



The Church in Regina Weekly Newsletter

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“... so he who eats Me, he also shall live because of Me.”

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

April 2015 - Church Pursuit, April 3
 All-inclusive Christ Msg# 12
 - Love Feast, April 12
 - Conference, Winnipeg,
 April 17 -19
 - Conference, Edmonton -
 April 24 - 26

Church Building

*Eating Christ, Digesting Christ,
 and Assimilating Him into our
 Being so that We may Live
 because of Him*

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

HE WHO EATS THE LORD LIVING BECAUSE OF THE LORD

The Lord Jesus said in John 6:57, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me”. The living Father sent the Lord Jesus. This sending is not the sending in its ordinary sense, in that the sender stays back while the sent one goes forth. The Gospel of John tells us that when the Father God sent the Lord Jesus, the Father God came with and in the Lord Jesus. When the Father God sent the Son, He first entered into the Son, and then He sent the Son. The Father lives, and He lives in the Son. The Father's living in the Son sends the Son. Hence, the Son as the sent One lives because there is One living in Him.

In John 6:57 the word because means that in the Son there is a living God and that His being and His living are the cause, or the reason, of the Son's living. Therefore, this verse means that the living Father entered the Son and lived in the Son, and then He sent the Son. When the Father moved, the Son moved; when the Father spoke, the Son spoke. Whatever the Son spoke or did was because of the Father's speaking and doing in Him. Thus, the living Father is the factor of the Son's living and moving. The living Father lived in the Son and sent the Son; hence, the Son lived because of the Father's living in Him, and the Son spoke and moved because of the Father's speaking and moving in Him.

In the same way, those who eat the Lord will live because of the Lord. To eat is to take food into us as our life supply. Thus, to eat the Lord Jesus is to take the Lord Jesus into us as our life supply. This Lord Jesus is also living. He always lives in us; He lives in us daily, and He lives in us unceasingly. We are those who have received the Lord Jesus, so we should live because He lives in us. We live and move because the living Lord Jesus lives and moves in us. He who eats the Lord has the living Lord living within him. Thus, this living Lord is the factor of his living, as Paul said, “It is no longer I who live, but it is Christ who lives in me.” Christ lives in me as the factor of my living. Because He lives like this in me, I live. Therefore, when I live, actually it is not I who live but it is Christ who lives.

NEEDING TO PRACTICE IN OUR DAILY LIVING

It is not a matter of being right or wrong but a matter of whether or not it is the Lord. If you are speaking or behaving in yourself, then what you might think is right is still wrong. If you live by the Lord, then even some things you think are wrong are right. The revelation in the four Gospels is clear; the Lord healed the sick on the Sabbath. The Pharisees said that He violated the Sabbath, but the Lord said that He was not wrong because He is the Lord, He is God. As the One who established the Sabbath, He had the authority to put the Sabbath aside. Eventually, He said that the Son of Man was the Lord of the Sabbath. He had the authority to establish it and the authority to abolish it. Hence, we should all let the Lord be the Lord. He is the Lord; whatever He does is right. If we do it, everything is wrong because it is not what the Lord wants. The Lord does not want us to do anything. What he wants is to be in us and to live out Himself from within us.

We love the brothers and sisters because He is in us loving them. His love in us is the factor of our love. We love the brothers and sisters because He loves them. It is not that He loves whom He loves, and we love whom we love. It is not because He loves, so in like manner we love. Rather, it is because the Lord loves in us that we love together with Him. This is to live by the Lord. The result is that we will live in the Lord and abide in the Lord. Spontaneously, we will also enjoy the Lord as our life. May the Lord have mercy on us and grant us the grace so that we all can practice this. (Abiding in the Lord To Enjoy His Life; Chapter 5, section 4)

Prayer burden

1. Lord we thank You that through Your **death**, the glory of Your divinity was released that brought us into the **union of life** with the Triune God and mingled with the consummated God into an incorporation.
2. Lord we love You. We need Your **constant visitation**, wherever we may be, we may be at home, at school, or at work come visit, to do Your building work in us making an **abode** a mutual dwelling place for the Triune God and us.
3. Lord we realized that by nature we are branches of the wild olive tree and have been **grafted** into the cultivated olive tree. Lord for You increase and universal spreading make us faithful in **abiding** in You.
4. Lord, thank You for **abolishing** in Your flesh the law of the commandments in ordinances, creating the one new man. We **put on** this new man through the renewing in the spirit of our mind.
5. Pray for the conference in **Winnipeg** on April 17 - 19, 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**.

Lord, mingle Yourself with me more today. Saturate me more with Yourself. Build Yourself into me. Lord, make Your home in all my heart. Build me into Yourself. May there be more mingling today! Grow in me for the building. Lord, constitute me more with Yourself that You may gain Your house, Your habitation! Make me a mingled person.

The Vision and Experience of Christ in His Resurrection (1)
The Universal Incorporation of the Consummated Triune God with the Regenerated Believers in the Resurrection of Christ

Scripture Reading: John 12:23-24; Luke 12:49-50; John 14:2, 10-11, 16-20, 23; 15:1- 8, 16; 16:13-16

I. The release of the glory of Christ's divinity is His being glorified by the Father with the divine glory in His resurrection through His death; the release of the glory of His divinity was to cast fire on the earth.

II. Christ in His human living prayed that the Father would glorify Him, and the Father answered His prayer.

III. Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

IV. Through His glorification in His resurrection Christ became the firstborn Son of God, possessing both divinity and humanity, became the life-giving Spirit, the pneumatic Christ, and regenerated all His believers to be God's children, God's species.

V. In the resurrection of Christ, all His believers have been brought into the union of life with the processed Triune God and mingled with the consummated God into an incorporation:

God in His Divine Trinity is an incorporation—John 14:10-11. By coinhering mutually—"I am in the Father and the Father is in Me"—v. 10; by working together as one—"the words that I say to you I do not speak from Myself, but the Father who abides in Me does His works... The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—v. 20: "In that day"—in the day of the Son's resurrection; "You will know that": "I am in My Father"—the Son and the Father are incorporated into one. "And you in Me"—the regenerated believers are incorporated into the Son and into the Father in the Son; "And I in you"—the Son in the Father is incorporated into the regenerated believers. The in of the Spirit of reality in verse 17 is the totality of the three ins in verse 20.

VI. The issue of Christ's glorification, His resurrection, is the incorporation of all of God's chosen, redeemed, and regenerated people with Himself in three aspects—the Father's house, the Son's vine, and the Spirit's child:

The first aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the house of the Father. The Father's house is a divine and human incorporation of the processed and consummated Triune God constituted with His redeemed, regenerated, and transformed elect; the more we eat Christ, the more we are incorporated into this universal incorporation. All the believers in Christ, redeemed through His blood, regenerated with His life by His Spirit, and transformed with the divine element by the life-giving Spirit, are the "abodes" in the Father's house. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect who loved Him.

The second aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the true vine of the Son. The true vine as a sign of the all-inclusive Christ is the organism of the processed and consummated Triune God. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree through their believing into Christ. Its grafted branches have been regenerated with the divine life, brought into the life union with the resurrected Christ, and incorporated with the processed and consummated Triune God. This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God, for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ for the glorification of the Father.

The third aspect of the incorporation of the consummated God with the regenerated believers in resurrection is the new child of the Spirit. A new child, a new man, was born by the consummated Spirit in resurrection. This new child, the new man, was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances. This new child, the new man, was regenerated by the Father with the resurrected Christ in His resurrection and born by the Spirit in the believers' spirit. The new man is put on by the believers through the renewing in the spirit of the mind to consummate the Body of Christ.

WEEK	LORD'S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Mar. 15 - Mar. 21, 2015	27	11	10		\$100.00
Mar. 22 - Mar. 28, 2015	21	11	10		\$160.00