



Church in Regina Newsletter

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

Deut. 4:7, For what great nation is there that has a god so near to it as Jehovah our God is whenever we call upon Him?

Church Address:

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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 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017

AN EXERCISE IN SELECTING HYMNS FOR THE FELLOWSHIP MEETING

The Principle in Selecting Hymns

Hymns are for the expression of feelings. We should find a **hymn that best expresses our feeling**. Hence, we must learn how to select hymns. This means that when we touch a certain atmosphere, according to the prevailing feeling in the meeting, we should select a hymn from the hymnal that expresses that feeling best. When we choose a hymn in this way, **the feeling will be expressed and will flow** out through the singing of the congregation.

Sensing the Feeling of Those Who Are Singing

When selecting a hymn, we need to **sense the feeling of the saints when they are singing**. Suppose there is a general feeling of insipidness in a meeting; if a hymn is selected that is very solemn, no one will be able to follow. Someone may select Hymns, #240, "Glory, honor, praise and power, / Be unto the Lamb forever!" In such a meeting, no one will be able to sing with any feeling of "glory" or "honor." In the same way, it would not be appropriate for us to select a hymn asking the Lord to reveal Himself if there is a need for a hymn on the confession of sins. **When people are sad, we should choose hymns of sorrow; when people are joyful, we should choose hymns of rejoicing.**

Selecting Hymns to Strengthen the Meeting

Often our meetings are not strong because our feeling is not keen. We urgently need to be trained in these three matters: first, how to work; second, how to lead; and third, how to manage. **Leading the meetings is not the responsibility of the elders and deacons only; it is the responsibility of all the saints.** Hence, we have an obligation to learn to select hymns. If we are unable to select appropriate hymns, how can we have good meetings? Although there may be no particular feeling at the beginning of a fellowship meeting, the principle for selecting hymns still applies. Consider hymn #128 in the Chinese hymnal, "I prostrate, Lord, before Thee, / Marvel at boundless grace." This hymn expresses the feeling of a person who has been touched by the Lord's love and feels that he is loved by the Lord. By singing this hymn of love, he is able to express all of his feelings. However, because this is a specific hymn, it should not be called at the beginning of a fellowship meeting, a meeting without a particular feeling. The principle of choosing hymns is that **we should choose a hymn according to the feeling we sense in the meeting.**

As we sing, a feeling for the Lord replaces our indifference. After singing, **we should follow with a prayer**. The hearts of the brothers and sisters will **be brought to a state where they have a feeling**. The meeting will then have a **center**, a **subject**. Then we can lead the meeting to **"this"** subject.

Selecting an Introductory Hymn

We have said repeatedly that selecting hymns is a matter of feeling; hence, we need to touch the feeling of the spirit. If we are indifferent when we come together for a fellowship meeting, there is a need for someone to **touch a particular feeling**. If this feeling is touched, we will be able to choose the most suitable hymn. After we sing with "such feeling," we should immediately follow with a prayer, and we will be led to the subject.

Understanding the Purpose of Hymns

In order to select hymns, we must first know the purpose of hymns. Why do we need to sing hymns in a meeting? The hymns that the brothers and sisters typically select show that we do not know the purpose of selecting hymns, and we do not know that a hymn is a poem. A poem is for the expression of feelings. To be inspired is to be aroused with a feeling. We must be touched before we can write a poem. Without any feeling, there will be no poem. A poem, a hymn, is the expression of our feeling. When we come together to choose hymns, we must hold firmly to this secret.

There is always an atmosphere when the saints gather together. We need to learn to sense the atmosphere, the feeling. When we touch the atmosphere, the feeling, we can select an appropriate hymn from our memory that matches the feeling we sense. At the end of a meeting, if we sense that the feeling of the brothers and sisters is that the Lord Jesus is exalted, we should sing "All in all forever, / Only Christ I'll sing" (Hymns, #513, chorus). This hymn can express the feeling of the brothers' and sisters' exaltation of Christ.

Since a hymn is for the expression of feelings, we must touch the feeling of the ones who are singing when we select a hymn. If a hymn matches the feeling of those who are singing, they will be released and will express their inner feeling through the hymn. Hence, we must be familiar with the hymns. We must ask, "What is the feeling of this particular hymn? Is the feeling adequately conveyed?" We need to be familiar with these points; then when we touch a certain feeling in a meeting, we will be able to select a hymn from our memory. Then everyone's feeling will be expressed through the singing.

Upcoming Activities:

- ▶ February 18-19, 2017 - College Conference in Edmonton
- ▶ February 26, 2016 - Perfecting Meeting (Hymn Singing) & Brother's Meeting
- ▶ March 12, 2017 - First Lord's Table Meeting in Lloydminster AB

PRAYER BURDEN

“But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water gushing up into eternal life.”

1. Lord, our **salvation** is at the altar which is related to the “Tent of Meeting” for Your **move** on earth, but make us concern also with the “Ark in the tabernacle” for Your **testimony**.
2. Lord, make us realize that the great blessing to the children of Israel is now a **reality** to us, You as the fulfillment of the “**tabernacle**” is **with us** today with the “**covering cloud**” of the Spirit and the “**filling of glory**” as You expression.
3. Lord, thank You for anointing us and for the **leading** of the “**cloud**” and the **guiding** of the enlightening “**fire**” making us one with You to be our portion and enjoyment that we may become Your **inheritance**.
4. Lord, we praise You for being **Triune** so that You can dispense Yourself into us to be our **life**, our life **supply**, and our **everything**.
5. Lord, show us the vision of Your divine **economy**, Your divine **dispensing** for us to **receive** that we may be built up together for You eternal **expression**.
6. Lord, deeply impress us and revolutionize our **concept** that we in Your “**recovery**” are the corporate redeemed, the corporate “**Israel**” of today, to be Your dwelling place.
7. Please pray for the GTCA propagation in **Abbotsford** and for the raising up of the golden lamp stand in 2017.
8. Lord, remember the church in **Regina**:
 - small group meetings
 - the campus work
 - preaching of the Gospel
 - increase in numbers of the meeting ones
 - all saints as functioning members

This Weeks’s Pursuit: Crystallization-Study of Exodus (4) - Message Twelve

The Erecting of the Tabernacle and the Tabernacle, the Cloud, and the Glory Being a Full Type of the Triune God

Scripture Reading: Exo. 40:2-3, 9, 17, 34-38; John 1:14, 32; 1 Cor. 10:1-2; 12:13

I. With respect to man, the tabernacle was the Tent of Meeting, but with respect to God, it was the tabernacle; the tabernacle is related to God’s testimony (Exo. 38:21), whereas the Tent of Meeting is more outward, external, related to God’s interest on earth and to His move.

II. The first item of the furniture to be put into the tabernacle was the Ark, indicating that the Ark was the central item of the tabernacle and its furniture—40:3, 20-21:

Most Christians focus on the experience of salvation at the altar, but the book of Exodus reveals that God’s intention is **to have the Ark of the Testimony** in the Tabernacle of the Testimony. Eventually, the Ark in the tabernacle will consummate in an eternal tabernacle, the New Jerusalem, with the Ark, the redeeming Christ, as the center. God’s eternal goal is to have the New Jerusalem as the ultimate fulfillment of the tabernacle and the Ark.

III. The tabernacle, the cloud, and the glory are a full type of the Triune God—Exo. 40:2, 34-35:

When the tabernacle was raised up, **covered** by the cloud, and **filled** with the glory, it became a full type of the Triune God: The type of the tabernacle was fulfilled in Christ, the second of the Trinity, God the Son incarnated. The cloud that descended and covered the tabernacle is a type of the Holy Spirit, the third of the Trinity. John the Baptist saw the Spirit descending upon Christ, who was identified as the fulfillment of the type of the tabernacle. John 1:14 says, “*We beheld His glory, glory as of the only Begotten from the Father*”; this glory corresponds to the glory that filled the tabernacle.

Because the **tabernacle** is a type of Christ, the **cloud** represents the Spirit, and **glory** is God Himself expressed, the picture of the tabernacle covered by the cloud and filled with glory embodies the entire Triune God in figure. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory entered and filled it was a great day. Never before had the Triune God been embodied on earth; the embodiment of the Triune God was God’s goal throughout Genesis and Exodus. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure.

The **anointing oil** used to anoint the tabernacle in Exodus 40:9 typifies God the Spirit compounded with the Triune God, Christ’s humanity, Christ’s death with its effectiveness, and Christ’s resurrection with its power. The anointing oil corresponds to the Spirit after Christ’s resurrection. As the anointing oil, the Spirit first anoints us, and then as the pillar of cloud and fire, He leads and guides us.

The Triune God was embodied in Christ as the tabernacle for the purpose of dispensing Himself into His redeemed people for their enjoyment of all the riches of His being. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but **for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment**. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him and that He can become our enjoyment; this is the divine dispensing of the Divine Trinity. The Divine Trinity is **for the divine dispensing**, that is, **for the distribution of God into the believers in Christ**; the Father as the origin is the **fountain**, the Son as the expression is the **spring**, and the Spirit as the transmission is the **flow**.

In type, the children of Israel enjoyed and possessed the Triune God in the divine dispensing and mingling, and the Triune God enjoyed and possessed them. The New Testament reveals the full reality of the divine dispensing and mingling of the Triune God with His redeemed ones. ... We need a vision of the central matter in the Bible—the divine intention, the divine economy, and the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal corporate expression of the Triune God.

IV. In Old Testament times, the house of God was the house of Israel, represented by the tabernacle and later by the temple—Lev. 22:18; Num. 12:7; Exo. 25:8; Ezek. 37:26-27:

The children of Israel, as the people of God, are a type of the New Testament believers. Their entire history is a prefigure of the church. Today the house of God is actually the church. At the end of Genesis an **individual** Israel was produced as a miniature of God’s house to express God and represent Him by exercising His authority. At the end of Exodus a **corporate** Israel was produced as God’s house to express God and represent Him by exercising His authority on earth. **The goal of God’s eternal purpose is to have a corporate people to be His dwelling place for His expression and representation in eternity**. The books of Genesis and Exodus together consummate with God’s tabernacle, His dwelling place, filled with His glory. Likewise, the entire Bible consummates in the New Jerusalem as the eternal tabernacle of God filled with the glory of God and exercising His authority for His divine administration for eternity.

| WEEK | LORD’S TABLE MEETING | PRAYER MEETING | YP MEETING | HOME MEETING | OFFERING |
|-------------------------|----------------------|----------------|------------|--------------|----------|
| Feb. 05 - Feb. 11, 2017 | 18 | 13 | 10 | 5 | \$265.00 |
| Feb. 12 - Feb. 18, 2017 | 23 | 13 | 11 | 5 | \$ |

LIFE-STUDY OF EPHESIANS

February 13, 2017, Monday

Message Thirteen -

THE PLEDGE OF OUR INHERITANCE

We need both the **sealing** and the **pledging** because in God's work on us two kinds of inheritances are involved. Ephesians 1:11 indicates that **we were made God's inheritance**, and verse 14, that **God is our inheritance**. Our inheritance is God Himself. In God's economy we are an inheritance to God, and God is an inheritance to us. This is a mutual inheritance. For us to be God's inheritance, we need the sealing. We are God's possession, and as our owner, God has put a seal upon us. Because God is our inheritance, we also need the pledging of the Holy Spirit as a guarantee. We shall inherit all that God is, that is, His Person, and all that God has, that is, His work. For such an inheritance, the Holy Spirit is the pledge, the guarantee.

The Holy Spirit is the pledge of our inheritance. Since we are God's inheritance, the Holy Spirit is a seal upon us. Since God is our inheritance, the Holy Spirit is a pledge of this inheritance to us. God gives His Holy Spirit to us, not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we shall inherit of God.

In 2 Corinthians 1 we have the **anointing**, the **sealing**, and the **pledging**. Second Corinthians 1:21 says, "*Now he who firmly attaches us with you unto the anointed One, and hath anointed us, is God*" (Gk.). The anointing brings the element of God into us. The more of the anointing we have within, the more of the element of God we receive. We need to be coated with the divine ointment again and again. First John 2 says that the anointing **abides in us and teaches us**. We are taught by being anointed. The Holy Spirit as the compound ointment within us teaches us, not by words, but by painting us. Whether we obey His teaching or not, He still anoints us, putting coat after coat upon us. In this way the anointing brings the very essence of God into our being.

The pledging of the Spirit is given for our enjoyment. Pledging also means that something is given to us as a guarantee. Through the Spirit's pledging, we are encouraged and stirred up. Whenever we feel that the situation is hopeless, the pledging fills us with hope.

The pledging gives us more of God. The more of God we receive, the more assurance we have and the more appetite we have for God. When some hear about receiving more of God, they may wonder what we mean by more of God and may even regard such a saying as heretical. Doctrinally speaking, God is God, and there cannot be more of God. But experientially speaking, we can receive more of God. By the pledging of the Holy Spirit, we all are receiving more of God. We know that God is ours by the pledging within us. A small sample, like the box of soil given in the purchase of land in ancient times, is within us as a pledge. This portion within us is increasing.

The Spirit today is not only anointing us and sealing us, but also pledging in us. This means that He adds more of God into us little by little. This takes place not once for all, but daily and hourly. The pledging never stops; it goes on twenty-four hours a day. We eat, and the Spirit pledges. The more we eat, the bigger our appetite becomes. The bigger our appetite becomes, the more we eat. By means of this cycle we daily participate in God. This cycle will continue until we get into eternity. At that time, God will become our full enjoyment, and we shall have the full taste of Him.

The phrase "*to the praise of His glory*" is repeated three times because the Trinity is involved in God's blessing. There is a threefold well-speaking concerning us and a threefold praise to the Triune God. The Triune God, the divine Trinity, deserves our threefold praise. He deserves not only our praise, but also the praise of the angels and of all creation. Eventually, the whole universe will praise God for His purpose, for His accomplishment, and for His application. How wonderful that we are under God's well-speaking!

February 14, 2017, Tuesday

Message Fourteen -

A SPIRIT OF WISDOM AND REVELATION
AND THE EYES OF OUR HEART

In order to have revelation, we need a spirit of wisdom and revelation. The spirit in verse 17 must be our regenerated spirit indwelt by the Spirit of God. Such a spirit is given to us by God that we may have wisdom and revelation to know Him and His economy. Actually, the spirit in this verse is the mingled spirit, the regenerated human spirit indwelt by the Holy Spirit. However, the emphasis is upon our regenerated spirit, not on the Holy Spirit.

Paul prayed that we would have a spirit of wisdom and revelation. **Wisdom** is in our spirit that we may know the mystery of God, and **revelation** is of God's Spirit to show us the vision by opening the veil. We firstly have wisdom, the ability to understand spiritual things; then the Spirit of God reveals the spiritual things to our spiritual understanding.

Wisdom is different from cleverness and deeper than cleverness. It is possible to be very clever, yet not be wise. Cleverness is in the mind, but wisdom is mainly in our spirit. Our need is to be wise in our spirit, not to be clever in our mind. The problem with certain saints is that they are very clever in the mind, but lack wisdom in the spirit.

After wisdom comes **revelation**. As we have pointed out, revelation means unveiling, the opening of the veil. Revelation is of God's Spirit to show us the vision of the mystery of God (3:3-5). When we have wisdom and revelation, we have the full knowledge of God. We know God in a full way.

In addition to having a spirit of wisdom and revelation, we must also deal with the eyes of our heart. Although we may have the fact and the opening of the veil, we also need eyes with which to see. We may have the mystery of God's will and the revelation, but we still need eyes, the spiritual faculty to see (Acts 26:18; Rev. 3:18). The eyes we are talking about are, of course, the spiritual eyes, the eyes of the heart. In Revelation 3:18 the Lord Jesus said, "I counsel you to buy from Me...eyesalve to anoint your eyes that you may see." We need eyesalve to restore sight to our eyes. Today there is no problem with the fact, for the Bible is filled with facts. Moreover, there is no problem with revelation, with the opening of the veil. God is gracious to us, and His Word is continually open to us. The main problem is with our eyes.

In order to have eyes to see, we need an open spirit with a purified conscience (Matt. 5:3; Heb. 9:14; 10:22). Do not close your spirit—keep it open. Furthermore, our conscience must be purified not only by the sprinkling of the redeeming blood of Christ, but also by our confession and dealing with our sins, offenses, mistakes, and errors. We must be clear in our conscience, which is the main part of our spirit. If our conscience is opaque, our spirit will not be able to see.

We also need a pure heart. The Word says, “Blessed are the pure in heart, for they shall see God” (Matt. 5:8). Many cannot see God or receive the revelation of spiritual things because their heart is not pure. If we would have a pure heart, we must deal with our whole heart, that is, with all the parts that compose our heart.

I have learned from experience that if we have a pure heart with a sober mind, a loving emotion, a submissive will, and an open spirit with a pure conscience, our eyes will be able to see. Our spirit must be open and our conscience void of offense. Along with this our heart must have a cold and sober mind, a hot and loving emotion, and a soft and submissive will. When we have such a spirit and heart, the eyes of our heart will be able to see. Whenever we apply eyesalve to our eyes, the salve opens our spirit, purifies our conscience, cools our hot mind, stirs our cold emotion, and subdues our stubborn will. When all this takes place, our eyes are healed. To be healed is to have these five aspects of our being dealt with. If we do not have an open spirit, a purified conscience, a sober mind, a loving emotion, and a submissive will, we shall not see anything, although we may sit through many conferences and trainings. We may learn doctrines, but we shall not see anything in the way of a vision.

February 15, 2017, Wednesday

Message Fifteen -

THE HOPE OF GOD’S CALLING AND THE RICHES OF THE GLORY OF GOD’S INHERITANCE IN THE SAINTS

Ephesians 1:18 says, “*The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints.*” According to this verse, we need to know two things: **the hope of God’s calling** and **the riches of the glory of His inheritance in the saints**. The Apostle Paul’s first prayer in the book of Ephesians is that we would have a spirit of wisdom and revelation in order to know certain things, the first of which is the hope of God’s calling.

As God’s called people, we are full of hope. Firstly, our hope is **Christ Himself**. Colossians 1:27 says that Christ in us is the hope of glory. Moreover, 1 Timothy 1:1 speaks of Jesus Christ being our hope. Christ is not only our life and holiness; He is also our hope. Our hope is singly and uniquely Christ. Every aspect of our hope is related to Him.

The second aspect of our hope is the **rapturous transfer** from the earthly and physical realm to the heavenly spiritual sphere and glorification (Rom. 8:23-25, 30; Phil. 3:21). The word “rapture” means ecstasy, to be beside ourselves with joy. To us Christians the rapture denotes being taken up. Bible teachers use this word to describe the taking up because, according to them, being taken up is a kind of ecstasy. However, I doubt that many Christians truly believe that their being taken up will be an ecstasy. Would you be happy if the Lord came today? Would you be in an ecstasy, or would you weep? Most Christians would either weep or be frightened. Although the rapture is an aspect of the hope of God’s calling, this hope depends upon whether or not we live by the Lord. If we live by Him and walk with Him, our being taken up will be ecstasy. But if we do not live by Him and walk with Him, I doubt that it will be ecstasy.

At the time of rapture our body will be transfigured, and we shall be glorified. However, I say these things cautiously because of the deplorable situation among today’s Christians. By the Lord’s grace, we in the Lord’s recovery must come up to His standard and live the life that He requires. We need to be His living witnesses bearing a testimony for Him outside the camp. If we are like this, the returning Christ and our being taken up will be our hope. Furthermore, the transfiguration of our body and our glorification will also be a hope to us.

Included in the hope of God’s calling is the hope of the coming **salvation of our soul** (1 Pet. 1:5, 9). If we lose our soul today for the Lord’s sake, suffering in our soul for His testimony, we have the hope of receiving the salvation of our soul at the Lord’s coming. Today our soul is suffering, but when He comes, He will bring our soul into His enjoyment. This is the salvation of the soul mentioned in 1 Peter. However, if we save our soul today, caring for its enjoyment instead of for the Lord’s testimony, the Lord’s coming back will be a loss and a judgment to our soul. But if we are always willing to lose our soul for His testimony, then His coming back will bring salvation to our soul, salvation that will usher our soul into His enjoyment. This hope is determined by how we live today.

Another aspect of our hope is the **kingly enjoyment with Christ in the millennium** (Rev. 5:10; 2 Tim. 4:18; Matt. 25:21, 23). This is also related to how we live today. In the Gospel of Matthew the slothful slaves are put into outer darkness, and the faithful ones are brought into the enjoyment of the Lord. Thus, there will be chastisement for some and a positive reward for others. We all are Christians, but we shall not all be dealt with in the same way at the Lord’s coming. The way the Lord deals with us depends on how we live today. If we are faithful, we shall be rewarded with the Lord’s enjoyment for a thousand years. But if we are slothful, we shall be punished. Whether or not the millennium will be a hope to us is determined by our attitude today. We need to be normal Christians who are faithful to the Lord. Then the millennium will be our hope.

Finally, the hope of God’s calling includes **the consummate enjoyment of Christ in the New Jerusalem** with the universal and eternal blessings in the new heaven and new earth (Rev. 21:1-7; 22:1-5). Hallelujah for this hope! We all shall be in the New Jerusalem. But in order to get there, we need to ripen and mature. If we do not mature in this age, we shall have to mature in the next. Everyone enjoying the New Jerusalem in the new heaven and new earth will be mature.

Without knowing the hope of God’s calling, we shall not be willing to drop the distracting things. But if we see that Christ is coming, that we shall be taken up, transfigured, and glorified, and that we can share in the Lord’s enjoyment in the millennium, we shall spontaneously drop all other things. Otherwise, not seeing what is coming, we shall be deceived by the things that are present. We need to be rescued by seeing each aspect of our hope. For this reason the Apostle Paul prayed that we here would know the hope of God’s calling. **God’s calling includes not only selection, predestination, redemption, sealing, and pledging, but a splendid future. His calling is related not only to the past, but also to the future.** What a marvelous future we have!

We have seen that God is in the process of dispensing Himself into us little by little. Whatever God dispenses of Himself into us becomes His inheritance. Eventually, God will inherit us, actually Himself in us. Within us we have a certain amount of God’s inheritance. The amount depends upon how much God has wrought Himself into our being. We need to pray and ask the Lord to show us how much of Him is within us. Do not think that doing so is to be introspective. We need to ask the Lord to show us how much in us is God and how much is ourselves. Christians very seldom consider matters in this way. Instead, they weigh themselves according to an ethical scale, according to good and bad, right and wrong, love and hate. However, the scale upon which we must weigh ourselves is God Himself. How much of God is in you, in your family life, and in the church life? If we weigh ourselves in this way, we shall discover that we still do not have very much of God. Nevertheless, we thank Him for what we have. What we need now is the increase of God within us. It is God Himself within us that constitutes His inheritance among the saints. In this inheritance there are the riches of His glory. Therefore, in 1:18 Paul speaks of the riches of His glory in the saints. The proper church life is not a life of natural virtues, but a life of the divine virtues as God’s expression in His inheritance among the saints.

February 16, 2017, Thursday

Message Sixteen -

THE SURPASSING GREATNESS OF GOD’S POWER

The divine power is the unique means to fulfill this hope and to arrive at this glory. Although hope and glory may be somewhat objective, the surpassing greatness of God's power toward us is very subjective and experiential. God's power toward us is surpassingly great. We need to know this power and experience it.

This power is toward the believers. It is like the electrical power that is continually being transmitted from the power plant to our building for our daily life. In the same principle, the divine power is being transmitted into us continually to make us the inheritance for the fulfillment of God's eternal purpose.

Verse 19 also says that the greatness of God's power is "*according to the operation of the might of His strength.*"

The surpassingly great power of God toward us is according to the operation of the might of His strength which He wrought in Christ. God's power toward us is the same power that operated in Christ. As the Body we participate in the power that operates in the Head.

The great power that operated in Christ firstly **raised Him from among the dead**. This power has overcome death, the grave, and Hades, the place where the dead are held. Because of God's resurrection power, death and Hades could not hold Christ (Acts 2:24).

The surpassing greatness of God's power has also **seated Christ at God's right hand** in the heavenlies, "far above all rule and authority and power and lordship, and every name that is named, not only in this age, but also in that which is coming" (vv. 20-21). God's right hand, where Christ has been seated by the surpassingly great power of God, is the most honorable place, the place with supreme authority. The heavenlies refers not only to the third heaven, the highest place in the universe, where God dwells, but also to the state and atmosphere of the heavens, in which Christ was seated by God's power.

In verse 21 Paul says that Christ has been seated above all rule, authority, power, and lordship and above every name that is named. Rule refers to the highest office; authority, to every kind of official power (Matt. 8:9); power, to the mere might of authority; and lordship, to the preeminence which power establishes. The authorities here include not only the angelic, heavenly authorities, good or bad, but also the human, earthly ones. The ascended Christ has been seated far above all rule, authority, power, and lordship in the entire universe. Every name that is named refers not only to titles of honor, but also to everything that has a name. Christ has been seated far above everything, both in this age and in the coming age.

Thirdly, the great power that operated in Christ has **subjected all things under His feet**. For Christ to be far above all is one thing; for all things to be subjected under His feet is another. The former is Christ's transcendency; the latter is the subjection of all things to Him. Here we see the subduing power, the power to subdue all things.

Fourthly, God's great power that operated in Christ gave Him to be the Head over all things to the church. The headship of Christ over all things is a gift from God to Him. It was through God's surpassingly great power that Christ received the headship in the universe. As a man, in His humanity with His divinity, Christ was raised up from the dead, was seated in the heavenlies, had all things subjected to Him, and was given to be the Head over all things.

The church comes out of this power. The little word "**to**" indicates the source of the church. This power, which is transmitted to the church, will accomplish the glory and fulfill our hope. Both the hope and glory are ahead of us, but the power is with us today.

In 6:10 Paul said, "*Be strong in the Lord, and in the power of his might.*" Paul's word in chapter six is based upon the word he spoke in chapter one. By means of the divine power we can be strong and stand. Often brothers and sisters say that they are "down." But we are not "down"—we are in the heavenlies far above all. We are in Christ's transcendency, far above all things, including all demons, evil angels, principalities, and powers. If we see this, nothing will be able to drag us down. This is not a dream; this is the power that will accomplish the glory and fulfill our unique hope. Our hope is not in vain. Rather, it has a solid basis in the divine power. Before the astronauts were launched toward the moon, they had the full assurance that they had the power to reach the moon and land there. Likewise, our basis is the surpassing greatness of God's power toward us who believe. I simply do not have the words to express this. All I can do is repeat the words of the Apostle Paul: the surpassing greatness of the power is toward us who believe.

Ephesians 1:22 implies that all things have been subjected under our feet, and we must believe this. If we do not, we rebel against the word of our Father. Our Father cannot lie; whatever He says is true. Hence, we must take His word and believe it. Forget your feelings, your condition, and your situation. Do not say that a certain difficult situation cannot be under your feet. The truth is that we are far above all and that the divine power has subjected all things, including every difficult situation, under our feet. Do not be distracted by your environment, and do not believe your situation. Forget everything and simply take the word, believe the word, and declare the word. Hallelujah for the subduing power!

Because **within us is the transcending power** that makes us far above all, we need to rise up from our weakness and believe the word that we are transcendent. We need to see this, believe this, and speak this. We also need to know that all things are subdued beneath our feet. Do not believe your situation, but take the Word and proclaim whatever it says. Furthermore, we must keep ourselves under the headship of Christ. If we do, we shall be in the heading up of all things. The issue of all this is the church life. Every problem in the church life comes from a shortage of the full knowledge of this divine power. If we have the full knowledge of this power and live by it, we shall have a wonderful church life, a church life without any problems.

February 17, 2017, Friday

Message Seventeen -

CHRIST TO BE THE HEAD OVER ALL THINGS TO THE CHURCH

God's calling is the sum total of His well-speaking concerning us. In God's well-speaking we are made holy, we are constituted the sons of God, and we become God's inheritance. Therefore, we shall be a treasure worthy of becoming God's inheritance. God is so high, so great, and exceedingly precious. Nevertheless, He will receive us as His inheritance. However, if we look at our present condition, we shall realize that we are not worthy to be His inheritance. But God will work within us to make us worthy, precious, and valuable, a unique treasure in the universe as an inheritance for Him. God considers us, His chosen people, His peculiar possession. The only way we can become God's treasure, His peculiar possession, is by the divine working in us. God is the treasure, and He is working Himself as the treasure into us that we may become a treasure to Him.

In this universe a transmission is taking place from the Lord in the heavens to the church. Ephesians 1:19 says that this transmission is "*toward us who believe.*" Furthermore, 1:22 says, "*And He subjected all things under His feet, and gave Him to be head over all things to the church.*" The little word "**to**" indicates a **transmission**. The power that is toward us is the Triune God. This power is not only the creating power, but the power that has passed through incarnation, crucifixion, resurrection, and ascension. After all these steps, the Triune God comes to us as such a power. Within this power, therefore, there is the power of creation, incarnation, crucifixion, resurrection, and ascension. Hence, it is an all-inclusive power. The power toward us who believe is the Triune God, the Creator of the universe, who became incarnated, passed through crucifixion, entered into resurrection and ascension, and has come down to us. This power has been installed in us, just as electricity is installed in a building.

We need to believe that this power is now right within us. Many of us, however, are too natural and too logical and say, "How could such a power be in me? I realize that I have repented, that I have confessed my sins to God, and that I believe in Him and trust Him. I can understand that God has saved me, forgiven me, and cleansed me with the precious blood of Christ. But at the moment I believed I did not feel that divine power was installed in me. Do you mean to say that an all-inclusive power, the Father, the Son, and the Spirit with the creation, incarnation, crucifixion, resurrection, and ascension, has been wrought into me? I simply don't feel that I have such a power. It is

not logical to say that I have it.” Logic is always opposed to faith, and faith is opposed to logic. In this matter of the transmission of divine power, do not try to be so logical. Instead, exercise faith.

Because it is important that believers have the proper knowledge of this power, the Apostle Paul prayed that we would have a spirit of wisdom and revelation in the full knowledge of God and know the surpassing greatness of the power that is toward us who believe. Yes, we have the surpassingly great power within us, but our need today is to know this power. Whether you are aware of it or not, there is a transmission taking place from the third heaven, the place where God is, into us. It is this transmission that makes us different from unbelievers. Because of this power within us, it is impossible for us to cast off our Christian faith. Again I say that within us there is the divine power and that this power is the Triune God who has passed through creation, incarnation, crucifixion, resurrection, and ascension and has been installed in us as the all-inclusive power. Thus, there is a divine connection between us and the third heaven. What we need today is to know the surpassing greatness of this power.

February 18, 2017, Saturday

Message Eighteen -

THE CHURCH BEING THE BODY OF CHRIST

Ephesians 1:22 and 23 say, “*And He subjected all things under His feet, and gave Him to be Head over all things to the church, which is His Body, the fullness of the One Who fills all in all.*” The words “to” in verse 22 and “toward” in verse 19 both indicate a **transmission** from Christ to the church. Even those of us in the church life do not know fully what is taking place between Christ and the church. Since the day of Pentecost a transmission has been going on,

This **transmission** is not once for all. Christ died once and does not need to die again. Furthermore, He has been resurrected once for all and does not need to be resurrected again. Whatever He accomplished for us, He accomplished once for all. However, the application of what He has done is not once for all. Rather, it is still continuing. According to Galatians 2:20, it seems that Paul’s co-crucifixion with Christ happened once for all. But according to 2 Corinthians 4 he was continually under the death of Christ. Therefore, on the one hand, Christ’s death is once for all; but on the other hand, it is a matter that continues throughout our Christian life. In like manner, the power that operated in Christ in raising Him from the dead, in seating Him at the right hand of God in the heavenlies, in subjecting all things under His feet, and in giving Him to be Head over all things operated once for all. Nevertheless, Christ is Head over all things to the church, and the surpassing greatness of the power that operated in Him is toward us who believe. The divine power is not transmitted to the church once for all; on the contrary, it is transmitted continually.

This transmission began on the day of Pentecost, and it is still continuing today. Even now this transmission is to the church. Electricity was installed in our meeting hall once for all, but now electricity is being transmitted into the building continually. Likewise, all that Christ has accomplished as the Head is continually being transmitted to His Body. The divine power will continue to be transmitted to the church for eternity; it will never cease.

The Body is the issue of the incarnated, crucified, resurrected, and ascended Christ who has descended to the church. According to our natural life, we are not qualified to be part of the Body. On the contrary, we are qualified only to be terminated and buried so that we can be resurrected. By nature, not even our spirit is qualified to be part of Christ. Before Christ’s crucifixion and resurrection, the Body of Christ was not in existence. He had a number of followers, but He did not have the Body. The Body of Christ could not come forth from the incarnated Christ until He had been crucified to terminate the flesh, the natural man, and the entire old creation. After terminating all these things through His crucifixion, Christ entered into resurrection to germinate something new. Therefore, it was after His resurrection that the Body of Christ came into being. In our natural life and in the old creation, we are not the Body. But we are the Body in the new creation germinated by Christ’s resurrection life.

By incarnation God the Creator became a man named Jesus. Although God was living, moving, and acting in Jesus, there was no way to have the Body, for at that time Jesus was not the Head. Only after He had ascended into the heavens did God give Him to be the Head over all things to the church. By Christ’s all-inclusive death, the old creation, including our old man, our flesh, and our natural being, was terminated. After crucifixion, Christ brought the old creation with Him into the tomb and buried it there. When He entered into resurrection with the new creation, He left the old creation in the tomb. Then He ascended to the heavens and was given to be the Head over all things.

We have seen that the Body of Christ did not come into existence before Christ’s crucifixion, but after His ascension, when something from the ascended Christ was transfused into the believers. This means that the transmission of the ascended Christ produces the Body. Everything we speak in the church life, in the ministry, or in fellowship must issue from this transmission. If our speaking is of the transmission, then our speaking is of the Body. If it is not of the transmission, it is not of the Body. In the Body there is nothing natural, nothing of the flesh, and nothing of the old creation. We all need to see this vision. We need to read these verses again and again until light shines on us concerning this. When we see the vision, we shall say, “Surely the Body is nothing of the natural man. The Body comes from the transmission of the ascended Christ.” Praise the Lord that in the church life the heavenly transmission is taking place in us all!

On the day we were saved, heavenly power was installed in our spirit. What we need now is a continual transmission, not another installment. If we open our heart, purify our heart and conscience, and allow our mind to become sober, our emotion to be fervent, and our will to be made submissive, we shall experience the transmission and have the power and the riches. Then instead of being in the natural man, we shall be in resurrection and ascension. When we are enjoying the transmission, we may not know where we are, for we are utterly one with Christ. It may be hard to say whether we are on earth or in the heavens.

When Christ is transmitted into us, the transmission joins us with Christ and makes us one with Him. For example, the lights in the meeting hall are connected to the electrical transmission from the power plant. Furthermore, the divine transmission is inexhaustible. The more we speak, the more we have to say. The more we minister, the more supply we have to draw from. It is in this transmission that we have the church life and the Body functions.

We should not take this as a mere teaching, but put it into practice. If you practice this, you will enjoy the riches of Christ every time you read the Word of God. By means of the transmission, the Bible becomes another book. Oh, how unsearchable are the riches of Christ! In the transmission the unsearchable riches of Christ become our enjoyment. As these riches become our enjoyment, they also become the constituents of our spiritual being. This produces the Body as the fullness of the Christ who fills all in all.

The transmission connects us with the ascended Christ. In this transmission we enjoy Christ according to what is recorded in the Bible. Whatever we read in the Bible becomes real to us through the transmission. In this way the riches of Christ become our enjoyment. I love two particular phrases found in Ephesians 1: “**toward us who believe,**” and, “**to the church.**” The divine power has been installed into us once for all, but it is continually being transmitted into us. In this transmission we enjoy Christ and have the proper church life.

By enjoying the transmission we have a foretaste of the rapture. Sometimes as I enjoy the divine transmission, I am in such an ecstasy that I want to leap for joy. The enjoyment is so marvelous that it seems I have already been raptured. Sometimes I hardly dare read the Bible because the riches of Christ revealed in it are so vast and immeasurable. I am beside myself with this rich enjoyment. By means of such a transmission, we are the Body, the fullness of the One who fills all in all.