



Church in Regina Newsletter

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

Jeremiah 29:12, "Then you will call upon Me and come and pray to Me, and I will listen to you;"

Church Address:

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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/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

What is the Believers' Organic Union with Christ?

The Lord Jesus said, "I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing". This simple picture of a vine and its branches mutually abiding in one another reveals the **organic union** between the Lord and His believers. In the term organic union, organic refers to **something of life**, and union refers to **a kind of relationship**. Our faith in the Lord Jesus Christ results not in our having only an objective and distant belief in Him but in our being brought into a subjective relationship with Him in the divine life. This is the life union with our precious Lord that He spoke of in the picture of the vine and the branches. The apostle Paul portrayed this organic union by speaking of grafting in Romans 11. There he speaks of an inferior branch being grafted into a superior tree that the two may be joined together to share the same life. The branch is not artificially attached to the tree by lifeless means. Rather, the tree is cut to make a place where the branch can be grafted into it. The two are joined together and grow together by the life of the tree flowing into the branch and becoming the life of the branch. **When we believe into the Lord Jesus, we are joined to Him and become one spirit, sharing His divine life and nature in a life relationship, or organic union, with Him.** Just as the grafted branch partakes of all the riches of the superior tree, we believers partake of all the riches of Christ.

Romans 6:3-5 speaks of our baptism into Christ and His death and our having "grown together" with Him through baptism. From the time of our believing and being baptized into Christ, **His life must continue to grow in us.** Paul said that he labored to present every man full-grown in Christ and that Christ's Body grows with the growth of God. Through this growth of His life in us, Christ can be expressed through us branches who have been grafted into Him.

Our life relationship with Christ is an **intimate one**. The healthiest expression of our intimate relationship with Christ is a life full of fellowship with Him through **unceasing prayer**.

This contact with Christ cultivates our organic union

with Him. He dwells in us and we dwell in Him. Prayer strengthens our mutual indwelling, and by it we express our love for Him. The Lord Jesus promised that He and the Father would come to make an abode, to dwell, with those who love Him. By the apostle Paul's word in Ephesians 3, we see the development of our organic union with Christ as **He makes His home in our hearts through faith.**

By being grafted into Him, **we share the divine life of Christ and are brought into a life relationship with Him.** Then this life grows in us and we abide in Him and He abides in us. Thus, the term organic union to describe our life relationship with the Lord Jesus is both fitting and accurate.

When we believe into the Lord Jesus, we are joined to Him and become one spirit, sharing His divine life and nature in a life relationship, or organic union,

ANNOUNCEMENTS:

1. **Campus work** will be Wednesday afternoon at 5:00pm, November 8. More details will be announced in the following days.
2. If there is anyone that wants to order anything from **LSM**, please let sister Kim know (hymnals, spiritual books)
3. The Semi-Annual Training in Anaheim is still also open. The deadline for the **Winter Training** is November 1.

Upcoming Activities:

- ▶ October 29, 2017 - Churching to Lloydminster
- ▶ November 11, 2017 - Church Pursuit; Experience of Life, Msg. 14
- ▶ November 12, 2017 - Love Feast
- ▶ November 26, 2017 - Church Pursuit; Experience of Life, Msg. 14

PRAYER BURDEN

“Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.”

1. Lord, You are our High Priest who passed through the test of death, and lives forever, who always **intercedes** for us, to save us to the uttermost that we may be **brought fully** into God’s eternal purpose.
2. Lord, we simply rest in Your intercession, trust in it and enjoy it. We open to You and keep **coming forward** to You every moment to receive Your **transmission** in our spirit.
3. Lord, You are not only the Christ sitting at the right hand of God in the heavens, but also You are the Spirit in our spirit, hence, we were reborn and now You are bringing us into **perfection**, for our **glorification**.
4. Lord, we do not know the kind of prayer You desires, and we are not even clear how to pray according to the burden we fell, hence, we can only **groan**. Lord intensify our **aspiration** from the depths of our being to receive Your **infusing** that we may be conformed into Your image.
5. Lord, flow and infuse more of Your **divine riches** into us, so that we can **set our mind** in the things of the heavens and to become the **reflection** of Your heavenly ministry here on earth, in building up Your **Body** and forming Your **Bride**, and to carry out Your universal **administration**.
6. Lord, open us that we may see that the position of our **prayer** with **authority** must be in ascension, and give us a deeper realization that the words that **we pray** are **equal** to Your administration and are **equivalent** to executing Your commands.
7. Please pray for the:
 - conference in **Winnipeg** on Nov 3-5, 2017
 - **Thanksgiving conference** in Phoenix, Arizona on November 23 to 26, 2017.
 - (31,000 NTRV given out) the Lord to trust out the workers to shepherd and care the saints, to raise up His army in **Europe** and **Germany**.
8. Lord, remember us here in **Regina**, we groan in our spirit.
 - gain students through the **campus work**
 - Chinese speaking saints **small group**
 - **Life-study** reading of the saints
 - supply the Rivera family in Moose Jaw of their financial need.
 - bless brother **Nan Zhang** finding a job

This Weeks’s Pursuit:

Cooperating with the Heavenly Ministry of the Ascended Christ - (Message 6)

Responding to Christ’s Intercession in His Heavenly Ministry

Scripture Reading: Heb. 7:25-26; Rom. 8:26-27, 34; Col. 1:9-11; 4:12

I. Christ as the kingly and divine High Priest is interceding for us—Heb. 7:25-26:

Christ has been constituted our High Priest according to the power of an indestructible life, which nothing can dissolve; this is an endless life, being the eternal, divine, uncreated life and the resurrection life that has passed through the test of death and of Hades. Because Christ lives forever without any change, He is able to save us to the uttermost in extent, time, and space. In Hebrews 7:25 the expression *to the uttermost* means “completely, entirely, perfectly, to the end, and for eternity”; this indicates that Christ as our High Priest is able to save us to the fullest extent, that is, to save in every kind of situation and condition.

Christ is able to save us completely because He is interceding for us; He is our perpetual, constant, and eternal Intercessor. God has appointed Him to take care of us, and He is now caring for us by interceding for us; He is interceding for us now, and He will save us to the uttermost. He appears before God on our behalf, praying that we may be wholly saved and brought fully into God’s eternal purpose. Christ intercedes for us constantly, and eventually His intercession will **overcome, subdue, and save us**; we all will be completely saved by His intercession; His salvation reaches to the uttermost. **We should believe that Christ is always interceding for us and come forward to God through Him. Christ can save us to the uttermost because He is living not only in the heavens but also in us.**

While He is living in the heavens, He is transmitting Himself into us. He is living in the heavens to intercede for us and take care of our case, but the reality of this is **transmitted into our spirit by His Spirit**. We must learn to see this heavenly vision and enjoy our High Priest; then we will receive mercy and find grace at the throne of grace for timely help.

II. In Romans 8 Christ is interceding for us at the right hand of God, and the Spirit is interceding for us in our spirit—vv. 34, 26-27:

Christ died for us, He was resurrected, and now He is in the heavens at the right hand of God interceding for us. Our Christ today is in the highest heaven, holding the highest position at God’s right hand. Christ is interceding for our glorification; this corresponds to His interceding for us to be saved to the uttermost. As the consummated and ascended God-man and as the Head of the Body, Christ is interceding for us that we, the many God-men, could overcome opposition and all kinds of circumstances and be kept in union with Him in His unconditional love so that we may be conformed to His image as the firstborn Son of God and thus become His reproduction for the constitution of the corporate and organic Body of Christ.

“The Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.” The weakness here is our ignorance of how we should pray; we do not know the kind of prayer God desires, and we are not clear how to pray. In our groaning the Spirit groans also, interceding for us; His interceding is mainly that we may experience the transformation in life for growth in life unto the maturity of sonship so that we may be fully conformed to the image of God’s firstborn Son.

“He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.” The mind of the Spirit here is not the mind of the Spirit that is independent of us; it is the mind of the Spirit that has been mingled with our mind and has become part of our heart. The Spirit has not only mingled Himself with our spirit; He has also mingled His mind with our mind. The searching Spirit prays for us according to God Himself, that we may be conformed to the image of His Son.

III. We need to respond to Christ’s intercession in His heavenly ministry— Heb. 7:25-26; Rom. 8:34; Acts 12:5; Col. 1:9-11; 4:12:

Christ’s intercession **requires our response**; we need to participate in Christ’s interceding life and become on earth the **reflection** of Christ’s intercession in His heavenly ministry, praying the prayers of the interceding Christ. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body. By prayer the church fought the battle with God against Satan, the evil one. Paul prayed that the saints would “be filled with the full knowledge of His will in all spiritual wisdom and understanding.” Here the will of God concerns the all-inclusive Christ as our portion.

The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ; God’s will for us is that we know Christ, experience Christ, enjoy Christ, live Christ, and have Christ become our life and our person.

The position of prayer is ascension, that is, a heavenly position. If we leave the heavenly position, we lose the position of prayer. With the position of prayer there is the authority of prayer; as the position of prayer is ascension, the authority of prayer is also ascension. When we have the heavenly position and authority, our prayers become God’s administration, the execution of God’s will.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Oct. 15 - Oct. 21, 2017	21	11	5	15	\$360.00
Oct. 22 - Oct. 28, 2017	20	10	5	9	\$

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF JOHN

October 23, 2017, Monday

Message Six: PAUL'S FAITHFULNESS AND PETER'S UNFAITHFULNESS TO THE TRUTH OF THE GOSPEL

In the foregoing messages we have pointed out that Paul was a pattern for the believers, especially for Gentile believers. In particular, the formation of Paul's apostleship is a pattern for the formation of our apostleship today. In this message we come to 2:1-14. **In these verses not** only do we have a record of how Paul kept the truth; we have a pattern by which we may learn of Paul how we also may keep the truth. Let us firstly consider Paul's faithfulness to the truth of the gospel. Then we shall consider Peter's unfaithfulness.

In Galatians we see that Paul was faithful, honest, frank, and bold. At the same time, he also displayed a spirit of meekness. He refers to such a spirit in 6:1, where he says that those who are spiritual should restore the one overtaken in an offense in a spirit of meekness. Those who take the lead in the churches must learn to be honest, faithful, frank, and bold, yet all of this with meekness. **We should never play politics.** However, if we are short of grace and lack the wisdom to handle a particular situation, we may need to be silent. But we must never be political.

Paul refused to yield in subjection to the false brothers so that the truth of the gospel might remain with the believers. All that Paul did, he did on behalf of the believers so that, for their sake, the truth would remain clear. We praise the Lord that through Paul's faithfulness the truth of the gospel was preserved. Today it is crystal clear according to the New Testament that in Christ there is no circumcision. **We have been set free from slavery under the law and from the bondage of circumcision. There is no need for us to keep the law or to be circumcised.** Rather, we only need faith in Christ. Because of Paul's faithfulness and boldness, this truth was preserved and has remained clear for us today. We thank the Lord for this.

1) "Those who take the lead in the churches must learn to be honest, faithful, frank, and bold, yet all of this with meekness. We should never play politics. However, if we are short of grace and lack the wisdom to handle a particular situation, we may need to be silent. But we must never be political."

2) What did Paul do so that the truth of the gospel might remain with the believers?

- He refused to yield in subjection to the false brothers so that the truth of the gospel might remain with the believers.

October 24, 2017, Tuesday

Message Seven: FREEDOM IN CHRIST VERSUS SLAVERY UNDER LAW

What is this freedom in Christ? First, freedom in Christ implies liberation from obligation. Because we are free in Christ, we are no longer obligated to the law and its ordinances, practices, and regulations. Anyone who tries to keep the law makes himself a debtor to the ordinances, practices, and regulations of the law. **Second, freedom in Christ includes satisfaction with a rich supply.** If we are free outwardly but do not have anything to support us or satisfy us, this freedom is not genuine. **Third, to be free in Christ is to enjoy rest.** Those who still observe the Sabbath day do not have true rest because their efforts to keep the Sabbath place them under a heavy burden. But in Christ we have true rest. **Fourth, freedom in Christ implies the enjoyment of Christ.** Because we are free in Him, we enjoy all that He is. Real freedom in Christ is the full enjoyment of the living Christ.

As sons of promise, we participate in God's grace of life and thereby enjoy the freedom of life (5:1). This means that we have liberation from obligation, and we have satisfaction, rest, and the enjoyment of Christ. This is the freedom that is versus slavery under law. It is crucial for us to understand the basic terms, truths, and principles presented in Galatians. Thus far, we have covered two basic matters. The first is God's Son versus man's religion; the second is freedom in Christ versus slavery under law. We need to know the Son of God and also man's religion and tradition. We also must know the contrast between freedom in Christ and slavery under law. **Praise the Lord for our freedom in Christ! We are not in slavery under law—we enjoy freedom in Christ. We are free from obligation, and we have satisfaction, rest, and enjoyment in Christ.**

1) What are the four definitions of freedom in Christ?

- Freedom in Christ implies liberation from obligation.
- Freedom in Christ includes satisfaction with a rich supply.
- To be free in Christ is to enjoy rest.
- Freedom in Christ implies the enjoyment of Christ.

2) "As sons of promise, we participate in God's grace of life and thereby enjoy the freedom of life (5:1). This means that we have liberation from obligation, and we have satisfaction, rest, and the enjoyment of Christ. This is the freedom that is versus slavery under law."

October 25, 2017, Wednesday

Message Eight: THE TRUTH OF THE GOSPEL

In 2:5 and 14 Paul speaks of the truth of the gospel. The word truth in these verses does not mean the doctrine or teaching of the gospel; it denotes the reality of the gospel. Although Galatians is a short book, it affords us a complete revelation of the reality of the gospel. **The first aspect of the truth of the gospel is that fallen man cannot be justified by works of law. In 2:16 Paul says, "Knowing that a man is not justified by works of law." At**

the end of this verse Paul declares, "By works of law no flesh shall be justified." The word flesh in 2:16 means fallen man who has become flesh (Gen. 6:3). **No such man will be justified by works of law.** Furthermore, in 3:11 Paul goes on to say, "Now that by law no one is justified before God is evident." In these verses Paul tells us clearly that no one is justified by works of law.

In God's New Testament economy, man also has life by faith and lives by faith. In 3:11 Paul says, "The just by faith shall live." The word "live" here implies to have life. As a result of the organic union, we have life in us. Furthermore, we live by the faith which is our appreciation of the precious Lord Jesus. We not only have life, but we also live by this life. **As those who are dead to the law and alive to God, we have Christ living in us.** In 2:20 Paul says, "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me." This also is a basic aspect of the truth of the gospel. **Another aspect of the truth of the gospel is that in Christ man is to be a new creation.** Galatians 6:15 says, "For neither is circumcision anything nor uncircumcision, but a new creation." The new creation is the mingling of God with man. The new creation takes place when the Triune God in Christ through the Spirit is wrought into our being. This is the mingling of divinity with humanity.

1) What are the basic aspects of the truth of the gospel?

- Fallen man cannot be justified by works of law.
- Those who are dead to the law and alive to God, we have Christ living in us.
- In Christ man is to be a new creation.

2) "In God's New Testament economy, man also has life by faith and lives by faith. In 3:11 Paul says, "The just by faith shall live." The word "live" here implies to have life. As a result of the organic union, we have life in us. Furthermore, we live by the faith which is our appreciation of the precious Lord Jesus. We not only have life, but we also live by this life."

October 26, 2017, Thursday

Message Nine: **DEAD TO LAW BUT LIVING TO GOD**

This message is a continuation of the foregoing message on the truth of the gospel. The crucial point in that message was the organic union with Christ which takes place spontaneously when we believe in Christ. In this message we shall go on to see that we have died to law so that we might live to God (2:19). **Whenever we say from the depths of our heart, "Lord Jesus, I love You," our faith is strengthened. Our organic union with Christ is strengthened also.** Furthermore, we sense that we have been cut away from sin, the world, the flesh, and religion. Some who have seen the light concerning the church have not been willing to give up the denominations. But one day they told the Lord how much they loved Him. Spontaneously they had the sense within that they should give up their association with the denominations. **Because their organic union with Christ was strengthened, they experienced more cutting. The more we say, "Lord Jesus, I love You," the more we sense that we have been cut off from everything other than Christ.**

To be living unto God is to be obligated to God in the divine life, to be responsible to God in the resurrection life. In the organic union with Christ, we experience resurrection life. In this resurrection life we are held to God spontaneously and are obligated to Him. This also depends on the organic union. Because we have been crucified with Christ, it is no longer we who live, but Christ lives in us. **We no longer live in the old man, the natural man. Rather, Christ lives in us. Then in resurrection we live in the faith of the Son of God. To live in the faith of the Son of God means to live in the organic union with the Son of God which comes through our believing in Him.** We live to God with Christ (Rom. 6:8, 10) and through the Spirit (Gal. 5:16, 25). This is the enjoyment of the processed Triune God in our experience. This experience depends on our appreciation of the loveliness and preciousness of the Lord Jesus.

1) "Whenever we say from the depths of our heart, "Lord Jesus, I love You," our faith is strengthened. Our organic union with Christ is strengthened also. Furthermore, we sense that we have been cut away from sin, the world, the flesh, and religion."

2) What does it mean to be living unto God?

- To be living unto God is to be obligated to God in the divine life, to be responsible to God in the resurrection life.

October 27, 2017, Friday

Message Ten: **NO LONGER I, BUT CHRIST LIVING IN ME**

Now we must go on to see the difference between the old "I" and the new "I." Because we are so familiar with 2:20, we may take this verse for granted and assume that we understand it. But what is the difference between the old "I" and the new "I"? According to the natural understanding, some would say that the old "I" is evil, whereas the new "I" is good. **This concept of the difference between the old "I" and the new "I" must be rejected. The old "I" had nothing of God in it, whereas the new "I" has received the divine life.** The old "I" has become a new "I" because God as life has been added to it. The "I" that has been terminated is the "I" that was without divinity. **The "I" who still lives is the "I" into which God has been added.** There is a great difference here. The old "I," the "I" without God, has been terminated. But the new "I" still lives, the "I" that came into being when the old "I" was resurrected and had God added to it. On the one hand, Paul has been terminated. But, on the other hand, a resurrected Paul, one with God as his life, still lives.

In speaking of faith, Paul refers to "the faith of the Son of God." What is the meaning of the little word "of" here? This word implies that the faith mentioned in this verse is the Son of God's faith, the faith which He Himself possesses. However, in interpreting this verse, we and many others have said that this phrase actually means faith in the Son of God. Nevertheless, the Greek does not use the preposition "in" here. I have spent a good deal of time trying to understand this matter. After consulting the writings of a number of leading authorities, I have become fully convinced that here Paul is not speaking of the Son's faith, but of faith in the Son. However, we still need to explain why in this verse, as well as in 2:16 and 3:22, Paul does not use the preposition "in." **We cannot gain a proper understanding of this simply by studying the Scripture in black and white letters. We also need to consider our experience.**

- 1) "... According to the natural understanding, some would say that the old "I" is evil, whereas the new "I" is good. This concept of the difference between the old "I" and the new "I" must be rejected. The old "I" had nothing of God in it, whereas the new "I" has received the divine life. The old "I" has become a new "I" because God as life has been added to it. The "I" that has been terminated is the "I" that was without divinity. The "I" who still lives is the "I" into which God has been added. There is a great difference here. The old "I," the "I" without God, has been terminated. But the new "I" still lives, the "I" that came into being when the old "I" was resurrected and had God added to it. ..."
- 2) "In speaking of faith, Paul refers to "the faith of the Son of God." What is the meaning of the little word "of" here?"
 - This word implies that the faith mentioned in this verse is the Son of God's faith, the which He Himself possesses.

October 28, 2017, Saturday

Message Eleven: **NOT NULLIFYING THE GRACE OF GOD**

It is important for us to find out the genuine and proper significance of the grace of God in the New Testament. In the Old Testament there is actually no mention of God's grace. The word grace used in the Old Testament means favor. John 1:17 tells us that grace came with Jesus Christ. Now we must give a definition of grace. Grace is God in His Trinity processed through incarnation, human living, crucifixion, resurrection, and ascension to be everything to us. **After passing through such a long process, the Triune God has become everything to us. He is our redemption, salvation, life, and sanctification. Having been processed to become the all-inclusive life-giving Spirit, the Triune God Himself is our grace.**

It is the grace of God that Christ has imparted the divine life into us through the life-giving Spirit. Not to live by this Spirit is to nullify the grace of God. To nullify God's grace is to reject the processed Triune God who has become the all-inclusive life-giving Spirit. If we would be those who do not nullify the grace of God, we need to abide in Christ (John 15:4-5). **To abide in Christ is to remain in the processed Triune God. Furthermore, we need to enjoy Christ, especially by eating Him (John 6:57b). Then we should go on to be one spirit with Christ (1 Cor. 6:17), to walk in the Spirit (Gal. 5:16, 25), to deny the natural "I" (2:20), and to abandon the flesh (5:24).** We should not be distracted by things such as the law, circumcision, the Sabbath, and dietary regulations. Rather, we should enjoy Christ and live with Him in one spirit. If we walk in spirit, deny the natural "I," and abandon the flesh, we shall be those who do not nullify the grace of God.

- 1) According to message 11, what is the definition of grace?

- Grace is God in His Trinity processed through incarnation human living, crucifixion, resurrection, and ascension to be everything to us.

- 2) "If we would be those who do not nullify the grace of God, we need to abide in Christ (John 15:4-5). To abide in Christ is to remain in the processed Triune God. Furthermore, we need to enjoy Christ, especially by eating Him (John 6:57b). Then we should go on to be one spirit with Christ (1 Cor. 6:17), to walk in the Spirit (Gal. 5:16, 25), to deny the natural "I" (2:20), and to abandon the flesh (5:24). We should not be distracted by things such as the law, circumcision, the Sabbath, and dietary regulations. Rather, we should enjoy Christ and live with Him in one spirit. If we walk in spirit, deny the natural "I," and abandon the flesh, we shall be those who do not nullify the grace of God."