

Church in Regina Newsletter

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

THE INNER SENSE BEING THE LIGHT OF LIFE

This inner sense comes out of five main items within us. The first is the **light of life**. Since we have the life from the Lord, we have the light of life. John 1:4 speaks of the light, but it does not mention “*the light of life*.” This phrase is in 8:12, which says, “*Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.*” Strictly speaking and according to our experience, the light of life is the sense of life. When we received the Lord Jesus, He came into our spirit as life to dwell and work there. **By His dwelling, working, and living there is this sense, and this sense is the enlightening.** When we have the life of the Lord Jesus within us, this life enlightens us. We know this because we sense it; we have the feeling and consciousness of it.

How do we know we are wrong? We may say we feel or we sense we are wrong. This sense within us is the enlightening; at least it comes out of the enlightening of the inner life. The inner life, which is the Lord Jesus Himself, enlightens us within, and by this enlightening we have the inner sense. There is no need for anyone to tell us that we are wrong. Many times we argue that we are right. Some things seem right as long as we argue for them, but when we stop arguing, we see that we are not right. According to our argument we are right, but in fact we know that we are not right. If we were truly right, there would be no need for argument. Many times a wife may argue with her husband, insisting that she is right. She may be right in word, but she is not right in her spirit and in life. When her words stop, she realizes she is wrong. We know this because we sense it, and we sense it because we have the life of the Lord Jesus shining within us. Therefore, we are in the light and not in darkness.

Many times when a brother argues with me, I am happy, because I know that behind his speaking is a sense of condemnation as the light of life. The more he argues, the more I am clear that he is in the light. When such a person argues, I often do not say much. I may say, “Perhaps you are right,” although he is right only in argument. In actuality, he is in the light; he has light within. This light is not from knowledge or teaching. This is the light of life. “In Him was life, and the life was the light of men” (John 1:4).

If we have Christ within us as our life, this very life is the shining light within us. We simply have a sense within us which we cannot escape. We cannot escape from this shining. Young men especially always like to be right. When I was young, however, I went to people perhaps ten times a day to confess. I might say, “Brother, excuse me. I am wrong. This morning I argued with you, but now I am clear. To tell the truth, I am clear not only now, but even this morning I was already clear. While I was arguing with you, I was clear that I was wrong, but I would not lose my face. Now by the Lord’s mercy I know that I have to confess to you.” This means that I was in the light. These experiences prove that we have something living within us, because we have the life of Christ. **This life within us is the light of men and the light of life. Please keep this in mind: the light of life gives us the inner sense while it enlightens. We can never separate the sense of life from the enlightening of the light of life.** (Practical Lessons on the Experience of Life; Ch 5)

This Weeks’s Pursuit: The Crystallization Study of Exodus 3

The Intrinsic Significance, Subjective Experience, and Organic Maintenance of the Golden Lampstand for a New Revival

Scripture Reading: Exo. 25:31-40; Zech 4:1-14; Rev. 1:10-13, 20; 2:1, 7

I. In order to enter into a new revival, we need to see the supereminent Christ according to the highest peak of the divine revelation, know the all-inclusive Christ for a God-man living, and minister the unsearchably rich Christ to others in shepherding them for the building up of the Body of Christ to consummate the city of God, the wife of the Lamb—Phil. 3:8, 10; Eph. 3:8-11; Rev. 21:2, 9-10.

II. We need a spirit of wisdom and revelation to understand the intrinsic significance of the golden lampstand (the highest peak of the divine revelation), which was designed by God Himself and portrays the goal of His eternal economy—Eph. 1:17; Zech. 4:1-6; Rev. 1:2, 9-12:

The golden lampstand signifies the Triune God. The pure gold **substance** signifies God the Father in His divine **nature**. The **form** of the lampstand signifies God the Son as the **embodiment** of God the Father. The **lamps** signify God the Spirit as the seven Spirits of God for the **expression** of the Father in the Son. The golden **lampstands** signify the local churches as the **reproduction** of Christ and the reprint of the Spirit.

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 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

Upcoming Activities:

- ▶ June 26, 2016 - Brothers Meeting
- ▶ July 01, 2016 - Church Pursuit; Experience of Life, Msg. 5
- ▶ July 03, 2016 - Love Feast
- ▶ July 16, 2016 - Prairie Conference in Saskatoon

PRAYER BURDEN

1. Lord, we want to enter into a **new revival**, impress us and reveal to us clearly the highest peak of the divine revelation, **feed us** that we may experience Your all-inclusiveness, and **minister** Your unsearchable riches to us for the building up of Your Body.
2. Lord, grant us a spirit of wisdom and revelation to understand the intrinsic significance of the **golden lampstand** and to subjectively experience it that we can become the **reproduction** of the lampstand for Your expression.
3. Lord, we open ourselves to You to allow the shining of the **seven lamps of fire** to search all the chambers of our soul, shining on and **enlightening** our inward parts to supply us with Your life for our **transformation**.
4. Lord, sustain us, provides us with an **atmosphere** of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement. Lord we also want to enjoy the **cherishing** atmosphere of Your presence in the church to receive the **nourishing** supply of life.
5. Lord, we pray for the great and urgent need in **Europe** to have many saints, even some mature saints of retirement age, to **emigrate** to Europe for Your interest, and we also pray for more **homes** near the European campuses in order to reach the students, and raise up more **students** in the campuses to reach and preach the gospel to their fellow students.
6. Lord, remember the Bible distribution to the area near the university campus in **Thessaloniki, Greece**. Lord, gain some English-speaking Greeks who will be re-constituted with the truths and will acquire a **taste for the ministry** and join themselves for Your testimony in this city.
7. Please pray for the church in **Regina**: Lord, **trim** the wicks of the lampstand here in Regina, cut all the negative things that frustrate our shining.

"I AM THE LIGHT OF
THE WORLD; HE WHO
FOLLOWS ME SHALL
BY NO MEANS WALK
IN DARKNESS, BUT
SHALL HAVE THE
LIGHT OF LIFE"

- The lampstand in Exodus 25 signifies Christ as the embodiment of God.
- The lampstand in Zechariah 4 signifies the sevenfold intensified life-giving Spirit as the reality of Christ.
- The lampstands in Revelation 1 are the reprint, the reproduction, of this Spirit-Christ.

III. We need to subjectively experience the detailed aspects of the golden lampstand (the God-man living) so that we can become the reproduction of the lampstand, the expression of the Triune God.

The lampstand is of pure gold, signifying the eternal, incorruptible, divine nature of God. We need to **pay the price** to gain more gold, more of God in His divine nature. The lampstand is of beaten work, signifying sufferings. To be beaten is to participate in Christ's sufferings for the producing and building up of the Body of Christ. We must be **beaten together** with others into one entity, **blended together** through the cross and by the Spirit, to shine forth the light of God for His corporate testimony.

The lampstand being **without measurement** signifies that the divinity of Christ and the light He shines are immeasurable. The lampstand's **base** for stability and its **shaft** for strength signify that the Lord Jesus was always stable and strong. The lampstand's having **cups** shaped like almond blossoms with calyxes and blossom buds signifies that the Triune God is a living, golden tree, growing, budding, and blossoming in resurrection. The cups shaped like almond blossoms signify the resurrection life blossoming. The blossoming of resurrection life is the shining light, the expression of the life of God, the fruit of the Spirit and the fruit of the light. If we would shine forth the light of life, we must be in resurrection, not in our natural life. Christ as the resurrection life is growing, branching, budding, and blossoming in us, by us, and with us to shine the light.

The pure gold **tongs** and fire **pans** for trimming the charred wicks signify the dealing with the old and charred natural life by the divine nature so that the shining of the resurrection life may be bright and pure. The lampstand with all its **utensils** was one talent of pure gold (approximately one hundred pounds), signifying that Christ as the divine lampstand shining the divine light in resurrection is perfectly and completely weighty.

The **seven lamps** of the lampstand are the seven Spirits of God as the **seven eyes** of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech 3:9) for the full expression of the Triune God. *"No Spirit, no church. More Spirit, more church"*. The **seven eyes of the Lamb** infuse us with Christ as the **judicial Redeemer**, and the **seven eyes of the stone** infuse us with Christ as the organic Savior for God's economical move on earth through His redemption and by His **organic salvation** for the goal of His building. The Lord's seven eyes are as a flame of fire for watching, observing, searching, and judging by enlightening and infusing. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit.

In order for us to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life. The one who experiences the greatest transformation is the one who is fully open to the Lord. The more we experience the detailed aspects of the Triune God depicted in the lampstand, the more we will see the reproduction of the lampstand, which will pave the way for the Lord's coming back to possess the whole earth.

IV. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding— Rev. 1:13; 2:1, 7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20:

Christ as the Son of Man is in His humanity, the golden **girdle** signifies His divinity, and the **breasts** are a sign of love. Christ was girded at the loins, strengthened for the divine work to produce the churches, but now He is girded about at the breasts, caring for the churches, which He has produced by His love. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

Christ takes care of the churches **in His humanity** as the Son of Man to cherish them. He **dresses** the lamps of the lampstands to make them proper, cherishing us that we may be happy, pleasant, and comfortable. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life. He **trims** the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining. The charred part of the wick, the snuff, signifies things that are not according to God's purpose and need to be cut off, such as our flesh, our natural man, our self, and our old creation. He trims away all the differences among the churches (the wrongdoings, shortages, failures, and defects) so that they may be the same in essence, appearance, and expression.

Christ takes care of the churches **in His divinity** with His divine love, signified by the golden girdle on His breasts, to nourish the churches. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit. To participate in His move and enjoy His care, we must be in the churches.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 12 - June 18, 2016	22	15	9	7	\$195.00
June 19 - June 25, 2016	20	11	10	6	\$150.00