

# Church in Regina Newsletter

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

*Lamentation 3:57, "You drew near in the day that I called upon You; You said, Do not fear."*

## Church Address:

2514 Truesdale Drive,  
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## Contact Numbers:

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## Meeting Schedule:

### Lord's Table Meeting

Lord's Day

10:00AM to 12:00PM

### Prayer Meeting

Tuesdays & Wednesdays

Saints Homes

8:00PM to 9:00PM

### YP Meeting

Fridays

7:00PM to 9:00PM

Brother Joseph'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

## CHRIST—THE MYSTERY OF GOD

Scripture Reading: Col. 2:2-3, 9; 1:19

At the end of Col. 2:2 Paul speaks of the "full knowledge of the mystery of God, Christ." ... It is crucial that we know Christ not only as our Savior and Lord, but also as the mystery of God. All Christians love the Lord Jesus. The only difference among them in this matter is the degree of their love for Him. Even a backsliding believer loves the Lord to a certain extent. **How much we love the Lord depends on how much we know Him and how much we realize concerning Him...The more we know the Lord Jesus and appreciate Him, the more we shall love Him.** Hence, we need to go on to know the Lord Jesus not only as our Savior and Lord, but also as **the mystery of God.**

If we would know Christ as the mystery of God, we need to have the full experience of everything covered in 2:2. In this verse Paul says, "That their hearts may be comforted, being knit together in love and unto all riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ." The word "unto" means "resulting in." If the hearts of the Colossians were comforted and knit together in love, the result would be all the riches of the full assurance of understanding, an understanding no doubt related to the **mystery of God, Christ.**

## THE NEED TO EXERCISE OUR WHOLE BEING

God Himself is a mystery, and Christ is the mystery of this mystery. Surely we cannot fathom such a mystery simply by reading the letter of the Scriptures. Since Christ dwells in our spirit, we need to exercise our spirit in order to know Him as the mystery of God. Never regard Christ as a mere object to be known in an outward way. **As the crucified and resurrected One, He is living both on the throne in the heavens and in our spirit as well.** Hence, it is of utmost importance that we exercise our spirit to contact Him. This means that we must open up from the depths of our being and call on Him. Our spirit is our deepest part, deeper than the heart and all the parts of the soul. Therefore, **to exercise our spirit is to open the deepest part of our being to call on the name of the Lord Jesus and to contact Him as the living One within us.**

## THE MYSTERY OF CHRIST

The **mystery of the universe** is God. The **mystery of God**, the New Testament reveals, is Christ (Col. 2:2). The **mystery of Christ** is the church (Eph. 3:4). Actually these are simply three stages of one mystery. God is to be found in Christ, and Christ is to be found in the church. The church, then, is the mystery of Christ, who in turn is the mystery of God, who Himself is the mystery of the universe.

## ANNOUNCEMENTS:

1. We want to encourage the brothers and sisters to continue enjoying our Life Study Readings and answering the review questions in our pursuit.

2. Bibles for Canada report:
- 80 sets on hand
  - 18 were given in Oxbow
  - 45 were given in the UofR
  - 17 remaining sets

Of these 45 that were given, 2 have joined the home meeting; 12 recipients have also expressed their interest in having a Bible Study.

In Ephesians 3:4 Paul speaks of the mystery of Christ. The mystery of God in Colossians 2:2 is Christ, whereas the mystery of Christ in Ephesians 3:4 is the church. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ is also a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.

As a mystery, the church is in the Triune God, in the Father, in the Son, and in the Spirit. With the believers there is an amount of mystery, but not as much as with the church. The divine mystery is much more with the church corporately than with the believers individually. The church is a corporate unit produced out of Christ, who is the mystery of God. This all-inclusive **Christ is the mystery of the mysterious God, and such a Christ as the mystery of God produces a unit which is the church.** By this we can realize that **the church is the continuation of the mystery which is Christ.** Mystery surely produces mystery. Christ, who is the mystery of God, brings forth the church, the mystery of Christ.

## Upcoming Activities:

- ▶ September 10, 2017 - Love Feast
- ▶ September 24, 2017 - Brother's Meeting
- ▶ September 22-24, 2017 - YP Conference in Calgary
- ▶ October 09, 2017 - Church Pursuit: Experience of Life , Msg 13

**PRAYER BURDEN**

**“Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God”**

1. Lord, You are the **ultimate expression** of God, as the life-giving Spirit; make us realize of our **ultimate responsibility** to live You out, and to be Your living witnesses in our daily life, and know nothing but You.
2. Lord, fulfill Your desire through us, in us; to have You as **our living**, and to have You as the reality, the **real contents** of the church life, making us Your church a shining golden **lampstand** in our locality.
3. Lord, empower us to proclaim the gospel and to **pass You on** wherever we may go, to carry and spread Your testimony by our **living**.
4. Lord, You are **our portion**, speak to us, enrich and deepen our understanding of the church, burden us not just for saving of sinners but also to have the church, a **lamp shining** for Your expression.
5. Lord, we praise You, we look away unto You, You were **crowned** with **thorn** on earth, by You were **crowned** with **glory** and honour in the heaven and now on the throne carrying out You economy.
6. Lord, we put ourselves into Your hand in a quiet, prayerful, and obedient way and wholeheartedly **seek** after Your leading, the **journey** which You have ordained for us, and to **faithfully** walk on it.
7. Please pray for:
  - the Chinese Speaking Conference in **Paris** on September 22-24, 2017
  - the **ITERO** in Leipzig, Germany on October 5-7, 2017
  - The regional **conferences** and **blending** trips throughout Europe after the ITERO
8. Lord, make us faithful in using our gift to the fullest extent here in **Regina**:
  - ▶ The recipients of the NTRV Bible
  - ▶ the forming of small group meetings in Moose Jaw and in Oxbow/Alida
  - ▶ Sister Karen and family
  - ▶ the financial support to the full-time trainees
  - ▶ the approval of sister Susan’s application for permanent residency here in Canada
  - ▶ pray for sister Malou Ballao in her pregnancy, to have a healthy baby
  - ▶ Brother Nan Zhang arrival on Sept. 14

**This Weeks’s Pursuit:**

**Special Fellowship Concerning the World Situation and the Lord’s Move - (Msg. 4)**

**Bearing the Ultimate Responsibility in God’s Ultimate Move**

Scripture Reading: Phil. 1:21a; Eph. 4:16, 24; Rev. 1:2, 9, 11-12; 19:7; 5:6; Acts 20:24

**I. We need to bear the ultimate responsibility related to the world’s ultimate situation, God’s ultimate move, and God’s ultimate recovery:**

**Our ultimate responsibility** is to be saturated and permeated with Christ for the church as the Body of Christ, the one new man. We must realize the great responsibility we have regarding **preaching** the gospel, **teaching** the divine truths, and **meeting** according to the way ordained by God; however, we should not be satisfied with these three things, for they cannot fulfill God’s desire. **God’s desire**, His good pleasure, is for us to live Christ and to have Christ as the reality, the real contents, of the church life, making every local church a golden lampstand. Then the Body life will reach the reality of Romans 12, and this will be the spontaneous preparation of the bride for the Lord’s coming back. This is the goal of the Lord’s recovery; the world situation has been prepared for this purpose. **Our ultimate responsibility** is to be a living witness to Christ in our daily life and to meet in our locality in such a way that we may be the Body, the new man, the lampstand, and the bride.

**Our ultimate responsibility** is to bear the testimony of Jesus. The book of Revelation presents the testimony of Jesus, which is the church as the corporate expression of Christ. Revelation is an unveiling of Christ, and Christ is expressed through the church; therefore, the church is the testimony of Jesus revealed in this book. The living person of Jesus is the image, expression, and testimony of God, and the church today is the testimony of Jesus, His corporate expression.

**Our ultimate responsibility** is to spread the testimony of Jesus by establishing local churches as golden lampstands. The spreading of the Lord’s recovery must be considered part of our ultimate responsibility. For the universal spreading of the church as the testimony of Jesus, we need to plant “church trees” as golden lampstands for the corporate expression of the Triune God. Although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost part of the earth to establish local churches.

**II. In order to bear the ultimate responsibility in God’s ultimate move, we need to know and experience Christ as the center of the divine administration according to God’s eternal economy—Rev. 4:2; 5:6; 22:1.**

Christ in His ascension has been **enthroned** to execute God’s administration, His governmental operation. Christ as the embodiment of God is the Administrator of the universe today; all authority in heaven and on earth has been given to Him. After the Lord Jesus was crucified and buried, God resurrected Him and set Him at His right hand, making Him the Lord of all the universe. According to the book of Revelation, the throne on which the ascended Christ is sitting is the throne of the divine administration. The Lamb, the Redeemer, the One slain on the cross for our sins, is now on the throne carrying out God’s administration over the entire universe.

As the One enthroned as the heavenly Administrator in God’s universal government, Christ is the Ruler of the kings of the earth; the affairs of the nations are under His rulership. In God’s governmental administration, Christ is the Leader and the Savior and the One who has the key of David.

**III. If we would fulfill the ultimate responsibility in God’s ultimate move, we need to follow the Lamb wherever He may go—14:4b:**

To follow the Lamb is to be one with the crucified, resurrected, ascended, and enthroned Redeemer in His move to carry out the divine administration for the consummation of the divine economy. We all should follow the Lamb on the journey ordained by Him. We need to seek out the journey that the Lord has ordained and faithfully walk on it, paying any price to wholeheartedly continue on our journey until we reach the end. The journey that the Lord has ordained for us is the race that is set before us.

**IV. Bearing the ultimate responsibility in God’s ultimate move requires faithfulness; thus, we should ask the Lord for mercy to be faithful—1 Cor. 4:2; 7:25; Matt. 24:45; 25:21, 23; Rev. 17:14.**

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Aug. 27 - Sept. 03, 2017	20	13	8	4	\$130.00
Sept. 04 - Sept. 09, 2017	20	12	7	10	\$1,420.00

## LIFE-STUDY OF JOHN

## September 4, 2017, Monday

Message Fifteen: **THE NEED OF THE HUNGRY— LIFE'S FEEDING (1)**

The Lord Jesus went to the top of a mountain when He was transfigured (Matt. 17:1-2). So, in this picture the sea is on a low level, and the mountain is in a transcendent position. The sea signifies the world corrupted by Satan, and the mountain signifies the high, **transcendent position where Christ is and where we must be with Him**. The Lord did not feed the people by the sea. He led the multitude to the top of a mountain. **If you wish to be fed by Christ and to be satisfied with Christ, you must go with Him to a high place**. Satisfaction with Christ depends upon our being led to and fed with Christ on the mountain. The mountain is above both the Satan-corrupted world and the God-created earth. Neither the sea nor the earth is a suitable place for us to feed on Christ. **If we are going to feed on Him, we must be transcendent above the Satan-corrupted world and above the God-created earth. If we are to enjoy His feeding, we must be on the mountain with Him.**

For twenty centuries, Christ has been feeding thousands upon thousands of people. Today, He is still rich, for there are still twelve baskets full. We need the revelation of the richness of the smallness of Christ. In form, He is the five loaves and the two fishes, yet thousands and thousands of people have been eating Him for twenty centuries. And He is still here. **He can never be reduced or exhausted**. Oh, how we must praise Him for His smallness in form and for His richness without limit!

1) Where must we be in order to enjoy His feeding?

c) The mountain

2) "We need the Lord Jesus to be both our **generating** life and our **redeeming** life. By His death on the cross two things came out of Him—the blood to **redeem** us and the water to **generate** us (John 19:34). His shed blood brought **redemption** to us, and the water from His wounded side imparted His **life** to us."

## September 5, 2017, Tuesday

Message Sixteen: **THE NEED OF THE HUNGRY— LIFE'S FEEDING (2)**

In verse 54 the Lord says, "He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day." blood is separate from flesh, it indicates death. Hence, here the Lord clearly indicated His death, that is, His being slain. He gave His body and shed His blood for us that we might have eternal life. **To eat His flesh is to receive by faith all that He did by giving His body for us, and to drink His blood is to receive by faith all that He has accomplished by shedding His blood for us**. This kind of eating of His flesh and drinking of His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross. By comparing this verse with verse 47, we see that **to eat the Lord's flesh and drink His blood is equal to believing in Him, because to believe is to receive (1:12)**.

**"He who eats My flesh and drinks My blood abides in Me and I in Him."** For us, the work of God is nothing other than eating Christ, receiving Him, and living by Him. We must be adjusted in our human concept about working for God. Daily we must eat Christ in order to live by Christ. Several times in this chapter the Lord says that he who eats Him shall live by Him (6:51, 57, 58). Today's problem is not work, but life. What kind of life do you live? Are you satisfied with the life you are living? If you do not eat and drink of Christ, you simply do not have life. If you do not have life, how can you live? Verse 53 says, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves." The divine thought is not to work for God, but to take Christ as our food and drink. **By eating and drinking of Christ, we shall be filled with Christ. Then we can properly live for God.**

1) What are the six steps that Christ went to make Himself available for us to receive?

- a) Incarnation
- b) Crucifixion
- c) Resurrection
- d) Ascension
- e) Becoming the Life-giving Spirit
- f) Embodied in the Word of Life

2) "When we receive the Lord Jesus, we get the Spirit who gives **life**. We can prove this by the matter of **calling** on the name of the Lord Jesus. When we call, "O Lord Jesus," we receive the **Spirit**. We **call** on the Lord Jesus, but we receive the **Spirit**. Why? Because the Lord Jesus today is the **Spirit**."

## September 6, 2017, Wednesday

Message Seventeen: **THE NEED OF THE THIRSTY— LIFE'S QUENCHING (1)**

In the Gospel of John, the Lord also is the living bread and He offers the living water to satisfy the hunger and the thirst of the multitude. The Father, the Son, and the Spirit, the three Persons of the Triune God, are very much related to this matter of food and water. God the Father is the source, God the Son is the food, and God the Spirit is the drink. **The first Person of the Triune God is the source of the second Person as the food, from whom the third Person flows out as the drink**. Finally, we come to the end of the Scriptures, where we see the New Jerusalem. Again, the flow of the living water is the Holy Spirit, and the tree of life growing in the flow is Christ (Rev. 22:1-2). Hence, there is a line running throughout the whole Scriptures showing us that Christ is our spiritual food, that the Holy Spirit is our spiritual drink, and that man needs both to eat and to drink in order to satisfy his hunger and thirst.

Praise the Lord that Christ is the bread of life for those who are laboring at the feast of the Passover. **Only the Lord Himself can be our satisfaction**. Furthermore, **only Christ can quench the thirst for those who are resting and rejoicing at the feast of Tabernacles**. Even when people have everything, the corn and the wine, they realize that an inner thirst still persists. They may rejoice and enjoy the produce that is in their hands, yet only the Lord has the living water to quench their thirst. On one hand, He is the bread of life while we are laboring; on the other hand, He supplies us with the living water while we are resting. **Only the Lord can quench your thirst by affording you the living water.**

1) What can satisfy our thirst?

c) Christ Himself

2) "In the Gospel of John, the Lord also is the **living bread** and He offers the **living water** to satisfy the **hunger** and the **thirst** of the multitude. The Father, the Son, and the Spirit, the three Persons of the Triune God, are very much related to this matter of food and water. God the Father is the **source**, God the Son is the **food**, and God the Spirit is the **drink**. The first Person of the Triune God is the source of the second Person as the food, from whom the third Person flows out as the drink."

September 7, 2017, Thursday

Message Eighteen: **THE NEED OF THE THIRSTY— LIFE'S QUENCHING (2)**

The Lord's source and origin are God the Father (7:25-36; 13:3). Although His source was God the Father, He came as a man from Nazareth of Galilee (7:27, 42, 52; 1:45-46). For quite a while I was not happy with the Lord concerning what I felt was His lack of frankness in John 7. It seemed to me that He was somewhat sneaky. He told people that His source was God the Father, but He came from Nazareth. There is a vital principle here: **with everything concerning the Lord, the outward appearance will never look good, but the inward content will be marvelous**. This also is true of the Lord's recovery today. If you look at the recovery according to the outward appearance, it does not look very attractive. However, the situation is entirely different inside. Do not be troubled by the outward appearance. The people who looked at Jesus outwardly saw Him as just a Nazarene. He had no form, comeliness, beauty, or attraction. But within, **He is the very God**. At times I told the Lord, "Lord, why are so few of the people whom You have brought into Your recovery in this country good looking? Even some do not dress appropriately for the meetings." But I have come to see that there is a treasure in those earthen vessels. The Lord has told me not to care for the outward appearance. The Nazarene has an unattractive appearance but an excellent and heavenly content.

As we shall see, when the Lord spoke these words, the Holy Spirit was "not yet," because the Lord had not yet been smitten and had not yet been glorified (7:39). What does it mean for the Lord to be glorified? It simply means that He was to be resurrected (Luke 24:26). The Lord was transfigured from His frail body into a glorious Spirit by means of His death and resurrection. Before the cross, the Lord was the rock, but He was not yet smitten or crucified on the cross. **When He was crucified and resurrected, the living water flowed out of Him and into us in order to quench our thirst. At the last day of your feast—at the end of your rejoicing and enjoyment when you still feel thirsty—you must come to this Jesus and receive the living water to quench your thirst.**

1) What is the vital principle in John 7?

- with everything concerning the Lord, the outward appearance will never look good, but the inward content will be marvelous.

2) "When He was crucified and resurrected, the **living water flowed out** of Him and into us in order to **quench our thirst**. At the last day of your feast—at the end of your rejoicing and enjoyment when you still feel **thirsty**—you must come to this **Jesus** and **receive** the **living water** to quench your thirst."

September 8, 2017, Friday

Message Nineteen: **THE NEED OF THOSE UNDER THE BONDAGE OF SIN— LIFE'S SETTING FREE (1)**

As fallen human beings, we are constantly troubled by sin, blindness, and death. Blindness actually means darkness. When you are blind, you are in darkness, for nothing causes so much darkness as blindness. Blindness, darkness, and death come from sin. Sin is the basic factor of blindness, darkness, and death. If we are sinful, we are surely blind because blindness always accompanies the sinful things. Sin brings in death, but between sin and death there is always blindness. After you have sinned and before you reap death, you have darkness. Therefore, sin, blindness, and death are the three negative things that the Lord must deal with. **The only way these negatives can be dealt with is by the Lord becoming our eternal and heavenly life.**

Who is without sin? No one. Do not condemn others, for while you condemn others you are the same as they are. **You are not qualified to condemn others**. You are birds of the same feather. If you condemn another bird, you simply condemn yourself. **Only the great I Am is without sin, and only He is qualified to condemn sin**. What wisdom the Lord Jesus has! After the religionists left, notice how lovingly and gently the Lord expressed Himself to the sinful woman. He asked her if anyone condemned her, and she said, "No one, Lord." Then Jesus said, "Neither do I condemn you" (8:11). That was music to the woman's terrified soul.

The Lord is qualified to forgive man's sin and able to set him free from the slavery of sin (8:32-34). **The Lord not only gives us life, but He also enters into us as our life**. Satan's subtlety was not only to cause us to do something wrong; it was to inject himself into us. Thus, sin is no longer merely objective, an outward wrongdoing. **Only He Himself can come into us as life to counteract the serpentine nature within us**. Our slavery is not an outward thing; it is inward, even in our nature. We need another life, a stronger, richer, higher life, to set us free from this slavery. Only the Lord can be such a life, and He truly is such a life because He is the divine life. The divine life is higher than the human life. It is also higher than the satanic life. When this divine life comes into us it defeats the serpentine life and nature. **The Lord is able to save man from the result of sin, which is death** (8:24, 51-52). Once sin has been dealt with, spontaneously the result of sin also will be removed. The religion of law is unable to do this, for it belongs to the tree of knowledge resulting in death (Gen. 2:17). **Jesus is the tree of life resulting in life** (Gen. 2:9). In principle, saving man from the result of sin is changing death into life.

1) True or False:

- i) ( False ) Religion can give life.
- ii) ( True ) Religion can teach how to worship God.
- iii) ( True ) Religion can assist people to keep the law of God.
- iv) ( True ) Religion can perfect people.

2) Who can save man from the result of sin, which is death?

c) The Lord Jesus Himself

September 9, 2017, Saturday

Message Twenty: **THE NEED OF THOSE UNDER THE BONDAGE OF SIN— LIFE'S SETTING FREE (2)**

How does the Lord Jesus set us free from sin? **He does it by coming into us as the light of life.** This light is not outside of us; it is in us. **When we received the Lord, He entered into us as our life.** This indwelling life now shines within us. That is light. Gradually and spontaneously, this shining of the indwelling life sets us free. To be set free from the bondage of sin is not an overnight matter; it takes time. Although you may be enlivened in one second, it is not so simple to be freed from sin. By the shining of the inner life and by the working of the divine element in our very being, we are set free from the slavery of sin. How can He set us free from the slavery and bondage of sin? **Simply because the great I Am has become our life, and this life is the light of life.** When we received Him, He became our life, and this life becomes the very light that brings us out of the darkness of sin. **Only the light of life can set us free from the bondage and slavery of sin.** The Lord could forgive us because He is the Son of Man who died for us by being lifted up on the cross. Now the Lord can deliver us and set us free from the bondage of sin because He is the great I Am living within us. He now becomes the life that is the light within us. This light of life can set us free from the bondage of sin and deliver us out of the darkness of sin.

**The Lord is Jehovah, the great I Am** (8:24, 28, 58). I Am is the meaning of the name Jehovah (Exo. 3:14), and Jehovah is the name of God in relation to man (Gen. 2:7). Hence, it denotes the Lord as the ever-existing God in relation to man. The Lord as the great I Am is the everlasting One who exists from eternity unto eternity. He is without beginning or end of time. As the great I Am, He is the self-existing One, ever existing for eternity. He is not only Jesus, a man from Nazareth; He is the great I Am. How could the Lord be the One who was sinless? **Because He is Jehovah, the great I Am.** How could the Lord condemn sin? **Also because He is the great I Am.** But how can He as Jehovah forgive sin? You must remember that Jehovah could never forgive sin. If Jehovah forgave sin, He simply would have made Himself unrighteous. **There is only one way for Him to forgive sin, and that is by being the Son of Man and being crucified on the cross. In other words, He could only forgive sin by redemption.** Without redemption God Himself would have been unable to forgive sin. Without redemption there would have been no ground for the forgiveness of sin. Because He was lifted up on the cross as the Son of Man, bore our sins, and redeemed us from all of our sins, He had the position to forgive sins. The Gospel of John is a book of life and it never gives answers that are according to the tree of knowledge of good and evil, but always turns people to the tree of life. There are no answers of right or wrong, good or bad, yes or no. There is only one thing—life. You do not need to be right, just like you do not need to be wrong. You need only to care for life. When you have life, everything is fine.

**1)** How does the Lord Jesus set us free from sin? He does it by coming into us as the light of life. This light is not outside of us; it is in us. When we received the Lord, He entered into us as our life. This indwelling life now shines within us. That is light. Gradually and spontaneously, this shining of the indwelling life sets us free.

**2)** What can set us free from bondage and slavery of sin?

b) Light of light