



Church in Regina Newsletter

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

THE NEED TO TEACH THE BELIEVERS TO OBSERVE ALL THAT THE LORD COMMANDED

First, in Matthew 28:20 the Lord personally charged His disciples saying, “[**Teach**] them to observe all that I have commanded you.” This clearly says that **we need to teach the believers all that the Lord commanded**. When there is teaching, there is the need to learn. If someone is teaching but no one is learning, the teaching is useless. Moreover, concerning observing, not only we ourselves should observe; we should also teach others to observe.

THE NEED FOR THE BELIEVERS TO CONTINUE STEADFASTLY IN THE TEACHING OF THE APOSTLES

Second, the believers need to **continue steadfastly in the teaching** of the apostles. Immediately after Pentecost in Acts 2, the condition of the saved ones was that of continuing “*steadfastly in the teaching and the fellowship of the apostles*” (v. 42). The teaching of the apostles is the teaching concerning the Lord Jesus, and it is the teaching the Lord commanded the disciples to observe in Matthew 28:20. On the day of Pentecost Peter, James, and John observed the Lord's word and taught others concerning what the Lord had commanded them. Their teaching became the **apostles' teaching**.

THE NEED FOR APOSTLES TO TEACH UNCEASINGLY IN BIG MEETINGS AND IN HOME MEETINGS

Third, apostles need to **teach unceasingly in big meetings and in home meetings**. In Acts 5:42 we see that the apostles taught wherever they were, whether in the temple or in the homes, and they “*did not cease teaching*.”

THE NEED FOR THE BELIEVERS TO ALWAYS LEARN AND TO COME TO THE FULL KNOWLEDGE OF THE TRUTH

Fourth, the believers need to **always learn and to come to the full knowledge of the truth**. Second Timothy 3:7 says that there are people who though always learning are never able to come to the full knowledge of the truth. To come to the full knowledge of the truth requires our learning; our learning should enable us to know the truth. First Timothy 2:4 says that God “*desires all men to be saved and to come to the full knowledge of the truth*.” Here full knowledge means an adequate knowledge. The truth requires our **learning**; it is insufficient to have only inspiration. While inspiration can touch one's spirit, it does not help one's mind. Only when one's mind is exercised continuously can he know the truth, the reality.

THE NEED FOR THE BELIEVERS TO LET THE WORD OF CHRIST DWELL IN THEM RICHLY

Fifth, we need to **let the word of Christ dwell in us richly** (Col. 3:16). How can we let the word of Christ dwell in us richly? If we read the Bible merely in a routine way, the Lord's word will not be able to dwell in us. We need to let the word of Christ dwell in us richly in all wisdom and by means of all wisdom. This indicates that by means of all wisdom we need to exercise our mind, to exercise our **ability to comprehend**, to read, to listen, to write, and to learn, as well as to exercise other means so that the Lord's word may enter into us.

If we want to speak in the meetings and exercise the gift of prophesying, we need to have a certain amount of learning. Without learning, it will be difficult for us to prophesy well... In order to speak the word, a person must learn the word; without learning the word, a person has no way to speak the word. Likewise, a person cannot prophesy simply by the outpouring of the Holy Spirit; rather, a prophecy results from an inspiration that is joined to the Bible as its base, that is, to a person's knowledge of the Bible that he already has within him. **Prophesying** is carried out in the principle of incarnation, the principle that God and man cooperate together; a man can speak for God and speak forth God only according to this principle.

Church Address:

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Contact Numbers:

306 216 0685 Hendrick
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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:

- ▶ November 27, 2016 - Brother's Meeting
- ▶ December 11, 2016 - Love feast
- ▶ December 08, 2016 - Campus Work
- ▶ December 18, 2016 - YP/Children's Fun Day
- ▶ December 25, 2016 - Brother's Meeting

PRAYER BURDEN

“... we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory ...”

1. Lord, thank You that from among the human race, You've chosen us and put in Your **recovery** to cooperate with You for the fulfillment of the Your **great prophecy** to build Your church.
2. Lord, bring us all together and build Yourself into us, and build us into Yourself to constitute a **mutual dwelling place**, the **mingling of God and man**.
3. Lord, believe that the recovery of **proper church life** is taking place today. We have Your promise and we stand in Your word of assurance to **practice** the **God-ordained way** to have the church built so that You can come back.
4. Lord, You are the vine we are the branches, we want to **absorb** more of Your **elements** so that You may increase and grow in us and to contain You until we all arrive at a **full-grown man** to express Your fullness.
5. Lord, we want to **get into You** more and more that we may be transformed and grow in life to built Your **organic Body**.
6. Lord, deepen Your work into us so that we may see and realized the immensity of Your Body and cause us to **carry out** the work of building up the church, Your Body in our entire **Christian life**.
7. Please pray for the church in **Vancouver** - the **reconstruction** of the **meeting hall** according to their needs will merit approval by the City Hall.
8. Please pray for the church in **Coquitlam** - the acquisition of **1.625 acre** property for the meeting hall.
9. Please pray for the church in **Regina**:
 - Increase of the God's Word in us
 - Young people's meeting
 - Campus work in UofR to gain students
 - **Small group meetings**
 - The recipients of the Bible
 - Recover dormant saints

This Week's Pursuit:
THE INCREASE OF CHRIST FOR THE BUILDING UP OF THE CHURCH (Message Six)

The Increase of Christ for God's Building

Scripture Reading: John 3:29-30; Matt. 16:18; 28:19-20; Eph. 2:21-22; 4:13, 15-16

I. The universe is for the human race, the human race is for the church, and the church is the increase of Christ—Zech. 12:1; Gen. 1:26-28; Eph. 3:9-11; John 3:29-30.

II. The greatest prophecy in the Bible is in Matthew 16:18: “I will build My church”:

The fulfillment of this prophecy has not been fully realized, so even today the greatest prophecy remains unfulfilled. The central and divine thought of the Scriptures is that God desires a building that is **the mingling of Himself with humanity**; such a building is God's house, His dwelling place. Preaching the gospel, establishing churches, and edifying the saints are all part of God's main work—the work of building.

God's building is the corporate expression of the Triune God. God's intention is to have a group of people built up as a spiritual building to express God and represent God by dealing with His enemy and recovering the earth. God's desire to be expressed and represented by man on earth can be fulfilled only when we are built up together.

The principle of God's building is that God builds Himself in Christ into man and builds man into Himself; God's mingling Himself with man is God building Himself into man, and man's mingling with God is man being built into God. **For the sake of His coming back, the Lord needs the church to be built up; only the church built up according to the Lord's desire can be the stepping stone into the age of the kingdom.**

III. For the building up of the church as the house of God and the Body of Christ, we need to “disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” and to teach them to observe all that the Lord has commanded—28:19-20:

To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is, into the sum total of the Divine Being. The baptism ordained by the Lord baptizes people into the Body life for the kingdom of the heavens. All those who are transferred into Christ are the increase of Christ.

In order to have the increase of Christ for **God's building**, we must take four steps in our **practice**: **preaching** the gospel to gain an increase, having **home meetings** to keep the increase, having **group meetings** to teach and perfect the increase, and having **church meetings** in which all the saints function by prophesying for the building up of the Body of Christ.

IV. Since the church is the Body of Christ, His embodiment, the growth of the church is the growth of Christ—Eph. 4:15-16:

Only the growth of Christ is the growth of the church. The growth of the church is not determined by an increase in its strengths or merits but by the increase of Christ. The measure of the growth of the church is not determined by an increase in numbers but by the increase of Christ. Only the increase of Christ is the growth of the church.

God's desire is for Christ to increase and grow in the church and for Christ to become the content and element of the church so that the church would arrive *“at a full-grown man, at the measure of the stature of the fullness of Christ”*. God's work is to cause the measure of the stature of Christ to increase in the church. God is expecting the church to grow to the full measure of the stature of Christ, because God's desire is for the church to be the Body of Christ, His fullness.

V. The building up of the church as the Body of Christ is the increase of Christ in the believers, and this increase is their growth in life.

The church as the Body of Christ is an organism, and the building up of the church as an organism is its organic growth. Growth, increase, and building up are not three different things; they are synonyms in relation to the organic Body of Christ. The building up of the Body of Christ is the growth of the Body through the members growing up into Christ, the Head, in all things; **the Body grows to build up the Body**.

VI. In His resurrection the Lord Jesus is building the temple, the Father's house, in a larger way, making it a corporate temple, the mystical Body of Christ—John 2:19-22:

Since the day of His resurrection, the Lord Jesus has been enlarging His Body in His resurrection life; He is still working for the building of His Body under the process of resurrection, working on us through the process of resurrection. Christ, who is resurrection and life, changes death into life for the building of the house of God; our living as Christians is a life of changing death into life for the building up of the mystical Body of Christ.

The Father's house is a matter of the Triune God—through incarnation, crucifixion, and resurrection—working Himself into the believers in order to be fully mingled with them so that He may build them up as an organism for His dwelling and expression. By the Spirit and through His death and resurrection, the Son of God, the Lord Jesus Christ, is building an organism, the church, which is His Body and the Father's house, produced by the mingling of the Triune God with His chosen and redeemed people for His corporate expression; this is the increase of Christ for the building up of the church.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Nov. 13 - Nov. 19, 2016	22	11	12	7	\$90.00
Nov. 20 - Nov. 26, 2016	23	13	10		\$280.00

LIFE-STUDY OF HEBREWS

November 21, 2016: Message Thirteen - **THE MANY SONS, THE MANY BROTHERS, THE CHURCH**

"I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise unto You." Heb. 2:12

The **only begotten** Son of God had divinity without humanity. But the **Firstborn** Son of God has both the divine nature and the human nature. **We are the same as the Firstborn.** He is divine and human, and we are human and divine. The Firstborn Son has humanity as well as divinity and all of His brothers are the same as He is. As the chosen ones of God, **we have been born of God to be His many sons.** We have received the **eternal sonship** through our regeneration. When we were born of God, **we were born of the Spirit in our spirit.** In our flesh we were born of our parents. But it is in our spirit that we have been born of the Spirit of God to be His children. To be the many sons of God is a matter in our spirit and with the Spirit of the Son of God. Since we have been born of the Spirit in our spirit, **we have the spirit of sonship.** We and the Spirit are one. As yet, we do not have **the full sonship**, which is **the redemption of our body.** We are waiting for full sonship, the redemption or the transfiguration of our physical body. The day is coming when our body will be transfigured. Then we shall have the full sonship.

As the many sons of God, **we are the many brothers of Christ** who is the Firstborn Son of God. He was born to be the Firstborn Son of God through His resurrection, and we have been produced to be His **many brothers in His resurrection.** Our new birth was not a physical birth but a birth in resurrection. **We have the same life and nature as the Firstborn Son of God.** Since we share the same life and nature as He, we are His many brothers. Because we have the life and nature of God, we are God's many sons. Because we share the same life and nature as the Firstborn does, we are His brothers. To God, we are His many sons; to the Firstborn Son of God, we are His many brothers.

The **church** is composed of the many brothers of the Firstborn Son of God in resurrection. In the church, the Firstborn Son of God declares the Father's name to His brothers. Because the Father is the source of life and nature, to declare the name of the Father is to show the many brothers **the source of life and nature.** The Father's being has been transferred into our being. This is what it means to declare the Father's name to the disciples. We, the sons of God, have all become partakers of the divine nature. To us, God is no longer merely the creating God but also the begetting Father. He has begotten us. He has imparted His life, His nature, and even His being into our being. This is what it means to declare the Father's name.

After **declaring the Father's name**, the Son sings hymns of praise to Him in the midst of the church. Since He is in us, He sings praises unto the Father in our singing. His singing is in our singing. The best way to have Christ work together with us is by singing praises to the Father. The more we sing, the more we shall enjoy His singing. When we praise the Father, we enjoy Christ. We are one with Christ in praising the Father in the church meetings. **The church is composed of the many sons of God who are the many brothers of Christ in resurrection. It is a corporate partnership with Christ, the Firstborn Son of God, to participate in the Father's life, nature, and being. In the church, the Father is praised by His Firstborn Son within His many sons.**

November 22, 2016: Message Fourteen - **HOLY BROTHERS AND PARTAKERS OF THE HEAVENLY CALLING**

"Wherefore, holy brothers, partakers of a heavenly calling." Heb. 3:

The title holy brothers implies two main points—that we are **holy** and that we are **brothers.** Through His death and resurrection Christ has made us His brothers. Originally, we were sinners, death victims, prisoners, and captives. In His resurrection we were produced as His brothers. So now we can be called **holy brothers.** In God's economy, Christ is the One whom God has appointed to accomplish His plan, and we are Christ's partners in the divine interest. He was anointed by God, and we share His anointing for the fulfillment of God's purpose.

The **holy brothers** are the **heirs** of salvation who inherit "so great a salvation" that does not only make us holy brothers to participate in God's holiness, but also brings us into God's glory. They are also the **partners** of God's appointed Heir. This Heir has been anointed by God for the fulfilling of His eternal plan. The holy brothers have a partnership with such a One. They are also the **followers** of the Captain of salvation. The Captain of salvation is the Firstborn Son of God who has pioneered the way into God's glory. Furthermore, the holy brothers are the **brothers** of the Firstborn Son of God. The holy brothers, as human beings being regenerated with the divine life, are the brothers of Christ with humanity and divinity. Ultimately, the holy brothers are the **church** in resurrection. Individually they are the brothers of Christ; corporately they are the church, the Body of Christ. It was through Christ's resurrection that the church came into being, composed of Christ's brothers. **Today the church in the Lord's recovery must be the church in resurrection.** The holy brothers are being **sanctified** by and with the Son of God and the Son of Man. Christ has put Himself into us, to permeate and saturate us until we are fully sanctified with His holy nature. We are **partakers** of the divine holiness that is nothing less than the holy nature of God. When we are being sanctified, we are saturated into this holy nature of God. It is by this saturating way that we partake of the divine holiness.

As holy brothers, we have to **pursue** holiness. On the one hand, we have been sanctified by the blood of Christ; on the other hand we have been regenerated with the holy nature of God. Now as such sanctified holy ones, **we should pursue holiness in our daily walk.** Without holiness we shall not see the Lord. Without it, our fellowship with the Lord will be broken. **We need a holy life in order to keep a continuing fellowship with the Lord that we may see Him all the time.** To be made holy, to be sanctified, is a preparation for us to be glorified. As we are on the way to glory, Christ is sanctifying us, ministering to our needs as the High Priest, and bringing us into glory as our Captain.

The heavenly calling firstly calls us to the **heavenly Christ.** He is the heavenly Christ ministering the heavenly life, supply, and riches to us all the time that we may live a heavenly life while we are still on earth. We have partaken of the **heavenly calling**, but they are still on earth. Today we are not in the heavens, but our names are written there. We have been called to taste the **heavenly gift**, the heavenly things given to us by God at the time of our salvation, such as forgiveness, righteousness, divine life, peace, and joy. As partakers of the heavenly calling, we also need to have the **heavenly worship.** We have to keep our worship from any earthly nature. Both our life and worship should be heavenly. We come to the **heavenly Jerusalem.** The earthly Jerusalem symbolizes the law with its bondage, whereas the heavenly Jerusalem symbolizes grace with its freedom. Come to the heavenly one as the children of freedom under grace. We have been called to the **heavenly country.** We are traveling through the earth and shall reach the heavenly country.

We are also **partakers of the Holy Spirit.** The Holy Spirit is what God promised to give man in His gospel. The Holy Spirit is just God Himself. As partakers of the Holy Spirit, we partake of God as our enjoyment. It is also by God's Holy Spirit that we can have the heavenly worship. As partakers of the heavenly calling, we need to **partake of the divine discipline** accomplished by the Holy Spirit through our environment. We holy brothers are partakers not only of the heavenly calling but also of the Holy Spirit, of the divine holiness, and of the divine discipline for us to be **perfected, equipped, and qualified** that we may be the proper partners of God's anointed One.

November 23, 2016: Message Fifteen - CHRIST AS THE APOSTLE SUPERIOR TO MOSES

As the Apostle, Christ **came to us** with God to share God with us that we might partake of His divine life, nature, and fullness. As the High Priest, Christ **went to God** with us to present us to God that we and all our case might be fully cared for by Him. Jesus was the first Apostle in the New Testament. Jesus is the One who was sent by God. God sent Him to us.

Moses was a type of Jesus as the Apostle, the sent one. Moses was God's sent one, the apostle who was to take Israel out of Egypt and lead them through the wilderness for the purpose that they might be constituted as God's house and to be formed into a habitation of God on earth. Regardless of how much Moses prefigured Christ, he was still only a part of the house, whereas Christ is the Builder of God's house.

Christ is not only a part of the house but also the Builder of the house. Moses only had one nature—humanity. This human nature is good for God's building. The Lord Jesus has two natures, the humanity which is good for the material for the building of God's habitation and the divinity which is the element of the builder. In His humanity, Jesus is the stone for God's habitation. He is the foundation stone, the cornerstone, the topstone, and the living stone to produce us as living stones. In His **humanity** He is the good **material** for God's building and in His **divinity** He is the **Builder**. Moses was an apostle sent from God to constitute God's house on earth, and Christ was also the Apostle doing the same thing. But Christ is not only a part of the building; He is also the Builder.

Christ is the Firstborn Son and we are the many sons who form the church. The church has a double function. To Christ, the church is the **Body**; to God, the church is the **house**. Christ is the Head, and the church is the Body of the Head. This is the first function of the church. God is the Father, and the church is His house. This is the second function of the church. Just as Christ is the Head and the church is His Body, so God is the Father and the church is His house. The church as the Body of Christ is an organism. In like manner, the church as a house is not a physical house; it is a living house. Christ, typified by Moses, was faithful to God in taking care of God's house. Moses was only a **part** of the house, whereas Christ is both the house and the **Builder** of the house. So Christ is counted worthy of more glory and honor than Moses was. Christ is much superior to Moses.

November 24, 2016: Message Sixteen - PARTNERS OF CHRIST

"You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners." Heb. 1:9

Christ today is our real Joshua, and we must be His Calebs. When we enjoy Christ, we are His partakers; when we follow Him, we are His partners. As His partners, we are working together and cooperating with Him.

Our view must be broadened to see that God's operation in the whole universe is to accomplish a **glorious expression** of Himself. The Son of God was appointed to accomplish God's plan. Christ was appointed in eternity past and **anointed** in time. That anointing was the initial heavenly, divine inauguration. We all share in His inauguration. We are Christ's joint-heirs and partners, cooperating with Him and sharing in His operation. His office must also be our office.

The anointed Heir of God, as the Captain of salvation, has **entered into rest and glory** through death and resurrection. He did this as the Pioneer and Forerunner. He took the lead to pass through the pathway of the cross and entered into rest and glory. He is now sitting at the right hand of God crowned with glory and honor to be the qualified Captain of our salvation that He may bring us through the pathway of the cross into the good land of rest and glory. God wanted this unique Heir to enter into the good land of the glorious expression of the Divine Being **with a group of joint-heirs**. When we enjoy Him, we are His partakers. When we follow Him, we are His partners.

Christ, the Captain of salvation, is the real Joshua leading God's people to take and possess the land. We, His partners, are the real Calebs sharing with Him in the taking and possessing of the land. The good land is the fulfillment of God's purpose in Christ, which is to have a full expression of Himself. For this, Christ is the Operator, and we are His partners. We have been inaugurated with Christ to share His office that, with Him, we might take the land, possess it, and build the house of God. Eventually, this will be the land of glory. Praise the Lord that we are His partners. Being a partaker is for the purpose of being a partner. We are not only partakers of Christ but also His partners!

November 25, 2016: Message Seventeen - THE GOOD LAND FOR THE FULFILLMENT OF GOD'S PURPOSE

In the Bible, the **land** or earth always signifies the proper people of God. The **sea**, on the contrary, signifies the world that has been corrupted, polluted, and ruined by Satan. The **land** is also a figure, a symbol, of Christ. **Christ is the good land**. The land which came out of the death water on the third day was a type of the resurrected Christ who came out of death on the third day. All of the life, including the vegetable, animal, and human life, came out of the land. This signifies that Christ is the **source** of all kinds of life.

Satan, God's enemy, intervened and damaged God's creation, especially the earth. So the earth was judged with water by God. The whole earth was under the judging water, which was a kind of death covering the land. Then God came in and raised up the land that had been covered by the death water, raising it out of the death water on the third day. The land that was raised out of the water on the third day was a type of the resurrected Christ from whom all life has come into being. Out of this land **God made man** in His own image to **express** and **represent** Him. Man was made in the image of God, and Colossians 1:15 says that Christ is the image of the invisible God. Therefore, man was made in the image of Christ and bore the image of Christ. God's **eternal purpose** is to express Himself in a practical and real way through a corporate entity composed of many human beings.

Satan came in to damage man. In God's sight and according to God's concept, man is always related to the earth. When man is judged, the earth is judged, and when the earth is judged, man is judged. By the **flood**, God judged the flesh and the earth. After the flood, Noah and the seven others came out of the ark, the resurrected people lived on the new earth, and, once again, that new earth typified the resurrected Christ. That Noah and the other seven resurrected people lived on the new earth signified that they lived in Christ.

This pleasant situation did not last very long, for Satan came in to corrupt and pollute mankind again. Satan utilized Nimrod's father, Cush, to build **Babel**. Satan's corrupting and polluting of Cush and Nimrod meant that Satan had once again corrupted mankind. In the eyes of God, that polluted mankind became one with the land of Chaldea. In the eyes of God, mankind is always related to the land. When the people on the land are polluted, it means that, in the eyes of God, the land also is polluted. We cannot separate the people from the land.

At the time of Babel, man became one with the land of Chaldea. God came in and called **Abraham** out of that corrupted **Chaldea**, meaning that He called him out of the corrupted mankind. God brought Abraham out of that land into an elevated land, the good land of Canaan. The land of Canaan is an elevated land. According to geography, the land of Canaan is surrounded by water, by the Mediterranean Sea, the Dead Sea, and the Jordan River. This signifies that it is a land that comes out of the death water and is elevated above it. This is the land that signifies Christ with God's proper people. In God's eyes, He always considers the good land, Christ, and His proper people as one.

Abraham entered into the **good land** of Canaan. When his descendants fell away from that good land, God brought them out of their fallen place and restored them to the good land. What was the ultimate consummation of the entering into the good land by the children of Israel? It was the temple. On the one hand, the temple was God's expression, and, on the other hand, it was God's kingdom, government, and administration. There, with the temple, we can see God's expression and God's kingdom. There, with the temple, God and all His people were able to rest and be satisfied. The good land is a combination of the **proper earth** and the **proper people** with God's dwelling place built up to express God and to exercise His authority in the universe. This is the good land.

Praise the Lord that the church life today is a foretaste of the new land with the New Jerusalem. The church life today is on the new land. What we have in the church life today is real, but it is not yet full. We are in the reality, not in the type, but this reality is just the foretaste. In nature, the foretaste is exactly the same as the full taste. So, in foretaste, we are in the New Jerusalem and we are on the new earth.

To us, **the church life is the good land**. In this good land we have God's dwelling place, rest, expression, authority, kingdom, and dominion. The church life is our real rest and enjoyment. We are surely in the good land, in the land flowing with milk and honey. The milk and honey are the produce of two kinds of lives—the animal life and the plant life. This signifies the rich life of Christ. Christ's life is the animal life for redemption and the plant life for regeneration. We are now enjoying the milk and honey life flowing in the good land.

November 26, 2016: Message Eighteen - THE REMAINING SABBATH REST (1)

The first time that the Bible mentions the **Sabbath** is after the creation of man. When God created man, He did not call things not being as being. He used a certain material, the dust of the ground, to create man. It was not the completion of the work that caused God to rest—it was the creation of man. After God created man, He was satisfied and was able to rest.

In all the days of creation, except for the second day, God looked at His work and said, "Good." But at the end of the sixth day, after man had been created, God saw everything that He had made and said, "Very good". When He said, "Very good," it meant that He was satisfied. At the end of the sixth day, seeing man in His image to express Him and committed with His authority to represent Him, God was satisfied and said, "Very good." The significance of the Sabbath is that **God is satisfied with man** when man **expresses** and **represents** Him. When there is a situation in which man expresses God and represents Him, that day is the Sabbath to God.

Why was the good land a rest? The land was a rest because the temple could be built there. There, with the temple, God could have His expression and representation. When God is expressed and represented, there is satisfaction for both God and man, and that is the real rest.

The Sabbath rest in 4:9, as typified by the good land of Canaan, is Christ as our rest. Christ is rest to us in three stages. In the **church age**, He, as the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits on the right hand of God in the heavens, is the rest to us in our spirit. In the **millennial kingdom**, after Satan has been removed from the earth, God will be expressed, represented, and satisfied by Christ and the overcoming saints. Then Christ with the kingdom will be the rest in a fuller way to the overcoming saints who will be co-kings with Him and share and enjoy His rest. In the **new heaven and new earth**, after all the enemies, including death, the last enemy, are subdued to Him, God will be fully expressed, represented, and satisfied by all His redeemed ones in Christ.

The rest in the **first two stages** is a **prize** to His diligent seekers who are not only redeemed but have also enjoyed Him in a full way so that they have become the overcomers; whereas the rest in the **third stage** is not a prize but the full portion to all the redeemed ones. Therefore, Christ as rest to us in the first two stages, especially in the second stage, is the Sabbath rest mentioned here, **the rest that remains for us to seek after and enter into diligently**. The rest of the good land was the goal to all the children of Israel who were redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal to the New Testament believers who have been redeemed and saved from the world. We are all on the way now towards this goal.

When God rested on the seventh day, Adam also rested. Likewise, when God has no rest, man has no rest either. Not until man has been gained by God to express and represent Him can God and man have rest. The church life is a life in which **man is gained by God** on earth for His expression and representation. Whenever such a situation appears, that is the Sabbath, and both God and man are satisfied and rested. This is the Sabbath rest.

We must enter into the church life so that God may be expressed and represented on earth today, be satisfied, and find rest. When this happens, God and we shall have our Sabbath rest. Today there is **only one good land—the church life**. Today's church is the good land because in the church God has His habitation for His expression and representation. God's throne, kingdom, and government are in the church. Thus, it is in the church that God is satisfied. The church life must be today's Sabbath rest, the good land flowing with milk and honey.

WARNING:

"Today if you hear His voice, do not harden your hearts as in the provocation." Heb. 3:15

"So then there remains a 1Sabbath rest for the people of God." Heb. 4:9

The proper church life is God's Sabbath. The book of Hebrews warns the believers not to miss the Sabbath, telling them to be diligent to enter into it. What is this Sabbath? It is the proper church life. **"Today,"** is the promised Sabbath rest that remains for us, don't be foolish. The Sabbath rest that God kept in Genesis 2 has been destroyed and will never occur again. God has assigned **another day, 'Today.'** This is the remaining Sabbath rest for you. You must enter into it."