



# 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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## 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

## LEARNING TO SPEAK IN THE HOME MEETINGS

When we attend the home meetings, we have to be ready to speak. We all know that **in the home meetings we cannot talk about the things of the world**. If you speak about such things, no one would say Amen to you. But to speak spiritual things is difficult for us, because we have not learned to speak this way, and we cannot speak this way. Herein lies the key: when we come to the home meetings, **everyone must learn to speak God's word**.

## SPENDING TEN MINUTES EVERY MORNING TO READ THE BIBLE

There is another key to the home meeting: we must **be persons who read the Bible**. A Christian's speaking depends on his reading of the Bible. Every saved person should spend at least ten minutes a day to read the Bible. *I advise you that the best time to read is the morning. Allocate at least ten minutes a day to read the Bible. Take all of God's words into your being. Be filled with His word to such an extent that it is no longer you reading the Bible, but the Bible reading itself to you from within you.*

Your reading of the Bible the first time will lay a foundation for you. Later when someone expounds that verse in the meeting, your impression will be much deeper. When you come to the same passage the second time, there will be more of God's word in you. If you would do this for ten minutes a day, in ten years how rich a person you will be! The deposited word in you will make you a scholar. For example, born of a woman is a biblical expression. If you would read the Bible every day, terms such as incarnation, mingling, and other biblical expressions will be constituted into you. When you need them, they will all come back. It is correct to say that reading the Bible is a difficult thing. It is equally correct to say that reading the Bible is an easy thing. All you have to do is go and read.

## ATTENDING THE HOME MEETINGS WITH A SPIRIT OF PRAYER

When you go to the home meeting, you must go with a spirit of prayer. Whether anyone arrives before you at the meeting, and regardless of how many people there are in the meeting, as soon as you arrive, you should begin to pray. We have to speak in the home meetings. But **the first speaking is not to man, but to God**. The minute you enter the place, start praying. When all seven or eight eventually arrive, they will spontaneously pray. In this way the home meeting becomes a prayer meeting. At least for ten to fifteen minutes, everyone will enter into this kind of prayer.

## PRACTICING SINGING HYMNS FIRST AT HOME

Again, the key to the home meetings is in singing the hymns. We all have to learn to sing. It would be good if after this week's home meeting, an announcement would be made for next week's reading. There is no need to use a whole Life-study message; we may pick out just two paragraphs. Everyone would then go home and prepare themselves in the assigned portions by pray-reading and praying. Some related hymns can be selected, and one can practice singing them first at home. When you are thus prepared, you can **come to the home meeting praying, singing, and speaking**. When you come to a point or a sentence in the message that touches you, you can start singing. Your singing must bring everyone into the enjoyment. Still, you must learn to go along with the weaker ones. You must also learn to relate to the lowly ones. This is a key.

## FINDING ENJOYMENT BY DIVING INTO THE HOME MEETINGS

If you would take all the points I have just mentioned and put them into practice, your home meeting will surely be living. This will fulfill the leading the Lord has given us. There will be no leader, no chairman, and no one to give orders. There will be no more forms such as singing first, reading later, then preaching last, or anything like that.

*Brothers and sisters, you have heard so much now about the home meetings. Would you now consider the home meetings to be easy or not? If you still consider them a difficult thing to do, then I do not know what else I can say to you. We all have to dive into the home meetings. Those in the world do not have the Lord. They do not have truth, or light, or the word of life. They indulge themselves in card games and dancing. But **we have the Lord, we have life, and we have the Lord's word. We live a communal life. We fellowship together, and we know how to pray.** This is the greatest blessing. I hope that we can all lay hold of these few points. In this way it is easy to conduct a home meeting.*

### 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**

*“And you shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.”*

1. Lord, we praise You for the revelation as typified by the “**breastplate of judgement**” that Your **leading** for us on what to do can only be obtained in the church as one built-up entity being **borne** upon Your loving heart.
2. Lord, we also praise You that through the working of the Spirit in us, we are being **transformed** in our human nature, from **dust** by and with the divine nature to become **precious stones** for Your eternal building.
3. Lord, we want to experience more of You to **be transformed** and to **be transparent** so that You will be **inscribed** into our being to become Your **living letters** so that You can speak and shine through us.
4. Lord, You are the reality of the “**Urim and Thummim**” the mingled spirit, to illuminate us so we can **shine** and also to **be perfected** so we can become Your means to speak.
5. Lord, regulate us to avoid anything that would darken or deaden our **spiritual life**, we want to stay in Your light, keep us **illuminated** and being under Your **judgement**.
6. Lord, You are on the throne **ruling** the Board of Variance, **granting approval** to accept the drawings of the meeting hall in **Vancouver** "as is".
7. Please pray for the first LTM of the church in **Lethbridge**, AB, on February 5, 2017 and of the church in **Lloydminster** on March 12, 2017.
8. Lord, remember the church in **Regina** expose us that we may receive Your rich supply.

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

**The Breastplate—the Central and Ultimate Point of the Priesthood**

Scripture Reading: Exo. 28:15-30

**I. According to Exodus 28:15-30, the breastplate of judgment is the central item of the priestly garments and the central and ultimate point of the priesthood:**

The main purpose of the **breastplate** of judgment was for God’s leading; God’s people act according to God’s leading obtained through the reality of the breastplate. The breastplate typifies the **church**, and if we do not know the church, we do not know what God’s leading is; actually, **God’s leading and the church are one**. God reveals what we should do through the church, by the church, and with the church; the church is God’s leading, for the church bears the divine alphabet by which God makes known His leading. The **breastplate** being borne upon Aaron’s heart for a memorial before Jehovah signifies the entire church as one built-up entity being borne upon Christ’s loving heart for a memorial, a pleasing remembrance, before God.

**II. The twelve precious stones on the breastplate, on which the names of the twelve tribes of Israel were engraved, signify all the redeemed and transformed people of God built together to become one entity—vv. 17-21:**

The **twelve precious stones** set in gold symbolize the **saints** as transformed precious stones built together in the divine nature of Christ to become one entity, the church as Christ’s Body. As components of the church, the believers, who were created **from dust**, must be transformed in their human nature by and with the divine nature through the working of the Spirit to **become precious stones** for God’s eternal building; the Christian life is a life of transformation—daily God is seeking to transform us. The setting of the stones in gold signifies that the transformed and mingled believers are built in the divine nature of Christ into one entity. In God’s eternal plan and according to His eternal view, the church, **borne on Christ’s heart and held in the span of His loving care**, is such a mingling of the Triune God with redeemed humanity.

**III. The engraving of the names of the twelve tribes on the precious stones corresponds to the inscribing of Christ into the believers’ hearts, making them living letters of Christ, with Christ as the content—2 Cor. 3:3:**

Christ is **inscribed** into the believers through their experience of Him and by the inscribing of the New Testament ministry. The letters engraved on the twelve stones typify Christ as the letters in the heavenly alphabet.

**IV. After the Urim and the Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—Exo. 28:30:**

**Urim** means “lights,” “illuminators.” The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar. It had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light. It typifies Christ as lights, illuminators, shining through the Spirit (the oil) and the cross (the fire from the altar).

**Thummim** means “perfecters,” “completers.” The names on the twelve stones of the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.

Together, the Urim and the Thummim typify Christ as God’s witness, God’s testimony, as the means for God to speak to His people. In the New Testament, the **reality** of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit.

The word judgment in Exodus 28:29-30 indicates that God has a regulation concerning everything among His people; the judgment leads to certain decisions, and as a result, we have God’s leading. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a “**breastplate of leading**”.

God’s leading through the breastplate always involved a judgment; God’s law includes His judgments, and these judgments become God’s leading. In spiritual experience, in order to know God’s leading we must judge whatever is of the flesh, the self, the old man, and the world. In Romans 8:14 the leading of the Spirit, as the reality of God’s leading through the breastplate, issues from, and is the totality of, all the judgments in verses 1 through 13 of that chapter. The fact that God’s speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church.

**V. The breastplate of judgment for God’s leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:**

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Jan. 15 - Jan. 21, 2017	22	13	9	8	\$390.00
Jan. 22 - Jan. 28, 2017	21	13	10	12	\$385.00

God speaks not through the stones that are shining but through stones that become dark; this means that **God speaks through negative situations**; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking.

Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was **based on the negative things**, in this Epistle he **ministered positive things**—the riches of Christ—to the church.

The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by **reading the actual situation and condition of the saints**. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we shall know what God wants us to do, and we should then follow His leading.

If we as the church would be the breastplate of judgment, we must fulfill certain requirements:

We need to be **transformed** and **transparent**; then Christ as the spiritual alphabet must be **inscribed** into us clearly and definitely. Just as God could not speak through the breastplate unless the stones had been inscribed with letters, so God cannot speak through His redeemed people unless they have been inscribed with Christ. **Because there is a shortage of transformation, transparency, inscribing, and enlightening, we need to pray that we may become transparent, have more of Christ inscribed into us, and experience more enlightening.**

**The breastplate is the building up of the Body life and the means for us to know God's will concerning His people; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.**

**"One Life-Study a Day Makes One Holy"**

## LIFE-STUDY OF HEBREWS

**January 16, 2017, Monday**

Message Sixty-Seven -

### THE COMPLETION OF SONSHIP

Ephesians 1:5 says that we have been predestinated unto sonship. **Sonship** is our destiny. Our destiny is not to be saved. Salvation is a **process**; it is not the goal but the way to reach the goal. God's goal is sonship. God's forgiveness, justification, salvation, and regeneration are all focused on sonship. God has forgiven us, justified us, saved us, and regenerated us that we might be His sons.

Sonship has both a beginning and a completion. It begins with **regeneration** and it will be completed with **glorification**. Between regeneration and glorification there is the process of **sanctification, transformation, and conformation**. According to the pure word of the Bible, the meaning of sanctification is to be saturated with the element of the prototype. The more we are saturated by the element of the Firstborn Son as the prototype, the more we are separated unto God from the world. Through sanctification **we are separated from the world**, not by teachings or miracles, but **by being permeated with the element of the divine and human nature of the prototype**.

**Transformation** is related to sanctification. The more we are saturated with the element of Christ, the more we are sanctified, and the more we are sanctified, the more we are transformed. As we have pointed out several times, transformation is not an outward change, adjustment, or correction. It is an inward metabolic change, a change in life, nature, and form. **Sanctification** is for transformation and transformation is for conformation. We must be transformed in order to be conformed to the image of the Firstborn Son of God (Rom. 8:29). By the Lord's mercy, we are in the proper church life being sanctified, transformed, and conformed to the image of God's Firstborn Son. This is deeper, higher, and more profound than being moral, ethical, or even "spiritual."

Because we are sons of God according to the law of life and the anointing, we are God's people. God is our God according to the law of life and the anointing. In ancient times, God called His people, the children of Israel, out from among the Gentiles and gave them the law. God was their God and they were His people according to the outward law of letters. If they were right with the law, then they were right with God. Since the people went astray from the law, the prophets came in. Hence, the Old Testament is composed of the law and the prophets.

According to the New Testament, **the law of life** is written into our being. We simply need to live according to Christ's wonderful nature and move according to His wonderful Person. Do not depend upon regulations, arrangements, or organization. Move and act according to the living Person within you. If we do this, we shall enjoy God and become His people, and God will become so living, rich, and enjoyable to us. He will be our God, not according to regulations, but according to the inner law of life and the anointing. This is the working of the divine and human nature of the wonderful One. The working of the law of life within us is for the carrying out of the sonship.

Hebrews 2:10 says that God is leading many sons into glory. The distance between regeneration and glorification encompasses the process of sanctification, transformation, and conformation to the image of the Firstborn Son of God. Romans 8:29 and 30: "*Because whom He foreknew, He also predestinated to be conformed to the image of His Son, that He should be the Firstborn among many brothers; and whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified*". Verse 30 says, "*These He also glorified*." We must also read Romans 8:16 and 17: "*The Spirit Himself witnesses with our spirit that we are the children of God. And if children, heirs also; heirs of God and joint-heirs of Christ, if indeed we suffer with Him that we may also be glorified with Him*." Verse 17 says that we "*may be glorified with Him*." **The goal is glorification**. This glorification is the perfection, the completion, of conformation. In other words, glorification is the perfection and completion of sonship. The sonship has begun in us, but it has not been perfected and completed. Presently we are undergoing the process of sanctification, transformation, and conformation. Daily we are being saturated by the indwelling wonderful One. He is constantly seeking an opportunity to spread Himself into every part of our being. He desires to saturate us until we are sanctified, transformed, and conformed to His image and reach the perfection and completion of sonship. This is God's desire today.

**The working of the law of life and the moving of the anointing will complete the sonship in us. We all have been destined to sonship and we are presently undergoing the process of becoming the full sons of God. Today our law is the law of life and our prophet is the anointing.** We are daily dealing with a living Person and His wonderful nature. His nature constantly remains the same, working within us to spread His element into our being. And His anointing continually guides us in our actions, movements, and behavior. It is by His nature and His Person that we live and move. In this way, He gradually works Himself into our being. The more He is wrought into us, the more we become the sons of God in perfection and glorification. If we see this, we shall not be distracted by other things. As we live according to His nature and move according to His anointing, we shall grow and be saturated, transformed, and conformed to His image until we are ripened in the sonship and prepared for the rapture. Then we shall be ready to meet Him.

January 17, 2017, Tuesday

Message Sixty-Eight -

### LIVING ACCORDING TO THE NATURE OF GOD

The significance of **sonship** is the expression of the Father. God wants many sons to be His corporate, universal expression. Wherever these sons are, there the Father will be expressed. This is sonship. *“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God”* (1 John 3:1).

There is a great difference between Jesus’ being the Only Begotten Son and His being the Firstborn Son. As the Only Begotten Son, He was not the prototype. In order to be the prototype, He had to become the Firstborn Son of God. In the Only Begotten Son there was only divinity, no humanity, but in the Firstborn Son of God there is humanity as well as divinity. This humanity has been “sonized,” that is, it has been begotten of God in Christ’s resurrection. In Psalm 2:7, God said to the Son, *“Thou art my Son; this day have I begotten thee.”* Because Christ’s human nature, His humanity, has been “sonized” in His resurrection, He is no longer merely the Only Begotten Son of God, but the Firstborn Son of God with divinity and humanity. Hence, He is the prototype.

What is the difference between the law of life and the anointing? The **law was the testimony of God** because it testified what kind of God He is. It testified that He is a holy, righteous God, a God of light and love. Since He is such a God, His law had such a nature. In nature, the law was righteous, holy, and full of light and love. Hence, the law was God’s testimony. God chose Israel from among the nations to be His people, desiring that they would be His people according to what He is. Because **the law revealed what God is**, the children of Israel had to be God’s people according to His law.

Anointing does not change us, it has a good function. Firstly, it **rebukes** us, and secondly, it tells us to **return to the law of life**. 1 John 2:27, which says that *“the same anointing teacheth you of all things.”* The anointing does not teach us to do everything; **it teaches us to abide in Christ**. If we abide in Christ, we may go anywhere. But remember this crucial clause—*“if we abide in Christ.”* As long as we abide in Christ, God does not care where we go or what we do. In God’s economy, it is not a matter of our doing; it is absolutely a matter of our being. It is a matter of what we are. And what we are depends upon the life according to which we live day by day.

God is not concerned with what we do; He is concerned with what we are according to His nature within us. Any kind of political talk, even if it is about love, is like rotten honey because it originates from our corrupted nature. It does not issue from the divine nature in your being. Likewise, God does not care whether or not you go to the mission field. He cares about the life by which you go to the mission field. I do not go to any sinful place, because the divine nature in my being does not allow me to go. I do not live according to religion or regulations; I live according to the divine nature in my being. When we live day by day according to the divine nature, we shall be saturated with Christ and transformed to His image.

According to the Bible, God’s work throughout the centuries will consummate in the New Jerusalem. It will not consummate in a work, for there will be no work in the New Jerusalem. The New Jerusalem will be a being bearing God’s image. Hence, the very being of the New Jerusalem will be God’s expression. The church life today must be a miniature of the New Jerusalem.

We should not care much for work, but we should care for our being, for what we are according to the nature of God within us. Learn to live according to the law of life. The anointing is God’s presence to direct us, to correct us, and to bring us back to the law of life. It is the law of life which works in us to transform us. We all must see that it is not merely a matter of following the anointing; it is absolutely a matter of living according to the law of life, according to the functioning of the divine nature of God in our being. As God’s nature works within us, it makes us exactly the same as He is, transforming us and conforming us to the image of the Firstborn Son of God. In this way, God will have the complete sonship for His corporate expression.

January 18, 2017, Wednesday

Message Sixty-Nine -

### THE FUNCTION OF THE LAW OF LIFE

In the tabernacle we see a clear picture of the anointing and of the law of life. The anointing was upon the tabernacle, for the tabernacle and everything in it were anointed with oil (Exo. 40:9). As we have seen, the inmost item of the tabernacle was the tables of the law, the testimony of the law. By this picture we see that the **anointing** was outside but that the **law of life** was inside. In the Old Testament the anointing was for inauguration into function. For example, there was an altar in the outer court, but before it was anointed it could not function. Likewise, although the tabernacle had been erected, it could not function until it had been anointed. Hence, anointing is neither a matter of life nor of nature; it is **a matter of inauguration for function**. Every time you are anointed, you are inaugurated into your function.

The law was not spread upon the tabernacle; it was placed in the center of it. At the center of God’s people, the children of Israel, was the tabernacle which was enclosed by a wall of linen curtains. Within the tabernacle was the Holy Place, within the Holy Place was the Holy of Holies, within the Holy of Holies was the ark, and within the ark was the heart of the universe, the place where God was. In ancient times, God did not require His people to work nor to engage in certain activities; He required them to live and walk according to the law. If anyone was wrong with the law, he was wrong with God. God was the God of the children of Israel according to the law, and they were His people according to the law.

Although we are saved and in the church life, many of us are still in the church’s outer court. Some might not even be in the outer court, but on the street outside the outer court. Others have gone farther than the outer court, having passed from the altar and the laver into the Holy Place where they enjoy Christ as the showbread and the lampstand, as the life supply and the light of life. Thank the Lord that many of us enjoy Christ in this way. However, this is still only the Holy Place. We must come forward and enter into the Holy of Holies. In the Holy of Holies we touch the ark, Christ Himself. The hidden manna, the budding rod, and the law of life are all in Christ. How we need to touch Christ Himself! Christ today is in the Holy of Holies. The Holy of Holies signifies that our spirit has been joined to heaven, for the very Person of Christ is the ladder joining earth to heaven and bringing heaven down to earth (John 1:51). If we continually touch Christ in our spirit, we shall enjoy Him as the hidden manna and as the budding rod. Then our daily life and walk will not be according to any teaching, work, activity, or movement, but according to the law of life, the function of the nature of the Triune God. God’s nature is now moving and working within us, adding Christ’s element into our being, transforming us, and producing the many sons whom God desires.

If a certain life does not grow, the law of that life cannot function. The law only operates as the life grows. The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows **the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ**. This is the function of the law of life.

The law of life in Romans 8:2 does not regulate us from being wrong. This concept is according to our human, natural, ethical, religious understanding. We need a vision of Romans 8:29. We are now in another realm and do not need any regulations. In this realm there is no sin, world, flesh, or self. This shaping by the law of life is the

meaning of the word “**conformed**” in Romans 8:29. **The law of the Spirit of life conforms us to the image of the Firstborn Son of God.** As the life grows, the law conforms us to the image of Christ. How can Christ be formed in us? Only by the positive working of the law of life which shapes us to His form.

There is only the divine life with the divine nature and the divine law which shapes us and conforms us to the image of Christ. However, this shaping requires the growth in life, for **the law of life only functions as life grows.** The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works, not mainly to regulate or correct us, but to shape us, to conform us to the image of the Firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression.

## A WORD OF CONCLUSION

God’s **intention** is to produce **many sons** that He may have His full, corporate expression. This is the unique goal of God’s divine economy. His Only Begotten Son, who is the express image of His substance and the effulgence of His glory (1:3), became a man to declare Him and to express Him in human life. In His humanity, Christ, the Only Begotten Son of God, expressed God. In His humanity, He was also begotten of God through His resurrection to be the Firstborn Son of God with both divinity and humanity. Now, as the Firstborn Son of God with divinity and humanity, Christ is the model, the pattern, for a mass production. Through His resurrection, all those who believe in Him have also been regenerated to become the many sons of God. We, the many sons of God, who are the many brothers of the Firstborn Son of God, are those who constitute the church.

The **Firstborn Son of God** has been perfected and glorified, and He is now the **Pioneer** who has entered into the realm of glory. He is also the **Captain** of our salvation who has fought the battle and who is taking the lead to bring us, His many brothers, into His glory. Now in the heavens as our **High Priest**, He is ministering into His believers whatever He is, whatever He has accomplished, and whatever He has attained. His ministry in the heavens is a better ministry, a more excellent ministry (8:6), because through it He ministers to us in His resurrection life all that He is and all that He has done. On the one hand, He is in the heavens as the High Priest ministering life into us, and, on the other hand, He, as **the life-giving Spirit**, is now in our spirit to be our life. In this life within us, which is the wonderful Christ Himself, there is the law of the divine life which constantly works and functions in the depths of our being.

According to the type, the law was God’s testimony, for the law was the expression of what God is. This law was placed into the ark which was in the Holy of Holies of the tabernacle, God’s dwelling place. The book of Hebrews tells us that we are the **many brothers** of God’s Firstborn Son (2:11), that we are the **church** (2:12), that we are the **partners** of God’s appointed and anointed One (1:9, 3:14), and that we are also the **house of God** (3:6). The house of God is the equivalent of **God’s dwelling place** which was typified by the tabernacle wherein was the Holy of Holies. Therefore, we, the many brothers of God’s Firstborn Son, the church, the partners of God’s appointed and anointed One, and the house of God, are God’s real dwelling place today. In this dwelling place there is the Holy of Holies. This Holy of Holies is our regenerated human spirit which is joined to the heavens where the glorified Firstborn Son of God is.

Christ is now both in the heavens and in our spirit. In the heavens, He, as the High Priest in His kingly and divine priesthood, is ministering into us all that He is and all that He has done. In our spirit, He is working within us as the life-giving Spirit with the law of life. Thus, His ministry in the heavens and His working in our spirit correspond with each other. His ministry in the heavens is carried out by His functioning, His working, in our spirit. Whatever He is and whatever He has done are now being wrought into us through the working of the law of life in our spirit.

By means of the clear picture portrayed by all the furniture in the tabernacle, we can see that the **aim** of the experience of this wonderful Christ is **to bring us into the Holy of Holies** so that we may fully **participate** in the function of the law of life. As we have seen, we firstly experience Christ as our redemption at the altar **in the outer court**. After this, we experience Him as the washing and cleansing Spirit at the laver. This **brings us into the Holy Place** where we may enjoy Christ as our showbread, the bread of life, and as our lampstand, the light of life. Following this, we experience Christ as the incense altar through which we are **ushered into the Holy of Holies**. Here in the Holy of Holies, we enjoy Christ as the hidden manna and as the budding rod. By this enjoyment we are enabled to participate fully in the law of life. It is only here in the Holy of Holies, that is, in our regenerated human spirit, that we can fully participate in the function of the law of life. **The function of the law of life is not mainly to regulate us from doing wrong, but to conform us to the image, the form, of God’s Firstborn Son that we may become the same as the model.**

The book of Hebrews is very deep. It is deep in its revelation of Christ as the appointed and anointed One of God, as the Pioneer into the realm of glory, as the Captain of salvation leading His many brothers into His glory, and as the High Priest in His kingly and divine priesthood ministering all that He is in His divinity and humanity and all that He has attained into His brothers to make them the reproduction of Himself so that God may have His corporate expression. Hebrews is also deep in its unveiling of the fact that this wonderful **Christ is now joined to our spirit**, which is the very Holy of Holies of God’s dwelling place today, **to be our life with the law of life functioning and working to conform us to His image.** This is the most crucial point of the whole book of Hebrews. It is the vital focus of the experience of the Christ revealed in this book. This is why 4:12 says that **our human spirit must be divided from our soul** so that we may enter into the Holy of Holies to touch the throne of grace and enjoy grace in our time of need. And this is also why we are charged in 10:22 to **come forward** with boldness to the Holy of Holies so that we may participate in the function of the law of life. It is through this functioning of the law of life that the very Christ who is now ministering in the heavens can minister all that He is and all that He has accomplished and attained into our very being, not only to transform us, but also to conform us to His image so that we, His many brothers, may be absolutely the same as He is. In this way, God will have the many sons as His full expression. This is **the goal of God’s divine economy.** This goal can only be attained by **Christ’s ministering in the heavens as the High Priest** and by **His working as the life-giving Spirit within our spirit through the law of life.**