



Church in Regina Newsletter

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

Genesis 13:4, To the place of the altar, ... and there Abram called on the name of Jehovah.

Church Address:

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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

SELECTING HYMNS IN THE FELLOWSHIP MEETING

AND THE LORD'S TABLE MEETING TEN KINDS OF HYMNS IN THE COURSE OF A MEETING

In the course of a meeting, there is the need for **ten different kinds of hymns**: first, for **opening**; second, for **introducing** the subject; third, for **strengthening**; fourth, for **uplifting** the spirit; fifth, for **turning**; sixth, for **correction**; seventh, for **maintaining** the spirit; eighth, for **filling** up the time; ninth, for **conclusion**; and tenth, for **lingering** or sending off. Also, if we do not know the categories of hymns, the nature of the hymns, it will be difficult for us to consider other matters. In order to select hymns in a meeting, we must **first know the nature of the hymns**; some hymns are on gospel preaching, some are on spiritual warfare, others are on praising, and yet others are on building. We must **know the different hymn categories** before we can properly select them. The progression of the Lord's table meeting and the prayer meeting can be divided into ten steps or sections. A meeting does not always require this many sections, but in general it may consist of not more than these ten sections.

At the beginning of a meeting, we should select an opening hymn with much consideration. After the **opening hymn** we need an **introductory hymn to lead us to the subject of the meeting**. If the spirit of the meeting is not strong enough after the introduction, we need to call a **strengthening hymn**. However, if the spirit is still not strong enough, we should select a **hymn that uplifts the spirit**. Sometimes the introductory hymn may lead to the wrong subject. For example, if we should be praising, but someone selects a hymn concerning confessing our sins, there is the need for an immediate turn, or a **correction**. For example, in a Lord's table meeting someone may choose a hymn for the worship of the Father while we are still remembering the Lord, or in a prayer meeting someone may choose a hymn of praise. In both of these instances there is the need for **turning**. During a meeting that is prolonged, there may be the need for a **hymn to maintain the spirit**, to prevent the spirit from being weakened. In order to fill up the time, there also may be the need for a **time-filling hymn**. Finally, there is a **concluding hymn**. However, there are times after a meeting has ended when everyone wants to linger on. When this happens, we can choose a **hymn to send everyone off**. I hope we can remember all of these principles in selecting hymns.

AN EXERCISE IN SELECTING HYMNS FOR THE FELLOWSHIP MEETING

Selecting the Opening Hymn

Now let us consider the hymns **for the fellowship meeting**. Suppose **the saints are like plain water that is neither sweet nor sour nor spicy and thus are indifferent toward the Lord when they come together for the fellowship meeting**. Which hymn should we select for opening the meeting? Someone may suggest Hymns, #395, "O Jesus Christ, grow Thou in me, / And all things else recede." This hymn is not appropriate. It is not a general hymn but rather has a specific purpose; **such a hymn can be used in leading to a particular subject**. Another person may suggest Hymns, #960, "My King will soon come back again." This hymn is acceptable but still not adequate. Because it is a longer hymn, it is suitable as an opening hymn, to give the saints time for their hearts to be settled and for their spirits to be uplifted. This hymn is a better choice than Hymns, #395 because it reminds us of the condition at the Lord's coming back.

Hymns, #423, "Thou hidden love of God," is also **good because it does not have a specific theme**. Hymn #352 in the Chinese hymnal, "Though we waver as the seasons, / He will every change endure," is a good hymn and is probably the best choice for a fellowship meeting, but we cannot sing this hymn every time. Consequently, we need to have more hymns in reserve. We need to practice continually. Hymns, #578, "My will is weak, my strength is frail," is quite a deep hymn. Hymn #625 in the Chinese hymnal, "O Lord, we gather before Thy face," has the flavor of spiritual pursuit and may therefore be used in a prayer meeting. Hymn #353 in the Chinese hymnal, "Once I had a fervent heart," is somewhat related to spiritual pursuit and may also be used in a prayer meeting.

Hymns, #693, "He faileth not, for He is God," is not that suitable because the train of thought in this hymn does not match our subject. Hymns, #437, "Hast thou heard Him, seen Him, known Him," is also inappropriate because the feeling of this hymn is very high. **In the fellowship meeting, which does not have a particular subject, we should not use hymns that have a specific subject**. Hymns, #720, "God hath not promised skies always blue, / Flower-strewn pathways all our lives through," is not suitable. This is a good hymn to sing to comfort those who have suffered a domestic misfortune. Hymns, #370, "Abide with me! fast falls the eventide," is not suitable. If we sing this hymn to enjoy the Lord's presence when the sun is setting, it would be quite good. Or if someone is dying, we can sing this hymn with his or her family.

Hymns, #492, "In all thy work, O Lord, Thou didst," is a very deep hymn with a specific subject; hence, it is not suitable as an opening hymn. Hymns, #207, "Lord Jesus! when we think of Thee, / Of all Thy love and grace," is toward the Lord; hence, **it cannot be used as an opening hymn in a fellowship meeting**. Hymns, #333, "I know not why God's wondrous grace / To me He hath made known," **cannot be used because the chorus is a quotation from the Bible; it is very specific**. Hymns, #707 is on counting God's blessing and therefore is not appropriate. Hymns, #657, "Can you be obedient / To the Lord of all," is a challenging hymn and therefore is not suitable. Hymns, #1048, "Just as I am, without one plea," should be used in gospel preaching. Hymns, #397, "More holiness give me," **can be sung at the beginning of a fellowship meeting when there is a feeling of insipidness**. Hymns, #280, "Lord, may Thy blood now cleanse me, / Wash all my sins away," is barely acceptable. Hymns, #705, "In some way or other the Lord will provide," is very specific and therefore not appropriate.

Upcoming Activities:

- ▶ February 12, 2017 - Love Feast
- ▶ February 18-19, 2017 - College Conference in Edmonton
- ▶ February 26, 2016 - Perfecting Meeting (Hymn Singing) & Brother's Meeting
- ▶ March 12, 2017 - First Lord's Table Meeting in Lloydminster AB

PRAYER BURDEN

*“You shall surely keep My **Sabbaths**; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you”*

1. Lord, we want to be **under** the **shadow of Your grace** and **remain** in peaceful situation and condition, to be **full of light, clean** and **pure** that we may be able to **do the noble work** of building Your dwelling place.

2. Lord, **fill** us with Your Spirit, grant us **wisdom, understanding, knowledge,** and **workmanship** so You can **build** Your dwelling place through us.

3. Lord, cause us to see that the building up of Your dwelling place is **fine, delicate,** and **detailed** and it must be done by all of us, each one **supporting** and **strengthening** one another.

4. Lord, make us **wise in our heart**, being **stirred up, willing** and **open** to receive wisdom and understanding from You, empty us and give us a **prayerful spirit** to continually pray for the building up of Your dwelling place.

5. Lord, **supply** us and **fill** us with enjoyment of You so we can work in **oneness** with You, entering into Your rest, that You may be **refreshed** with us.

6. Please pray for the transaction for completing the purchase of the church property in **Coquitlam**. Lord, release the material **offering** for the fulfillment of all the terms and condition of purchase.

7. Please pray for the GTCA propagation in **Abbotsford** and for the raising up of the golden lamp stand in 2017.

8. Lord, remember the church in **Regina** to be wise in heart, receiving wisdom, understanding, knowledge, and workmanship for the building up of Your dwelling place.

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

The Workers of the Tabernacle and the Sabbath in Relation to the Building Work

Scripture Reading: Exo. 31:1-17

I. “...See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship, to fashion skillful designs, to work in gold and in silver and in bronze, and in the cutting of stones for setting and in the carving of wood, to work in all kinds of workmanship. And now, I Myself have appointed with him Oholiab the son of Ahisamach, of the tribe of Dan; and in the heart of all who are wise in heart I have put wisdom, that they may make all that I have commanded you...”—Exo. 31:1-17:

Bezalel means “in the shadow of God,” indicating that as a master builder, Bezalel was a man under the shadow of God’s grace. Uri, Bezalel’s father, means “light of Jehovah,” and Hur, Bezalel’s grandfather, means “free, noble, white” (signifying clean and pure); these three names indicate what kind of persons the builders of God’s dwelling place should be: under the shadow of God’s grace, be full of light, be free, noble, and clean and pure. The building up of God’s dwelling place, the church, is a noble work to be done by all God’s people; however, the wisdom, understanding, knowledge, and skill for this work must be God Himself as the Spirit to us. Only the Spirit of God can build His own dwelling place through us.

To build up the church all the believers must know how to use the divine nature as the gold, the redemption of Christ as the silver, and God’s righteous judgment as the bronze as the materials for God’s work, to cut stones for setting is to help the saints to be transformed into stones and to be adjusted to fit into God’s building, to carve wood is to work on the humanity of the saints for the sake of God’s building, to work in all kinds of workmanship is to produce finer virtues in human character with the uplifted humanity of Christ.

Oholiab was Bezalel’s co-master builder; his name means “the tent or tabernacle of my father”; Ahisamach, the name of Oholiab’s father, means “a brother of strength or support”; these two names signify that Oholiab was a man for God’s tabernacle with strength and support. Bezalel was of the tribe of Judah, the kingly tribe, the tribe of the Lord Jesus, and Oholiab was of the tribe of Dan, a lowly tribe. This indicates that the work of God’s dwelling place must be done by all God’s people, including those of high estate and those of seemingly low estate.

The workers of the tabernacle need to be wise in heart, receive wisdom, understanding, and grace from God, and be stirred up in their heart to do the noble work of building up the church, God’s dwelling place on earth. We must be a people filled with the Spirit of God. In order to be filled with the Spirit of God, we need the **willingness** to do something for God’s building, we need to abandon our natural capacity, and we need to empty ourselves to have the absolute **openness** to God in **prayer**. It is when we are willing and empty and continuously praying that we have the wisdom to work in the divine nature and to minister to the needy ones the particular Christ that they need for their growth in life and God’s building.

II. The Sabbath follows the charge for the building of the tabernacle—Exo. 31:12-17:

Exodus 31:13 and 16 through 17 say, “You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed”:

On the seventh day God “rested and was refreshed”; He looked at man and said, “Very good,” resting from His work of creation. Man was God’s refreshment—God created man in His own image with a spirit so that man could fellowship with God and be God’s companion and counterpart. Man’s first day was a day of rest and enjoyment.

God rested because He had finished His work and was satisfied; God’s glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God’s enemy, God is satisfied and can rest. Later, the seventh day was commemorated as the Sabbath; God’s seventh day was man’s first day; after man was created, he did not join in God’s work, but he entered into God’s rest. Man was created not to work but to be satisfied with God and rest with God; the Sabbath was made for man, not man for the Sabbath.

The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation; the development of this seed includes the **rest of the Sabbath day** and the **rest of the good land** in the Old Testament, the **rest of the Lord’s Day** in the New Testament, and the **rest of the millennial kingdom**. The consummation of rest is the **rest of the new heaven and new earth with the New Jerusalem**, in which all the redeemed saints will express God’s glory and reign with God’s authority for eternity.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Jan. 29 - Feb. 04, 2017	23	13	8	4	\$335.00
Feb. 05 - Feb. 11, 2017	18	13	10	5	\$265.00

Man's first day being a day of rest established a **divine principle**—God first supplies us with enjoyment, and then we work together with Him; we need to be one with God in His work; this requires that we enjoy Him. At Pentecost the disciples were filled with the enjoyment of the Lord at 9 A.M.; then Peter and the eleven stood to work together with the Lord. **With God it is a matter of working and resting; with man it is a matter of resting and working; then we work with the Lord by being one with Him.** When we take Him and enjoy Him as our real Sabbath rest, He will be our strength to work and our energy to labor. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him. When we work for God without enjoying Him and without being one with Him, the result is spiritual death and the loss of the fellowship in the Body. The sign that we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first; then we work together with the very One who fills us in oneness with Him. He is our rest, our refreshment, our energy, our strength, and our everything for ministering the word of God. This is an eternal covenant, an eternal contract with God. **Keeping the Sabbath is an eternal covenant assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him.** The mentioning of the Sabbath here indicates that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.

"One Life-Study a Day Makes One Holy"

LIFE-STUDY OF EPHESIANS

February 06, 2017, Monday

Message Seven -

THE MYSTERY OF GOD'S WILL

The mystery of the universe is the church, and the church is a group of people into whom God is working Himself. Eventually, the church will be fully saturated with God and will consummately become the holy city, the New Jerusalem. The church will not only be saturated with God, but also mingled with Him. This does not mean, however, that we shall become the Godhead. No, this is neither what we say nor what we mean. Nevertheless, as those who are being saturated with God and mingled with Him, we shall become the very expression of God. The New Jerusalem will be the corporate expression of God. As we have pointed out a number of times, both God on the throne (Rev. 4:3) and the New Jerusalem (Rev. 21:11) have the appearance of jasper. This means that the entire city has the appearance of God and is the expression of God. This is the mystery of the universe.

The mystery of the universe is that God is working Himself into us. Everything is working together for this purpose (Rom. 8:28). All things serve this goal. Everything is for God's working of Himself into our being. This is much different from merely having a happy life. You may be very happy today, but not tomorrow. You may be happy in a meeting, but when you return home, your wife or husband may give you a difficult time. The mystery of God's will is not that we are becoming happy people. Today is not the time for us to be fully happy, because the time is not yet ripe. Because many do not have the adequate vision or revelation, they do not know what is actually taking place in the church life. They think that we are simply here to have a good time. But this is not the mystery of God's will. This mystery is that God is dispensing Himself into us to produce the church for Himself. This is a mystery hidden through the ages.

Ephesians 1:9 says that God has made known to us the **mystery of His will**. To make known to us the mystery of His will is one item of God's wisdom and prudence. In eternity God planned a **will**. This will has been hidden in Him; hence, it was a mystery. In His wisdom and prudence He has made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension. It was the **pleasure** of God's heart to reveal to us the mystery of His will. God's good pleasure is the desire of His heart, that is, to have the church, and God's revelation of His hidden will is according to this desire of His heart. This is according to His good pleasure.

God's good pleasure has been purposed by God in Himself. This means that God Himself is the initiation, origination, and sphere of His eternal purpose. God has a plan, a desire, and according to His plan, He has a purpose. The existence of the universe is according to God's purpose. Heaven, earth, millions of items, and the human race are all according to God's purposed desire. Eventually, all these things will issue in God's desire. In the universe there is a desire, God's desire. Because this desire has been purposed by God, no one and nothing can overthrow it. Everything that takes place on earth is for this purpose. We, the sons of God, in whom God's grace abounds, are the focal point of His purpose, and everything is working for us. God has purposed this desire in Himself. He did not take counsel with anyone else regarding it.

God's good pleasure is what He has purposed in Himself for an administration (v. 10). The entire universe will eventually be under one administration. The Greek word rendered "administration" is *oikonomia*, from which we get the English word economy. God has purposed to have an economy. All the kingdoms in the universe—the angelic kingdom, the demonic kingdom, the human kingdom, the animal kingdom, and the plant kingdom—are for this economy, this administration, and are moving toward it. For example, today's world situation, the center of which is the Middle East, is according to the Bible. Since the reformation of the nation of Israel in 1948 and especially since the return of Jerusalem to Israel in 1967, the Middle East has become the center of international relations. This is altogether according to the Bible, and it is a sign that the universe is moving toward God's administration. Such an administration is what God has planned and purposed according to His desire. All the kingdoms will be under this unique administration, which is to head up all things in Christ.

February 07, 2017, Tuesday

Message Eight -

TO HEAD UP ALL THINGS IN CHRIST (1)

In order to head up all things in Christ, God firstly heads up His chosen ones. Therefore, **the church life is a life of being headed up**. Ephesians 1:22 and 23 say, "And He subjected all things under His feet, and gave Him to be head over all things to the church, which is His Body, the fullness of the One Who fills all in all." Verse 22 says that God gave Christ to be the Head over all things. This indicates that He is not merely the Head of the church, but over all things. God gave Christ to be the Head over all things to the church. The little word "to" implies transmission. It indicates that Christ's headship is being transmitted to the church. This means that, in a sense, we can share the headship of Christ over all things. Although we are not the head, we can share the headship. To put it another way, we are not the king, but we can share the kingship.

The church can share the headship of Christ because the church is the Body of Christ. The King is not just the Head, but the Head with the Body. Christ is not only the Head, but also the Body (1 Cor. 12:12). Because the church is the Body and because Christ is both the Head and the Body, we may say that, in a sense, we, the Body, are also Christ. Although we are not the Head, we can share Christ's headship. We are the Body of the Head, and the Head is the head over all things. The church is under nothing but Christ Himself; we are above everything else because we are the Body of the One who is over all things.

God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head. The first step God takes to accomplish this is to head up His chosen ones in Him. One by one, God rescues His people from the heap caused by the universal collapse. Most Christians, however, do not realize that this is what God is doing and do not pray about it. Instead, they have the natural concept that man is fallen and needs to be rescued from hell. According to the Bible, God's salvation is not primarily to save us from hell; it is to save us from the heap of collapse. God has brought us out of the universal collapse and has placed us under the unique Head, Christ. Because of the angelic rebellion and the human rebellion, none of the created beings is under any head. There is simply no headship in the universe. But Ephesians 1:10 says that all things are to be headed up in Christ. Most of today's government leaders do not care for Christ; they are not under the headship of Christ. Since this is the

situation, how can Christ be the Head over all things? God is endeavoring to head up all things in Christ. He is working to bring every item in the universal collapse back to the headship of Christ.

As we have seen, the first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ. Here, under the headship of Christ, we are outside of the heap of the universal collapse, and we are over all things. Thus, the church life must be a life of being headed up. In the church life it is God's chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. Today **we in the church are taking the lead to be headed up in Christ**. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. But if we are willing for this, God will say with joy, "These are the pioneers who are taking the lead to be headed up. They are pioneering the way for Me to head up all things in Christ." When the church takes the lead to be headed up in Christ, God has a way to head up all other things.

It is important to see that **the heading up in the church is a matter in life**. If we try to be headed up without growing in life, we shall fall into organization. To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. No human hand or organization can accomplish this. No human effort can help the heading up in the church life. I cannot help you, and you cannot help me. The only thing that avails is the growth in life. Oh, we need to grow and help others to grow! We need to minister the supply of life to one another to help one another grow. **The heading up in the church life is altogether dependent upon the growth in life.**

February 08, 2017, Wednesday

Message Nine -

TO HEAD UP ALL THINGS IN CHRIST (2)

Ephesians 1:9 and 10 say, "Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself unto a dispensation of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him." The Greek word rendered "unto" at the beginning of verse 10 can also be rendered "in order to have." Thus, that portion can be translated, "according to His good pleasure which He purposed in Himself in order to have a dispensation of the fullness of the times."

The dispensation which God purposed in Himself is to head up all things in Christ at the fullness of the times. The times refer to the ages. When the new heaven and the new earth come after all the dispensations of God in all the ages have been completed, that will be the fullness of the times. The word "dispensation" is also found in 3:2, "If ye have heard of the dispensation of the grace of God which is given me to you-ward." The dispensation of the grace of God means the administration of the grace of God.

In order to understand what the dispensation of the grace of God is, we need to see that in eternity past God purposed a plan. According to this plan, He created the universe with the heavens, the earth, and billions of items. He then created mankind as the center of the universe to be a vessel to contain God for God's expression. This word is brief, but it covers the whole Bible. Man was created not to be an instrument, but a vessel to contain God so that God may be expressed from within man. This is God's eternal plan, His eternal purpose.

God has come to work Himself into man, not into man as originally created by Him, but into the man whom Satan has injected with himself. Because both Satan and God are in man, man has become a battlefield between God and Satan. Originally, God and Satan were fighting in the universe, but now they are fighting within man. Do you realize that you are a battlefield and that a war is raging within between God and Satan? As Christians, we have a war raging within us. The factor of death is fighting against the factor of life, and the factor of life is conquering, subduing, and swallowing up the factor of death.

The heading up of all things in Christ does not take place by a governmental administration. On the contrary, it comes about by a sweet stewardship, by an intimate household arrangement, by a pleasant dispensation. It takes place through the dispensing of the abundant life supply of the Triune God into us. The Apostle Paul calls this a "dispensation of the grace of God" (3:2), a stewardship of the grace of God. By this dispensation of grace, the dispensing of God Himself as our enjoyment, the factor of life is ministered into the chosen ones. As the life factor gets into them, they are raised up and attached to Christ in the Body. This is the dispensation that heads up all things in Christ.

God's way to head us up is to work Himself as the factor of life into us that we may rise up and be attached to one another. It is not by a governmental administration, but by a sweet dispensation, an intimate stewardship, a comfortable household arrangement. Through this dispensation, the life factor is ministered to all the members of the church that they may rise up and be attached in the Body. This is the heading up in Christ.

February 09, 2017, Thursday

Message Ten -

TO HEAD UP ALL THINGS IN CHRIST (3)

Ephesians 1:10 says, "Unto a dispensation of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him." The word "unto" means "resulting in" or "in order to have." The dispensation in this verse is that of the fullness of the times. The times here no doubt refer to the ages. Hence, the fullness of the times is the fullness of the ages.

Adam is related to sin, Moses is related to the law, and Christ is related to grace. This indicates that from Adam to the second coming of Christ there are three ages: the age of sin, the age of the law, and the age of grace. After the age of grace, the age of the kingdom will come. This will be the thousand years of the heavenly reign on earth. Therefore, altogether there are four ages: the age of sin, the age of the law, the age of grace, and the age of the kingdom.

When Paul was on earth, there was a dispensation which he called a stewardship of grace (3:2). Not only at the time of Paul was there a dispensation, but there has been one in every age, in the age of Adam, in the age of the law, and in the age of grace, and there will certainly be one in the coming age of the kingdom. At the fullness of the ages, there will be the consummate, the ultimate, dispensation.

We enjoy a miniature of this consummate **dispensation in the church life today**. In the church we have the flow of life, we drink the water of life, and we eat the tree of life. This is God's dispensation in the church life. However, it is not the highest dispensation, the dispensation of the fullness of times. As I enjoy the living water in the church, I am awaiting the ultimate dispensation. We shall all be in this consummate dispensation, and **we shall be fully saturated with the Triune God**.

God on the throne refers to the Father, the Lamb refers to the Son, and the river of water of life refers to the Spirit. John 7 reveals clearly that the river of life denotes the Spirit. Thus, in Revelation 22 we have God the Father, God the Son as the redeeming One, and God the Spirit flowing with God the Son as the tree of life to be our life supply. This is the dispensation of the Triune God, the top dispensation, the dispensation of the fullness of the times.

This dispensation began with Abel and has been increasing throughout the ages until it eventually will reach the dispensation of the fullness of times. We are getting close to that dispensation. If we realize this, we shall be beside ourselves with joy. Not even the Apostle Paul was as close to the ultimate dispensation as we are. Hallelujah, we all shall share in the consummate dispensation! In the Lord's recovery we have in the church life a miniature of that coming dispensation.

February 10, 2017, Friday

Message Eleven -

THE NEW TESTAMENT BELIEVERS TO THE PRAISE OF GOD'S GLORY

Ephesians 1:12 says, "That we should be to the praise of His glory who have before hoped in Christ." It means that so much will be worked out for us and in us by God's abounding grace that all the angels and positive things in the universe will praise God. They will praise God because we, the sons of God, will be the center, the focal point, of God's operation in the universe. Glory is God expressed. At the fullness of the times, all the sons of God will be fully saturated with God and will express God. God will be expressed through us. This expressed God is glory. All the angels and positive things in the universe will praise the expressed God. This is what it means to say that we shall be to the praise of His glory.

In the heading-up Christ we also were made an **inheritance**. The word "also" in verse 11 refers to the heading up of all things in Christ. All things are to be headed up in Christ, and we also have been made an inheritance in Him. In Christ we were made an inheritance. Please pay close attention to the tense here. In the future, all things will be headed up in Christ, but already we were made an inheritance in Him. The Greek words rendered "were made an inheritance" can also be translated "have obtained an inheritance." The Greek verb means to choose or assign by lot. Hence, this clause literally means we were designated as a heritage. **We were made an inheritance to inherit God's inheritance.** On the one hand, we were made God's inheritance (v. 18) for God's enjoyment; and, on the other hand, we were made to inherit God as our inheritance (v. 14) for our enjoyment.

It is by having God wrought into us that we are being constituted into an inheritance. God is still working Himself into us today. Most of us are part clay and part gold. The part that is gold is God's inheritance. I thank God that as the process of being made God's inheritance goes on, the gold in us is increasing and the clay is decreasing.

The process of being made God's inheritance goes along with the heading up of all things in Christ. The more we are willing to be headed up in Christ, the more the gold, the divine element, will increase within us. This is transformation; it is also subjective sanctification. In subjective sanctification our being is saturated with God's substance, God's essence. As God's element is wrought into our being, we become His inheritance. Yes, we have already been placed in the heading-up Christ, but we are still in the process of being made His inheritance in full.

To make us His inheritance, **God the Father has predestinated us to be His sons.** The process of making us God's inheritance is based upon and is according to God's eternal predestination. God is now working on us to reach the goal of His predestination. God operates all things according to the counsel of His will. There is a difference between God's will and His counsel: the will refers to His intention, and the counsel, to the consideration. God operates all things according to the consideration of His intention. His operation is mainly concerned with us; His intention regarding us is to make us His inheritance. In His counsel He considers how to accomplish this; He does not do it without careful consideration.

We have hoped in Christ before Christ's coming back to set up His Messianic kingdom. But the Jews will have hope in Christ after His coming back. Because we are full of hope in Christ, we can be made the cause of the universal and angelic praise of God's glory. Finally, we shall be to the praise of God's glory. As we have seen, God is glorified, expressed, in the New Testament believers. This expression is not visible today, but one day it will be visible. At that time God's expression through the New Testament believers will call forth the universal praise. Our God will be fully expressed and glorified through us and among us. Then the entire universe will praise His glory.

February 11, 2017, Saturday

Message Twelve -

SEALED WITH THE HOLY SPIRIT

According to 1:13 and 14, the Spirit's application is of two aspects: the seal and the pledge, or, as I like to say, the sealing and the pledging. The Spirit's application is His sealing and His pledging. Actually, the Spirit Himself is both the seal and the pledge. Both the seal of the Spirit and the pledge of the Spirit involve movement within us. Therefore, the seal is actually the sealing, and the pledge, the pledging. Not only is the Spirit a seal upon us, but He is now sealing us. Not only is He a pledge guaranteeing our inheritance, but He is now pledging within us. In this message we shall consider the sealing of the Spirit, and in the next message, the pledging.

The seal is one thing, and the sealing is another. To be sealed with the Holy Spirit means to be marked with the Holy Spirit as a living seal. We have been made God's inheritance (v. 11). At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. The Holy Spirit, who is God Himself entering into us, causes us to bear God's image signified by the seal, thus making us like God. Suppose a brother puts a seal on his Bible. When he does so, his Bible bears the image of the seal. This seal indicates that the Bible belongs to him. Therefore, the seal signifies ownership. When we believed in the Lord Jesus, the Spirit of God sealed us. This signifies that God is our owner and that we belong to Him.

The seal of the Spirit is not a once-for-all matter. Rather, the sealing is still taking place. The seal was put in us when we believed, but the sealing has been going on from that time until now. The Holy Spirit is the seal and also the sealing. He is still sealing us. We were sealed and we are still being sealed. The sealing in our spirit is with a view to the redemption of our body. This implies that the sealing is spreading within us. It begins in our spirit and it is spreading into our mind, emotion, and will. Because the sealing is spreading into our mind, the New Testament speaks about the renewing of the mind (Rom. 12:2). The renewing of the mind is the spreading of the sealing of the Spirit into our mind. The sealing of the Spirit must saturate our mind. At the time of regeneration, the seal of the Spirit was put into our spirit, and the sealing began within us, with a view to the redemption of our body. This indicates that one day even our body will be sealed with the Spirit. Our body will be saturated with the Holy Spirit.

The sealing of the Holy Spirit is the saturating, and the saturating is the sanctifying. Wherever the sealing saturates, there the sanctifying is. Furthermore, the sanctifying is the transforming. Thus, wherever the sealing of the Holy Spirit reaches, there is sanctification and transformation. All the different terms—sealing, sanctifying, and transforming—denote the same thing. When our soul is thoroughly and fully sealed by the Holy Spirit, it will be sanctified and transformed. One day even our body will be sealed with the Spirit. At that time our body will also be sanctified. Our body has not yet been sanctified; that is, it has not yet been transfigured. But on the day of redemption, our body will have been thoroughly sealed with the Holy Spirit. It will be sanctified and transfigured.

The sealing of the Spirit should not be considered something that is once for all. No, it continues to go on in us, spreading throughout our being. The Holy Spirit is moving within us, and His moving is His sealing, sanctifying, and transforming. When will our body be transfigured? This depends upon how much sealing of the Holy Spirit has been taking place within us. The sealing of the Holy Spirit has a great deal to do with the redemption of the body. This implies that the sealing of the Holy Spirit is still taking place, that it is daily saturating our mind, emotion, and will. The sealing of the Spirit is the moving of the Spirit within us. We have a living seal in us; it is constantly moving. After the Spirit seals one part of us, He desires to seal another part and then another. He wants to seal every part of our being. Until this is completed, the spreading of the sealing will continue.