternal purpose. All the paths from the altar in the outer court to the ark in the Holy of Holies are the way for us to have the fulfillment of God's economy and the enjoyment of the birthright. Ultimately, it is the way into perfection, glorification, and the full taste of God. Everything we need is on this way.

In order to remain in the church, we must drop every religious practice. Our heart must be confirmed by grace, not by any religious food, that is, not by any religious attractions, positions, titles, and practices. We must forsake them all.

Grace is on the race, on the path. We should not be distracted from any path of this race, but continue on the race of grace. But many things are waiting for an opportunity to distract us from the paths of this race, that is, from the enjoyment of grace. As the arrangement of the furniture in the tabernacle reveals, every path of this race is an aspect of the enjoyment of Christ. We must keep on running this race in the enjoyment of Christ.

If we would experience Christ in this aspect, we must take the way of the cross, suffering persecution, rejection, and opposition from religion. Christ suffered outside the gate, and we must follow Him outside the gate to bear His reproach. If we share His suffering today, in the future we shall share in His glorification. If we experience Christ in this way, bearing His reproach on the pathway of the cross, we shall be kept in the rich church life, and every meeting of the church will be uplifted and enriched. In such a church life we shall be able to exercise our birthright. This will issue in our receiving the reward in the coming kingdom.

Hebrews 13:15 says, “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.” This verse is a continuation of verses 8 through 14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer up through Him spiritual sacrifices to God. Firstly, we should offer up through Him a sacrifice of praise continually to God in the church. In the church, He sings hymns of praise unto God the Father in us (2:12). We also should praise God the Father in the church through Him. Eventually He and we, we and He, will praise the Father in the church in the mingled spirit. He as the life-giving Spirit praises the Father in our spirit, and we, by our spirit, also praise the Father in His Spirit. This is the best and highest sacrifice we can offer to God through Him. This is greatly needed in the church meetings.

January 11, 2017, Wednesday

Message Fifty-Seven - ENTER WITHIN THE VEIL AND GO OUTSIDE THE CAMP

Hebrews 13:13 says, “Let us therefore go forth unto Him outside the camp, bearing His reproach.” To go outside the camp means to go outside the human organization of religion. While the camp signifies the human organization, the city signifies the earthly realm. In the book of Hebrews, both the gate and the camp signify the Jewish religion with its two aspects, the earthly and the human. Judaism is both earthly and human. Every religion is both a human organization and an earthly realm which keeps people away from God’s economy.

On the one hand, God’s economy is being fulfilled within the veil. On the other hand, many religious things are taking place inside the camp. All we can see in the camp are just the religious things. Although many of the things in the camp may be related to the Bible, God is not there. Inside the camp, that is, in the organization of religion, there are no angels, church, Savior, saved ones, Christ, or sprinkled blood.

The book of Hebrews instructs and charges us to come forward to the Holy of Holies and to enter within the veil. The way into the Holy of Holies, a new and living way, has been slain. Hence, this book firstly ushers us into the Holy of Holies and then directs us to go outside the camp. According to our mental figuration, we firstly go outside the camp and then enter within the veil. But this is our human mathematics. According to God’s mathematics, we firstly enter within the veil and only then can we go outside the camp. Everyone who has gone outside the camp has firstly experienced what is within the veil. Perhaps when you began to come to the meetings of the church, you were not yet outside the camp. You were simply coming within the veil to have a taste. But that taste attracted you, caught you, and supplied you with the energy to go outside the camp. No one has firstly gone outside the camp and then entered within the veil. Although the Lord Jesus firstly went outside the gate and then entered within the veil, it is exactly the opposite with us. In other words, firstly we enter into the Holy of Holies, where we are strengthened and encouraged to go outside the camp, and then we go out of the organization of religion. The more we enter within the veil, the more we go outside the camp.

God’s economy is the dispensation of the Triune God into our being. This builds up the Body of Christ, producing material for the building up of the church. This transpires in the Holy of Holies within the veil, which is joined to our spirit. What a difference between this and religion! If we experience Christ in such an inner way, we shall see how much of the religious camping element is still in our blood. Spontaneously, we shall begin to hate this religious element and loathe our camping self. We all need to enter within the veil that the Lord may bring us into such a realization.

When we enter within the veil by getting into our spirit, we taste the sweetness of the heavenly Christ that we may be enabled to go outside the camp, forsaking the earth and its love. As we stay within the veil, we also have our spirit filled with the glory of the heavenly Christ that our heart may be freed from the possession of the earth’s enjoyment outside the camp. Furthermore, within the veil we behold the glorified Christ that we may be attracted to follow the suffering Jesus outside the camp. Beholding His countenance in heaven enables us to trace His footsteps on earth. As we enter within the veil, we are infused with resurrection power (Phil. 3:10) that we may be empowered to walk the pathway of the cross outside the camp. We also participate in the ministry of the heavenly Christ that we may be equipped to minister Him to the thirsty spirits outside the camp. Here we enjoy the Lord’s best that we may be enriched to meet the needs of people outside the camp.

January 12, 2017, Thursday

Message Fifty-Eight - EATING AND MANNA

After God created man, He did not do anything with him, nor did He charge him to do anything for Him. According to Genesis 1 and 2, the basic requirement for living in the presence of God is to eat properly. What matters the most in God’s presence is what and how we eat. Hence, in the Bible eating is a basic concept concerning our relationship with God. God has created everything, including man. If He can make the heavens and the earth and billions of items, what is there that He cannot do? He can easily do everything. Actually, there is even no need for Him to do anything, for He just speaks and what He desires comes into being. Nevertheless, there is one thing which God cannot do—He cannot eat for us. As far as our relationship with God is concerned, the basic matter is eating properly.

I want to say again that after the creation of man and even in God’s redemption of man, the basic concept regarding our being in the presence of God is this matter of eating. Thus, we must devote our complete attention to it. Do not try to learn so many things—just continue to eat well in the presence of the Lord.

The word manna means “What is this?” (Exo. 16:15). The manna which the children of Israel ate in the wilderness was different from the other foods they had known, for it was unlike any food stuff on earth. It was neither wheat, corn, nor barley. When the people saw it, they asked, “What is this?” No human language can explain what manna is. Manna is simply manna. Manna is “What is this?” Everyone knows what onions are, but when you speak of manna they can only ask “What is this?” Manna is simply “What is this?” Manna is a type of Christ. What is Christ? Christ is “What is this?” He is extraordinary. He is so special that He cannot be ranked with anything else.

January 13, 2017, Friday

Message Fifty-Nine - THE MANNA IN THE GOLDEN POT

Manna came from heaven, from God, as a gift to His people. It was not a temporary gift; it was a gift lasting for forty years. Morning after morning, this gift came down from heaven to feed and satisfy the children of Israel. After they had been satisfied, God seemed to say, "Take an omer of what you have enjoyed and put it before Me as a testimony and a reminder that the coming generations may be reminded that you enjoyed this heavenly food as you wandered in the wilderness." The **open manna**, the **people's portion**, came from God, and the **hidden manna**, **God's portion**, was offered back to God.

When the children of Israel were wandering in the wilderness, God gave them manna from heaven as a gift every day (except the Sabbath day). They all enjoyed this gift of manna. Then God seemed to say, "Take a portion, one tenth of an ephah, of the manna I have given you and place it before My testimony." This portion of the manna was for God. The open manna was the people's portion, and this offered, hidden manna in the pot before God's testimony was God's portion. The principle was the same with offering the produce after the children of Israel had entered into the good land. Once they were in the land, God no longer sent manna from heaven, for the good land provided all that was needed for their living. Thus, instead of gathering the manna, they harvested the produce of the good land. Regarding this, God seemed to say, "Give Me as My portion a tenth of all the produce you have harvested." The children of Israel did so, giving this one tenth to the priests and the Levites who served in and around the tabernacle. Then God told the priests and the Levites to take one tenth of what they received from the people and offer it to God. This portion, which we may call the top of the top, was then given to the high priest as his portion. Only the high priest, the one serving in the Holy of Holies, was privileged to enjoy this topmost portion.

In the tabernacle there are three stages of eating: **eating** the sacrifices around the altar, **eating** the showbread in the Holy Place, and **eating** the hidden manna in the golden pot in the Holy of Holies. Enjoying Christ at the altar ushers us into the Holy Place, where we enjoy Him in a finer way. The showbread on the table is much finer than the sacrifices on the altar. This is not merely a doctrine; it can be proved by our experience. As we enjoy Christ as our showbread, we experience something still different and say, "I am in the Holy of Holies eating something which I have never experienced before." This is the hidden manna.

When we partake of the hidden manna, we are not experiencing a Christ on the altar, nor are we partaking of a Christ on the showbread table. We are enjoying a Christ who is in the golden pot within the ark. Here we are beyond the world and every situation. We are beyond ourselves and our natural being, touching the divine nature and partaking of it. Second Peter 1:4 says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." Unless we touch the golden pot, it will be difficult for us to partake of the divine nature. The divine nature is here with the golden pot in the ark. In the golden pot, that is, in the divine nature, there is the hidden manna as the special portion for our enjoyment. It is here that we enjoy the hidden Christ, the Christ who is hid in God with us and the Christ with whom we are hid in God. The Christ hidden in God is the manna hidden in the golden pot. Here Christ is the hidden manna, and here we also are hidden with Him in the divine nature.

January 14, 2017, Saturday

Message Sixty - ENJOYING THE HIDDEN MANNA IN THE PRESENCE OF GOD THE DISTANCE BETWEEN US AND THE LORD

The eating of spiritual food altogether depends upon the distance between us and the Lord. This distance determines how much spiritual food we can eat. If we are far off from the Lord, we cannot partake of any spiritual food. When the children of Israel were in Egypt, they could not eat the manna, because the manna was the spiritual food for God's people in the wilderness. Those who were in the wilderness were closer to God than those who were in Egypt. At that time, God was not in Egypt; He was in the wilderness. If anyone wanted to partake of spiritual food, the heavenly manna, he had to leave Egypt and go into the wilderness.

The manna came down near the camp, and only those who had come out of Egypt and who were camping with God's people had the privilege of enjoying it. After the children of Israel had enjoyed the manna, God commanded the Israelites to present an omer of manna to Him (Exo. 16:33). The manna had come from God to them, and they offered a portion of it back to God. What is the hidden manna? The hidden manna is simply the top portion of the manna given by God and offered back to God. It is the special portion of manna. Once the manna had been presented to God, it was no longer the open manna; it had become the hidden manna because, after being presented to God, it was placed in a golden pot and hidden in the ark in the Holy of Holies within the tabernacle. Originally, the manna was under the sky in the open air. It was open to anything and anyone. But after the top portion had been presented to God and placed in the pot, it was hidden within the innermost part of the tabernacle, the Holy of Holies, where it was placed before the testimony of God. Among the children of Israel was the tabernacle, within the tabernacle was the Holy of Holies, within the Holy of Holies was the ark, within the ark was the golden pot, and within the pot was the manna. Hence, manna was altogether hidden. In this way, the top portion of manna became hidden.

The hidden manna is the same as the open manna but in a **different situation**. When the manna is in the open air, it is the open manna. When it is in the presence of the Lord, concealed under several layers, it becomes the hidden manna. In nature, function, and every other aspect, the hidden manna is the same as the open manna. While there is no difference in nature or in function, there is a difference in position. The open manna is open to the public and the hidden manna is closed. We all must ask ourselves whether we would go along with worldly Christians or with God. If we go along with worldly Christianity, we may only enjoy the open manna, the open Christ. However, we shall be unable to enjoy the hidden Christ because He is always hidden in God.

The farther we are from God, the less service we have toward Him. The closer we are to Him, the more service we render to Him. Eventually, when we enter into the presence of the divine glory in the Holy of Holies, all service ceases. Here we only have the presence of the Lord and enjoy the hidden Christ, the hidden manna. It is here that we have direct fellowship with the Lord and know His heart and His intention. It is here that we can be charged with Him, with His intention, and with all He wants us to do. In this way we become a person who knows His heart and His intention. When we are such a person, His commitment will be ours. Why do we have God's commitment? Because we are in His presence. How do we know that we are in the presence of God? We know it from within and by realizing that there is no distance between us and God. We also know it by the deep inner sense that we are enjoying the hidden Christ as the top portion of the produce of the good land. This is the hidden manna. Praise the Lord!