



The Church in Regina Weekly Newsletter

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“Faithful to the end for the building up of the church”

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

Aug. 2015 - Love Feast, August 9
 - Churching, TBA
 - YP Big Event, August 3
 - Summer School of Truth
 Vancouver, August 3 - 8
 - YP Fall Conference
 Calgary, TBA

Church Building

The Heading up of All Things in
 Christ Involves the Building up
 of the Church

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

OUR VISION—Christ and the Church

VISION AND SERVICE

The most important matter for a person who serves the Lord is that he must have a vision. Everyone who serves the Lord must be a person with a vision. Not all the brothers and sisters will have a vision directly from the Lord; some of them will see a vision indirectly through the help of others. At any rate, in principle, everyone must have a vision. If a person has a vision, his service is **a service with a vision**. The apostle Paul said that he was not disobedient to the heavenly vision (Acts 26:19). He served for his whole life according to the vision he had received.

Therefore, if we have a desire to serve, we must have a vision. We must ask the Lord to grant us a vision. Furthermore, ... we need to see the most central vision, the most fundamental vision, in God's purpose so that we may have a real understanding and seeing of the most basic and central matters concerning God's intention.

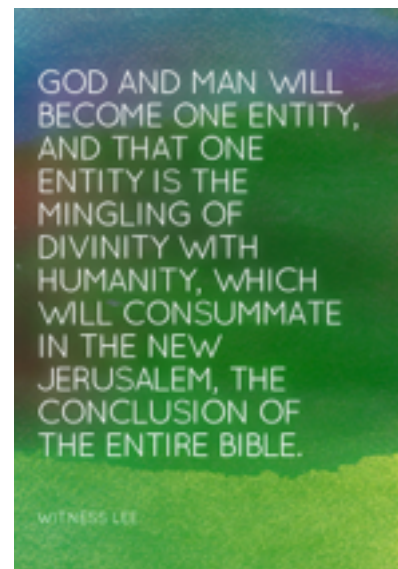
GOD'S CENTRAL VISION—CHRIST AND THE CHURCH

God's central vision concerns the good pleasure of God's desire, the central purpose of God's plan in the universe.

If we carefully read through the Scriptures, we will see that God's focus in the universe, especially in the New Testament age of grace, is on Christ and the church. Recall that day in the district of Caesarea Philippi when the Lord asked the disciples, “*Who do you say that I am?*” (Matt. 16:15). At that time the Lord had already been with the disciples for a considerable length of time. The disciples had been under the Lord's leadership and had gained a considerable amount of knowledge concerning Him. Peter answered and said, “*You are the Christ, the Son of the living God.*” Immediately the Lord answered and said to him, “*Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens*” (vv. 16-17).

God revealed Christ to Peter, and this revelation was a vision. Then the Lord said to Peter that he is a stone (the Greek word for Peter means a “stone”) and that upon this rock He would build His church (v. 18). Because Peter knew who Christ was, **the Lord revealed the church** to him.

Then in Ephesians 5, when referring to the fact that a husband shall be joined to his wife and the two shall be one flesh, the apostle said, “*This mystery is great, but I speak with regard to Christ and the church*” (vv. 31-32). In these two portions of the Word, which concern the Father's revelation and the mystery in the universe, Christ and the church are linked together. Therefore, **Christ and the church are God's central intention, God's greatest delight in the universe**. As those who serve the Lord, the central vision we should see is Christ and the church. (Our Vision - Christ and the Church chapter 1, section 1)



Prayer burden

1. "I beseech you therefore, I, the prisoner in the Lord, **to walk worthily** of the calling with which you were called, With all **lowliness and meekness**, with **long-suffering, bearing one another in love**, Being diligent to **keep the oneness** of the Spirit in the uniting bond of peace:"
2. Lord, we do not want to remain in ourselves, we would like to **move into** the Triune God by being **sanctified** through the truth. Cause us to continually touch the Word and allow the Spirit to touch us day by day, that we shall **move out of ourselves** into You.
3. "Behold, how good and how pleasant it is for the brothers to **dwelt together in oneness**." Lord, we humble ourselves before You and honour You in the matter of the place for corporate worship and accept Your choice of the unique place for us to **be preserved in oneness**.
4. Lord, grant us a heart to make a **great resolution** to be the **overcomers**, to overcome anything that is replacing You, and the **vitalized ones**, to answer Your call to finish the building up of the local church and to bring in the consummated New Jerusalem in eternity.
5. Lord, we **exalt** You and give You the **preeminence**, the first place in everything and just want to enjoy You on the **ground of oneness**.
6. Pray for the church in **Regina**. Pray for the **Bible distribution** in September 9, 2015 at the University of Regina.
7. Pray for our **new meeting place**. Pray also for the propagation work in the Prairies.

The Lord's recovery today must have at its base the recovery of the unique and genuine oneness of the Body of Christ. We are not here to invent another thing separate and divisive in the Body – the Lord's recovery is actually the recovery of the unique oneness of the Body of Christ.

This Weeks's Pursuit: THE MAIN CONTENTS OF THE LORD'S RECOVERY

The Church Ground of Oneness versus Division

John 17:11, 15, 21, 23; Deut. 12:1-3, 5; 16:16; Psa. 133; Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2

I. The oneness in the Bible is an all-inclusive oneness for the expression of God as the mystery of godliness to carry out the desire of God's heart, and division is an all-inclusive division for the expression of Satan as the mystery of lawlessness to carry out the scheme of Satan's plot—John 17:11, 21, 23; 1 Tim. 3:15-16a; 2 Thes. 2:3, 7-8; 1 John 3:4; cf. 2 Cor. 2:10-11.

The **oneness of the Triune God**, which is the oneness of the Body of Christ, includes all that Christ is to us in and for God's economy; the practice of this oneness, the one accord, is the master key to every blessing in the New Testament.

The **division of Satan**, which is the division of Babylon the Great, includes every negative thing and is like a great tree deeply rooted and settled in the earth, flourishing with its branches in which Satan's evil spirits with the evil persons and things motivated by him are lodged. The main symptom of Satan and his world is "the evil" of division; the main attribute of the Triune God and His dwelling place is "the blessing" of oneness.

Day by day we have to move out of ourselves with "the evil" of division and **into the divine "Us," the Triune God** as the blessing of oneness, and we have to remain in Him for His corporate expression; if we continually touch the Word and allow the Spirit to touch us day by day, we shall be sanctified by moving out of ourselves, our old lodging place, and into the Triune God, our new lodging place.

II. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3.

In the ancient times all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality.

The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as "the church of God which is in Corinth". *The church of God* means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal. *The church...which is in Corinth* refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time.

Without the **universal aspect**, the church is void of content; without the **local aspect**, it is impossible for the church to have any expression and practice; the record concerning the establishment of a church in its locality is consistent throughout the New Testament.

III. The church life on the ground of oneness is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion—Psa. 48:2, 11-12.

As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church.

The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity.

The church life is the right place for you to be an overcomer, but this does not mean that as long as you are in the church life, you are an overcomer; it is one thing to be in the church life, but it is another thing to be an overcomer.

IV. In order to be today's overcomers, we must maintain the ground of one-ness, God's unique choice, without elevating anything other than Christ; in the Lord's recovery we elevate Christ and Christ alone—Col. 1:18b; Rev. 2:4; 2 Cor. 4:5; 10:5.

Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols "on the high mountains and on the hills and under every flourishing tree" (Deut. 12:2); the high mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive.

The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything. **The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.**

WEEK	LORD'S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
July 19 - July 25, 2015	22	11	8		\$1530.00
July 26 - Aug. 02, 2015	16	11	SST		\$790.00