



Church in Regina Newsletter

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

Isaiah 41:25, "...From the rising of the sun he will call upon my name, ..."

Church Address:

2514 Truesdale Drive,
Regina, SK, S4V 0W4

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/Saturday 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
7. Winter Training Anaheim, CA: Dec. 25-30, 2017

THE CRUCIAL TRANSITION FROM THE GOSPELS TO THE ACTS

Scripture Reading: John 20:22; 1 Pet. 1:3; Acts 1:5; 2:1-4; 11:15-16; 2:36; Ps. 2:6; 1 Cor. 12:13

In the four Gospels show us a picture of the Lord Jesus living, walking, working, and acting on the earth by the divine life and in the divine Spirit. **In the Acts**, there are thousands of persons as His Body, the church, who live, walk, work, and act in the same life and by the same Spirit. **The persons have changed, but the life and the Spirit are still the same. The change is not one of life; it is one of persons.** This is the crucial transition from the Gospels to the Acts.

THE IMPARTATION OF LIFE THROUGH THE RESURRECTION OF CHRIST

This change in persons was accomplished by the Lord's resurrection and ascension. **Resurrection is a matter of life**, whereas **ascension is a matter of authority and power**. By His death and resurrection, the Lord imparted Himself into us as our life. When Christ was resurrected from the dead, we were raised up together with Him, that is, resurrected with Him. Moreover, 1 Peter 1:3 says, "*Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.*" **God has regenerated us through the resurrection of Christ** from the dead. Before His resurrection, Christ and we were separate, but by His resurrection Christ came into us to **be our life and our very nature**.

Second Peter 1:4 goes on to say, "*Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature.*" By His resurrection, Christ imparted Himself into us not only as our **life** but with His **divine nature**. In this way we partake of the divine nature.

THE BAPTISM IN THE HOLY SPIRIT

On the day of Pentecost, the Head, Christ, did not inaugurate many individual believers. Rather, **He inaugurated the Body. He baptized the Body into the Holy Spirit**. Therefore, the baptism in the Holy Spirit is a matter of the entire Body.

The baptism in the Holy Spirit was accomplished over nineteen hundred years ago. Concerning this matter we must realize that **when Christ was crucified on the cross, we were crucified with Him**. Also, when Christ was resurrected, **we were raised up together with Him**. Even when Christ ascended, **we ascended with Him**. Not only so, **we, the church, were baptized in the Holy Spirit over nineteen hundred years ago**.

Acts 1:5 says, "*For John baptized with water, but you shall be baptized in the Holy Spirit not many days from now.*" Verse 8 continues, "*But you shall receive power when the Holy Spirit comes upon you.*" These two verses refer to the same event, but in verse 5 it is **called the baptism in the Holy Spirit**, while in verse 8 it is **called the coming of the Holy Spirit**. Since this portion of the word tells us that the Holy Spirit comes upon us, it is outward not inward. This word was fulfilled on the day of Pentecost.

On the **day of Pentecost** the Head, Christ, **baptized the Jewish part of the Body into the Holy Spirit**. Then the **Gentile part of the Body was baptized into the Holy Spirit at Cornelius's house** in Acts 10. In 11:15-16 Peter says concerning the house of Cornelius, "*And as I began to speak, the Holy Spirit fell on them just as also on us in the beginning. And I remembered the word of the Lord, how He said, John baptized in water, but you shall be baptized in the Holy Spirit.*" In verse 15, Peter refers to the day of Pentecost, indicating that what happened in the house of Cornelius was also the baptism in the Holy Spirit.

In the New Testament only two cases of the outpouring of the Spirit—the case on the day of Pentecost and the case in the house of Cornelius—are called the baptism in the Holy Spirit (Acts 1:5; 11:15-16). Other than these two, no other cases are spoken of as the baptism in the Holy Spirit. By these two steps, Christ the Head baptized His Body, both the Jewish part on the day of Pentecost and the Gentile part in the house of Cornelius, into the Holy Spirit. Hence, the baptism in the Spirit is an accomplished fact. (General Sketch of the New Testament 1, chapter 7)

ANNOUNCEMENTS:

1. We will finish the Life-study of John tomorrow. We will start on the life-study of **Galatians** next.
2. The **Winter Training** registration is still open. The deadline for registration is going to be on November 1.
3. Our **college meeting** is going to be on campus at the Education building at 5:00pm on Friday. We will have more announcement with regards to the room during the week.
4. The conference for **Winnipeg** on November 3-5 is still open. The deadline for registration is next week October 22nd.

Upcoming Activities:

- | | | |
|------------|----------|-----------------------------------------------|
| ▶ October | 29, 2017 | - Churching to Lloydminster |
| ▶ November | 05, 2017 | - Brother's Meeting |
| ▶ November | 11, 2017 | - Love Feast |
| ▶ November | 12, 2017 | - Church Pursuit; Experience of Life, Msg. 14 |

PRAYER BURDEN

“But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses ... unto the uttermost part of the earth.”

1. Lord, thank You for unveiling to us that in Your ascension You are **living** in the heavens and **ministering** there, as our exalted **Leader** and **Saviour** who rules sovereignly over the earth so that the environment may fit for us to **receive** Your salvation.

2. Lord, make us realize that today we should be the **group of people** who are **resurrected** and **ascended** with You, having You as our **life within** and as our **power** and **authority without**.

3. Lord, we need Your grace for us not to **live** by ourselves but, by **You as our life** and not to **act** according to knowledge, teaching, rules, and regulations, but, by **You as our strength and power** upon us.

4. Lord, make us clear that there is only one **divine stream** on this earth, that is, for the building up of Your Body, make us **move, act** and **work** in the Body, for the Body, and in one flow as Your present **testimony**.

5. Lord, use us as Your witnesses, to be Your living testimony that in Your **resurrection** You've **imparted** Your life into us and in Your **ascension** You are **propagating** Yourself for the building up of the churches to bring in Your kingdom.

6. Lord, You are Jehovah the God of the living, make known to us the “**ways of life**,” to get out of death into resurrection, that we may be Your **witnesses** not in **word** only, but in our **life** and **action**.

7. Please pray:

- That the Lord will take a major step in His move in **Europe** through the propagation of His interpreted Word, and the blending of the saints in one accord
- For those who are now in the process of **emigrating** to **Germany** will find housing and jobs and will obtain visas to live and serve long-term in Germany

8. Lord, remember us here in **Regina**, to be Your witnesses and to bear a testimony that You've resurrected and ascended.

- gain students through the **campus work**
- Chinese speaking saints **small group**
- strengthen sister **Young Ok**, and family
- brother **Nan Zhang** finding a job
- **trainees** financial need
- the **recipients** of the Bible would open it, read it, and receive life and light

This Weeks's Pursuit:

Cooperating with the Heavenly Ministry of the Ascended Christ - (Message 4)

Propagating the Resurrected Christ under the Heavenly Ministry of the Ascended Christ

Scripture Reading: Acts 1:8, 22; 2:32-36; 3:15; 5:30-32; 8:4, 12; 13:1-4

I. The book of Acts reveals a resurrected and ascended Christ who is in the heavens—1:3, 9-11, 22; 2:32-36:

The Lord's living and ministry in the heavens are the content of the book of Acts. The Lord's ascension was His initiation into His living and ministry in the heavens. This initiation brought Him into a new realm, that is, into the heavens where He now has His living and His ministry. The book of Acts reveals that the resurrected and ascended Christ is now living in the heavens and ministering there.

Christ's ascension was God's exaltation of Him. The Lord was made Lord, the **Lord of all** to possess all, and He was made **Christ**, God's Anointed, to carry out God's commission. **As God**, the Lord was the Lord all the time (Luke 1:43), but **as man**, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. **As God's sent and anointed One**, He was Christ from the time that He was born, but as such a One, He was also officially made the Christ of God in His ascension.

II. In order to cooperate with the heavenly ministry of the ascended Christ for the propagation of the resurrected Christ, we need to know the intrinsic significance of the book of Acts:

The book of Acts is a record of a group of people who are resurrected and ascended with Christ, **having Christ within them as their life** and **Christ upon them as their power and authority**; they live by the Triune God within them as their life, and they act by the Triune God upon them as their strength, power, and authority. Acts is a record of a group of people who act and work in the Body, through the Body, and for the Body. It shows us the divine stream, the unique flow; there is only one stream, one current, of the f low.

III. To carry out His heavenly ministry for the propagating of Himself so that the kingdom of God might be established for the building up of the churches as His fullness, the ascended Christ uses not a group of preachers trained by man's teaching to do a preaching work but a body of His witnesses, who bear a living testimony of the incarnated, crucified, resurrected, and ascended Christ—1:8:

In His ascension the Lord carries out His ministry in the heavens **through** these **witnesses**, in His resurrection life and with His ascension power and authority, as recorded in Acts, to spread Himself as the development of the kingdom of God from Jerusalem unto the uttermost part of the earth. Testifying requires experiences of seeing and enjoyment concerning the Lord or spiritual things; it is different from merely teaching.

A **minister** is for the ministry; a **witness**, for the testimony. The **ministry is related mainly to the work**, to what a minister does; a **testimony is related to the person**, to what a witness is. The Lord's resurrection was the focus of the apostles' testimony. The apostles were **witnesses** of the resurrected Christ, not only in word but also **by their life and action**, especially bearing witness of His resurrection; bearing witness of Christ's resurrection is the crucial point, the focus, in carrying out God's New Testament economy.

IV. Our cooperation with the ascended Christ for the propagation of the resurrected Christ is a move in life for the spread of the gospel—8:26-29; 9:10-11; 10:1-3, 9-22:

This **move in life** corresponds to the Lord's heavenly ministry in His ascension. In Acts 8, 9, and 10 the Lord moved His disciples outwardly for the preaching of the gospel; He was ministering in the heavens to move some of His disciples. In response to the Lord's heavenly ministry, Philip left Jerusalem for Gaza; this was the corresponding on Philip's side to move in life for the preaching of the gospel.

In Acts 9 there was a marvelous triangle of Christ ministering in the heavens, with Ananias and Saul corresponding to it on earth. In Acts 10 Peter cooperated with the Lord to preach the gospel to the Gentiles. This is the proper gospel preaching as a move in life under the heavenly ministry of Christ. Christ as the Head exercised His headship to move His disciples here and there, and they were on the alert, responding to His ministry from the heavens. The preaching of the gospel in the Lord's recovery should be like this: a prevailing move in life, corresponding to Christ's heavenly ministry under His headship.

| WEEK | LORD'S TABLE MEETING | PRAYER MEETING | YP MEETING | HOME MEETING | OFFERING |
|-------------------------|----------------------|----------------|------------|--------------|----------|
| Oct. 01 - Oct. 07, 2017 | 20 | 11 | 7 | 10 | \$490.00 |
| Oct. 08 - Oct. 14, 2017 | 22 | 11 | 7 | 12 | \$340.00 |

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF JOHN

October 9, 2017, Monday

Message Forty-Five: **LIFE PROCESSED FOR MULTIPLICATION (4)**

The discovery of His resurrection was made by the loving seekers of the Lord Jesus. John chapter twenty shows the kind of person who will realize the Lord's resurrection, the kind of person to whom the vision of His resurrection can be disclosed. How can we have the revelation of the Lord's resurrection? **There is such a wonderful and mysterious fact as the Lord's resurrection accomplished in this universe. But how can we know it? How can it be revealed to us? How can we have this vision? Only by loving the Lord and seeking Him.** The fact of the Lord's resurrection has been accomplished, but it must be discovered and seen. Before Mary the Magdalene came to the tomb, the resurrection in life had in fact been accomplished. But Mary had to discover it by loving and seeking the Lord. This lays down a principle. Today the resurrection of Christ is an accomplished fact, yet so many people have not seen it. They have never come to the point where they have discovered it. **Have you discovered the fact of Christ's resurrection? Have you received the revelation or vision that the Lord has been resurrected? I know you have the knowledge, the doctrine, and the story of His resurrection, but have you discovered the fact of it in the spirit? If we would make such a discovery, we must first love the Lord and seek Him.**

Verse 11 says, "For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers." In this verse, "He who sanctifies" is the sanctifying Son, and "those who are being sanctified" are the sanctified sons. **The "One" here refers to the Father.** Thus, the Son, who is the Sanctifier, and we, who are the sanctified, are all of one Father. Therefore, "He is not **ashamed to call them brothers.**" When did He first call us "brothers"? In John 20:17, when He told Mary, "Go to My brothers." Why is He not ashamed to call us brothers? Because we all have received His Father's life. After His resurrection, all His disciples received the Father's life.

Now, because both He and we are of the same source and have the same life with the same nature, He is not ashamed to call us brothers. Since we are men, God is God to us; since we are the sons of God, God is also the Father to us. At this very moment, because we are both men and sons of God, we have both God and the Father. All the disciples, as human beings, have become brothers to the Lord and sons to the Father because they have received the same life as the Lord. This is the revelation which Mary brought to the Lord's brothers.

1) "How can we have the revelation of the Lord's resurrection? There is such a wonderful and mysterious fact as the Lord's resurrection accomplished in this universe. But how can we know it? How can it be revealed to us? How can we have this vision?"

- Only by loving the Lord and Seeking Him.

2) "Why is the Lord not ashamed to call us His brothers?"

- Because we all have received His Father's life. After His resurrection, all His disciples received the Father's life. Now, because both He and we are of the same source and have the same life with the same nature, He is not ashamed to call us brothers.

October 10, 2017, Tuesday

Message Forty-Six: **LIFE IN RESURRECTION (1)**

The sending of the Lord is the same as the sending of the Father. The Father sent Him, and He will send us. By what way did the Father send the Lord? It was only by the way of the Father's being in the Son. The Father sent the Son by being in the Son. **The Father's life, nature, presence, and the Father Himself came with Him. The Lord sent His disciples with Himself as life and as everything to them.** In the same way, the Son now sends us. He sends us with His life, His nature, and His presence. As the Father sent the Son by being one with the Son and by being within the Son, so in the same way the Son sends us by being one with us and by being within us.

The way the Lord sends us is by breathing the Holy Spirit into us (20:22). This was why, immediately after saying, "I also send you," He breathed the Holy Spirit into them. By His breathing, He entered as the Spirit into the disciples to abide in them forever (14:16). Hence, wherever His disciples are sent, He is always with them. He is one with them. As we shall see, to breathe the Holy Spirit into us means that the Lord breathes Himself into us. The Lord sends us by being within us. The only way that the Lord can be one with us and be within us is by breathing Himself into us. Therefore, we must receive the Spirit, which is the reality of Christ. **If we have received the Spirit of Christ, we have received the reality of Christ. In other words, this simply means that we have received Christ Himself. By this we see that the Lord sends us by breathing Himself into us.**

Never forget that the eternal Word took two steps: the step to become flesh (1:14) and the step to become the life-giving Spirit (1 Cor. 15:45). We must remember these two "becomings"—becoming flesh and becoming the life-giving Spirit. The eternal Word firstly became flesh and then, as the last Adam, He became the life-giving Spirit. **The first step was the step of incarnation, and the second step was that of resurrection. The first step was for redemption and the second step was for life-imparting. After becoming flesh to be the Lamb of God to shed His blood for our redemption, He became in resurrection the life-giving Spirit for the purpose of imparting Himself into us as life.** Not many Christians have seen this clearly. Most Christians only realize that Christ took the step of incarnation for the accomplishment of redemption. They do not see the second step—that in resurrection the last Adam in the flesh became the life-giving Spirit that He might come into us to be our life. But the Gospel of John clearly reveals both steps. In chapter one, the eternal Word became flesh to be the Lamb of God. In chapter twenty, this wonderful One took another step, the step of resurrection, to become the life-giving Spirit. Thus, in the evening of the day of His resurrection He came and breathed Himself as the Spirit into the disciples.

1) "... As we shall see, to breathe the Holy Spirit into us means that the Lord breathes Himself into us. The Lord sends us by being within us. The only way that the Lord can be one with us and be within us is by breathing Himself into us. Therefore, we must receive the Spirit, which is the reality of Christ...."

2) What are the two steps that the eternal Word took?

a) To become flesh and to become the life-giving Spirit.

October 11, 2017, Wednesday

Message Forty-Seven: **LIFE IN RESURRECTION (1)**

The Spirit breathed into the disciples was also the Spirit of the glorified Jesus (7:39). Before Christ's resurrection, the Spirit was just the Spirit of God having only the divine element. **But after His resurrection it became the Spirit of the glorified man Jesus, having both the divine element and the human element.** The Spirit of God has thus become such an all-inclusive Spirit.

We need to come to the church meetings and meet with the saints

We must have a personal morning watch as well as attend the corporate evening meeting. The morning watch cannot replace the evening meeting, and the evening meeting cannot be a substitute for the morning watch. We need both. **With God, everything is of two aspects. Even in contacting the Lord, there are two aspects, the personal and the corporate.** For this matter, there are the morning watch in the morning and the meetings in the evening. Therefore, we must neglect neither the morning watch nor the church meetings. Mary received something new, fresh, and firsthand in the morning, and nothing could replace it. Nevertheless, she still needed something more—the peace, the sending, the breathing, and the commission. These things can only be received in the church meetings. **The commission from the Lord is to the church, not to the individual. Thus, we must be in the church before we can be sent. The commission is a matter of the Body. Hence, we must be sent by the Lord in and through the church.**

Verses 30 and 31 say, "Many other signs therefore Jesus did before His disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." **These verses indicate that the purpose of John's Gospel is to testify that Jesus is the Christ (1:41; 4:25, 29; 7:41-42; Matt. 16:16; Luke 2:11) and the Son of God (1:34, 49; 9:35; 10:36; Matt. 16:16; Luke 1:35).** Together with 21:25, these verses affirm that this Gospel is the record of a selection of things that serve the purpose of testifying to the matter of life and building. The Christ is the title of the Lord according to His office, His mission. 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. **He works for God by the life of God that men also, by believing in Him, may have God's life to become God's many sons and to work by God's life to build the corporate Christ (1 Cor. 12:12), thus fulfilling God's purpose of His eternal building.**

- 1) What are the two aspects in contacting the Lord?
 - a) personal and corporate
- 2) What is the purpose of the gospel of John?
 - The purpose of the Gospel of John is to testify that Jesus is the Christ and the Son of God.

October 12, 2017, Thursday

Message Forty-Eight: **LIFE IN RESURRECTION (3)**

The intention of the Holy Spirit in writing the Gospel of John was to show us that we have been made the sons of God by the resurrection of Christ. This is wonderful and glorious. **We human beings were worthless, sinful, low, mean, and dirty. But by the Lord's death and resurrection, we have been made the sons of God. We have the life of God, the nature of God, and the fullness of God.** Thus, we are the sons of God, just like the only begotten Son of God. How wonderful! The Lord has given us the glory which the Father gave Him from eternity past. What is this glory? It is the life and nature of God which we have received and which make us the sons of God for the expression of God. In 21:1-14 we see the Lord moving and living with the believers. In resurrection, the Lord was not only meeting with the brothers but also moving and living with them. **He is not only with us when we meet; He is even with us in our daily walk. Wherever we go, He goes. Whatever we do, He is there with us. Whether we are right or wrong, the Lord is with us.**

The lesson the disciples learned here was that **they must take care of the Lord's commission and trust in the Lord for their living. We must take care of the Lord's work and testimony instead of our living.** If we give up the Lord's commission to look after our living, we shall fail. In 21:2-14, the Lord gave the disciples a lesson about their sustenance, showing them that their living does not depend upon their natural means but upon the Lord's will. If we are in the Lord's will and under His will, He will prepare a living for us even in the impossible places. However, if we take the natural way and go to the sea, that is, to the world, to find employment for our living, we shall be faced with failure. **If we have been called by the Lord, we should not worry about our living. The Lord Jesus has a way to prepare fish without fishing. He will take care of our food, for He is the One who calls the things not being as being. The Lord who has called us will take care of our living.**

- 1) "In 21:1-14 we see the Lord moving and living with the believers. In resurrection, the Lord was not only meeting with the brothers but also _____ with them."
 - c) moving and living
- 2) "The lesson the disciples learned here was that they must take care of the Lord's commission and trust in the Lord for their living. We must take care of the Lord's work and testimony instead of our living. If we give up the Lord's commission to look after our living, we shall fail. In 21:2-14, the Lord gave the disciples a lesson about their sustenance, showing them that their living does not depend upon their natural means but upon the Lord's will. If we are in the Lord's will and under His will, He will prepare a living for us even in the impossible places."

October 13, 2017, Friday

Message Forty-Nine: **LIFE IN RESURRECTION (4)**

The Lord is working as the Shepherd to build up the church by shepherding His flock (21:15-17; 10:16). There are three aspects of the Lord as the Shepherd: **the good Shepherd (10:11), the great Shepherd (Heb. 13:20), and the chief Shepherd (1 Pet. 5:4).** **Shepherding is not for individuals; it is for the flock.** The flock is the church, and the church is the building. By reading John 21 and 1 Peter we can see that shepherding is for the building of the church.

Lamb-feeding is by the nourishing with the riches of the inner life, and sheep-shepherding is for the building of the church. Shepherding is for the "flock" (10:14, 16), which is the church (Acts 20:28). Therefore, it is related to God's building (Matt. 16:18). Later, in his first Epistle, Peter indicated this by saying that growth, by feeding on the pure milk of the Word, is for the building of God's house (1 Pet. 2:2-5) and by charging the elders to shepherd the flock of God (1 Pet. 5:1-4). The growth by nourishing is for the building. **The Lord is still working with His disciples in this way. Today, by lamb-feeding and sheep-shepherding, the Lord is working with us for the building of the church.**

There are two aspects of the Lord's presence—His invisible presence and His visible presence. Because of the Lord's invisible presence, we can follow Him. **Invisibly, the Lord is here, and we follow Him. Visibly, He is not here, and we must wait until He comes. The key is the Lord's wonderful presence.** In this age, His invisible presence is better than His visible presence. His invisible presence is more precious, available, prevailing, rich, and real. I hope that we all understand these two aspects of the Lord's presence. **Visibly speaking, we are waiting for Him; invisibly speaking, He is walking with us and we are following Him.** After His resurrection, the Lord remained with the disciples for forty days (Acts 1:3-4) in order to train them to realize, practice, and live by His invisible presence. In verse 23 the Lord indicated that some of His believers would follow Him to death and that some would remain, would live until He comes.

- 1) "Lamb-feeding is by the nourishing with the riches of the inner life, and sheep-shepherding is for the _____ of the church."
 - b) building
- 2) "There are two aspects of the Lord's presence—His invisible presence and His visible presence. Because of the Lord's invisible presence, we can follow Him. Invisibly, the Lord is here, and we follow Him. Visibly, He is not here, and we must wait until He comes. The key is the Lord's wonderful presence. In this age, His invisible presence is better than His visible presence. His invisible presence is more precious, available, prevailing, rich, and real. I hope that we all understand these two aspects of the Lord's presence. Visibly speaking, we are waiting for Him; invisibly speaking, He is walking with us and we are following Him."

October 14, 2017, Saturday

Message Fifty: THE ULTIMATE CONCLUSION

Although we have completed our life-study of the Gospel of John, we still need to see something more as a conclusion to all these chapters. The apostle John not only wrote the Gospel of John but also his Epistles and the book of Revelation. His writings are of three important categories. **The Gospel of John is for the imparting of life, his Epistles are for the fellowship of life which is for God's building, and the Revelation is for the consummation of God's building.** Thus, there are three stages of spiritual matters in his writings. **The first stage is that of life imparting, the second stage is that of spiritual growth and building, and the last stage is that of maturity and the completion of God's building.** Therefore, after studying the Gospel of John, which is related to the first stage of spiritual matters, we must at least mention something about the second stage of spiritual growth and about the third stage of maturity and conclusion. Revelation is not an easy book, but we can still receive something about the ultimate conclusion, or ultimate completion, of God's dealings throughout the generations.

We have seen that John's Gospel is divided into two parts: chapters one through thirteen and chapters fourteen through twenty-one. As we have pointed out, in the first part the Lord as the Son of God came to bring God to man, and in the second part He went to bring man to God. **In other words, the first part reveals that the Lord is the manifestation of God who came to man, brought God to man, and mingled God with man.** The second part of this Gospel refers to the Lord's going. Firstly, He came from God to man. Then He went from man to God and brought man into God. His death and resurrection prepared the way for man to be brought into God. Fallen man was separated from God and was a great distance from Him. But by His death the Lord eliminated the distance and all the hindrances which separated man from God. **Now, through Christ's death and by His blood, man can be brought into the presence of God—and not only into the presence of God, but also into God Himself.** By His death and resurrection, the Lord not only went back to God from man; He also went to God with man and brought man into God. **Therefore, by His coming, God is mingled with man, and by His going, man is brought into God.**

As we seek the Lord, we should not be troubled by the practical matters of our living. In addition to seeking the Lord, believing in Him, and attending the church meetings, we must also trust the Lord for our living. **Remember the Lord's promise: "Seek first His kingdom and His righteousness, and all these things shall be added to you" (Matt. 6:33). If we seek the kingdom of God and His righteousness, God will certainly take care of our living.** May we all remember the five things which we need to experience: seeking the Lord, believing in the Lord, coming to the meetings, trusting in the Lord for our living, and being broken in our natural man. However strong, clever, and wise our natural man may be, it must be broken. We must forsake our natural strength, cleverness, and wisdom. The Lord wants our heart but He does not want our strength. When we think we are strong, we shall fail. **Why must we learn the lesson of forsaking our natural strength, our natural cleverness, and our natural wisdom? Because the Lord Himself must be our life, our strength, our wisdom, and our everything.**

1) What are the three stages of spiritual matters in his writing?

- The first stage is that of life imparting
- The second stage is that of spiritual growth and building
- The last stage is that of maturity and the completion of God's building.

2) What are the five things that we all need to remember which we need to experience?

- Seeking the Lord
- Believing in the Lord
- Coming to the meetings
- Trusting in the Lord for our living
- Being broken in our natural man