



The Church in Regina Weekly Newsletter

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“Christ as our life and the church as our living”

Meeting Schedule

Lord's Table Meeting - Lord's Day
 - 3860 Buckingham Drive
 10:00 AM - 12:00 Noon
 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

Sept. 2015 - YP Conference in Calgary
 September 25 - 27
 Oct. 2015 - Love Feast, Oct. 11
 - Pursuit, Oct 12, AIC, Msg 15
 - Conference, Winnipeg Oct 16-18

Church Building

*“in all things we may take
 Christ as life and live by
 Christ, so that the church can
 become our living and our
 testimony”*

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

THE APPLICATION OF THIS VISION

Now we need to apply these words to ourselves. Please consider: How much of the element of coordination do we have among us? What is the degree of coordination among us? Or we may ask, How much of the element of the church life do we have in us? And how high is the degree? I believe that by asking ourselves in this way, immediately we will discover that although it seems that we are not wrong and we love the Lord very much, the weight of the church life is very light and the measure is very little. It seems that basically we do not know what a **coordinated life** is, what the **church life** is, and what the **Body life** is. Since we do not know these matters, we do not know what **authority and order** are. This is why we are poor, weak, dull, and stale. Although I dare not say that we are in darkness, I do dare to say we are not bright; instead, we are dim within, having shadows and veils. We lack power in our prayer, in our ministering of the word, and in our preaching of the gospel. Furthermore, our meetings are neither fresh nor living. People cannot sense the Lord's presence when they come into our meetings. All these conditions show that we lack Christ as our life and the church as our living. We do not have enough Christ as life, so we do not adequately have the church as our living. The reason for this is that **we always remain in ourselves and always try to preserve our wholeness, being unwilling to be broken**. We always try to keep ourselves as a grain of wheat and are not willing to be ground. Hence, we cannot get along with others, be in coordination with others, and be built up together with others.

Brothers and sisters, the vision concerning Christ and the church is not a doctrine; rather, it is God's central purpose in the universe. By His mercy may all of us who serve the Lord see this vision that in all things we may take Christ as life and live by Christ, so that the church can become our living and our testimony. (*Our Vision - Christ and the Church chapter 2, section 2*)

This Week's Pursuit: The Recovery of the Priesthood for God's Building

Christ as the Food, Clothing, and Dwelling of the Priests

Scripture Reading: Heb. 10:5-10; John 6:57, 63; Gal. 3:27; Rom. 13:14; 1 Pet. 2:5a; Psa. 27:4

I. Christ is the food of the priests—John 6:57, 63; Jer. 15:16:

We need to live a life according to God's heart and will by daily enjoying Christ as the **reality of the offerings** for our food to arrive at the divine goal of the Triune God, which is to bring us all into Himself that we may take Him as our dwelling place and allow Him to take us as His dwelling place for His universal, enlarged, divine-human incorporation.

The **sin offering** signifies that Christ was made sin for us that through His death on the cross, sin might be condemned.

The **trespass offering** signifies that Christ bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct.

The **burnt offering**, which was wholly for God's satisfaction as food for God, typifies Christ as God's pleasure and satisfaction, as the One whose living on earth was absolutely for God; it is God's food that God may enjoy it and be satisfied.

The **meal offering** typifies Christ in His humanity and in His human living, which was proper, even, tender, fine, balanced, pure, and sinless.

The **peace offering** typifies Christ as the peacemaker, the One who became the peace and the fellowship between God and us by shedding His blood and dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God.

The **wave offering** signifies the resurrected Christ in love.

The **heave offering** typifies the powerful Christ in ascension and exaltation.

The **drink offering** signifies Christ as the enjoyment of the offerer, enabling the offerer to be filled with Christ as the heavenly wine and even to become the wine offered to God for His enjoyment and satisfaction.

The **bread of the presence**, the face-bread, signifies that God's presence, God's face, is the feast of God's priests to be their serving supply for His building.

II. Christ is the clothing of the priests—Gal. 3:27; Rom. 14: 13:14:

Although we have been baptized into Christ and are already in Christ, we must still put Him on; to put on Christ is to live by Christ and to live out Christ, thus magnifying Christ. Putting on Christ is the same as putting on the weapons of light, indicating that Christ is the weapons of light for the warfare between the Spirit and the lusts of the flesh.

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory

Prayer burden

1. John 6:57, “He who eats Me, he also shall live because of Me.” Lord we would like to enjoy You as our spiritual **food** and feed on You as the **bread of Presence**, to experience You as the **inner life** and the life supply.
2. Lord, You are the **reality of all the offerings**. We would like to live a life according to Your heart and will by **daily enjoying** You as the reality of the all the offerings for our food to arrive at Your divine goal and bring us all into Yourself.
3. Lord, we put on You as our **clothing** to express Your **divine glory** and **human beauty**, to live by You and to live You out and to magnify You. We also **put on** You as the **weapon of light** against our lust of flesh.
4. Lord, we put on You as our **robe** of righteousness, our **ephod** of purity and integrity, our **turban** of boast and glory our **trouser** of perfect righteousness in humanity and Spirit’s constituting work.
5. Lord, we groan, longing to **be clothed upon our dwelling place from heaven**. We put on the **new man** Your corporate, universal man as Your Body to be our **clothing** and **dwelling** place. Fill and saturate us that we may express You in an accurate and full way to become the holy priesthood, a spiritual house, Your dwelling place.
6. Pray for the **conferences** in **Calgary** on September 26 - 28 and **Winnipeg** on October 16 - 18.
7. Lord intensify Your work to the our dear brothers and sisters - brother **Dario**, sister **Marilou** and **MJ**; brother **Aldo**, sister **Evangeline** and **their son**; sister **Rachel**; brother **James**; brother **Odel**; and sister **Gloria**. We pray that You **bless them** with Yourself and make them a **functioning members** of the church.

Every moment we must be found enjoying Christ so that an expression of Him might emanate from within us. Then, in this expression, we will have the building up of the Body

and human beauty. **Glory** is related to Christ’s divinity, His divine attributes, and **beauty**, to Christ’s humanity, His human virtues. Christ’s divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty; a life that expresses Christ with the divine glory and human beauty sanctifies and qualifies us to be the priesthood.

All the priests wore linen trousers, a tunic, a girding sash, and a turban; in addition, over the tunic the high priest wore the **robe**, the **ephod**, the **shoulder pieces**, and the **breastplate**, and on the **turban** he wore an engraved plate. The **tunic of fine woven linen** signifies the covering of Christ as our perfect righteousness in a humanity that has been dealt with; the **turban of fine linen** signifies Christ as the glory of perfect righteousness and Christ as our boast; the **girding sash** as the work of an embroiderer signifies the strengthening by the Spirit’s constituting work; these three pieces of the priestly garments, with the linen trousers, all signify Christ as righteousness to cover the entire fallen being of the priests that they might be preserved in life and kept away from death. The **long robe**, with all its adornments, worn by the high priest signifies the church as the fullness, the expression, of Christ’s divine attributes and human virtues.

Within the tabernacle there is gold, and on the breastplate of the robe of the priest there are twelve stones with the names of the twelve tribes, indicating that the tribes (signifying the church) are transformed into precious stones, held by the gold, and built up together; on the shoulder pieces of the priest’s robe were two onyx stones with the names of the twelve tribes.

The priests have Christ as their sanctification, signified by the **gold**, and Christ as their transformation, signified by the **precious stones**. The priests have Christ as their glorification, signified by the **shining of the stones**, and Christ as their building up, signified by the twelve stones built together in the gold settings. The ephod is a type of Christ expressed in His two natures, divinity and humanity, with His attributes and virtues; it was a part of the priestly garments used for fastening, or binding.

The two **shoulder pieces** with the two onyx stones and the **breastplate** with the twelve precious stones were bound, fastened, to the **ephod**. This signifies that Christ holds, binds, and fastens the church to Himself by His divine glory and human beauty, the components of the ephod. The gold, blue, purple, scarlet, and fine twined linen were threads of different colors; thus, the ephod signifies the composition of Christ’s divinity (gold), His heavenliness (blue), His kingliness (purple), His redemption (scarlet), and His fine humanity for the expression of His divine glory and human beauty (linen).

The two **onyx stones** on the shoulder pieces of the ephod became a memorial, a pleasant remembrance, before God; **the church is fastened to Christ**, and Christ holds the church in the presence of God as an eternal memorial.

The holy crown on the turban refers to the engraved gold plate, worn on the turban of the high priest, that says “HOLINESS TO JEHOVAH”. To be holy is a matter of having the divine nature wrought into our being to make us holy, as God is. The engraving “HOLINESS TO JEHOVAH” indicates that the entire priesthood is sanctified unto the Lord, separated to the Lord, and saturated with the Lord.

III. Christ is the dwelling of the priests—Psa. 90:1; 91:1; 27:4; John 15:5; 14:23:

The garments of the priests were composed of the same material as the tabernacle: The curtains, the veil, and the screen at the entrance of the tabernacle were made with blue and purple and scarlet strands and fine twined linen, and the priestly garments contained these materials as well. The tabernacle had many items made of gold, and the priestly garments were made with gold thread and gold settings for the precious stones.

Thus, in principle, the materials of the tabernacle, the dwelling place of God, were worn by the priests; this simply means that **what the priests wore was their abiding place; their clothing was their housing**. In the Old Testament the priests’ clothing was the same as the tabernacle, and in the New Testament both Christ and the church as the tabernacle, the house of God, are the place where the priests dwell. The new man is the Body of Christ, and to put on the new man means to put on Christ as the Body, which is to be clothed with the Body; in other words, we must wear the Body; **the Body is our clothing and our covering**.

“You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood”. The holy priesthood, the corporate body of priests, is a spiritual house; when we are filled and saturated with Christ, expressing Him in an accurate and full way, we will become God’s dwelling place, the tabernacle, in reality. We must have the expression of gold, fine linen, blue, purple, and scarlet; when we express Christ in such an adequate way, we have put on the new man; we are clothed with the Body of Christ.

When we are filled with Christ and express all that He is in a proper way, the new man becomes our clothing, and this clothing is our housing, the reality of the tabernacle, which is the reality of the Body of Christ. In the New Testament God’s spiritual house, His dwelling place, the church, is the built-up priests; when we are filled with Christ and express Him, we become the church in reality; then we, together with God, have a place to rest, to dwell, and to abide. Every moment we must be found enjoying Christ so that an expression of Him may emanate from within us; Christ expressed from within us all is the church, the holy priesthood as God’s spiritual house, the mutual dwelling place of God and man.

WEEK	LORD’S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
Sept 06 - Sept. 12, 2015	30	11	14	17	\$90.00
Sept. 13 - Sept. 19, 2015	26	11	11		\$180.00