

WEEKLY FELLOWSHIP

Jan 16, 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 3

Ministry Publication Reading

How to Meet, Chapter 19

Scripture Reading:

Psa. 84:1-3; Lev. 4:3-7; 9:24;
16:12-13; Num. 16:46

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.

❖ Atlanta Meeting Hall

- On June 21, 2020, during a period of social unrest, the meeting hall of the church in Atlanta was set on fire which damaged 95% of the meeting hall interior.
- The church in Atlanta has had a particular strategic role in the southeast region. Numerous local, regional and even extra-regional conferences and gatherings utilize the Atlanta meeting hall.
- Total Project Cost: \$9,000,000
Insurance Proceeds: \$1,500,000
Gifts Received: \$2,000,000
- Funds Needed: \$5,500,000
- Offerings can be made to offerings@churchinphoenix.org and designate on the memo line "Atlanta Meeting Hall".

❖ 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

In Psalm 84 we have a psalm full of praises for the dwelling place of God. In verse 1 we read, "How lovely are Your tabernacles, / O Jehovah of hosts!" Why are the tabernacles of God so lovely? In verse 3 we have the answer. It is due to the two altars: "At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God." The tabernacles are lovable because of the two altars. In the tabernacle, the type of God's house in the Old Testament, there were two altars, the outer altar and the inner altar. The outer altar was in the outer court; it was the altar for offering all kinds of sacrifices. The inner altar was in the Holy Place, just before the Ark of the Testimony with the separating veil between; it was the place for burning the incense. On one side of this altar was the table of the bread of the Presence, while on the other side was the lampstand. The central position was occupied by this inner altar, the altar of incense.

The first thing which connects these two altars is the redeeming blood. The atoning, redeeming blood was shed as a sin offering at the outer altar to accomplish redemption. After the blood was shed, it was brought into the Holy Place and put upon the horns of the incense altar (Lev. 4:3-7). The horns signify power and authority. Without the application of the blood to the incense altar, there is no basis for the burning of the incense, and without the blood the incense has no effectiveness. It is the redeeming blood that joins the two altars as one. Redemption could never be effected with only the outer altar. It requires the two altars at the two ends of the house of God — the offering altar, where it may be shed, and the incense altar before the Ark of the Testimony, where it may be applied. The offering altar and the incense altar are united by the blood.

Another element which unites these two altars is the heavenly fire. Every kind of sacrifice upon the offering altar is consumed not by any fire of earth but by fire from heaven. In Leviticus 9:24 we read, "Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar." At the beginning, the fire came down from heaven and consumed all the offering. This fire, we are told, should never be extinguished or allowed to cease. The burning power is from heaven. It is this very fire which burns the incense. Leviticus 16:12-13 says, "He shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground sweet incense, and bring it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony." There is one blood and one fire that join these two altars together.

The main significance of the offering altar is redemption, while the main significance of the incense altar is acceptance, or, in other words, fragrance to God through redemption. Without redemption we could never be accepted by God; we could never be fragrant to God. We are redeemed at one end and accepted at the other.

At the offering altar we have all been redeemed. Now we need to come to the altar of incense to be so acceptable and fragrant to God. The way we come is through the blood, and what we must do when we come is burn the incense. To burn the incense simply means to pray and to praise God with Christ and all He has accomplished as the content of our prayer and praise. This is the real acceptance and fragrance to God. We all must realize that whenever we come to praise God at the incense altar, we must certainly have contacted the offering altar. In other words, when we come to the matter of acceptance, we must surely have passed through redemption...What God desires is the burning of the incense, the praises full of Christ and all He has accomplished. The burning is our part; we must burn the incense.

There is no problem with the matter of redemption; we have all been redeemed — we are exceedingly clear about that. Today's problem is the matter of acceptance, the matter of the fragrant incense offered continually to God...You are satisfied, but He has not yet been satisfied. He is waiting for the burning of the incense...God desires this kind of satisfaction, and He can only be fully satisfied by the burning of the incense. We have nothing to offer to God, and we can do nothing, but we can burn incense. We can offer in our praises all that Christ is and all that Christ has done...We do need some living praises, not according to the human and religious concept but according to the living reality of Christ's person and work. Try to do it. We all must try to do it. We all must praise the Lord in a new way.

In this matter of praising the Lord, many dear Christians have been retained by the enemy in the extreme of silence, and not only silence but something much worse — death...This is the subtlety of the enemy to keep them from the incense altar. If you would not open your mouth to pray and praise the Lord, you can never minister at the incense altar...We must make some noise. Christians are praying ones...praising ones, and...preaching ones.

In Numbers 16 we see that the expiation is accomplished at the offering altar. We also see in verse 46 a kind of burning of the incense which is in the power and effectiveness of the expiation...At that time the people of Israel sinned against God, and God judged them by sending among them a deadly plague. The remedy was fire from the offering altar with incense put therein — this could make expiation for the people. What does this signify? It is a practical, instant experience of the redemption of Christ. If you offer praises to God under the covering of the Lord's precious blood and with heavenly fire in the spirit, it is not only an acceptance and fragrant odor to God but also a kind of redemption. The problem between you and God will be solved, the death will be removed, and the plague will be gone. You may have no intention, in a sense, to receive such redemption, but as long as you burn the incense in this way, an amount of redemption is included. You will not only be accepted by God, you will not only satisfy God, but there will be an amount of redemption that will solve all the problems between you and God. All the plague of death will be removed; all the barriers between you and God will spontaneously be dissolved. You will be fully at peace with God, and God will grant you sweet acceptance. (*Lee, How to Meet, Chapter Nineteen*)