



Church in Regina Newsletter

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

Genesis 12:8, And he ... pitched his tent, ... and there he built an altar to Jehovah and called upon the name of Jehovah.

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

HOME GATHERING

Exercising our spirit — 1 Cor. 14:32.
Prophesying—speaking for God and speaking forth God — 1 Cor. 14:1, 3, 31.
Exhorting one another, including shepherding — Heb. 10:25.
Taking care of the new ones and the unbelievers — 1 Cor. 14:23-25.

HOME MEETINGS BEING LIKE THE ARK OF GOD, REQUIRING EVERYONE'S SHOULDER

... The home meeting is like the ark of God, and it requires your shoulder to help carry it. If you have the desire, please accept this burden to participate in the home meetings to enrich them.

OUR DESIRE FOR THE HOME MEETINGS ARISING FROM A FRESH LOVE TOWARDS THE LORD

If anyone does not love the home meetings, he must forgive me to say that he must have a problem with his love towards the Lord. I am afraid such a one does not really love the Lord. I am not condemning you, picking on you, or exposing your shortcomings. I admit that you do love the Lord, but your love today is not fresh. I honestly believe that if your love towards the Lord is still fresh, you will surely love the home meetings. I myself have the same experience. For a while I did not like to see the brothers and sisters. I became tired of meetings. Invariably my love towards the Lord was not fresh at such times. However, once I would pray a little, be enlightened a little in my prayer, and confess my sins and plead for the cleansing of the blood, I immediately would be refreshed. The first thing that comes to me after I am refreshed is that I want to go to the meetings! This is why I say that to be tired of the home meetings shows that our love towards the Lord is no longer fresh.

The best way is to go to the Lord to contact Him. Once you contact Him, you will discover your sins. **Even our reluctance to go to meetings is a sin.** We will see that even our lack of prayer and our not walking according to the Spirit are sins. If we would confess our sins before the Lord, we will be forgiven and there will be an immediate revival within. Once we are revived, we will want to come to the meetings. In simple terms, **the key to the home meetings is a fresh love towards the Lord.** Whenever we feel that we are not fresh, we must contact the Lord and confess our sins. His blood will cleanse us. This cleansing is always effective; it is an instant cure. Nothing will annul this law. If we would do this, we will live daily in the fellowship with the Lord.

EXERCISING ALL THE TIME TO SAY "O LORD, AMEN"

Whether young or old, all of us must exercise to do one thing: from the time we wake up in the morning until we go to bed at night, as long as we are **awake and breathing, we must set our minds on the Lord.** Perhaps you would say, "I want to do this. But whenever I become busy, I forget about this." I admit that sometimes I forget the Lord also. But one thing which I have learned makes it hard for me to forget the Lord: I always call on the Lord. If you would call "O Lord" all the time, you will be reminded of Him. Sometimes you also have to learn to say Amen. Many times we become busy with something. While we are busy with that thing, we become buried in it for two or three hours. The Lord is gone, and we are lost in that thing. I have learned a secret: no matter how busy I am, I would learn always to say "O Lord, Amen." This kind of calling brings me into fellowship with the Lord.

Some of you drive to work. While you are driving, you can call on the Lord. Sometimes the road is too congested. The cars ahead of you are moving too slowly. At such times you have to exercise yourself to say "O Lord, Amen." You may even joke a little, "O Lord, the cars are slow. But You are not slow." The Lord is indeed not slow. He never fails us. If your mind is turned, the songs will come: "He faileth not, for He is God; He faileth not, His grace how good!" If you have such a good enjoyment during the day, you will surely love to come to the meetings. If all the brothers and sisters would live such a life, everyone would surely love the home meetings.

Upcoming Activities:

- ▶ January 29, 2017 - Brother's Meeting
- ▶ January 30, 2017 - All come to the full knowledge of the truth: Life-Study of Ephesians
- ▶ February 05, 2017 - First Lord's Table Meeting in Lethbridge AB
- ▶ February 12, 2017 - Love Feast
- ▶ February 18-19, 2017 - College Conference in Edmonton

PRAYER BURDEN

“The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ within God.”

1. Lord, we praise You, for we were once darkness but now are light in the You. Hence, we want to walk in the divine light - to **live, move, act**, to **do** things, and have **our being** in the **divine light**.
2. Lord, we give ourselves to You to be the holy persons being possessed by You, filled with You, and saturated with You, to do the holy task of **“lighting the lamp”** in our **speaking** and in all our **actions**.
3. Lord, *“In Your light we see light”* cause us to see the **real light** and realize the true nature of things we see, by **staying** and **remaining** in the “sanctuary” of our spirit and in the church.
4. Lord, You are the light of the world we humbly follow You that we shall not walk in darkness, but shall have the **light of life** by opening our mouths to **speak** in the meetings.
5. Please pray for the church in **Vancouver**:
 - that the Board of Variance will grant **relaxations** to all the rulings of the planning department concerning the building of the meeting hall and **accept our drawings “as is”**.
 - that their **neighbors** who promised, would come to the hearing and give **positive testimony** to proceeding with the building.
6. Please pray for the first LTM of the church in **Lethbridge**, AB, on February 5, 2017.
7. Lord, we pray for the first bread breaking meeting of the church in **Lloydminster** on March 12, 2017.
8. Lord, remember the church in **Regina** that all will light the lamp in Your sanctuary.

This Weeks’s Pursuit: Crystallization-Study of Exodus (4) - Message Eight

**Lighting the Lamps in the Sanctuary of God
by Serving as Priests Clothed with the Expression of Christ**

Scripture Reading: Exo. 27:20–28:5

I. God is light, and the believers in Christ, as children of God, are children of light—1 John 1:5; 3:1; John 12:36; Eph. 5:8:

Light is the nature of God in His expression. Light is God’s shining, God’s expression; when God is expressed, the nature of that expression is light. As God is light, so we, the children of God, are the children of light; we have believed into the light and have become sons of light. To walk in the light as God is in the light is to live, walk, and have our being in the divine light, which is God Himself.

II. In typology lighting the lamps in the sanctuary of God signifies the proper way to meet as Christians—Exo. 27:20-21:

The tabernacle was a place both for God’s dwelling and for the meeting of the children of Israel; hence, it was called “the tabernacle of the Tent of Meeting”. Whenever we come together to meet as the church, **that meeting** is God’s dwelling place. Our meeting is the sanctuary of God, the Holy Place. **The proper way to meet is to light the lamps**, that is, to give off light; everything that we do in the church meetings should cause the holy light to ascend.

III. The lighting of the lamps is a priestly service, a service of the priests—Exo. 27:21:

There is the need for **holy persons** to light the holy lamps in the Holy Place. A priest is a person who is absolutely for God, who is fully possessed by God, and who lives and has his being wholly for God; in every respect and in every way, his unique interest is God. The one who lights the lamps is a person who is possessed by God, who is saturated with God, and who lives absolutely for God: Whatever such a person says and does in the sanctuary of God is the lighting of the lamps; all his actions are the lighting of the lamps.

IV. The light in the sanctuary of God is neither a natural light nor an artificial light; it is a divine light, a holy light, the real light, which is God Himself—John 1:4-5, 9; 1 John 1:5; Rev. 21:23-24a:

For the building up of the Body of Christ, we need to live and walk under the unique and genuine light, the light of our redeeming and shining God.

V. God’s light is in the sanctuary, and in this light we see light and the true nature of things; we see what God sees and know His way—Psa. 36:9:

“O God, Your way is in the sanctuary”—Psa. 77:13: God’s way is hidden and His paths, with His footsteps, are not known to men. His way is revealed in the sanctuary, that is, in our spirit and in the church. When we exercise our spirit and live in the church, God’s way becomes clear to us. In our spirit and in the church, under the shining of God’s light, we receive divine revelation and obtain the explanation to all our problems.

VI. Certain elements are involved whenever we experience the genuine lighting of the lamps in the church meetings—the embodiment of the Triune God, the divine nature, the uplifted humanity of Jesus, and the Spirit of Christ—Col. 2:9; 2 Pet. 1:4; Rom. 1:3-4; 8:9:

The light in the sanctuary of God issues from the lampstand, which signifies the embodiment of the Triune God. The light comes out of the gold, that is, the divine nature of Christ. Christ is golden (divine), but it is His humanity, signified by the wick, that burns with oil. The oil signifies the Spirit of God, who has passed through a process to become the Spirit of Christ. Whatever we utter in the meetings must be with the pure oil of the olive tree. ... We need the cross to work in us so that we may have the pure olive oil—oil that has passed through incarnation and crucifixion and has entered into resurrection.

VII. The qualification for the priests to light the lamps in the sanctuary of God is the expression of Christ, signified by the priestly garments—Exo. 28:1-5:

The significance of the priestly garments is the expression of Christ in the priesthood. The qualification for a priest to light the lamps in the sanctuary of God is the expression of Christ. The garments signify Christ lived out of the priesthood. The priestly garments, being mainly for glory and for beauty, signify the expression of Christ’s divine glory and human beauty. **Glory** is related to Christ’s divinity, His divine attributes, and **beauty**, to Christ’s humanity, His human virtues. Christ’s divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and human beauty sanctifies us and qualifies us to carry out the priestly service of lighting the lamps in the sanctuary of God.

VIII. The purpose of the gathering of the believers is to have the sanctuary of God with the lighting of the lamps by qualified priests so that we may have a vision of the different aspects of Christ and see the way to enter into the depths of Christ within God—25:23, 31; 30:1.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Jan. 08 - Jan. 14, 2017	23	13	8	6	\$305.00
Jan. 15 - Jan. 21, 2017	22	13	9	8	\$390.00

LIFE-STUDY OF HEBREWS

January 16, 2017, Monday

Message Sixty-One -

THE BUDDING ROD (1)

God's purpose is to gain a people as a corporate unit to contain Him, to be one with Him, and to let Him be one with them that they might be the living expression of the invisible God, and that God might have a kingdom on earth to carry out His economy for His glory and to deal with His enemy.

In order for God's people to express God and to represent Him, there must be both the priesthood and the kingship. We have the priesthood so that we may express God, and the kingship is for God's dominion. God created man in His image and gave him dominion over all the creatures. In the church today there is still the need of the priesthood to express God and the kingship to represent God. In the coming millennial kingdom, we shall also be the priests expressing God and the kings representing God (Rev. 20:6). Furthermore, for eternity in the New Jerusalem we shall be priests and kings (Rev. 22:3-5) expressing God through our priesthood and representing Him with His dominion in our kingship.

Moses, representing the kingship, and Aaron, representing the priesthood, were put together for God's leadership. In Numbers 17:2 the Lord said to Moses, "Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod." A rod is a piece of dead and dried-up wood. Its nature is that of dead wood. What is the function of a rod? It is to rule over others. A rod is different from a staff. A staff is for helping and supporting those who are weak and crippled and who have difficulty standing or walking. But a rod is not for supporting; it is for ruling and beating.

Our God is very wise, and He had the best way to vindicate the leadership. God did not argue. Rather, He seemed to say, "Since you have been arguing about the leadership, I ask you to bring your rods in before the testimony. You thought that you had the rods and could rule over others, and that Moses and Aaron assumed too much. Bring your rods to Me and put them in front of My testimony for a night, and let us see what will come out." In Numbers 17:5 the Lord said, "And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you."

Twelve rods were laid up before the Lord in the tabernacle of witness (Num. 17:7). Numbers 17:8 says, "It came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This signifies that **the real leadership, the real authority, is in the budding life**. This life not only buds and blossoms; it yields fruit that we might feed others, not that we might beat them. Although the **rod is for ruling, this ruling is for feeding, not for beating**.

The almond tree is the first tree in the year to blossom, blossoming in either January or February. The first fruit which comes out of a tree is the almond. This signifies resurrection. Hence, the budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ. The leadership among God's children must be Christ Himself as the resurrection life which buds, blossoms, and bears almonds to feed God's people.

January 17, 2017, Tuesday

Message Sixty-Two -

THE BUDDING ROD (2)

The budding rod is related to the building up of God's people. Many today talk about spirituality, gifts, behavior, and speaking in tongues, but who is concerned about the building up of God's people? Without the building up of His people, there is no way for God to fulfill His purpose. God wants a people that is built up as a unique unit. As the Head, Christ needs the Body, not many separate members. And God needs a house, not a pile of stones. This is what God is after today. If we are not for this, we have neither the standing nor the qualifications to understand the significance of the budding rod.

The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us, and that this life should bud, blossom, and bear almonds. The way to have the budding rod. The budding rod follows the hidden manna. This means that if we enjoy the hidden manna, we shall bud, for the issue of enjoying the hidden manna is the budding rod. How much you will bud with life depends on how much you eat of the hidden manna. We all need to exercise our spirit to contact the hidden Christ and to enjoy the topmost portion of the Christ hidden in the divine nature. The more we enjoy the hidden Christ as the highest portion in the divine nature, the more our rod will bud. There is no need for you to compete for any position, nor to care for anything. **Simply enjoy the hidden manna which will nourish you and cause you to bud. As long as you are budding, you are the authority**. If you bud, blossom, and yield almonds, others will know that you are the authority.

January 18, 2017, Wednesday

Message Sixty-Three -

THE LAW—THE TESTIMONY OF GOD

In Genesis 1:26 we are told that God created man in His own image. God's intention is to have an expression through man. This expression is His testimony. Therefore, the testimony of God is the expression of God. It is God expressed. God's intention has been, still is, and for eternity will be the same—to work Himself into man that He may be expressed and have a testimony. But before God accomplished this, man fell. In his fallen nature, man tried to do good in order to please God. Because of this, **God gave man the law**. God gave man the law because man did not know that, as a fallen being, he could neither satisfy God nor express Him. After the law was given, however, God immediately changed the term, calling it the testimony. What God gave man was the law, but it was not mainly called the law but the testimony. In Psalm 119 the word testimony is used many times to denote the law (vv. 2, 88, 168). Every time this word is used in Psalm 119 it refers to the law.

According to man's concept, the law means the ten commandments. But God's intention was not that the law should be some commandments, but that it should be His **testimony**. God's intention and according to His concept, the law is His testimony. But in the human concept, the law is the ten

commandments. If you are trying to keep God's law, it will certainly be the ten commandments to you. But if you know what life is, and if, instead of trying to keep the law, you walk with God, you will realize that the law is God's testimony, God's expression.

When God gave the law to Moses, He did not intend that His people should keep it. He gave them the law to show them **what kind of God He is and to reveal to them what He wants**. Because He wants man to be His expression, He wanted them to be like Him, to be the same as He is. Although God had this desire, nothing happened. Instead, man tried to imitate God, attempting to make himself the same as God. But man failed. One day the real law, the living law, Christ, the reality of God's testimony, came, and we received Him into us. As a result, this real law, the reality of the law, has been wrought into the very center of our being. Now in the innermost part of our being is something wonderful—Christ Himself as the reality of the law. We have seen that the innermost matter in the tabernacle is the law. Today, the innermost thing within us is Christ in our spirit as the reality of the law. Now that we have this law within us, it is no longer a matter of our keeping the law; **it is absolutely a matter of allowing Christ to live out of us**. We should not try to keep the law from without, but let Christ live Himself out from within.

We must come forward to the Holy of Holies, dive into the ark, and eat the hidden manna, the hidden Christ. This Christ will then become our budding element. When He buds and blossoms, He will yield the fruit which will be God's expression and testimony. This expression will correspond to and even surpass the ten commandments. Praise the Lord that now we are not in the outer court, nor even in the Holy Place, but in the Holy of Holies. Now that we are touching the ark and eating the hidden manna, we shall surely bud, blossom, and bear fruit. In this way, we shall have the testimony of God.

January 19, 2017, Thursday

Message Sixty-Four -

THE LAW OF LIFE SPREADING IN OUR INWARD PARTS THE BASIC CONCEPT OF THE DIVINE REVELATION IN THE BIBLE

The basic and central concept in the Bible is that God intends to work Himself into us in order to make us His living expression. God desires to work Himself into His chosen people that they may be born of Him and have Him as their life and thus become His expression. This is God's desire and intention. The only way for God to have such a living expression is for Him to work Himself into us. The goal is to have God wrought into our being that we might be born of Him and that He might become our life. He is our Father and we are His sons. Being His sons, we all have Him in us as our life. Eventually, this life will transform us and conform us to His very image, making us His living expression in the universe.

Jesus Christ has come into our spirit (2 Tim. 4:22; 1 Cor. 6:17). According to our spirit, we are exactly the same as Christ. But, as a human being, we also have a soul composed of the mind, the emotion, and the will. Although in our spirit we are the same as the Son of God, in our mind, emotion, and will we are not yet the same as He.

The very Christ who indwells our spirit is life, and this life has a law. In Jeremiah 31:33 the Lord says, "I will put my law in their inward parts and write it in their hearts." But Hebrews 8:10, which is a quotation of Jeremiah 31:33, says, "I will impart my laws into their mind, and on their hearts I will inscribe them." Notice that the law in Jeremiah 31:33 becomes the laws in Hebrews 8:10. Furthermore, in 8:10 the word mind is used instead of inward parts, indicating that the mind is one of the inward parts. The inward parts include at least the mind, the emotion, and the will. What is the reason for these changes? Jeremiah 31:33 and Hebrews 8:10 say that God imparts His law, or laws, into either our inward parts or our minds, and that He inscribes His law, or laws, upon our heart. The heart is composed of the mind, the emotion, the will, and the conscience. Hebrews 8:10 does not say that God imparts His laws into our hearts and inscribes them on our mind. No, it says that God imparts His laws into our mind and inscribes them on our hearts. This means that Christ has firstly come into our spirit. This Christ is the law which must spread into our mind. The spreading of the indwelling law into our mind is the imparting of this law into our inward parts. This law must also spread into our emotion and will. By spreading into our inward parts, the one law becomes many laws. Whenever we give this law the opportunity, it will spread within us. This spreading is the imparting, and the imparting is the inscribing. Thus, the Lord imparts His law into our inward parts and inscribes it on our hearts. As the Lord continues to spread, impart, and inscribe, Christ's image will be expressed in our soul, and we shall be conformed to the image of God's Firstborn Son.

January 20, 2017, Friday

Message Sixty-Five -

BEING CONFORMED TO THE IMAGE OF THE FIRSTBORN SON BY THE WORKING OF THE LAW OF LIFE THE FIRSTBORN SON BEING THE PROTOTYPE

The central thought of the whole Bible is that God wants to have many sons for His expression. In order to accomplish this, God must firstly have a model, a prototype. This prototype is Jesus Christ, the Son of God. When Christ came the first time, He came as the Only Begotten Son of God. As the Only Begotten Son of God, He became a genuine man in the flesh. Although He was a real man with the human nature, He was still the Only Begotten Son of God.

God's way is firstly to have a prototype, a model. This prototype is God the Son who came to be a man. This man, the embodiment of God, lived on earth for thirty-three and a half years, tasting and passing through all the sufferings of human life. Then He went to the cross and died. Through His death, the old creation was terminated, the problem of sin was solved, and all the enemies and adversaries of God were destroyed. His death on the cross was an all-inclusive death accomplishing everything for God's economy. But this was not the end, for He was resurrected with His divinity and humanity. His divinity was expressed, manifested in full, in His resurrection, and His humanity was transformed from a physical form into a spiritual form. This is very mysterious, and no human words can explain it. After His resurrection, He became such a wonderful One. I cannot adequately explain all the aspects of this wonderful Person. In this wonderful Person, who today is our Savior, we have the eternal, powerful, unlimited divinity; the uplifted, transformed humanity; the proper human living; the all-inclusive death that solved the problem of sin, defeated the enemy, and terminated the old creation; and the resurrection. How much we have in Him! He now expresses God in the proper humanity. Sin is under His feet, Satan has been defeated, and the old creation has been terminated. This is the prototype, the model of the expression of God.

Before incarnation, Christ was the Son of God without human nature. When He was incarnated, He put on humanity. His divine element was the Son of God, but His human element was not. Hence, He had to be resurrected that His human element might be born of God. Through this birth, the Only Begotten Son of God became God's Firstborn Son. In other words, the Only Begotten Son did not have the humanity which had been begotten of God. When He became the Firstborn Son of God, His humanity was born of God. In this way He became the Firstborn Son of God, and this Firstborn Son became the prototype, the model. This is what it means to say that Christ is the Firstborn among many brothers (Rom. 8:29). The Firstborn Son is the prototype, and the many brothers are the mass production. This model today is a living Person, the Lord Jesus Christ, who is the totality of the divine sonship. When this living Person comes into us, we have the sonship and become a son of God. Now we are the sons of God, and the Lord Jesus as the model is working and moving in us.

Although we have become sons of God by having the sonship in us, we still do not look like the Son of God. We have been born of God by having Christ come into our spirit. But after coming into us, He has not had much opportunity to spread Himself into our being. This is not a matter of outward behavior; it is a matter of inward saturation.

Hebrews tells us that the Only Begotten Son has become the Firstborn. This Firstborn Son has regenerated many sons and now He is the model in perfection, completion, and glorification. Although He is perfect and complete, we, the many sons with the sonship within us, have not yet been perfected, completed, and glorified in this sonship. Presently, **we are in the process of perfection, completion, transformation, and glorification.**

The way to be conformed to the image of Christ is by keeping our mind on our spirit. The mind of a fallen person is the representative of his whole being, for such a person does everything according to his mind. It is the same with the believers who do not walk in spirit. Thus, when our mind is on our spirit, it means that our whole being is on our spirit. In our daily living, in all that we are and do, we must have the assurance that our mind is on the spirit. To have our mind, our whole being, on the spirit is life. This is according to the working of the law of life.

January 21, 2017, Saturday

Message Sixty-Six

LIVING ACCORDING TO THE LAW OF LIFE AND MOVING ACCORDING TO THE ANOINTING

According to the New Testament, Christ has had two "becomings." John 1:14 says, "The Word became flesh," and 1 Corinthians 15:45 says, "The last Adam became a life-giving Spirit." Through these two becomings, Christ has become a wonderful Person. He is the very God, the very man, and the life-giving Spirit. As the Son of God, He became a man, and after becoming a man, He became the life-giving Spirit consisting of divinity and humanity. In Him we see the real God and the genuine man. Today this God-man is also the life-giving Spirit. If He were not the Spirit, He could never have come into that locked room to meet with the disciples. Nevertheless, He still has a body of flesh and bones. I cannot explain this because I am limited, but I do know that He lives in me, and I cannot deny that He has done many things for me. Even now, He is living in and for me.

Through incarnation and resurrection, He mingled divinity and humanity, humanity and divinity, into one. This is our Lord Jesus Christ. Not many Christians have this concept of the Lord Jesus. But this is the very Savior whom we received into our being when we believed in Him and called on His name. The Christ who dwells in us is such a wonderful One. Now He is not only the Savior and the Lord; He is also the wonderful life-giving Spirit with two natures. As the wonderful life-giving Spirit, He is now working all that He is into our being, transforming our being into His.

When Christ came into us to be our life, He brought His nature, the nature of His wonderful being, into us. Before we were regenerated, we had only the base, corrupted nature of fallen humanity. But **when we were regenerated, the highest nature was added into our being.** Now there is in us the very nature of the Person of Christ. By coming into us, Christ brought into our being a wonderful life nature. This is not merely the divine nature; it is the divine nature with the uplifted human nature.

The function of this life nature, or the nature of life, is the working of the law of life. Every life has a law. The law of a certain life is the innate ability of that life. This ability is inborn, spontaneous, automatic, constant, and instant. It always works. As long as you are a living person, this innate ability of the human life is in you. When Jesus Christ our Lord came into us, He brought His wonderful nature into our being. The work and function of this nature are the working of the law of life. This nature functions automatically. Its function does not depend on teaching; it depends on life.

Before we were saved, we all did things which were not good, things such as gambling, drinking, smoking, dancing, and going to movies. But from the very moment we were saved, we have had something within us which troubles us and disagrees with our doing certain things. You may still go dancing, but within you is a taste which does not feel good about it. Before you were saved, the taste always felt good, but not now. We all have had this kind of experience. If you have not had this experience, I doubt whether you have been saved. This experience is the function of the life nature, which is Christ Himself wrought into our being. This function is simply the working of the law of life. There is no need for anyone to teach you. In fact, because you have Christ's nature working in you, you do not even need Him to speak to you. For example, because a mother has given her nature to her baby and because this nature works in the baby, he does not need to be taught how to react to a bitter-tasting substance. The baby's human nature functions automatically. This function is the working of the law of human life. Likewise, the function of Christ's life nature in our being is the working of the law of the divine life. It is not a matter of teaching or miracles.

The Bible gives the moving of this Person a special term—the anointing (1 John 2:27). This term, the anointing is difficult to understand. The anointing which abides in us is the moving of a Person, the Person of Christ. This anointing teaches us. We all have something within us called the anointing teaching us in our very being. Thus, within us we have both the nature of Christ and the Person of Christ.

The living and moving of the anointing is Christ's inward teaching. We have a living Person in us teaching us all the time. Sometimes in our fellowship with the saints we may sense that the inner anointing has stopped. When we have this sense, we should stop talking. You might have spoken half a sentence, but, sensing that the anointing has ceased, you should not speak the remainder of that sentence. Simply be one with the inner anointing. Many times, however, we disregard the anointing and do whatever we want. When I was young, I told the Lord a number of times, "Lord, please forgive me and let me do this just one more time." Later I said to Him, "Lord, let me do it just once more." Many of the young people have done the same thing. Some sisters might have said, "Lord, I know that You don't want me to go shopping, but let me go this one time." Whenever you do this, you kill yourself, and it may be several days before you are living again.