

WEEKLY FELLOWSHIP

Jan 9, 2022

The church in Phoenix

Meeting Schedule

Lord's Day

10:00 am – Lord's Table Meeting

11:00 am – Prophesying Meeting

Tuesday

7:30 pm – English-speaking prayer meetings at Districts 1 & 2

7:30 pm – Chinese-speaking prayer meeting at District 2

7:00 pm - Spanish-speaking prayer meeting in the homes

Friday

6:30 pm – English-speaking College Meetings

7:00 pm – Chinese-speaking Student Meetings

7:30 pm – Small Group Meetings

Saturday

7:30 pm – Young People's Meeting

7:30 pm – Small Group Meetings

Continue in the Ministry
and the Word

Holy Word for Morning Revival

Vital Factors for the Recovery of the Church Life – Week 2

Ministry Publication Reading

How to Meet, Chapter 18

Scripture Reading:

Rev. 5:8; 8:3; Exo. 30:34

Announcements

- ❖ **The Holy Word for Morning Revival: Vital Factors for the Recovery of the Church Life**
 - District 1: contact Charles Martinez
 - District 2: at Ellen Arnold's front door
 - Cost: \$7.00; cash (exact change) or check payable to: The church in Phoenix

- ❖ **Memorial Meeting for Sister Martha Ball**
 - On December 22 our dear and beloved sister Martha Ball, the wife of Francis Ball, departed peacefully to be with the Lord at the age of 99.
 - A time to remember our sister has been set for January 16 at 3:00 P.M. PST.
 - The Zoom meeting information is as follows:
<https://meetingonline-us.zoom.us/j/89926326315>
Meeting ID: 899 2632 6315
To join by phone: 669-900-6833
 - Translation will be provided in Chinese, Spanish, Korean, and Vietnamese.

- ❖ **Churches and saints in the Philippines**
 - Super Typhoon "Rai" (known as "Odette" in the Philippines) caused widespread devastation overnight on Dec. 16, 2021. The Church in Cebu City had 5 halls destroyed and 15 partially damaged, with 636 saints' home severely affected.
 - Donations to help the church in Cebu City can be made to offerings@churchinphoenix.org and designate on the memo line "for Philippines typhoon relief funds".

- ❖ **Monthly Brothers' Meeting**
 - Saturday, Jan. 15 at 8:30 am
 - Zoom link information will be emailed to the brothers

- ❖ **Church Prayer Burdens:** <http://www.churchinphoenix.org>

- ❖ **Offerings**
 - Please send your offerings through Zelle or Popmoney to the church's bank account using the following email address:
offerings@churchinphoenix.org.

Riches from the Ministry

At this point we need...to see how in our praises...Christ must be the incense of our praise.

Two chapters in the book of Revelation speak of incense in our prayer. In Revelation 5:8 we are told that each of the living creatures and elders in the heavens have a harp. Harps, of course, are for praising. They also hold golden bowls full of incense, which bowls are the prayers of the saints. We must be clear here that the bowls, not the incense, are the prayers of the saints. Our prayers are the containers, the golden bowls, to be filled with incense. Then in 8:3 we read, "Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints." We need much incense to be added to our prayers. The word *offer*, literally *give*, does not mean that we offer the prayer and He offers the incense or we both offer together, but that the incense has been added unto or given to our prayers. Our prayers are the bowls, and the incense is the content. Many times we have merely the bowls with no content; we have only the prayers without the incense.

What is the incense? The New Testament is a book of statements and definitions; to see the pictures we must go back to the Old Testament. It is indeed interesting that in Exodus 30 we have first a picture of the ointment; then immediately following is another picture showing us the incense. The incense typifies Christ. Christ is an incense which we must burn to God. Have you ever noticed these two pictures, the one of the ointment and the other of the incense? The significance here is tremendous. It is that of two-way traffic, the coming and the going: the ointment is coming to us, and the incense is going to God. Christ as the Spirit coming to us is the ointment; Christ ascending from us to God is the incense. The ointment is toward us; the incense is toward God. The ointment is for us to enjoy, while the incense is for God's enjoyment. We should not enjoy the incense; if we do, we will be cut off. Incense is absolutely and entirely for God. But there is an enjoyment for us—the ointment. With the ointment the priests and all the parts of the tabernacle were anointed. This is our portion. The incense is God's portion. The ointment is Christ for us; the incense is Christ for God. We should not only have one-way traffic: we should not only have Christ coming to us without Christ going back to God. We must complete the circuit by burning the incense. We need the anointing ointment, and we need the burning of the incense as well. God anoints us with the ointment, and we burn the incense to God.

Now let us see the ingredients or components of this incense. The revelation given us concerning them in Exodus 30 is exceedingly marvelous. In the incense are three kinds of spices—stacte, onycha, and galbanum—with pure frankincense (v. 34). In other words, according to the numbers and items of the ingredients, there are three in one—three kinds of spices with one kind of pure frankincense. According to the grammatical construction, we must realize that the first three form one group, while the fourth, the pure frankincense, forms another. This means three plus one, which equals four...All four ingredients are compounded and mingled into one incense. It is God mingled with man, God compounded with man, divinity mingled and compounded with humanity to produce the incense.

The first spice is called in English stacte; in Hebrew it is myrrh. It is a kind of resinous gum which may be used as myrrh, even the purest myrrh. So we may say that stacte is another kind of myrrh, signifying death. Of course, the second item, onycha, which comes from a little slain animal, also signifies death. Then we have the third item, the galbanum. Galbanum is another type of gum derived from another tree. Nearly all the dictionaries and other writings tell us that its odor is exceedingly strong and disagreeable. But this unpleasant odor has three strange functions: (1) It strengthens the fragrance of the other odors. When this spice is added to the other spices, the fragrance of the other spices will be increased. (2) It causes the fragrance of the incense to remain, to endure. (3) Finally, the odor of this spice repels and expels insects and poisonous reptiles. In other words, it expels the serpent. The death of Christ in a sense is not so pleasant, but it really strengthens, it really keeps, and it really expels...Christ's death is a kind of repellent; it has repelling power to expel Satan.

From such a picture we may say that all three spices signify the death of Christ. In the essence of all the ingredients is the death of Christ. The Triune God came into humanity to die in order that He might (1) produce, (2) redeem, and (3) expel. The Triune God became a man to generate us as sons, to redeem us from the fall, and to expel all the evil.

Following these three spices, we come immediately to the frankincense. Frankincense signifies the resurrection of Christ. So we have here both the death and the resurrection. When we put all these concepts together, we see that the incense is just Christ as God, incarnated to be a man, who died and was resurrected. In this incense we have both divinity and humanity, both the death and the resurrection of Christ. The Triune God in man passed into death and came out in resurrection—this is the incense. Divinity mingled with humanity suffered death to impart His life to us, to redeem the fallen ones, and to expel all the poison. We have the numbers three and four signifying divinity and humanity, we have the three spices signifying the death for generating, redeeming, and expelling, and we have the frankincense to signify His resurrection. So we have here a picture of such a wonderful person. The incense is nothing less than Christ Himself with all that He passed through and with all He accomplished, His death and resurrection.

All four ingredients of the incense when mingled together must be seasoned with salt. Salt is not one of the main elements but something added to season the whole. What is the meaning of this? It is a type of Christ's nature, a nature which is incorruptible, a nature which remains forever the same. All that Christ is, all that Christ does, is a kind of incense before God; His fragrance is unchangeable and incorruptible. There is nothing in the universe like Him...In salt there is corruption-killing power. In typology it signifies the keeping and killing power of the death of Christ.

(Lee, *How to Meet*, Chapter Eighteen)