



The Church in Regina Weekly Newsletter

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“...I will put my laws into their mind, and on their heart also will I write them...”

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 - Conference, Edmonton -
 April 24 - 26
 May 2015 - Love Feast, May 10
 - Church Pursuit, May 18
 All-inclusive Christ Msg 13

Church Building

*A new heart also will I give you, and
 a new spirit will I put within you;...
 And I will put my Spirit within you,
 and cause you to walk in my statutes,
 and ye shall keep mine ordinances,
 and do them...and ye shall be my
 people, and I will be your God.*

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

THE MEANING OF THE LAW OF LIFE

If we would know the meaning of the law of life, we must know what a law is. A law is a natural regulation, a constant and unchanging rule. A law is not necessarily derived from a life, but a life is definitely accompanied by a law. This law which accompanies life is called the **law of life**. The law of a particular life is also the natural characteristic, the innate function, of that particular life. For example, dogs can stand watch for the night; or, our ear can hear, our nose can smell, our tongue can taste, and our stomach can digest. All these abilities are the natural characteristics and innate functions of a life. As long as **any particular life exists and is free, it can naturally develop its characteristics and manifest its abilities**. It does not require human teaching or urging; rather it develops very naturally without the least effort. Such natural characteristics and innate capabilities in a life constitute the law of that life.

The life of God is the highest life; it is the surpassing life; therefore, the characteristics and capabilities of this life must definitely be the most high and surpassing... Since **by regeneration we have received the life of God, we have naturally received from the life of God the most high and surpassing law of this life.**

What Is Life?, only the life of God is life; therefore, the law of life of which we are now speaking refers specifically to the **law of the life of God**. In the New Testament era, when God through the Holy Spirit regenerates us, He puts His own life, accompanied by the law of life, into us. This law of life is the inward law which is God's special gift to us in the New Testament time. This fulfills the promise of God written in the Old Testament, "I will put my law in their inward parts" (Jer. 31:33).

This law of life is put within us; therefore, according to its location, it is an inward law. It is not like the law of the Old Testament which was outside of man and was therefore an outward law. Furthermore, this law of life is derived from the life of God and belongs to the life of God; therefore, according to its nature, it is a law of life; hence it can supply. It is not like the law of the Old Testament, which is a law of letters, and which can only demand but cannot supply. This law of life in us, this law which is the natural characteristic and capability of the life of God, is able very naturally to regulate out item by item all the content within the life of God. The result of this regulating perfectly answers the demand of the outward law of God.

Our entire spiritual life before God cannot be accomplished by our own striving; neither can it be achieved by self-improvement with utmost effort; rather, it is the responsibility of the life of God which we have already received into us. The life of God accompanied by the law of this life dwells in our spirit; if we live and act according to this law of life in our spirit, **this law of life can very naturally regulate out from within us, item by item, all the content within the life of God.** This will correspond very well with the demand of the external law of God, and even exceed it with no deficiency. Romans 8:4 speaks of this: "*That the righteous requirement of the law might be fulfilled in us, who do walk not according to the flesh but according to the Spirit.*"

The law of the New Testament is the law of life **written on the table of our heart**. Even though it would not make any demand upon us, yet in the end it can naturally regulate out from us all the riches of God, thus making us more than able to answer all the demands of God. How wonderful and how glorious this is! This is the central grace which God gives us in the New Covenant! How much we should thank and praise Him! (The Knowledge of Life - Ch 10, Section3)

Prayer burden

1. Lord, thank You for saving us judicially and objectively through Your earthly ministry and we praise You for Your **heavenly ministry**. Continue to flow Yourself into us from the throne in the heaven to our spirit save us **organically** and **subjectively**.
2. Lord, we want to pass through the physical realm and enter into the mystical realm. We thank You for taking care of us with Your indestructible life in which we participate and enjoy You as our **High Priest**.
3. Lord **save us to the uttermost**, bring us into Your complete perfection where there is no vanity, corruption, bondage, groaning, decay or sighing.
4. Lord, we keep **coming forward** to You. Morning and evening, day and night, we come to You, we open ourselves to You, we need You and we want to stay open to You all the time.
5. Lord preserve us in Your **recovery**, We are here to **respond to Your heavenly ministry**. Let us be the ones that are always one with You and always saying, **“Amen Lord”**. Continue to transmit Your riches into us and infuse us with Your element.
6. Lord, we care for Your interest, fill us stir us up to become Your **reflection** here on earth of Your heavenly ministry. Lord makes us forget insignificant matters and just care for the things above, set our mind on the things above and become **ambassador** of the heavenly kingdom on earth in a practical way.
7. Lord prepare Your glorious church that will match You. Lord we pray ourselves into You. Lord remember the church in **Regina**.
8. Pray for the **Bible distribution** on September in the University of Regina.

“...seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above...”

This Weeks’s Pursuit: The Vision and Experience of Christ In His Resurrection and Ascension

The Vision and Experience of Christ in His Ascension (2) Christ as the Divine High Priest Interceding for Us

Scripture Reading: Heb. 7:16, 24-25; Rom. 8:34; Col. 3:1-4

I. In His ascension Christ is the divine High Priest.

Christ’s divinity constitutes Him a High Priest who is living, full of life, and able to continue His priesthood perpetually. Christ has been constituted the divine High Priest according to the powerful element of an indestructible life—the divine, eternal, uncreated, resurrection life that has passed through death and Hades; because of this indestructible life, the **divine priesthood is the presence of life and the absence of death**. If we would experience and enjoy the ascended Christ as the divine High Priest, we need to pass through the realm of Christ’s earthly ministry and enter into the mystical realm of Christ’s heavenly ministry; furthermore, the ascended Christ with His divine priesthood must become subjectively objective to us in our experience.

II. As the divine High Priest with an indestructible life, the ascended Christ is able to save us to the uttermost.

To be saved to the uttermost is to **be saved completely, entirely, perfectly**, for all time and eternity, and to the end; hence, His salvation reaches to the uttermost. The divine priesthood is the saving power of the indestructible life; the divine life with all its riches as our supply will bring us into Christ’s perfection and glorification; to be saved to the uttermost is to be brought into Christ’s perfection. The ascended 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.

Christ in His divine priesthood saves us from death and the issues, the bi-products, of death. The issue of sin is death. According to the broadest understanding in the Bible of death, death includes vanity, corruption, sighing, groaning, and decay. The ascended Christ is able to save us from the by-products of death and bring us into His perfection; this is the saving of the divine priesthood of the ascended Christ, the saving to the uttermost.

III. As the divine High Priest, the ascended Christ is interceding for us, and we need to respond to His intercession.

God has appointed Christ to take care of us, and He is now taking care of us by interceding for us. Christ died for us, He was resurrected, and today in His ascension He is interceding for us and caring for us. In Romans 8:34 Christ intercedes for us to be glorified (vv. 17, 30), and in Hebrews 7:25 Christ intercedes for us to be saved to the uttermost; being saved to the uttermost is the equivalent of glorification. Christ undertakes our case by interceding for us; He appears before God on our behalf, praying for us that we may be saved and brought fully into God’s eternal purpose.

The intercession of Christ as the divine High Priest requires our response. **We need to become on earth the reflection of Christ’s intercession in His heavenly ministry, praying the prayers of the interceding Christ. The purpose of our living with Christ is to be one with Him in His intercession for the churches.**

To **seek the things which are above** means that we correspond to Christ’s heavenly ministry. When we seek the things which are above, we respond to Christ’s heavenly ministry and reflect it. Through our prayer, Christ, the Head, is given a way to carry out His economy through His Body. As Christ is interceding, we, the Body, are working on earth, responding to His intercession and reflecting what He is doing. Between Christ in heaven and us on earth, there is a divine transmission, a heavenly current. The more we receive this transmission, the more we will respond to the intercession of the ascended Christ as the divine High Priest. If we continuously receive the divine transmission, experiencing the transaction between the ascended Christ and us, we will respond to Christ’s interceding, and the Lord will have a way to move on earth for the fulfillment of God’s eternal purpose. If we seek the things which are above and have one life and one living with Christ, we will be wholly occupied with the Lord’s enterprise. Our heart will be with Him in heaven, where He is **interceding** for the churches, **supplying** the saints, and **administrating** God’s government.

We should aspire to be one with the Lord in His heavenly ministry and to have a heart that is one with His heart, and we should long to be one with the ascended Christ in His intercession.

| WEEK | LORD’S TABLE ATTENDANCE | PRAYER MEETING | YP MEETING | GROUP / HOME MEETING | OFFERING |
|-------------------------|-------------------------|----------------|------------|----------------------|----------|
| Apr. 12 - Apr. 18, 2015 | 22 | 11 | 11 | | \$255.00 |
| Apr. 19 - Apr. 25, 2015 | 19 | 10 | 9 | | \$220.00 |