

Church in Regina Newsletter

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V 3A1

ENJOYING HYMNS

It is important that we know the hymns in order to have meetings that are according to the Scripture (1 Corinthians 14:26; Hebrews 10:25). We need to know the crucial points of the **contents** of the hymns, the **standard** of the hymns, the **sensation** of the hymns, the **wording** of the hymns, and the **tune** of the hymns. Additionally, the **hymns are not only for singing, but also for speaking in meetings**. By speaking the proper hymns to one another and singing them to the Lord, He will enrich, enliven, uplift, refresh, and strengthen the meetings.

3. Understanding the Tune

The tune of the hymns is another important aspect of knowing the hymns. Many good hymns can be spoiled by a poor melody. The melody for each hymn must not only be **proper** and **uplifted**, but it must also **fit** the thought and the **sensation** of the lyrics.

All of the new hymns written for the Living Stream Ministry hymnal were composed with old melodies. There are no contemporary melodies. "Oh, what a life! Oh, what a peace!" (#499) was written to the tune of Charles Wesley's famous hymn "And can it be that I should gain." This melody stirs up people's desire and feeling toward the Lord. Most of the melodies written after the Second World War could not compare with those earlier sacred melodies. For instance, the tunes for "Rock of Ages" (#1058) and "Jesus, lover of my soul" (#1057) are very solid and weighty.

"This Week's Pursuit: The Crucial Points of the Major Items of the Lord's Recovery Today"

The Triune God

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; Eph. 4:6; Col. 1:27; John 14:20, 17

I. We must be governed by the revelation that God is uniquely one—Psa. 86:10; Isa. 45:5; 1 Cor. 8:4.

II. The unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19.

III. The Triune God refers mainly to God Himself; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—v. 19; 2 Cor. 13:14; Rev. 1:4-5.

IV. The three of the Divine Trinity are eternally coexistent:

- ▶ The Father, the Son, and the Spirit are all God—1 Pet. 1:2; Eph. 1:17; Heb. 1:8; John 1:1; Rom. 9:5; Acts 5:3-4.
- ▶ The Father, the Son, and the Spirit are all eternal—Isa. 9:6; Heb. 1:12; 7:3; 9:14.
- ▶ The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—John 14:16-17; Eph. 3:14-17; 2 Cor. 13:14.

V. The three of the Divine Trinity are eternally coinherent:

- ▶ The Father, the Son, and the Spirit mutually indwell one another—John 14:10-11, 26; 15:26.
- ▶ The Father, the Son, and the Spirit coexist in Their coinherence and are thus distinct but not separate—5:19, 43; 8:29; 16:32; Luke 1:35; Matt. 1:18, 20; Luke 4:1, 18a; Matt. 12:28.

Among the three of the Divine Trinity, there is distinction but no separation. In their coexistence the three of the Godhead are distinct, but their coinherence makes them one; the Father, the Son, and the Spirit coexist in Their coinherence.

Upcoming Activities

- ▶ March 20, 2016 - Love Feast & YP Conference
- ▶ March 25, 2016 - Church Pursuit, Experience of Life, Message Two
- ▶ March 27, 2016 - Brother's Meeting

Church Address:

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Contact Numbers:

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Meeting Schedule:

Lord's Table Meeting

Lord's Day
10:00AM to 12:00PM

Prayer Meeting

Tuesdays & Wednesdays
Saints Homes
8:00PM to 9:00PM

YP Meeting

Fridays
7:00PM to 9:00PM
Brother Hedrick's Place

Small/Home Meeting

Friday Evening
Saint's Home

Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA February 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

PRAYER BURDEN

1. Lord, You are **God** alone and **uniquely one**, and we also praise You for making us clear of the Divine **Trinity** - the Father, the Son, and the Holy Spirit to carry out Your **divine dispensing**, to produce the church Your Body to express You.
2. We glorify You as our risen Lord, as the life -giving **Spirit in our spirit** applying all that You have accomplished making us **sons of God**.
3. Lord, we just want to enjoy Your divine dispensing by the **Divine Trinity** - the Father as the source - the **fountain**, the Son as the expression - the **spring**, and the Spirit as the transmission - the **flow**.
4. Lord, we also thank You for being **Triune** so that we can possess and enjoy the **love** of the Father, the **grace** of the Son and the **fellowship** of the Holy Spirit.
5. Lord, day by day as we are in the **organic union** with You as the Triune God, deepen our enjoyment to enjoy You, to **live in** You, **with** You, and **by** You.
6. Pray for **South America**:
Lord raise up a new generation of young people to be the age-turners solely for Your economy.
7. Pray for **Africa**:
 - ▶ Lord supply all the saints laboring, and shepherding the new ones to become remaining fruits for the Your move in the **University of Pretoria** campus and for Africa. Remember the 250 students who signed up for the Bible Study.
 - ▶ That three more lampstands be established in South Africa in 2016 – Durban, Nelspuit, and one more locality still in fellowship.
8. Pray for the church in **Regina**.
Lord, move in us, anoint us, grow in us, increase our hunger to pursue more of You.

“The Triune God has now become our all! How wonderful! How glorious! This Gift divine we never can exhaust! How excellent! How marvelous!”

VI. The essential Trinity refers to the essence of the Triune God for His existence—28:19:

In His essence God is one, the one unique God. In the essential Trinity the Father, the Son, and the Spirit coexist and coinhere at the same time and in the same way with no succession. The Father, the Son, and the Spirit are essentially one:

- ▶ A Son is given to us, yet His name is called Eternal Father—Isa. 9:6. 2.
- ▶ The Son as the last Adam became the life-giving Spirit—1 Cor. 15:45. 3.
- ▶ The Lord is the Spirit and the Lord Spirit—2 Cor. 3:17-18.

VII. The economical Trinity refers to the plan of the Triune God for His move—Rev. 1:4-5:

- ▶ In the economical Trinity the Father, the Son, and the Spirit work in three successive steps, or stages, in the process of God's economy.
- ▶ The Father planned, the Son accomplished, and the Spirit applies what the Son accomplished according to the Father's plan—Eph. 1:4-5, 7, 13.
- ▶ The Father, the Son, and the Spirit are economically three, yet They are still one in harmony in the economical Trinity—John 10:30; 17:21, 23; Matt. 3:16-17; Eph. 1:4, 6-7, 13.
- ▶ While the divine economy is being carried out by the economical Trinity, the eternal coexistence and coinherence of the three in the Godhead remain intact and are not jeopardized.

VIII. All three of the Divine Trinity dwell in us, the believers in Christ:

The Father is in us(4:6), the Son is in us(John14:20;Col.1:27; 2 Cor. 13:5), and the Spirit is in us (John 14:17). Although the Father, the Son, and the Spirit are all in us, in our experience we sense that there is just One in us; this One who dwells in us is the Triune God.

IX. According to the divine revelation in the Bible, the Divine Trinity is for God's dispensing, that is, for the distribution of the Triune God into His chosen people—2 Cor. 13:14:

The accomplishment of the divine economy is by the dispensing of the Divine Trinity. The divine economy is God's plan and arrangement out of His desire and purpose. The divine dispensing is God's dispensing and distributing according to this plan and arrangement. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy.

God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything. In the divine dispensing of the Divine Trinity, the Father is the fountain, the Son is the spring, and the Spirit is the flow. A fountain is the origin, the source, of the stream or river; a spring is the emergence, the expression, of the fountain; and the stream or river is the flow. The Father as the origin is the fountain; the Son as the expression is the spring; and the Spirit as the transmission is the flow, the reaching, the application, of the Triune God for the distribution of Himself into His chosen people. In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water gushing up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life. The Father is the fountain, the source, and the Son is the spring as the course to express the source; this course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. Second Corinthians 13:14 is strong proof that the Divine Trinity is not for the doctrinal understanding of systematic theology but for the dispensing, the distributing, of the Triune God into His chosen people.

X. We know the Triune God by experiencing and enjoying Him—1 John 1:5; 2:27; 4:16; 5:11-12:

Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment. Positionally, we were reconciled to God; experientially, we have access unto the Father. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons. The Triune God is not merely the object of our faith; He is dwelling in us as our life and life supply for our experience and enjoyment.

We need to know the Triune God experientially through the inner enjoyment of the subjective God. The experience and enjoyment of the Triune God have a focal point: God becoming man, the God-man, and this God-man accomplishing redemption and in resurrection becoming the life-giving Spirit. The anointing is the moving of the Triune God experienced and enjoyed by us; the teaching of the anointing is actually the Triune God teaching us concerning Himself. If we would know the Triune God, we must be in the line of life and in the process of the growth in life; the more we grow in life, the more we will be concerned with the Divine Trinity.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Feb. 28 - Mar. 05, 2016	23	11	10		\$350.00
Mar. 06 - Mar. 12, 2016	22	11	11		\$510.00