



Church in Regina Newsletter

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

2Samuel 22:4, "I called upon Jehovah, who is worthy of praise, And from my enemies I was saved."

Church Address:

2514 Truesdale Drive,
Regina, SK, S4V 0W4

Contact Numbers:

306 216 0685 Hendrick
306 737 3315 Joseph
306 540 3214 Sonny

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

RESTRICTING OUR MIND AND EXERCISING OUR SPIRIT IN READING THE BIBLE

It may seem difficult to exercise our spirit and not our mind when reading the Bible. This may bother some of us. We may wonder how we can read something without exercising our mind. Nevertheless, we are saying that we should not exercise our mind in reading the Bible. Exercising our spirit and not our mind does not mean that we should absolutely forget about our mind. Rather, it means that **we should touch this book with the deepest part of our being and not merely understand or ponder over it with our mind.** Even though we use our eyes to read and our mind to memorize, these are not the main organs that we use. The main organ is our spirit; we read the Bible mainly with our spirit.

If we exercise only our eyes and our mind but not our spirit, the words of the Bible will not become spirit. They will not be initiated by the Spirit. The Bible then becomes a book of letters in our hand. It is something dead. This is the meaning of reading with our mind. However, if we **touch the words of the Bible with our spirit**, and not merely read it with our eyes, we will **contact the Word with our spirit.** Our reading, listening, and memorizing should merely cooperate with our spirit. The main thing is to exercise the spirit. Then the Bible will be spirit and life to us.

Here is an illustration. The Chinese sages say that if a man's heart is not in what he is doing, he can look but not see anything, listen but not hear anything, and eat but not taste anything. This is what happens when his heart is not in what he is doing. This means that we must look and listen with our whole heart. It is true that we need to exercise our eyes and our ears, but we will neither see nor hear without the exercise of our heart. In order to apprehend something, we need to exercise our heart as well as our eyes and ears. In the same way, when we read the Bible, it is possible for us to "look without seeing, listen without hearing, and eat without tasting." This, however, is not because our heart is absent; rather, it is the result of not exercising our spirit but casting it aside and studying merely with our mind. This is what it means to read the Bible without exercising the spirit. If we want to read the Bible, we must exercise our spirit. Our spirit must take the lead, and the activity of our mind must be restricted.

The mind is always a bothersome thing. It often wanders to different places and causes us to fantasize. When we are reading Genesis, our mind may wander to Revelation, and when we are reading Revelation, our mind may return to Genesis. It jumps faster than electricity. When we are not reading the Bible, our mind does not wander, but once we open the Bible, the imagination begins to operate and all kinds of thoughts come. Therefore, **in reading the Bible, we must restrict our mind, that is, gird our thoughts and exercise our spirit. When reading, we must allow our spirit to take the lead and not be carried away by our thoughts. We must reject our thoughts when we read the Bible. Some may think that this is contradictory, but if we practice, we will realize that it is not contradictory. We can reject our thoughts while we are reading the Bible. We can stay away from our mind and use our spirit.**

Many have the problem of reading the Bible with their mind. This is our problem when we study the Word. We think about God instead of eating and drinking Him. In a sense, we are thinking about bread instead of eating it; we even consider our imagining to be our eating. Some people think about the word instead of eating the word. They read the Bible and still feel empty in their spirit. (How to Enjoy God and How to Practice the Enjoyment of God, Chapter 15, Section 2)

THE CHURCH NEEDING TO BE FILLED WITH THE TRUTH

We should pursue the truth to such an extent that **we put the life-study messages everywhere in our homes**—not only in our **living rooms** and on the nightstands but also in the **bathrooms**. In this way the brothers and sisters in the Lord's recovery will **develop an atmosphere of pursuing the truth.** At the same time we should encourage one another not to engage in any idle talk when we visit people. Instead, we should share the truth with them. Also, when we meet each other, instead of exchanging pleasantries, we should fellowship about the truth through mutual asking and answering. Then the saints will make progress in the truth.

... We all have to learn from the very beginning. Everyone who has a heart to serve the Lord full-time must spend at least two years to **study the Bible.** When you go to visit people, **do not speak idle words. Speak the truth.** Then, gradually, you will be able to build them up and form them into a group. Then gradually everyone in the church will enjoy coming to the meetings, and everyone who comes to the meetings will study the truth and know how to speak the truth. Unconsciously, this will bring in a revival.

I really have a burden to promote the **life-studies** over the five continents until every saint has the life-studies at home. I believe that if every household in the churches all over the globe had the life-studies, it would take only three to five years to bring in a new revival. The Lord's word is life, power, spirit, the living water, and even the consuming fire. Today the reason why we are so cold and weak is that we do not have much of the Lord's word in us. When we enter into the life-studies and are filled with the Lord's word, we will **be empowered by the Lord's word** as the power and set on fire by the Lord's word as the consuming fire.

Upcoming Activities:

- | | |
|-----------------------|---|
| ▶ March 24 - 26, 2017 | - YP Conference in Calgary |
| ▶ March 26, 2017 | - Brother's Meeting |
| ▶ April 14, 2017 | - Church Pursuit (Experience of Life - Msg 8) |
| ▶ April 19, 2017 | - Love Feast |

PRAYER BURDEN

“And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;”

1. Lord, You are the One who “**has eyes like flame of fire,**” nothing can hide from You as You are the light; at the same time You are the One who “**has feet like shining bronze,**” what You see You judge. Lord, **purge out the leaven** within us and **purify** us, **cleanse** us from any mixture of paganism.

2. Lord, we stand in the position of a **woman**, Your bride, only You Yourself is the man, our Head, we **listen** to You, we have nothing to say, only You can speak, You are the Word, release us from all religious teachings and **care** only for You as our **life and life supply**.

3. Lord, we thank You for opening our eyes to see the real situation of today’s **Christendom** that is full of evil mixtures, preserve us in Your recovery, in the proper **church life**, Your dwelling place.

4. Lord, enlighten us and **turn our heart** only for You, and for Your recovery, we are in Your Body, and we have nothing to do with **Jezebel**, we do not appreciate anything related to her and we declare that she is the great harlot, the **great Babylon**, that we must **desert her**.

5. Lord, encourage us to seek Your presence and be **watchful** so that we will be able to stand before You in the secret part of Your coming, in Your second appearing to secretly give Yourself to us as the **morning star**.

6. Please continue to pray for the church in **Vancouver** until the rebuilding of the **meeting hall** is finally completed. Also for the church in **Coquitlam**, for the release of the **material offerings** by the end of April, 2017.

7. Lord, remember the church in **Regina**; to take heed of the prophetic word that is to pay attention to the living Word; to enter into the Word until the day dawns and the **morning star rises in our hearts**.

This Weeks’s Pursuit: Returning to the Orthodoxy of the Church - Message Five

The Church in Thyatira

Scripture Reading: Rev. 2:18-29; 22:16; 2 Pet. 1:19

I. As a sign, the church in Thyatira prefigures the Roman Catholic Church, which was fully formed as the apostate church by the establishing of the universal papal system in the latter part of the sixth century—Rev. 2:18.

II. The church in Thyatira tolerates the woman Jezebel, who calls herself a prophetess—v. 20:

Jezebel, the pagan wife of Ahab, is a type of the apostate church; the Roman Catholic Church became the same as this woman, bringing many heathen practices into the church. The three women in Matthew 13, Revelation 2, and Revelation 17 are the same person: In Matthew 13:33 a woman takes leaven (signifying evil, heretical, and pagan things) and hides it in three measures of meal (signifying Christ as the meal offering for the satisfaction of God and man). This woman is the great harlot of Revelation 17, who mixes abominations with the divine things; in 2:20-23 the same woman is called Jezebel. These three women all refer to the Roman Catholic Church, which adds leaven to the fine flour, which is the harlot riding on the beast, and which is Jezebel corrupting Christianity.

In Revelation 2:20 the Lord indicates that the apostate church is a self-appointed prophetess and teaches and leads the Lord’s slaves astray. The apostate church presumes to be authorized by God to speak for God; she demands that people listen to her rather than to God. According to the principle in the New Testament, the Lord never allows a woman to teach with authority. In the same way, the church itself must not teach, because in the eyes of the Lord the church is in the position of a woman; only the Lord Himself is the man, the One who has the right to teach and the right to say yes or no, right or wrong. The Roman Catholic Church is a teaching woman; the apostate church herself teaches, causing her people to listen to her rather than to the holy Word of God, and her adherents are drugged by her heretical, religious teaching.

III. According to Revelation 2:24, the apostate church teaches “the deep things of Satan”:

Deep things mean “depths,” as in Ephesians 3:18, and it figuratively denotes mysterious things. The apostate church has many mysteries or deep doctrines; these are the deep things of Satan, the mysterious teachings of Satan, the satanic philosophy: The apostate church teaches the satanic mysteries; the deep thought of Satan, Satan’s concept, has saturated the apostate church. The apostate church has become the embodiment of Satan. The proper church is the Body of Christ, but the apostate church is the embodiment of Satan. Christ indwells the church, but Satan indwells the apostate church in a subtle way through the teaching of the deep things of Satan. The apostate church teaches mysteries but not the mysteries revealed in the New Testament concerning God’s economy. The religion of the synagogue, the world under Satan’s throne, and the philosophy of the satanic mysteries are all used by Satan to damage and corrupt the church.

IV. “These things says the Son of God, He who has eyes like a flame of fire, and His feet are like shining bronze”—v. 18:

The apostate Roman Catholic Church strongly emphasizes Christ as the son of Mary; thus, here the Lord, protesting against the apostate heresy, says that He is the Son of God: Christ’s being the Son of God implies the expression of God, the issue, or the coming out, of God—John 1:18: **Concerning God’s existence**, Christ is the complete God as God’s embodiment; **concerning God’s issue**, His coming out, Christ is the Son of God. **Christ as the embodiment of God is related to His existence, whereas Christ as the Son of God is related to the expression of God.** The purpose of the Gospel of John is to testify that Jesus is the Christ and the Son of God—20:31: **Christ** is the title of the Lord according to His office, His mission, and **the Son of God** is His title according to His person. His person is a matter of God’s life, and His mission is a matter of God’s work; He is the Son of God to be the Christ of God.

In dealing with the apostate church, the church in Thyatira, the Lord refers to Himself as the One who has eyes like a flame of fire and feet like shining bronze. The apostate church needs the judging of His searching eyes and treading feet. “*All the churches will know that I am He who searches the inward parts and the hearts*”.

V. In Revelation 2:26-28 we have the Lord’s promise to the one who overcomes:

“*To him I will give authority over the nations; and he will shepherd them with an iron rod*”. To reign with Christ over the nations in the millennial kingdom is a prize to the overcomers. This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom. In the millennial kingdom, the ruler is a shepherd.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
March12 - March18, 2017	18	11	6	13	\$
March19 - March25, 2017	21	10		8	\$290.00

“To him I will give the morning star”: Concerning the types of Christ, the Bible begins with Him as light and ends with Him as the bright morning star. The morning star appears in the darkest hour, after midnight and prior to dawn. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age. As the bright morning star, Christ will **appear privately** to the overcomers, who are watching, preparing, and waiting for Him: He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may have the priority to taste the freshness of His presence at His coming back after a long absence. This will encourage them to earnestly seek the Lord’s presence and be watchful so that they will be able to stand before Him in the secret part of His coming. We must make ourselves ready for the secret appearing of the Lord as the morning star.

According to 2 Peter 1:19, if we take heed to the word of prophecy, the day will dawn within us, and **the morning star will rise in our hearts**. *To take heed to the prophetic word is to pay attention to the living Word and enter into the Word until the morning star rises within us and something from the heavens shines over us. We need to come to the sure Word and open up our whole being to the Word until Christ as the morning star rises up in us and shines over us.*

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF EPHESIANS

March 20, 2017, Monday

Message Forty-Three

ARRIVING AT THREE THINGS

Ephesians 4:13 says, *“Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.”*

The **oneness of the Spirit** in verse 3 is the oneness of the divine life in reality, whereas the oneness in verse 13 is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We only need to keep it. But we need to go on until we arrive at the oneness of our living **in practicality**. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. The faith does not refer to the act of our believing, but refers to what we believe in, such as the divine Person of Christ and His redemptive work for our salvation. The **full knowledge of the Son of God** is the realization of the revelation concerning the Son of God for our experience. The Son of God refers to the Lord’s Person as life to us, whereas Christ refers to His commission to minister life to us that we, as members of His Body, may have gifts for function. The more we grow in life, the more we shall cleave to the faith and to the realization of Christ and the more we shall drop all the concepts concerning minor doctrines which cause divisions. Then we shall arrive at or attain to the practical oneness; that is to say, we shall arrive at a full-grown man, at the measure of the stature of the fullness of Christ. The oneness in the Lord’s recovery is such a practical oneness. Our oneness is the oneness of our unique faith and of the full knowledge of the Son of God in our daily experience of Him as our life. I believe that most of us in the Lord’s recovery have arrived at the oneness of practicality. Therefore, we are one both in reality and in practicality.

A **full-grown man** is a mature man. Through regeneration the saints have become babes in Christ. Now the saints need to grow into maturity. Such maturity in life is needed for the practical oneness.

According to verse 13, we also are to **arrive at the measure of the stature of the fullness of Christ**. The fullness of Christ is the Body of Christ, which has a stature with a measure. To arrive at the measure of the stature of the fullness of Christ is also a necessity for the practical oneness. Hence, to go from the oneness of reality to the oneness of practicality we need to press onward until we arrive at the three things mentioned in this verse. The **fullness of Christ** is simply the expression of Christ. As Christ’s fullness, the Body is Christ’s expression. Christ’s fullness, the Body, has a stature, and with this stature there is a certain measure. ...To arrive at the measure of the stature of the fullness of Christ is to arrive at the full building up of the Body of Christ. It is to arrive at the full completion of the building up of the Body.

March 21, 2017, Tuesday

Message Forty-Four

BABYISHNESS AND THE WINDS OF TEACHING

Verse 14 says, *“That we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.”*

The Christian life is like **a journey on the sea**, where there are many storms. As Christians, we should not expect our journey to be calm, with no waves or winds. The waves and the storms come not only upon individual believers, but even upon the church. There are times when the church experiences waves and is in the midst of storms. Paul’s concept here is not that we can avoid the waves and winds, but that we can be kept from being tossed by waves and carried about by winds.

Difficulties and hardships are different from waves and storms. Hardships are like rocks, and difficulties are like heavy weights that we must bear. Waves, on the contrary, often come in a pleasant, appealing way and even with a sweet, loving appearance. Most of those who are tossed by waves are not tossed against their will, but are tossed willingly by waves that seem most pleasant and enjoyable to them. As they are being tossed by the waves, they have no sense of danger. Rather, they may have a sense of excitement or enjoyment. Because waves may have such a pleasant appearance, they are quite different from hardships or difficulties. Actually, few Christians are tossed by difficulties, but many are tossed by waves and carried away by winds.

The only way to grow, to be protected, and to be covered is to stay in the proper church life. Do not place so much confidence in your personal sense about any situation. Certain teachings may cause you to feel that the church life is not very good or that it is even unnecessary. *Through the years I have learned that we must always be on guard against any thought that the church is poor, wrong, or unnecessary. Such a thought is a clear sign that a wind of teaching is approaching. I do not claim that the church today is perfect. However, I do say that any negative thought about the condition of the church is an indication of the working of a subtle teaching. Such a teaching does not first appear to be threatening. It is usually concealed beneath a pleasant appearance. The color may at first be very appealing, but after this teaching enters into you, its color becomes darker as time goes by. This is a sign that this teaching is exerting a poisonous influence within you.*

I say again that the only way to escape the waves and the winds is to grow. We grow gradually little by little and day by day. As we are slowly growing in the Lord, we need to **remain under the protective covering of the church**. Trust the church, not your individual, subjective feeling. Look to the Lord that He will cause you to place your trust in Him and in the church. This is necessary especially when, according to your feeling, the church is not so good. At the very time you feel the condition of the church is not positive, you should place your trust in the church all the more.

... No matter how good a **teaching** may appear to be, if it distracts us from Christ and the church, it is something of the **sleight of men**. The sleight of men is even worse than deceit, for not only is it false, but it also involves an evil plot. Even if a doctrine is scriptural, it may be utilized in such a wicked plot. These teachings that divide are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life. The plot is apparently of man, but the system is of Satan. We have seen that God's economy is to dispense the Triune God into us for the building up of the Body of Christ. Satan hates this. Therefore, he uses teachings, concepts, doctrines, and opinions in craftiness as part of an evil plot to carry people away and eventually to lead them into a system of error. How devilish! May the Lord expose the subtlety of the enemy so that we may detect the system of error related to the deceitful teachings that are designed to distract the saints from Christ and the church life.

March 22, 2017, Wednesday

Message Forty-Five

THE GROWTH OF THE MEMBERS FOR THE BUILDING UP OF THE BODY

Ephesians 15 says, "*But holding to truth in love, we may grow up into Him in all things, Who is the Head, Christ.*" Holding to truth in love is in contrast to the sleight of men and error in verse 14. To be carried away by the winds of teaching in the sleight of men unto a system of error is not holding to truth.

To hold the truth in love is to handle the truth in love. The word truth in verse 15 denotes that which is real. In this universe the real things, the true things, are Christ and the church. **Only by speaking concerning Christ with the church do we actually handle the truth.** This means that although we may refrain from telling lies, we still may not be speaking the truth. ... Anything apart from Christ with the church is a vanity and a falsehood. If I am a person without Christ, my very being is vanity. A person may be extremely wealthy and possess an abundance of material things, but if he does not have Christ, all those riches and material items are nothing but vanity. The book of Ecclesiastes says that all is vanity. Apart from Christ with the church, nothing is true, nothing is real. To those who love the Lord Jesus and who are for today's church life, the only reality in the universe is Christ with the church. Day by day, we may talk about many things. But if we do not speak concerning Christ and the church, we are handling vanity; we are not handling the truth.

Ephesians 16 says, "*Out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.*" Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. Firstly, we grow up into the Head. Then we have something which is out from the Head. Any growth that is not for the Body is not genuine. The words "each one part" refer to every member of the Body. Every member of the Body of Christ has its own measure, and this measure works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. Both the joints of the supply and every single part with its measure are needed for the church to build itself up. The growth of the Body is the increase of Christ in the church. This results in the Body building itself up.

This means that the Body grows by the Body itself. The Body makes the growth of the Body. This indicates that a local church must build itself up in love through every joint of the supply and according to the operation of the measure of each one part. Those with the particular supply are not only in the Body as a whole, but also in the local churches, which are the practical expression of the one Body. Even if the number of saints in a church is very small, perhaps only fifteen, there will still be some with the particular supply. This should be an encouragement to every local church. Through the particular supply of the leading ones and through the operation in each part, the church will cause the growth of itself in love. In this way we shall see the growth of the members for the building up of the Body of Christ.

March 23, 2017, Thursday

Message Forty-Six

LEARNING CHRIST AS THE TRUTH IS IN JESUS

Ephesians 20: "***But you did not so learn Christ.***" The New Testament strongly indicates that we should live Christ. In Philippians 1:21 Paul declares, "*To me to live is Christ.*" But here in Ephesians 4:20 we are told that we have learned Christ. Notice that Paul uses the past tense in speaking of our learning Christ. He also uses the past tense in the next verse, which says, "*Since indeed you have heard Him and been taught in Him as the truth is in Jesus.*" This matter of learning Christ as the truth is in Jesus is difficult to comprehend, and we need to consider it very carefully.

Christ is not only life to us, but also an example. We learn from Him according to His example, not by our natural life, but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather, after living on earth for thirty years, He ministered for another three and a half years. During the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life.

According to the New Testament, to be saved is to be put by God into Christ. First Corinthians 1:30 says, "*But of him are ye in Christ Jesus.*" When God put us into Christ, He put us into the mold. Just as a sister shapes dough into the form of a mold, so God intends to form us into the mold of Christ. Hence, Romans 8:29 indicates that we are to be conformed to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.

The truth in Jesus is the real situation of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the truth in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the truth is in Jesus.

March 24, 2017, Friday

Message Forty-Seven

HAVING PUT OFF THE OLD MAN AND HAVING PUT ON THE NEW MAN

Having **put off the old man** and having put on the new man is a condition of learning Christ. We have put off, as regards the former manner of life, the old man. The former manner of life was a walk in the vanity of the mind. Such a manner of life has been terminated and put away. The old man is of Adam, created by God, but fallen through sin. It is corrupted according to the lusts of the Devil, the deceiving one. Outwardly, the manner of life of the old man is a walk in the vanity of the mind. Inwardly, the old man is corrupted according to the lusts of the Devil, the lusts of the deceit.

Between the word regarding the putting off of the old man and the putting on of the new man, Paul wedges in the thought of being renewed in the spirit of our mind. Based upon the accomplished facts of the putting off of the old man and the putting on of the new man, verse 23 tells us to be renewed in the spirit of our mind. To be renewed is for our transformation to the image of Christ. The spirit here is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. In this way our natural mind is conquered, subdued, and put under the spirit. This, of course, implies a process of **metabolic** transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

By the spirit of the mind we are renewed to fulfill in experience what was accomplished in the putting off of the old man and the putting on of the new man. **The putting off of the old man and the putting on of the new man are accomplished facts.** Now we must experience and realize these facts by being renewed in the spirit of our mind. As these facts are realized in experience, we live a life that corresponds to the life of Jesus. This means that we live a life of truth, a life in the shining of light and in the expression of God. When we are renewed in the spirit of our mind to execute the fact of having put off the old man and having put on the new man, we live a life according to the truth that is in Jesus.

The **new man is of Christ.** It is His Body, created in Him on the cross. The old man was created according to the image of God outwardly, without God's life and nature. But the new man was created according to God Himself inwardly, with God's life and nature. The new man was created in righteousness and holiness of the truth. Righteousness is being right with God and with man according to God's righteous way, whereas holiness is being separated unto God from anything common and being saturated with God's holy nature. Righteousness refers to the outward acts, whereas holiness refers to the inward nature. Outwardly everything related to the new man is righteous; and inwardly everything related to the new man is holy.

If we learn Christ by putting off the old man and by putting on the new man, we shall be in the church life, for the new man actually is the church. If we learn Christ as the truth is in Jesus, then we can have a genuine, proper, and practical church life.

March 25, 2017, Saturday

Message Forty-Eight

A LIVING THAT DOES NOT GRIEVE THE HOLY SPIRIT OF GOD

Ephesians 30 says, "*And do not grieve the Holy Spirit of God, in Whom you were sealed unto the day of redemption.*" To grieve the Holy Spirit is to displease Him. The Holy Spirit abides in us forever; He never leaves us. Hence, He is grieved when we do not walk according to Him. If we have a life according to the principle of truth with grace for the details of our daily walk, we shall not grieve the Holy Spirit of God. However, if we do not live this way, the Spirit within us will be grieved.

For the Holy Spirit to be grieved means that He is not happy with us. Often when we feel unhappy, that feeling of unhappiness is actually the feeling of the Holy Spirit. However, when He feels happy within us, we are happy also. A proper life according to truth and in grace will always make the Holy Spirit happy and give us the joy of the Spirit.

Ephesians 31 says, "*Let all bitterness and wrath and anger and clamor and evil speaking be removed from you, with all malice.*" All the evil things mentioned in this verse can be removed from us if we enjoy God in Christ as our grace. For example, there will be no clamor in our daily living, and there will be no evil speaking. No one who lives by the principle of truth and in grace will speak evil of others.

Finally, verse 32 says, "*And be kind to one another; tenderhearted, forgiving one another, as also God in Christ forgave you.*" Only the enjoyment of Christ as our life supply and as our joy can make our hearts tender. If we are tenderhearted, we shall forgive others. In our daily walk, we need both to forgive others and to ask others to forgive us. This is necessary because we are easily offended and we easily offend others. If we have offended someone, we need to ask for forgiveness. But if we have been offended, we need to extend forgiveness to others, even as God in Christ has forgiven us.

In his exhortation, Paul presents God as the pattern of our daily life. By the life of God, in His Spirit, we can forgive as God forgives. If this is our daily living, we shall not grieve the Holy Spirit of God. To have such a living, we need to live according to truth and by God in Christ as our grace.