



# Church in Regina Newsletter

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

Genesis 13:4, To the place of the altar, ... and there Abram called on the name of Jehovah.

## 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 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017

## PRACTICING THE NEW WAY TO BUILD UP THE ORGANIC BODY OF CHRIST

1 Corinthians 14:1 Paul says, "*Pursue love, and desire earnestly spiritual gifts, but rather that you may prophesy.*" This verse shows that we need to have an earnest desire to prophesy. In verse 5 he says, "*I desire...that you may prophesy.*" Then in verse 12 he says, "*Seek that you may excel to the building up of the church.*" To prophesy is to excel because "*he who prophesies builds up the church*" (v. 4). The gift of prophesying is an excelling gift. All the other gifts are not as high or excelling. In verse 39 Paul says, "*Therefore, my brothers, desire earnestly to prophesy.*" From these verses we can see that the Apostle Paul is **encouraging, charging, and urging** us to prophesy.

First Corinthians is a book on **Christ as our portion**, so verse 2 refers to Christ as being "*theirs and ours.*" Christ is their portion and our portion. He is the portion of all His believers. **A believer in Christ should be an enjoyer of Christ, a caller on Christ. Our calling on Him is to receive Him, to breathe Him in, to enjoy Him, and to take Him as our portion for our daily practical needs.**

Every day and every minute, we need this Christ as our support, as our supply, so we have to call on Him all the time. To exercise our spirit to call "**O Lord Jesus**" is our spiritual breathing. By this kind of breathing, we receive the life supply and the enjoyment of Christ to live Christ. We live Christ by calling on Him as our portion.

When we call on the name of the Lord Jesus to enjoy Him, this enjoyment **issues** in the **growth in life**. The growth in the divine life comes from our eating, from our enjoyment, of Christ. Because we eat Christ and enjoy Him, we grow, and as we grow, we heal ourselves. First Corinthians shows us that we need to **feed** on Christ, to get the nourishment, to enjoy Him. Then we will **grow** and our **function** will be developed. Every member has its own function, but in the Body of Christ **the top function is to speak for Christ, to prophesy.**

Christ as our portion for us to enjoy. Out from this **enjoyment comes the growth**, and the **growth** serves to develop our spiritual organs. The **functions** of these organs are for the building up of the Body. Thus, 1 Corinthians eventually consummates in the building up of the church. It reveals to us that **the final result of enjoying Christ is neither the growth in life nor the development of the gifts, but the building up of the Body, the church. Every member is functioning, and this functioning has one goal—to build up our body. The functioning of the members of the Body of Christ is the building up of the Body. The more the members of the Body of Christ function, the more the Body is built up.**

To prophesy is to excel, to place us at the highest point in the building up of the Body of Christ. In the building up of the Body of Christ, prophesying is the top function.

## THE NEW WAY TO BUILD UP THE BODY OF CHRIST

We must practice four things. First, we need to **visit people in their homes** for the **preaching of the gospel**. Second, we need to have **home meetings** to **nourish the new believers**. Third, we need to have **small group meetings** to **take care of the saints and to teach them the truth for their edification**. Fourth, we need to have **church meetings** to **exhibit Christ and minister Christ** to the saints for the building up of the Body of Christ by the developing and exercising of the saints' organic functions. For this we need to perfect every saint to prophesy. According to the principle of the Bible, it is better that every week we have one day for the church to come together. In this meeting the saints must learn to prophesy. If one third of the saints in a meeting of fifty to one hundred saints would prophesy, the time would be filled up with the riches of Christ. Then the saints will be built up as members of the organic Body of Christ, and the church as the organism of the Triune God will be organically built up.

### Upcoming Activities:

- ▶ February 05, 2017 - First Lord's Table Meeting in Lethbridge AB
- ▶ February 12, 2017 - Love Feast
- ▶ February 18-19, 2017 - College Conference in Edmonton
- ▶ March 12, 2017 - First Lord's Table Meeting in Lloydminster AB

**PRAYER BURDEN**

*“He who overcomes, him I will make a pillar in the temple of My God,... and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,... and My new name.”*

1. Lord, thank You for your **redemption** that is absolutely full and complete which is our foundation, but still we need more of the overlaying of “gold” so that Your divine nature will be **manifested** from among us.
2. Lord, as we manifest Your divine nature strengthen us in our standing as the “**boards of acacia wood,**” make us **strong** and **proper** in our character.
3. Lord, cause us to **have a turn,** grace us with Your doubling, strengthening, and reinforcing as typified by the “**corner boards being doubled.**”
4. Lord, keep us **united** in oneness as the boards of the tabernacle by being overlaid with gold and joined by the Spirit as typified by the “**bars in the rings,**” that we may become **one entity** as Your dwelling place.
5. Lord, we praise You that we are **grounded** on Your redemption and we are **covered** fourfold, as the “**fine linen**” of glory and beauty, as the “**goat’s hair**” of becoming sin for us, as the “**ram’s skin dyed red**” for our redemption, and as the “**porpoise skin**” protecting us from Satan’s attack.
6. Lord, we still pray for the meeting hall of **Vancouver** until the building is finally **complete.**
7. Please pray for the first LTM of the church in **Lloydminster** on March 12, 2017.
8. Lord, remember the church in **Regina** to become the overcomer as pillars for Your building.

**This Weeks’s Pursuit: Crystallization-Study of Exodus (4) - Message Ten**

**The Eightfold Significance of the Tabernacle**

Scripture Reading: Exo. 26:1-14, 19; 36:20, 22, 31-32, 36, 38

**I. We need to see and experience the redemption of Christ:**

The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church is built on the basis of the redemption of Christ and rests on the ascended Christ experienced by us. Sockets signify stability for standing as the solid base for the believers’ standing in God’s dwelling place.

**II. We need to see and experience the manifestation of the divine nature:**

The foundation of the tabernacle was of silver, but the manifestation within the tabernacle was the gold which is God Himself. Within the church, the building of God, what must be manifested is not the works, the doings of God, but the nature and life of God; what we manifest, express, and show to others should be nothing other than the glorious divine nature of Christ.

**III. We need to see and experience the transformed human nature:**

The gold of the tabernacle overlaid the acacia wood, signifying the transformed human nature. With the building of the church, the divine nature depends greatly upon our human nature; the standing strength for the gold was with the acacia wood. The standing strength needed for the tabernacle is with the human nature overlaid, that is, transformed, with the divine nature and the divine life of Christ; the divine nature and the human nature must be mingled together.

**IV. We need a firm and unshakable standing in the Body, and we must always be willing to be balanced by others:**

The two tenons, which fit into the two sockets under each board, may signify our complete faith in Christ’s redemption, which gives us a firm and unshakable standing. Furthermore, two tenons are for balance; we always have to be balanced by others. We must always be checked, tested, and confirmed by others that we may have the balance; otherwise, we will be peculiar and will go to an extreme.

**V. Each member of the Body needs to be completed for the building up of the church, and there is the need for reinforcing when a turn in the Lord’s move is made:**

The width of each of the boards of the tabernacle was one and a half cubits, indicating a half measurement of three cubits. This signifies that every believer as a half unit needs to be matched by another to form a complete unit of three cubits for the building of God’s dwelling place. We must remember that we always need another member to make us complete in the principle of the Body. The doubling of the corner boards signifies that at each turn in the Lord’s move, there is a need for doubling, strengthening, reinforcing; for example, at Antioch there was a turn to the Gentile world, and Barnabas and Saul were doubled and strengthened to become corner boards for the building of the church.

**VI. We must be joined with others by the Holy Spirit and in the Holy Spirit with the holding power of the divine nature:**

All the boards of the tabernacle were joined together within the gold and by the golden bars; in other words, they were in the divine nature and divine life of Christ. Furthermore, five is the number of responsibility; therefore, the bars signify the Spirit of the Triune God, who takes the full responsibility for God’s building by mingling His divine nature with the human nature.

**VII. God’s building, the church, is covered by a “fourfold” Christ (the covering of the tabernacle consisted of four layers)—26:1-14; 36:8-19:**

The first and innermost layer of covering, forming the ceiling of the tabernacle was made of fine twined linen and blue and purple and scarlet strands with cherubim: **Fine twined linen** signifies the fine living of Christ manifested through sufferings and trials; this layer was also a protection for the standing boards and all the contents of the tabernacle, **signifying that the glory and beauty of the Lord Jesus in His humanity cover, protect, and embrace all His believers as the church.**

The second layer of covering, the **goats’ hair,** typifies Christ as the One who was made sin for us and who died on the cross for our sins; goats signify sinners, and goats’ hair signifies the sins of sinners; thus, goats’ hair as a covering on the tabernacle **signifies Christ’s being made sin for us in His redemptive work.** The third layer of covering, the **rams’ skins dyed red,** typifies Christ as the One who accomplished **redemption by dying and shedding His blood** to meet God’s need and ours. The fourth layer of covering, **the porpoise skins,** signifies that Christ is without comeliness or beauty; the covering of porpoise skins protected the tabernacle from storms and rain, **signifying that Christ as our covering enables us to stand against Satan and all his attacks.**

**VIII. We need to become pillars in the Triune God (Rev. 3:12; cf. 21:22), signified by the nine pillars in the tabernacle; at the entrance to the tabernacle five pillars supported the screen, and at the entrance to the Holy of Holies four pillars supported the veil (Exo. 36:36, 38):**

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Jan. 22 - Jan. 28, 2017	21	13	10	12	\$385.00
Jan. 29 - Feb. 04, 2017	23	13	8	4	\$335.00

The pillars at the entrance of the tabernacle and those within the tabernacle provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness. Revelation 3:12 says, "He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name": Because the overcomer is a pillar built into God's building, he shall by no means go out anymore. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer. This promise, as a prize to the overcomer, will be fulfilled in the millennial kingdom, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.

"One Life-Study a Day Makes One Holy"

## LIFE-STUDY OF EPHESIANS

**January 30, 2017, Monday**

Message One -

### AN INTRODUCTORY WORD TO THE BOOK OF EPHESIANS

Ephesians covers seven aspects of the church, the first of which is the church as the Body of Christ, the fullness of Him who fills all in all. In order for a living person to be complete, he must have a body as his expression. The Body of Christ is the fullness of Him who fills all in all.

We see a wonderful picture of the church as the **Body** to express Christ, as the **new man** taking Christ as the person, as the **kingdom** with rights and responsibilities, as the **family** with life and enjoyment, as God's dwelling place for God to live in, as the **bride** for Christ's satisfaction, and as the **warrior** for fighting the battle and defeating the enemy so that God can accomplish His eternal purpose. This is the church.

What we do does not mean very much, but what we are means a great deal. In such a church as described in Ephesians Christ is expressed. Through such a church Christ, the Person, is lived out. In such a church there is the kingdom of God with rights and responsibilities and the family of God with life and enjoyment. This church is also God's dwelling place, Christ's satisfaction, and God's warrior fighting the battle for His eternal purpose. What a church this is!

The first item of the contents is the **blessings** received by the church in Christ (1:3-14). The Apostle Paul prayed that the church would have a revelation to see all the blessings it has received. After the revealing of the blessings to the church, the Apostle Paul prayed that the saints may have a spirit of wisdom and revelation to know the issue of all these blessings and the power to carry them out, so that the church may become the Body of Christ, the fullness of the One who fills all in all.

Ephesians speaks from God's eternal purpose, from eternity, not from time, and from the heavenlies, not from the earth. The book of Ephesians brings us into eternity. **Do not stay in time—get into eternity.** Because Ephesians brings us into the heavenlies, we should not remain in our condition; instead, we should be in eternity and in the heavenlies. We are in God's eternal purpose, and we need not look at our condition. Ephesians does not care for our condition so much as it cares for God's purpose. It speaks to us from the heart of God's purpose. When we come to this book, we need to pray, "*Lord, take me out of my condition, away from the earth, and outside of time. Lord, rescue me from my condition and bring me into eternity and into the heavenlies. I want to enter into the heart of God and into His eternal purpose.*"

Grace and peace thus come to us from God our Creator, from our Father, and from the Lord our Redeemer. As His created ones, regenerated ones, and redeemed ones, we are positioned to receive grace and peace from Him. We have a threefold status: we have been created, regenerated, and redeemed. We have God as our Creator, we have the Father as our Father, and we have Jesus Christ as our Redeemer. Therefore, we are fully qualified to receive grace and peace from the Triune God. This is the introductory word to this book.

**January 31, 2017, Tuesday**

Message Two -

### THREE ASPECTS OF WELL-SPEAKING

Ephesians 1:3 says, "*Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenlies in Christ.*" The Greek word for **blessed** means well spoken of, praised with adoration; and the Greek word for **blessing** means good speech, good utterance, fine speaking, fine speech, implying bounty and benefit. Paul uses this word to speak well concerning God, to utter fine praise, even beautiful praise, to Him. He uses it to praise, extol, and exalt God. Thus, to praise God means to speak well concerning God.

God not only created, but one day He became incarnated. In the incarnation He is the Father to impart His life to all His sons. The God of our Lord Jesus Christ indicates that the Lord Jesus was a man. If He were only God, God could never be His God. In order for God to be His God, He had to be a man. The God whom the Jews worship is only the **God of creation**, not the **God of incarnation**. We today worship not only the God of creation, but also the God of incarnation and the Father of the impartation of life. The highest praise to God says that our God the Creator became a man and that our God is also the life-imparting Father. In incarnation, the God of creation became the very God of Jesus. At the same time, God is the Father of Christ as the Son of God. In Christ's humanity, God is His God; but in His divinity, God is His Father. Before His crucifixion and resurrection, He was the only begotten Son of God, but after His resurrection He became the firstborn Son of God to produce the many sons of God. Therefore, **the inspired praise of God** spoken by Paul in 1:3 implies **creation, incarnation, and impartation of life**.

Whatever God is to Christ is transmitted to us. God is His, and He is ours. God is His God and Father, and He is our Lord. In 1:22 God gave Christ to be Head over all things to the church. The little word "**to**" implies a transmission, indicating that whatever Christ has attained and obtained is transmitted to the church.

The title "Our Lord Jesus Christ" is rich in meaning. "Lord" signifies Christ's lordship, "Jesus" signifies His humanity to be our Redeemer and Savior, and "Christ" signifies that He is God's anointed One. This is a further indication that 1:3 is the top praise, the highest well-speaking of God. We all need to speak well concerning God in this way: in the way of creation, incarnation, impartation of life, and transmission, with redemption, the Redeemer, the Savior, and the anointed One to accomplish God's eternal purpose.

**In our well-speaking we need to have the thought of incarnation, the impartation of life, and the heavenly, spiritual transmission. We also need to include the thought of Christ as the Lord and the Head and of Jesus being Jehovah our Savior to accomplish redemption and salvation for us. We also need to think of Christ as God's anointed One who fully accomplishes God's purpose. Our well-speaking, our high praise concerning God, should not be natural, but filled with the revelation of all the wonderful aspects of God's New Testament economy.**

We bless God, because God has blessed us. Because He has spoken so well concerning us, we return the well-speaking to Him. We are qualified because we are His creatures, His redeemed ones, and His regenerated ones. All the blessings, benefits, and bounties in the universe are of three categories. The **first** category is God's **creation**, the **second** is God's **redemption**, and the **third** is God's **regeneration**. In God's creation we enjoy so many good things: air, sunshine, minerals, animal life, vegetable life. All these are good things of God's creation, and we are qualified to partake of them because we are God's creatures. Furthermore, as the redeemed ones, we enjoy forgiveness of sins, justification by faith, reconciliation in God's grace, and sanctification. Because we are redeemed, all the benefits in God's redemption are ours. Moreover, because we have been regenerated, we enjoy God's life, His nature, and His Person. By these three qualifications—being created, redeemed, and regenerated—we are fully and thoroughly qualified to enjoy all the blessings in the universe, the blessings in God's creation, redemption, and regeneration. Furthermore, we daily enjoy all the benefits and bounties of God's regeneration. We have the divine life, the divine nature, and the divine Person. What could be higher than this? Today we enjoy the Creator, the Redeemer, and the Father. This is the **second aspect** of well-speaking.

The **third aspect** of well-speaking is that God *“has blessed us with every spiritual blessing in the heavenlies in Christ.”* God has blessed us with His good, fine, and fair speakings. Every such speaking is a blessing to us. Verses 4 through 14 are an account of such speakings, such blessings. All these blessings are spiritual, in the heavenlies, and in Christ. The word “every” indicates the **all-inclusiveness** of God's blessings. It includes all, with no exception.

All these blessings are **spiritual**. This indicates the relationship of God's blessings to the Holy Spirit. Being spiritual, all the blessings with which God has blessed us are related to the Holy Spirit. The Spirit of God is not only the channel, but also the reality, of God's blessings. In this verse, God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us. This is actually God's dispensation of Himself into us. God's blessing is mainly the dispensation of the Triune God into us.

Furthermore, these spiritual blessings are in the **heavenlies**. “Heavenlies” here indicates not only the heavenly place, but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us. They are from the heavens with a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. The believers in Christ are enjoying on earth these heavenly blessings. They are heavenly as well as spiritual. They are different from the blessings with which God blessed Israel. Those were physical and earthly. The blessings bestowed upon us are of God the Father, in God the Son, through God the Spirit, and in the heavenlies.

Finally, all these spiritual blessings are **in Christ**. Christ is the virtue, the instrument, and the sphere in which God has blessed us. Outside of Christ, without Christ, God has nothing to do with us. But in Christ He has blessed us with every spiritual blessing in the heavenlies. We are not in ourselves, but in Christ. If we are in ourselves, we are through with God's blessing. Hallelujah, we are in Christ, who is the sphere, the channel, the instrument, and the virtue in which we have been blessed!

## February 01, 2017, Wednesday

Message Three -

### CHOSEN TO BE HOLY

Ephesians 1:4 says, *“According as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him, in love.”* Following verse 3, verses 4 through 14 present a list of all the spiritual blessings with which God has blessed us. God's choosing is His first blessing bestowed upon us; it is the first item of God's well-speaking concerning the church. God's choosing is His selection. From among numberless people, He has selected us. God chose us *“in Him,”* that is, in Christ. Christ was the sphere in which we were selected by God. Outside of Christ we are not God's choice.

God's selection was not made in time, but in eternity. Before the foundation of the world, God **chose** us. Among millions of people, He foresaw us before we were even born and selected us before the foundation of the world. The expression, before the foundation of the world, implies the entire universe, not only the earth. This indicates that the universe was founded for man's existence to fulfill God's eternal purpose. Without such a universe, it would be impossible for man to exist. Man's existence is for the fulfillment of God's eternal purpose. Thus, man is the focal point of God's eternal purpose. The universe was founded so that man could exist to fulfill God's eternal purpose.

God chose us that we should be **holy**. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy, like God Himself in His nature and in His character.

To be holy is to be separated from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we should not be common, but different. In the universe God alone is holy. He is different from everything else and is distinct. Therefore, **to be holy means to be one with God.**

Today, the Spirit is not only in us; He is making Himself one with us and us one with Him. First Corinthians 6:17 says, “He that is joined unto the Lord is one spirit.” Therefore, holiness actually means to be saturated with God, to cause a common person to be fully saturated with the Spirit. When God came to dwell among men, the word “holy” was used the first time. When God came as man, the term “Holy Spirit” was first mentioned... To be holy is firstly **to be separated to God**; secondly, **to be taken over by God**; thirdly, **to be possessed by God**; and fourthly, **to be saturated with God and one with God**. Eventually, the issue of this in the Bible is the New Jerusalem, which is called the holy city, a city that not only belongs to God and is for God, but a city possessed by God, saturated with God, and one with God. The New Jerusalem is a holy entity belonging to God, possessed by God, saturated with God, and one with God. This is holiness.

We have a sanctified position, not only by the blood and by the Spirit, but also in the name of the Lord Jesus (1 Cor. 6:11). Because we bear the name of the Lord Jesus, we should not shame His name by being common. Others may go to sporting events or to the movies, but we would not go because we do not want to shame the Lord's name. His name must keep us separate. Do not ask whether a certain thing is sinful or not sinful. **Separation is not related to whether or not something is sinful; it is a matter of whether we are common or separated.** We must bear some sign that we are under the blood, in the Spirit, and in the name of the Lord Jesus.

**Separation** can take place rather easily and in a very short time. But to be **saturated dispositionally** takes a long time. God has chosen us for the purpose of saturating us with Himself; He wants to work Himself into our being. Then we shall be holy, just as He is.

We all have been chosen to be holy in this way. Firstly, we are separated unto God; secondly, we are saturated with God; eventually we become one with God. One day, we shall be just like Him. That will mark the completion of our sanctification, the process that begins with separation, continues with saturation, and is completed with the full redemption of our body. At that time, from within to without, we shall be the same as He is. We shall be holy. It is for this purpose that we were chosen by God before the foundation of the world.

We were chosen in Him to be without blemish. A blemish is like a foreign particle in a precious gem. God's chosen ones should be saturated only with God Himself and have no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things. This is to be without blemish, to be without any mixture, to have no element other than God's holy nature. After being thoroughly washed by the water in the Word, the church will be sanctified in this way.

Today, we still have a great deal of mixture. Many foreign particles, such as the flesh, the self, and the natural life, are still in us. But we are gradually being transformed. Therefore, eventually we shall be **so holy** and **so pure** that we shall be without blemish, without any foreign particles, having only the divine element.

We shall be holy and without blemish before Him. “**Before Him**” means to be holy and without blemish in the eyes of God according to His divine standard. This qualifies us to remain in and enjoy His presence. We shall be holy and without blemish, not according to our standard or in our eyes, but according to His standard and in His eyes.

Finally, **we shall be holy and without blemish before Him in love**. Love here refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God’s chosen ones become holy and without blemish before Him. Firstly, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, God loves us, and we return this love to Him. It is in this kind of condition that we are being transformed. Under such a condition we are being saturated with God.

## February 02, 2017, Thursday

Message Four -

### PREDESTINATED UNTO SONSHIP

Ephesians 1:5 says, “*Having predestinated us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.*” Verse 4 says, “*According as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him, in love.*” God’s choosing cannot be separated from His predestinating. They are two aspects of one thing. God’s choosing goes with His predestinating, and His predestinating is one with His choosing. It is very difficult to say which comes first.

In eternity past, God predestinated us unto sonship, marking out a destiny for His chosen ones before the foundation of the world. The goal of God’s predestination is sonship. We were predestinated to be sons of God even before we were created. Hence, as God’s creatures, we need to be regenerated by Him so that we may participate in His life to be His sons. Sonship implies not only the life, but also the position of the son. God’s marked-out ones have the life to be His sons and the position to inherit Him.

In verse 4 we see that God has chosen us to be holy. However, to be holy is the procedure, not the goal. The goal is sonship. We have been predestinated unto sonship. In other words, God has chosen us to be holy so that we might be His sons. Thus, **to be holy is the process, the procedure, whereas to be sons of God is the goal**. To be holy is to be mingled with God. God sanctifies us by putting Himself into us and then mingling us with His nature. This is a matter of nature, of having our nature transformed with His. We were born human, natural, but God wants us to be divine. The only way this can take place is through having the divine nature put into our being and mingled with it. In this way, God makes us holy. Thus, sanctification is a procedure to transform our nature. This, however, is not the goal. The goal is related to being formed or shaped. This is the reason that along with God’s choosing us to be holy, there is the need of His predestinating us to be sons. To be holy is a matter of nature, but to be sons is a matter of being formed. God’s sons are people conformed to a particular form or shape.

We have been predestinated unto sonship, not only by the Spirit of the Son of God, but also in the life of the Son of God. This is very subjective. We actually have the life of the Son of God. As 1 John 5:12 says, “*He that hath the Son hath life.*” Therefore, we are not God’s sons-in-law; we are God’s sons in life. At times, we may be able to reject the Spirit of the Son of God, but we cannot reject the life of the Son of God because it has become our very being. We have two beings: the first is the natural being that was born of our parents, and the second is the spiritual being that is born of God. In this second being we have the life of the Son of God. According to our second being, we have not only the Spirit moving and working within us, but also the life that has become our self, not the natural self, but the spiritual self. Sometimes we not only rebel against the Spirit, but also against ourselves, against our being.

Not only do we have the Spirit of the Son of God and the life of the Son of God, but we are also in the **position** of the Son of God (John 20:17). Actually, sonship is more specifically related to position than it is to life. Sonship is a legal matter. The fact that the life of the son of God is related only to life but that the position of the son of God is a matter of legality. Hallelujah, we have the Spirit of the Son of God, the life of the Son of God, and also the position of the Son of God.

## February 03, 2017, Friday

Message Five -

### THE PRAISE OF THE GLORY OF GOD’S GRACE

Ephesians 1:6 says, “*To the praise of the glory of His grace, with which He graced us in the Beloved.*” What is God’s grace? Grace is actually God Himself; it is what God is to us for our enjoyment. When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all that He is.

God is love. If we do not enjoy Him as love, we do not have grace. But if we enjoy God as love, we have grace. Again I say, grace is what God is to us as our portion for our enjoyment.

The glory of God’s grace is that His grace, which is Himself as our enjoyment, expresses Him. God is expressed in His grace, and His predestination is for the praise of this expression. As we receive grace and enjoy God, we have the sense of glory, although we may not have the words to express this sense. Sometimes after an excellent meeting we are full of grace and say, “That was glorious!” This is God expressed in His grace.

Ephesians 1:6 says that God has “*graced us.*” The word “**graced**” is a very unusual expression. For God to grace us means that **He has put us into the position of grace that we may be the object of His grace and favor, that is, to enjoy all God is to us**. In order to receive anything, we need to be in the proper position. Thus, God has positioned us in His grace. Having positioned us in grace, He makes us the object of grace. Here in the position of grace and as the object of grace we are fully accepted by God. Because we are in the position of grace and are the object of grace, God is pleased with us. His delight is in us, and we are happy with Him. Eventually, there is a mutual enjoyment: we enjoy Him, and He enjoys us. Here, in grace, He is our joy and satisfaction, and we are His joy and satisfaction. All this is implied in the term “graced us.”

God delights in the Beloved, and He delights also in us. The phrase “*in the Beloved*” conveys the full delight, satisfaction, and enjoyment God the Father has in us because we have been made the object of His grace and delight. In this sense we should all appreciate ourselves and ever esteem ourselves highly because we are the object of God’s delight. You should say, “Because God delights in me, I appreciate myself. I even esteem myself highly because I have been positioned in grace and made the object of God’s grace.” We should have such a view about ourselves, not according to our natural state, but according to the fact that we have been chosen, predestinated, regenerated, and graced. God delights in us, not in ourselves, but in His Beloved.

February 04, 2017, Saturday

Message Six -

### REDEMPTION IN THE SON

In 1:3-14 there are three sections: verses 3 through 6, the Father's selection and predestination, speaking forth God's eternal purpose; verses 7 through 12, the Son's redemption, speaking forth the accomplishment of God's eternal purpose; and verses 13 and 14, the Spirit's sealing and pledging, speaking forth the application of God's accomplished purpose. First we have the Father's eternal purpose, then the Son's accomplishment of the Father's purpose, and finally the Spirit's application of what the Son has accomplished according to the Father's purpose. By this we see that the Triune God is expressed in His blessings. Through the Father's **purpose**, the Son's **accomplishment**, and the Spirit's **application** we become the church.

Ephesians 1:7 says, "*In Whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.*" This means that we have been redeemed in the Beloved, in the One in whom God delights. Thus, in the eyes of God, redemption is not a pitiful matter; it is a thing to be delighted in. Although it is accurate to say that we are redeemed in Christ, it is not as delightful as saying that we are redeemed in the Beloved. The words "in the Beloved" mean in God's delight. In God's delight, the Beloved, we have redemption. We have been redeemed through the blood of God's Beloved shed on the cross for us.

Verses 4 and 5 reveal that we were chosen and predestinated. But after creation we became fallen. Hence, we need redemption, which God has accomplished for us in Christ through His blood. The **first** blessing is selection to be holy, the **second** is predestination unto sonship, and the **third** is redemption in the Son.

Although God delights in us and has made us the objects of His grace, we still need redemption because He is the righteous God. Our Father who delights in us is righteous and cannot tolerate unrighteousness, wrongdoings, or offenses. Such things insult His righteousness. Therefore, His righteousness makes the accomplishment of redemption necessary. Redemption fulfills God's righteous requirements and pleases God. God is not only a God of love; He is also righteous, and anything unrighteous displeases Him. Everything related to Him must satisfy the requirements of His righteousness. This is the reason that, in order to please God, the beloved Son had to go to the cross to accomplish full redemption for God's chosen ones.

Redemption is what Christ has accomplished for our offenses; forgiveness is what Christ accomplished applied to our offenses. **Redemption** was accomplished on the cross, whereas **forgiveness** is applied the moment we believe in Christ. Redemption and forgiveness are actually two ends of one thing. We have seen that the forgiveness of offenses is the redemption accomplished through the blood of Christ. However, two terms are used because this one thing has two ends: the end of the accomplishment on the cross and the end of the application to us at the time we believed. Although redemption was accomplished on the cross when Christ shed His blood, it was not applied to us at that time. The application did not take place until we believed in Christ and made confession to the righteous God. At that very moment, the Spirit of God applied to us the redemption Christ had accomplished on the cross. Hence, redemption is the accomplishment, and forgiveness is the application.

God's abundant grace has accomplished redemption for us and has applied forgiveness to us. Through the incarnation, crucifixion, and resurrection of Christ, redemption has been accomplished. After ascending into the heavens and receiving repentance and forgiveness, He now applies forgiveness to us. This is according to the riches of God's grace.

Ephesians 1:8 says that God's grace has been "*caused to abound to us.*" God's grace is not only rich, but also **abounding**. It takes revelation to know God's abounding grace. His abounding grace has made us an inheritance to God (v. 11) and has qualified us to inherit all that God is (v. 14). In other words, this abounding grace makes us God's inheritance on the one hand and makes God our inheritance on the other hand. This is something far greater than sinners merely being saved and going to heaven. This concept, the concept of being saved for heaven, is rather natural. We need to see the abounding grace that makes us an inheritance to God and qualifies us to inherit all that God is.

Verse 8 says that the riches of God's grace have been caused to abound to us in all wisdom and prudence. Wisdom is what is within God to plan and purpose a will concerning us; prudence is the application of God's wisdom. God firstly planned and purposed in His wisdom, and then He applied what He had planned and purposed for us with prudence. Wisdom was mainly related to God's plan in eternity, and prudence is mainly related to God's execution of His plan in time. What God planned in eternity in His wisdom, He is now executing in time in His prudence. In God's prudence He has brought us to Himself and into His recovery. Now, through the exercise of His prudence, He is applying to us all that He planned in eternity regarding us.