



The Church in Regina Weekly Newsletter

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“The priesthood enables man to express God, and the kingship enables man to represent God.”

Meeting Schedule

Lord's Table Meeting - Lord's Day
 - 3860 Buckingham Drive
 9:30 - 11:30 AM
 Prayer Meeting, - Tuesday & Wednesday
 - Saints Homes 8:30 - 9:30 PM
 Small Group Meeting - Saturday evening
 - Saints' Homes
 Young People's Meeting - Fridays
 - Bro. Hendrick's House 7:00-9:00PM

Upcoming Activities

Sept. 2015 - **Moving to our new meeting place, Sept. 6, 2015 at 3860 Buckingham Drive,**
 - Love Feast, Sept. 13
 - Pursuit, AIC Msg 14, Sept. 7
 Oct. 2015 - Churching TBA/Fellowship

Church Building

... touch the Spirit in our spirit and touch the word in the Scriptures ...

Seven Annual Feasts

1. International Chinese-speaking Conference - Taipei, Taiwan
February 21-22, 2015
2. International Training for elders and Responsible Ones - Anaheim, CA
March 27-29, 2015
3. Memorial Day Conference - St Louis, MO
May 22-25, 2015
4. Summer Training - Anaheim, CA
June 29 - July 4, 2015
5. ITERO - Aguas de Lindoia, Brazil
October 1-3, 2015
6. Thanksgiving Conference
Jacksonville, FL
November 26-29, 2015
7. Winter Training - Anaheim, California
Dec. 21-26, 2015

OUR VISION—Christ and the Church

TAKING CHRIST AS OUR LIFE AND THE CHURCH AS OUR LIVING

Philippians 4:13 says, “*I am able to do all things in Him who empowers me.*” This word was spoken by the apostle Paul. He said this to show us that in his living and in his work he did not do anything in himself, by his own strength, or by his own life. He did everything in Christ who empowered him. This word shows us that he took **Christ as life.**

John 14:19 says, “*Because I live, you also shall live.*” In saying “*I live,*” the Lord referred to His living after His resurrection. The Lord was put to death, yet He was resurrected, so He still lives. After His resurrection, He does not live in Himself alone, but He causes all who belong to Him to live also. Hence, the Lord said, “*Because I live, you also shall live.*” This word of the Lord implies also that the reason we live is because He not only lives, but because **He lives in us.** Because the Lord lives in us, we also shall live.

John 6:57 says, “*As the living Father has sent Me and I live because of the Father; so He who eats Me, he also shall live because of Me.*” This word means that just as the Lord did not live by Himself but by the Father because the Father lived in Him, so we who eat the Lord, who receive Him into us as food, also **live because of Him.**

Verse 63 continues, “*It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.*” These verses show how Christ is life to us.

HOW TO TAKE CHRIST AS OUR LIFE

Enjoying the Lord by Prayer and Reading the Word

To take Christ as our life is to live by Christ... We know the Lord Himself is the living Word. Hence, to eat the Lord, there is not only the matter of the Spirit but also the matter of the word. In other words, the Lord is the Spirit, and He is also the word. The Lord is in the Spirit and in the word. Thus, in order to receive, to obtain, the Lord, we have to contact His Spirit and His word. It is for this reason that we have to pray and also to read the Scriptures. **To pray is to contact the Spirit, and to read the Scriptures is to touch the word...** Therefore, our contacting Him, touching Him, obtaining Him, and eating Him all depend on these two aspects. On the one hand, we need to turn to our spirit to touch the Spirit; on the other hand, we need to come to the Scriptures to touch the word. If we learn to constantly touch the Spirit in our spirit and touch the word in the Scriptures, we will constantly eat and drink the Lord and thereby receive and gain the Lord so that we can live by Him and because of Him.

Denying Ourselves and Not Living by Ourselves

If we want to take Christ as our life and live by Him, we also need to see that “*I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me,*” as the apostle said in Galatians 2... In order to experience Christ as our life, on the positive side, **we need to absorb and enjoy the Lord and thereby live by Him;** on the negative side, **we need to see that we have to be put to death on the cross so that we will continually reject ourselves, deny ourselves, and not live by ourselves.**

Our emotions, preferences, opinions, ideas, insight, intelligence, ability, and capability are all our self, our natural life. To not live by ourselves is to not live by all these things of our natural life. Hence, in everything that we do in our daily life, we must deny all these natural things and not live by them. This is a serious lesson for every one of us.

We should learn this lesson not only in our daily life but even more in our work for the Lord and in our service in the church. Whether in ministering the word from the podium or in visiting people, we must learn the lesson according to this principle.

(Our Vision - Christ and the Church chapter 2, section 1)

Prayer burden

1. Lord, we worship You for Your **eternal plan** to dispense and minister Yourself into us to be our everything that we may become Your complete expression by **eating** and **drinking** of You and enjoy You as our way, our reality, and our life.
2. Lord, we thank You that you've created us according to Your **image** so that we can express You and gave us **dominion** to represent Your authority. We draw near to You and allow You to flow through us. We want to remain in Your **presence** and **fellowship** with You that we may be saturated with Your divine element.
3. Lord, how we praise You that You made us **priest** and a **kingdom** to reign on earth to express Your glory. Lord we **put aside all other matters**, we just want to live in Your presence to touch, to bear Your image and be filled with Your glory.
4. Lord, we open ourselves to You that You may be able to flood us with Yourself that You may **flow out through us to others**. We want to enter into the **fellowship of the priesthood**, that will bring in the **authority of the throne**.
5. Lord, strengthen us to assume our birth right, our position as **priests and kings**. Give us grace and boldness to **take the position of priesthood** in reality and to be under Your headship that we may be Your channels to flow the living water to others by exercising our spirit.
6. Lord we earnestly hope that everyone among us would be a **royal priest** who has the flow of life from the throne this coming September 9th **Bible distribution** in the University of Regina. Lord we hope that in every one of us there would be an **expression of both priesthood and kingship**.
7. Lord intensify Your work to the our dear brothers and sisters that You've sent here in Regina - brother **Dario**, sister **Marilou** and **MJ**; brother **Aldo**, sister **Evangeline** and **their son**; sister **Rachel**; brother **James**; brother **Odel**; and sister **Gloria**. We pray that You **bless them** with Yourself and make them a **functioning members** of the church.

The throne is a matter of authority, and the flowing water of life is a matter of fellowship.

This Week's Pursuit: The Recovery of the Priesthood for God's Building

The Priesthood and the Kingship for God's Building

I. The visions in Zechariah of comfort, consolation, and encouragement are confirmed by the crowning of Joshua the high priest—typifying Christ in His priesthood— linked with Zerubbabel the governor of Judah—typifying Christ as the Shoot of David in His kingship—6:11-15.

Christ is the **Shoot of Jehovah**, referring to **His divinity**; the Shoot of Jehovah denotes that through His incarnation Christ is a new development of Jehovah God for the Triune God to branch Himself out in His divinity into humanity; this is for Jehovah God's increase and spread in the universe. Christ is also the **Shoot of David** (typified by Zerubbabel), referring to **His humanity** and royal faithfulness.

II. The focus of Hebrews is the heavenly Christ, and the main point of the heavenly Christ is that He is both the High Priest and the King (the King of righteousness and the King of peace), as typified by Melchizedek—5:10; 7:1-3, 28; 8:1-2:

Christ's heavenly ministry in His ascension includes both His kingship and His priesthood for the building up of the church as the temple of Jehovah, the temple of God. **As the King**, Christ has the scepter to rule over the earth and to manage our affairs, and **as the High Priest**, He is interceding for us and taking care of our case before God. As the **kingly High Priest** according to the order of Melchizedek, Christ ministers God into us as our supply to fulfill God's eternal purpose.

In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin. Then, in **His heavenly ministry** Christ was designated a High Priest according to the order of Melchizedek, not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply to nourish, refresh, sustain, comfort, and strengthen us so that we may be saved to the uttermost.

III. The priesthood and the kingship are for God's image and dominion; the priesthood causes man to have the image of God, and the kingship causes man to have the dominion of God to accomplish God's original intention:

The **priesthood** is for the expression of God; the priests enjoy the Lord, and they become His expression, manifestation, habitation, and dwelling place. The line of "image" is the line of the priesthood, because only when man draws near to God and allows God to flow through him can God be expressed in His image. The priesthood is for contacting God to be mingled with God and to be transformed into and conformed to Christ's image for His expression.

The **kingship** is for the Lord's authority, His dominion; the kings represent God with His authority to deal with His enemy. The line of "dominion" is the line of the kingship, because a king receives authority from God in order to reign for God. The kingship is for reigning in life (by the abundance of grace and the inward reigning of grace) over Satan, sin, and death to represent God with His dominion for His kingdom.

IV. The throne and the river of water of life in Revelation 22:1 speak of Christ being both the King and the Priest:

According to the picture of the New Jerusalem, **the authority of the throne and the fellowship of life**, the flow of life (v. 1), are for the building of the New Jerusalem; this corresponds to Zechariah 6:12-13, which speaks of the offices of the priesthood and the kingship converging in Joshua and Zerubbabel, who are types of the Lord Jesus, for the sake of the building of God's temple: **The river of water of life**, the flow of life, is the divine fellowship of being saturated and soaked with God for His holy priesthood with His image, His expression. **The throne of God and of the Lamb** is the rule and headship of Christ as the embodiment of God for His royal priesthood with His dominion, His kingdom.

First Peter 2:9 reveals that the redeemed ones are a "royal priesthood"; the word royal means that we have the position and authority of a king (the throne), and the word priesthood indicates that we have the fellowship of life (the river of water of life). Everyone among us should be a royal priest (v. 9), one who has the flow of life from the throne; in every one of us there should be an expression of both the priesthood and the kingship; God's intention for His people is to make them a kingdom of priests.

V. According to Hebrews 4:16, the way to minister as a priest is simply to come forward to the throne of grace to receive mercy and find grace for timely help:

We should compare Hebrews 4:16 with Revelation 22:1, which says that the river of water of life proceeds out of the throne of God. When we come forward to behold God and contact Him by praying in our spirit to touch His throne, we experience the Spirit flowing in us, flowing through us, and supplying us. This supply, this flow of the Spirit of life, is the timely help, which is the mercy and grace of God; mercy and grace refer to God flowing through us and being gained by us. Timely help is the living God, the flowing God, coming into us and flowing through us to refresh, water, and supply us; whenever, by the Lord's blood, we come forward and touch the throne of grace, God flows to refresh and water us, and we experience indescribable joy, no matter how harsh the circumstances are.

WEEK	LORD'S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
Aug. 23 - Aug. 29, 2015	22	11	11		\$290.00
Aug. 30 - Sept. 05, 2015	22	11	14		\$280.00