

Church in Regina Newsletter

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

THE ALL-INCLUSIVE SPIRIT

Romans 8 also reveals that the Spirit is all-inclusive. Verses 9 and 11 mention the Spirit of God, the Spirit of Christ, and the Spirit of the One who raised Jesus from the dead. These are not three separate Spirits but three aspects of the one Spirit. Eventually, at the end of the Bible the Spirit becomes sevenfold. Revelation 4:5 and 5:6 mention the seven Spirits of God, which are seven lamps of fire burning before the throne and the seven eyes of the Lamb. God the Spirit is one and also seven. Like the Triune God, the all-inclusive Spirit is a mystery that our mind cannot fully comprehend. Nevertheless, we need to know the various aspects of the Spirit for our experience.

THE LAW OF THE SPIRIT OF LIFE

Romans 8:2 mentions the law of the Spirit of life, which is not the Mosaic law or any written law but a natural law, a natural power that works automatically. The law of gravity is an example of a natural law. According to our perception, it is our standing that keeps us firmly on the earth, but it is actually gravity that keeps people fixed to the globe on every side. Almost two thousand years ago, before the development of science, the apostle Paul received a revelation from God of the law of the Spirit of life and was able to describe it in scientific terms. **Within us is the powerful law of the Spirit of life.**

The law of the Spirit of life, which is uniquely revealed in Romans 8, is nothing less than the Triune God in motion. When the Triune God moves within us, He is the law of the Spirit of life. The Triune God works in us not by accident or activity but as a law. Once electricity is installed in a building, it works as a law, not by activity or accident. When the people in a building need light, they do not need to petition the power plant. Instead, they need only to switch on the light. Some Christians believe that in order to receive the Spirit, they must fast and pray for a long time. They hope that God will suddenly send a great outpouring of the Spirit, as He did at Pentecost. However, today the Spirit functions according to a law. We do not

need to pray that God will have mercy to send the Spirit. **As long as we have believed in the Lord and called on His name, the Triune God as the heavenly "electricity" has been installed in us and works automatically and powerfully as the law of the Spirit of life.**

As believers, we have problems only when we do not apply the law of the Spirit of life... Those who know the law of the Spirit of life are much blessed. If I know about electricity, I will not worry about anything when I go into a building. As long as the electricity is installed in a building, the electricity will work automatically as a law to provide light, sound, air conditioning, and many other things. As such a law, **the all-inclusive Spirit is life to every believer.**

"This Week's Pursuit: Crystallization-Study of Exodus (2)"

Keeping Feasts unto God Three Times a Year Typifying the Full Enjoyment of the Triune God in Christ

Scripture Reading: Exo. 23:14-19a; 1 Cor. 5:7-8; 15:20, 23, 45b; Rom. 8:23; Acts 2:1, 4; Gal. 3:14; Rev. 21:2-3

I. "Three times a year you shall hold a feast to Me"—Exo. 23:14:

These times were the **Feast of Unleavened Bread**; the **Feast of the Harvest**, that is, the Feast of Weeks, or the Feast of Pentecost; and the **Feast of Ingathering**, that is, the Feast of Tabernacles. Keeping these feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ.

II. Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply—Exo. 23:15:

The children of Israel were to **observe** the Feast of Unleavened Bread **for seven days** as a **continuation** of the Feast of the Passover; actually, the Feast of the Passover and the Feast of Unleavened Bread are one. No leaven was to be seen with the children of Israel; this signifies that **we must deal with the sin of which we are conscious**, with any sin that is manifested, that is seen. **To deal with manifested sin is to keep the Feast of Unleavened Bread.** If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people.

Upcoming Activities

- ▶ February 14, 2016 - Love Feast; Blending Fellowship with the YP of the church in Calgary
- ▶ February 15, 2016 - Church Pursuit, Experience of Life, Message One
- ▶ March 03, 2016 - Love Feast
- ▶ March 25, 2016 - Church Pursuit, Experience of Life, Message Two

Church Address:

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Contact Numbers:

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Meeting Schedule:

Lord's Table Meeting

Lord's Day
10:00AM to 12:00PM

Prayer Meeting

Tuesdays & Wednesdays
Saints Homes
8:00PM to 9:00PM

YP Meeting

Fridays
7:00PM to 9:00PM
Brother Hedrick's Place

Small/Home Meeting

Friday Evening
Saint's Home

Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA February 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

PRAYER BURDEN

1. Lord we thank You for a new beginning in life, day by day we must enjoy You as our feast, as the **rich supply of life**, that we may live a life that **purges away sin**.
2. Lord throughout the course of our Christian life until we see You, grant us the grace to **keep** the Feast of Unleavened Bread, a living which is without sin by **eating** more of You.
3. Lord, we enjoy You as the **Feast of Passover** in Your death and resurrection to receive You as our **life** and also enjoy You as the **Feast of Unleavened Bread** to live a life without leaven a **sinless living**.
4. Lord, we praise You that we can also enjoy You as our **Feast of Harvest** to enjoy the rich produce brought by Your resurrection and ascension as the all-inclusive Spirit. Now we are **in the good land** and have participated in the allotment Your bountiful riches.
5. Lord, thank You for ordaining the **Feast of Tabernacle** reminding us that we are still in the wilderness, “living in tents” and need to **enter into the rest** of the New Jerusalem, which is the eternal tabernacle. We thank You that today in the church life as we eat the bread and drink the wine in remembrance of You we can have a foretaste of the coming rest.
6. Lord we pray for the **Canada Training on Eldership**. The **GTCA** cities: Laval, QC, Mississauga, ON, Abbotsford (including Fraser Valley, Chilliwack, and Langley), BC.
7. Lord we pray for the church in **Regina**. Lord, we want to enter into the full satisfaction, the reality of the eternal dwelling place the tabernacle in the new heaven and new earth.

“If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water”

The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread. The **unleavened bread** signifies the sinless Christ who is to be **dispensed into us**, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us. **The entire period of our Christian life** (signified by the seven days), from the day of our conversion to the day of our rapture, should be a feast, the enjoyment of Christ as the rich supply of life. As the unleavened bread, Christ is for us to live a pure church life. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things. We need to be a new lump—the church, composed of believers in their new nature.

III. The Feast of the Harvest—the Feast of Weeks, or the Feast of Pentecost typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ—Exo. 23:16a; Rom. 8:23.

In the Old Testament type the firstfruits signify the resurrected Christ offered to God on the day of His resurrection, typified in Leviticus 23:10-11 by the firstfruits offered to God on the day after the Sabbath, the day of Christ's resurrection.

Romans 8:23 and 1 Corinthians 15:23 indicate that the firstfruits of the Spirit are Christ; the firstfruits typify Christ in resurrection, and this resurrected Christ is the Spirit. The type in the Old Testament of the Feast of the Harvest indicates that as the fulfillment of this feast, the resurrected Christ is the Spirit. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God: Without the **firstfruits** in the Old Testament, there would have been no Feast of the Harvest, and without the **Spirit** in the New Testament, there would have been no Pentecost. The Spirit who came on the day of Pentecost is the **fulfillment** of the firstfruits offered to God in the Old Testament—the **resurrected Christ as the life-giving Spirit**.

On the day of Pentecost, which was exactly fifty days from the day of Christ's resurrection, the Spirit as the full issue of the resurrected Christ was poured out on the church; this indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment. The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ. This rich produce is the all-inclusive Spirit of the processed Triune God, given by Him to His chosen people as the blessing of the gospel so that they may enjoy the all-inclusive Christ (the embodiment of the riches of the Triune God) as their good land. This signifies that the believers, by receiving the bountiful Spirit on the day of Pentecost, not only have **entered** into the good land but also have **participated** in the bountiful riches of the all-inclusive Christ in His resurrection and ascension, as God's full allotment in His New Testament economy.

IV. The Feast of Ingathering, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15), is the consummation of the harvest— Exo. 23:16b.

The Feast of Tabernacles typifies, first, **the coming millennium** as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God on the restored earth. The millennium will come after the harvest of what God desires to obtain on earth through the three dispensations before the millennium—the **dispensation before the law** (from Adam to Moses—Rom. 5:14), **the dispensation of the law** (from Moses to Christ's first coming—John 1:17), and **the dispensation of the church** (from Pentecost to Christ's second coming—Acts 1:11). The millennium, **the age of the kingdom**, will be the fourth and final dispensation of the old heaven and the old earth; it will usher in the new heaven and new earth with the New Jerusalem for eternity. Ultimately, the eternal Feast of Tabernacles will be the enjoyment in the New Jerusalem, the eternal tabernacle, in the new heaven and new earth by all of God's people as the consummation of the harvest of their experience of God.

The Feast of Tabernacles, a feast of enjoyment and satisfaction, signifies the consummation of God's full salvation organically. After the harvest of their crops from the good land, the children of Israel observed the Feast of Tabernacles to worship God and enjoy what they had reaped; their coming together was a picture of **blending**. The last yearly feast for blending was in the fall after the harvest for the children of Israel to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents, expecting to enter into the rest of the good land. This feast is a reminder that today we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is an eternal tabernacle. The New Jerusalem is called the tabernacle, indicating that **those who participate** in the New Jerusalem are **the real keepers** of the Feast of Tabernacles for eternity with full enjoyment and satisfaction. The word tabernacles in the title the Feast of Tabernacles implies the thought of remembrance.

The New Jerusalem, as the tabernacle of God, is a tabernacle of remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were **still living in tents**; they were **not yet settled**. When the overcomers enter the New Jerusalem in the new heaven and new earth, they will no longer be dwelling in tents, but they will still call their **eternal dwelling place the tabernacle** in remembrance of what they experienced. **When we are in the New Jerusalem, we will have many eternal and joyful memories of how we experienced God and of how God lived with us; we lived in tents, and He lived in a tabernacle. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth; this will be the real consummation of all the harvest of our experience of God.**

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Jan. 24 - Jan. 30, 2016	26	12	13	5	\$425.00
Jan. 31 - Feb. 06, 2016	24	11	10	6	\$300.00