



# The Church in Regina Weekly Newsletter

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"... we have received God Himself as our life ..."

## Meeting Schedule

Lord's Table Meeting - Lord's Day  
 - YWCA 9:30 - 11:30 AM  
 Prayer Meeting - Tuesday & Wednesday  
 - Saints Homes 8:30 - 9:30 PM  
 Small Group Meeting - Saturday evening  
 - Saints Homes  
 Young People's Meeting - Fridays  
 - Bro. Hendrick's House 7:00-9:00PM

## Upcoming Activities

March 2015 - Love Feast, March 15  
 - Church YP Conference  
 April 2015 - Church Pursuit, April 3  
 All-inclusive Christ Msg# 12  
 - Love Feast, April 12  
 - Conference, Edmonton,  
 April 24 - 26

## Church Building

THE MORE WE CALL ON HIM, THE MORE WE SENSE THAT HE IS LIVING IN US AND THAT WE BELONG TO HIM. THIS IS BECAUSE WE HAVE HIS LIFE AND NATURE. WE CAN LIVE BY HIS LIFE AND ENJOY HIS DIVINE LIFE.

## Seven Annual Feasts

1. International Chinese-speaking Conference - Taipei, Taiwan  
February 21-22, 2015
2. International Training for elders and Responsible Ones - Anaheim, CA  
March 27-29, 2015
3. Memorial Day Conference - St Louis, MO  
May 22-25, 2015
4. Summer Training - Anaheim, CA  
June 29 - July 4, 2015
5. ITERO - Aguas de Lindoia, Brazil  
October 1-3, 2015
6. Thanksgiving Conference  
Jacksonville, FL  
November 26-29, 2015
7. Winter Training - Anaheim, California  
Dec. 21-26, 2015

## GOD COMING TO BE LIFE TO MAN

We have seen that the central goal of God in the universe is life. Now we need to see how God came to be man's life and to be mingled with man. God's focus is on life, which is simply God Himself... When life enters into man, God enters man. We would never say that God is God, that life is life, and that God and life are separate from each other. Actually, God is life, and life is God; the two cannot be separated. When life is separated from God, it is no longer life. Life is not only in God, but life is God. Hence, Psalm 36 says that life is in God and that the source of life is with God.

The incarnated Christ is God on one hand and life on the other hand. Christ is God, and Christ is life; therefore, God is life. Furthermore, we know assuredly that God became flesh in order that we may receive Him as life. In His incarnation, He said, "I have come that they may have life" (John 10:10). The life in us is God Himself. God became flesh so that man might receive Him as life. He said that He was the living bread which came down out of heaven (6:51); this means that God became man and came among men because He desires to be the living bread so that men can receive Him as their life.

### Life Being God Himself

In John 11:25, the Lord said, "I am...the life," and Colossians 3:4 says, "Christ our life." We often say that we have received God's life, but strictly speaking, we have not received God's life; rather, we have received God Himself as our life.... God's life is God Himself; it is impossible for God to give His life to us without His coming into us. In order for us to receive God's life, we must receive God Himself. Since life is God, it is impossible for us to receive only God's life but not God Himself.

### The Father, the Son, and the Spirit Being Life

The manifestation of life, however, is not that simple. First, this life exists from eternity, from the beginning. First John 1:1 says, "That which was from the beginning...concerning the...life"; this life was in eternity past without beginning. This life was in the beginning and is called the Father. Therefore, the Father is the origin. At a certain time He was manifested, and this life was seen in the Son. Therefore, the Son is the expression.

When the Son was manifested, He clearly said, "I am...the life," and "I have come that they may have life." Then Paul says, "Christ our life"; the Son is our life. John went on to say concerning the Son, "He who has the Son has the life; he who does not have the Son of God does not have the life" (1 John 5:12). This means that the Son is life expressed, but the story of this life does not stop here. The Son went through human living on earth and eventually died on the cross; after three days He resurrected from the dead and became the Spirit. At this time, this life is seen in the Spirit. This life is in the Spirit.

According to Romans 8:2, after the resurrection of the Lord Jesus, the Spirit is called the Spirit of life, proving that life is in the Spirit and that the Spirit is life; hence, the Spirit is called the Spirit of life. John 7:38 says, "He who believes into Me,...out of his innermost being shall flow rivers of living water." The rivers of living water are life. Then the next verse continues, "But this He said concerning the Spirit, whom those who believed into Him were about to receive" (v. 39). The rivers of living water actually denote the life of the Son; this can be proven by John 4:14, where the Lord explicitly said that the water that He will give to those who receive Him will become a fountain in them. Then in chapter 7, He said that the living water refers to "the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified" (v. 39). Glorification refers to the resurrection of Jesus.

At that time, because Jesus was not yet resurrected, the Spirit was not yet; however, when Jesus was resurrected, the Spirit came. The Spirit is the living water as life in those who believe into the Lord Jesus. When we put John chapters 4 and 7 and Romans chapter 8 together, we see that after the resurrection of the Lord Jesus, the Spirit is life. Therefore, life is God Himself. In eternity past, life could be seen in the Father; when He was manifested among men, life was seen in the Son; after passing through death and resurrection, life can be seen in the Spirit. Hence, life is related to the Father, the Son, and the Spirit.  
 (Further Talks on the Knowledge of Life, Chapter 2, Section 2)

**Prayer burden**

1. Lord **build us in life** and bring us all into proper order under Your headship, for You to have the ground to make Your multifarious wisdom known to the rulers and principalities in the heavenliness so that You may put Your enemy to shame.
2. Lord continue to **work Yourself into us**, spread Yourself from our spirit into our mind, emotion, and will to occupy our entire being, so that we may take You as our person, to live You out, and to express You.
3. Lord **make home in our hearts**, occupy us, possess us, permeate us and saturate our whole being. Control our entire inward being, supply and strengthen us into our inner man.
4. Lord we still pray to have the **reality** of taking You as our person in our daily living. In everything we do should be done not by our self but by You.
5. Pray for the conference in **Calgary** on March 20 - 22, 2015. Pray also for the conference in **Edmonton** on April 24 - 26, 2015.
6. Pray for the growth and increase of the church in **Regina**. For the gospel propagation and church mini-conference on March 15, 2015.



Lord, we treasure Your appearing. We can do nothing without Your presence being with us. Your appearing strengthens us to consecrate ourselves to You. Lord, appear to us in our daily living and infuse us with Yourself! Only under Your constant infusion can we live a life to You, a life of the altar and the tent. Lord, we want to see You, be infused by You, and live to You. Your appearing is everything to us, and we love to be in Your presence!

**This Weeks's Pursuit: The Vision, Practice, and Building Up of the Church as the Body of Christ - Message Eight**

**The Building Up of the Church as the Body of Christ (2) Through the Inner Experience of the Indwelling Christ**

Scripture Reading: Eph. 3:16-21; 2:21-22; 4:12, 16

**I. Ephesians 1:10 reveals that in the economy of the fullness of the times, God will head up all things in Christ through the church; this aspect of God's purpose for the church involves building.**

The building is in the divine life and under the headship of Christ to bring us all into proper order; in life we are built up under the headship of Christ, and through this God has the ground to make His multifarious wisdom known to the rulers and authorities in the heavenlies so that He may put His enemy to shame.

The Head and the Body are a great corporate man, and within this man is the Triune God . Christ is the Head, and by being life to us He saturates, transforms, and transfigures us to bring us into the proper order under His headship. It is through this Body that the Head, Christ, will head up all things; this requires the building up of the church as the Body of Christ according to the revelation in the book of Ephesians (4:12, 16).

**II. If we would participate in the work of the divine building, we need to know the economy of God and the central work of God and allow God in Christ to build Himself into us (3:9, 17a):**

God's New Testament economy is for the processed and consummated Triune God to be wrought into us to become our life and our very being. The most crucial and mysterious matter revealed in the Bible is that God's ultimate intention is to work Himself into His chosen people.

God's eternal purpose is to work Himself into us as our life and our everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible. God desires to work Himself in Christ into us; everything that Christ is and everything that Christ has accomplished are for this one thing. We need God to build Himself in Christ into our humanity, working Himself in Christ into us as our life, our nature, and our person.

**III. The building up of the church as the Body of Christ is through the inner experience of the indwelling Christ.**

Ephesians is a book on the church, the Body of Christ, and this book speaks about the unsearchable riches of Christ and how this Christ as the Spirit is making His home in us. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire being .

Paul prayed that we would be strengthened into the inner man with the result that Christ could make His home in our hearts and thereby occupy, possess, permeate, and saturate our whole inner being with Himself.

Since our heart is the totality of our inward parts, the center of our inward being, and our representative with regard to our inclination, affection, delight, and desire, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.

Ephesians 3:17 speaks of being rooted and grounded in love. That we are rooted indicates that we are plants, and our being grounded means that we are a building. Together the two aspects, rooted and grounded, indicate that we need to grow and be built up. According to verse 18, we are able to apprehend the dimensions of Christ—the breadth, the length, the height, and the depth—not by ourselves individually but “with all the saints,” that is, corporately and jointly; this reveals that we need to be built together.

**When Christ makes His home in our hearts, we will be filled unto all the fullness of God; this fullness is the church, the Body of Christ, as the corporate expression of the Triune God. We should focus on this prayer to the extent that we do not know what to pray other than this.**

By revelation the mystery of Christ was made known to Paul (vv. 3-6); thus, his spirit and attitude—what he saw, what he said, and what he cared about in his heart—were related to the vision of the building up of the church as the Body of Christ through the inner experience of the indwelling Christ. We need to have this spirit, attitude, prayer, and faith when we serve God in the church.

WEEK	LORD'S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Mar. 01 - Mar. 07, 2015	19	11	11		\$140.00
Mar. 08 - Mar. 14, 2015	22	11	12		\$320.00

THE CHURCH IN REGINA  
Y.P. CONFERENCE  
(OUTLINES & EXCERPT)

## Church in Regina

### The Purpose of God in His Creation of Man

*Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him. - Zechariah 12:1*

March 15, 2015  
YWCA, Multi-purpose Room, 1040 McIntyre St. Regina, SK

#### Outline

**I. God's creation**  
 Gen 1:1 - In the beginning God created the heavens and the earth.  
**A. Purpose**  
 Col 1:25 - Who [Christ] is the image of the invisible God, the Firstborn of all creation,  
*The purpose of God's creation is for His Son*  
**B. Creation proving the existence of God**  
 Rom 1:20 - For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, *being perceived by the things made*, so that they would be without excuse.  
**C. God's creation being according to the order of life**

**II. In God's creation, human life being the highest life:**  
**A. Man being created according to God's image and likeness:**  
 1. To have man to express God.  
 2. To have man to exercise God's dominion:  
 Gen 1:26 - And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...  
*Christ is the image of the invisible of God and man is created in the image of God*  
**B. Man being created in three parts - spirit, soul, and body.**  
 Jts 5:21 - And the God of peace Himself sanctify you wholly, and may your **spirit and soul and body** be preserved complete, without blame, at the coming of our Lord Jesus Christ.  
**C. Human life being only a created life**

**IV. God placing man in front of the tree of life in order for man to receive His life**  
 Gen 2:9 - And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.  
 Job 10:106 - ...I have come that they may have life and may have it abundantly.  
 Job 6:47 - Truly, truly, I say to you, He who believes has eternal life.

#### Song #1

1. Earthen vessel I was made,  
 Christ in me the treasure laid;  
 His container I must be,  
 As the content He is in me.

2. In His image I was made,  
 Fit that Christ should all pervade;  
 Thus the vessel God did form  
 With the content uniform.

#### Song #2

1. God made man a vessel he  
 With a spirit, soul, body.  
 God to man his content be  
 That through man His glory see.

2. Man does have God's image that,  
 Noble in his status, too.  
 But God's life man also needs  
 Divine nature to receive.

3. Christ in death as God expressed  
 Man redeemed, His blood was shed.  
 In His resurrection He  
 Enters us our life to be.

4. Man without Christ will perish  
 That all things are vanity.  
 Human life is meaningless  
 Without hope or purpose.

5. But when man takes Christ as life,  
 He's in spirit born anew.  
 When he daily lives by Christ,  
 Vanity is turned to song.

Plant Kingdom	Animal Kingdom	Human Kingdom	Divine Kingdom
		<b>Created Life</b>	<b>Uncreated Life</b>
Lower-level of consciousness	Higher level of consciousness	Highest level of consciousness	"I have come that they may have life and may have it abundantly." ~ John 10:10b
		"Jehovah God formed man from the dust of the ground and <b>breathed into his nostrils the breath of life,...</b> " ~ Gen. 2:7	<b>"He breathed into them and said to them, Receive the Holy Spirit."</b> ~ Jn 20:22
Grass	Pet grooming	Culture: RRSP, Knowledge, Ethics, the fashion of the world, Life Insurance	
		For everything there is a season, / And a time for every purpose under heaven: A time to be born, and a time to die; / A time to plant, and a time to pluck up what is planted; A time to kill, and a time to heal; / A time to tear down, and a time to build up; A time to weep, and a time to laugh; /... <b>What profit does the worker have in all that he labors?...</b> (Ecc. 3:1-10)	
		He has made everything beautiful in its time. He also <b>has planted eternity in men's hearts...</b> [which nothing under the sun but God alone can satisfy], ... ~ Ecc. 3:11	
<i>Bios – physical life (body); Psuche – soul-life (soul); Zoe – divine life (spirit)</i>			

### Excerpt

The decision to create man was made by the Triune God, indicating that the creation of man was for the purpose of the Triune God. The Trinity of the Godhead is not for theological doctrine, but for **the dispensing of God Himself into man** according to His divine economy. Thus, at the very beginning when God intended to create man, God decided to do so in His Trinity. This is why He said, "Let us make man in our image." God's intention in creating man was to carry out His economy for His dispensing of Himself into man.

The image of God means the very expression of what God is. Man was made in the image of God which is Christ. This indicates that man was made for Christ to enter into man so that He could occupy man and use man as His vessel to express Himself. **Man is a container.** A container is always made in the form of the thing which it is going to contain. When God created man, He created him in His image, according to His attributes and virtues, so that man can express Him through these attributes and virtues. For example, God has love, and God loves. God also created man that man may have love and that man may love. God created man in the same way so that man could express God. What man has, however, is only the image of God's attributes and virtues but not the reality. Man must receive God as his life and content, and then God with His attributes and virtues will fill up man to become the reality of man's attributes and virtues.

The man created by God was good, but there was still one

unresolved question—the question of life and death. In the garden of Eden, man could think and act, but he did not have life. We are not saying that he was not alive. As far as his natural life was concerned, **man was alive.** Genesis 2:7 speaks of man being a living soul. Nevertheless, as far as the life represented by the tree of life was concerned, **man did not yet have life.** **The life we are speaking of is this life represented by the tree of life.** At the time of Genesis 2, although man was alive, he had no life. Man had sound thoughts and sound feelings (these two being the most important elements of man's soul), but he did not have the life represented by the tree of life. From this we see that life is deeper than feelings and thoughts.

God put man before the tree of life, indicating that God wanted man to receive Him as life. We have to see that at the very beginning, God had no intention to ask man to keep any law, to do anything good, or to bear any kind of burden. At the very beginning, right after God created man, God only put man in front of the tree of life. This indicated that God wanted man to receive Him as life, signified by the tree of life. God also warned man that he should be careful about his eating. Of course, what man did was altogether up to his own free will. What he chose to eat was up to him. But God's desire was that man would choose the tree of life, which means that man would choose God as life.

Man was created as a vessel to receive and contain God. This is fully revealed in Romans 9:21 and 23 and 2 Corinthians 4:7. In Romans 9 we are told that God is a potter, and we are the clay. The Potter made the clay vessels, and He made us vessels of mercy, vessels unto honor, and even vessels unto glory. Our being vessels to contain God is not because we are so good and preferable to God; it is altogether a matter of God's mercy. God had

mercy upon us, and He wanted us to be His vessels, so we are the vessels of mercy. We are vessels of honor because we contain the God of honor. Eventually, we all will be filled with God's glory and glorified in the glory of God to become the vessels unto glory. Thus, God created us as vessels—vessels of mercy, vessels of honor, and vessels unto glory to contain Him.

**The creation of man was just to make man a vessel with a receptacle, that is, our spirit, to receive God into us as our life.**

The tree of life first signifies God as life to man. If man would take the tree of life, that would issue in a dependent life in man. Very few Christians realize that life always produces dependence. All the matters related to life are matters of dependence. You cannot graduate from any matter of life. Eating is a dependent matter. Knowledge, on the other hand, issues in independence. When a person knows what his professor knows, he does not need to depend on his professor anymore. But if you were to take your professor as your life, you could never be independent from him. If you took him for your knowledge, you could be independent. But if you took him as your life, you could not be independent.

God is not knowledge to us. God is life to us. We take Him as our life, and this divine life right away issues in a kind of dependence within us. We have to depend upon Him all the time. He is the vine, and we are the branches. The branches have to abide in the vine (John 15:5). Apart from the vine, the branches become dead. This vine tree's life issues in a kind of dependent life in all the branches.

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not know the Bible. We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

The economy of God consists of ten main items. The first three items are the incarnation of the Triune God, the living of the Triune God in humanity on earth, and the all-inclusive death of Christ which He died on the cross to solve all the problems and to terminate all the negative things in the universe. The fourth item is the life-dispensing resurrection of Christ, in which Christ in His humanity was begotten to be the firstborn Son of God to bring in many more sons after Him, in which the Triune God in humanity became the life-giving Spirit for the divine dispensing, and in which all the believers in Christ were regenerated to be sons of God and members of Christ. The fifth item is the ascension of Christ with the pouring out of the consummated Spirit to produce the church. The remaining five items are the church of God, the Body of Christ, the new man, the organism of the processed and consummated Triune God, and the New Jerusalem.