



Church in Regina Newsletter

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

1 Chronicles 21:26 "And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And he called on Jehovah, and He answered him with fire from heaven upon the altar of burnt offering."

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

THE HISTORY OF THE LOCAL CHURCHES (2)

Scripture Reading: Rom. 16:17-18; Gal. 1:6-7; 2:3-5; 5:10b-12; Phil. 1:15-18; Col. 2:8

THE LORD STARTING SOMETHING NEW ON VIRGIN SOIL

One hundred years after the beginning of the Brethren movement, the Lord started something new in mainland China. In the eighteenth century the Moravian brethren were on the continent of Europe. In the nineteenth century the Brethren were used by the Lord in England. A century later the Lord moved in the Far East. I entered into the work with Brother Watchman Nee in Shanghai in 1933. I went to Brother Nee at least three or four times a week. He shared much with me concerning the history of the church. He told me that the Lord went to China to start something new. He said that the Lord was forced to come to China at the beginning of the twentieth century because in both Europe and America the field, soil, had been fully spoiled as far as the proper church life was concerned. Brother Nee spoke with me mostly in Chinese, but sometimes we used English terms. When he was speaking with me about the Lord's move in China, he used the English term virgin soil. I can never forget this term. He said that for the church life China was virgin soil at that time. Of course, this was the Lord's doing. One could never imagine that in such a heathen country full of the teachings of Confucius and the religion of Buddhism, the Lord would raise up something.

The first meeting in the Lord's recovery in China was in 1922 with Brother Nee in his hometown of Foochow. I am full of thanks to the Lord that in the first part of this century He gave Brother Nee as a gift to the Body. I was born in Christianity and raised up there. I even received my education in Christianity. In my seeking of the Lord, I passed through organized Christianity, fundamental Christianity, Brethren Christianity, and even Pentecostal Christianity. I also entered into the teachings of the inner-life Christians. In my entire life, I have never met a Christian who can compare with Brother Nee. I received the greatest and the highest help from him. He picked up good and helpful things from nearly every denomination, from every kind of Christian practice, and from all the seeking saints throughout the history of the church, and he passed them on to us. The first time I stayed with him, I realized that he was standing on the shoulders of many who had gone before him.

Even before 1930 he had collected more than three thousand classical Christian books that contained Christian writings from the first century on. When he was between twenty and twenty-five years of age, his bedroom was full of books. There was only a narrow space for him to lie down between the rows of books. Sometimes we would say that Brother Nee was buried with books. I mainly came to know the history of the church not from reading about it but from Brother Nee's speaking with me. He related to me all the important things of church history. When he read something, there was no need for him to go back and review it. He could just relate to you what he read in a thorough and accurate way. He was a person who knew the Bible, who knew life, who knew the Lord, who knew the church, and who knew the history of the church. We received the greatest help from him, not in a narrow, sectarian way but in an all-inclusive way.

When people came into our midst in the early days of the church life in China, they would wonder whether we were a Baptist church, a Presbyterian church, a Pentecostal church, or a Brethren church. This was because all the good aspects of the truth in these groups were among us. We baptized people as the Baptists did. We had the church government as the Presbyterians did. We experienced the outpouring of the Spirit, which the Pentecostals stressed. We also had the truths that the Brethren had released. We collected many good things that the Lord had recovered through all the saints, and we put them together in our church life. (The History of the Church and the Local Churches)

ANNOUNCEMENTS:

- ▶ We still would like to get a rough count for the Red Berry Bible Camp, Saskatoon on May 26-27. Please let the serving ones know if you are interested in going.
- ▶ Summer School of Truth (SST) for Grade 7-12 deadline is May 28. The cost is \$385 both for YP and serving ones.
- ▶ Winnipeg conference is on May 6-7. The deadline is still until April 23.
- ▶ Victoria day weekend conference in Richmond (May 19-22). Brother Ron Kangas is coming. Registration deadline is going to be on May 8.

Upcoming Activities:

- ▶ April 23, 2017 - Churching in Lloydminster
- ▶ April 30, 2017 - Brother's Meeting
- ▶ May 14, 2017 - Love Feast
- ▶ May 22, 2017 - Church Pursuit (Experience of Life - msg. 9)

PRAYER BURDEN

“God became man that man may become God in life and nature but not in the Godhead for the producing of the organic Body of Christ to fulfill God’s economy to close this age and to bring Christ back with His kingdom.”

1. Lord, continue to impart Yourself into us, increase our appetite in enjoying Your riches in our daily walk for us to exhibit You properly in the meetings that issues the proper church life that You desire.
2. Lord, make us holy, dispense Your holy nature, Your holy element into our being so You can produce Your organic Body for the fulfillment of Your economy, to close this age, and to set up Your kingdom.
3. Lord, thank You for revealing to us Your economy, Your good pleasure to dispense Yourself into us, making us Your duplication to be Your corporate expression consummating the New Jerusalem.
4. Lord, make us Your counterpart, the Shulammitte. We want to have a personal, affectionate, private and spiritual relationship with You for the carrying out of Your economy.
5. Lord, show us the consummation of all the lampstands in the Scriptures. We want to experience more the aspects of the Triune God depicted in the lampstand, until we become the New Jerusalem as the universal golden lampstand.
6. Lord, we want our designation to be the New Jerusalem. Give us more of Your name, and more personal experiences of You so that You can possess us and that we belong to You.
7. Pray for many saints to rise up to cooperate with the Lord in His present move to gain the entire Europe, starting with Germany.
8. Lord, remember the church in Regina
 - the home meeting
 - the increase of meeting ones
 - SST
 - Winnipeg conference
 - Sister Kare Bodemer’s physician

This Weeks’s Pursuit: Returning to the Orthodoxy of the Church - Message Nine

**The New Jerusalem—
the Consummation of the Central Vision of God’s Economy
and of the High Peak of the Divine Revelation
through the Overcomers,
Who Return to the Orthodoxy of the Church**

Scripture Reading: Acts 26:19; Col. 2:2; 3:4; Eph. 3:4; 4:16; Rev. 3:12; 21:2, 9-11

I. The central vision of God’s economy is the experience of Christ as life for the producing and building up of the church as the Body of Christ—Acts 26:19; Eph. 3:10; 1 Tim. 1:4; Col. 3:4; Eph. 1:22-23:

We need to see a vision of the central matter in the Lord’s recovery today, the vision in Paul’s completing ministry is **God in us as our contents**, Christ as the mystery of God, and the church as the mystery of Christ. The center of the Lord’s recovery is Christ and the church: Christ as the embodiment of God—the mystery of God—and the church as the expression of Christ—the mystery of Christ. The governing vision of the Bible is **the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the church as the Body of Christ, consummating in the New Jerusalem.**

II. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ for the fulfillment of God’s economy to close this age and bring Christ back to set up His kingdom— John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:

God’s economy is His intention to **dispense Himself** in His Divine Trinity **into His chosen** and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression. God became man to make us God in life, nature, and expression so that we may have a God-man living and become the Body of Christ. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God’s enlargement and expression for eternity. It is only by God’s becoming man to make man God that the Body of Christ can be produced and built up; this is **the high peak of the divine revelation** given to us by God.

III. The New Jerusalem is the consummation of the central vision of God’s economy and of the high peak of the divine revelation—Rev. 21:2, 9-11:

In Christ God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem. Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God’s organic salvation.

The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God. It is a composition of divinity and humanity blended and mingled together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person. It is the expansion and expression of the processed and consummated Triune God with His chosen, redeemed, regenerated, sanctified, renewed, transformed, built-up, conformed, and glorified people. It is God’s enlargement and expansion, God’s expression in eternity, which is the corporate God.

The New Jerusalem is the universal golden lampstand, the ultimate consummation of the lampstands in the Scriptures. The churches as golden lampstands will be consummated in the New Jerusalem, the aggregate of all the lampstands. The New Jerusalem, a mountain of gold, is the universal golden lampstand holding the Lamb as the lamp shining out God as the light. The New Jerusalem, the aggregate of all the lampstands, the totality of today’s lampstands, is a consummate, universal golden lampstand to shine forth God’s glory in the new heaven and new earth for eternity. The golden lampstand signifies the Triune God embodied and expressed, and the more we experience the aspects of the Triune God depicted in the lampstand, the more we will be in reality the golden lampstand as the embodiment and expression of the Triune God and thus become the New Jerusalem as the universal golden lampstand.

IV. In His ministry in the stage of intensification, Christ as the sevenfold intensified Spirit produces the overcomers, who return to the orthodoxy of the church, overcome the degradation of the church, build up the Body of Christ, and consummate the New Jerusalem—1:4; 2:7, 11, 17, 26; 3:5, 12, 21:

| WEEK | LORD’S TABLE MEETING | PRAYER MEETING | YP MEETING | HOME MEETING | OFFERING |
|---------------------------|----------------------|----------------|------------|--------------|----------|
| April 09 - April 15, 2017 | 22 | 11 | 10 | 20 | \$275.00 |
| April 16 - April 22, 2017 | 23 | 10 | 6 | 10 | \$380.00 |

Because of the degradation of the church, Christ as the life-giving Spirit has been **intensified sevenfold** to become the seven Spirits—the sevenfold intensified life-giving Spirit—to produce the overcomers. In overcoming the degradation of the churches, the overcomers return to the orthodoxy of the church and overcome satanic Judaism, demonic Catholicism, and dead and Christless Protestantism. **The overcomers overcome anything that is against Christ or that replaces Christ.** The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem.

Without the overcomers the Body of Christ cannot be built up, and unless the Body of Christ is built up, Christ cannot come back for His bride. The building up of the Body of Christ is by the overcomers produced by Christ as the sevenfold intensified life-giving Spirit. The building up of the Body of Christ by the overcomers in this age is for the initial consummation of the New Jerusalem in the kingdom age and eventually for the full consummation of the New Jerusalem in the new heaven and new earth.

“I will write upon him [the overcomer] 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”. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on 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. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; **the New Jerusalem in the millennium will be a prize only to the overcomers.**

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF EPHESIANS

April 17 2017, Monday
Message Sixty-Seven

The more traffic among the churches, the better. Whenever we meet together, there is traffic. Without it, the churches are isolated. If we stay away from the meetings and meet together with just a few in our homes, the traffic is cut off. This is a subtlety of the enemy to cut the veins. When the blood flow is cut off, the result is death. However, by the proper traffic among the saints and between the churches, life multiplies. Therefore, we need to pay attention to Paul’s word concerning this matter in the last chapter of Ephesians.

We have pointed out that love is from God. This means that love is on God’s side. Faith, on the contrary, is on our side. Hence, the phrase “love with faith” implies traffic between God and us and between us and God. Love is from God to us, and faith is from us to God. God gives us love, and we respond with faith. This is the traffic between love and faith. Through this traffic peace remains our portion. We are kept in peace by God’s love coming to us and by our faith going to Him.

This traffic will also keep us in grace, in the enjoyment of the Lord. In verse 24 Paul says, “Grace be with all those who love our Lord Jesus Christ in incorruption.” Grace is needed for us to live a church life that fulfills God’s eternal purpose and solves God’s problem with His enemy. The enjoyment of the Lord as grace is to those who love Him. For the proper church life we need to love the Lord in incorruption, that is, in a condition which is incorruptible. Our love for the Lord must be incorruptible, immortal, and imperishable. Such a love is genuine and sincere.

April 18, 2017, Tuesday
Message Sixty-Eight

God’s eternal purpose is to have the church. His purpose is not just to create man, to rescue him from his fallen condition, and to bring him to heaven. Furthermore, God’s purpose is not simply to have us be holy, spiritual, and victorious. Creation, salvation, sanctification, spirituality, and victory are all part of God’s procedure to reach His goal, but they are not the goal itself.

The book of Ephesians reveals that the church came into existence according to the eternal purpose which God purposed in Christ. Ephesians 3:11 says, “According to the purpose of the ages which He made in Christ Jesus our Lord.” The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past. This is the purpose made by God in eternity past for eternity future. God is a God of purpose. Before creation, before the foundation of the world, He made a plan. This plan is the purpose of the ages, or the eternal purpose.

It is vital to see that the church is a hybrid produced by the mingling of the divine life with the human life. God desires to dispense Himself into man and to work Himself into man. In his book, *The Spirit of Christ*, Andrew Murray says that the divine life is interwoven with the human life. Although interwoven is a very good term, it is still not adequate. The divine life is not only interwoven with the human life, but the divine life and the human life are mingled to form one entity. Paul’s word in Galatians 2:20 illustrates this. Here he says, “I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me” (Gk.). Paul says that it is he who lives; yet it is not he, but Christ. This indicates the mingling of Christ with Paul. The church is the product of such a mingling.

April 19, 2017, Wednesday
Message Sixty-Nine

God is no longer the unprocessed God, but the processed God. He has accomplished everything necessary to come into us as the life-giving Spirit. Now we must believe in Him and call on the name of the Lord Jesus. When we do this, the life-giving Spirit comes into our spirit, and the mingling of the divine life and the human life takes place within us. This mingling produces the church.

The dispensing of the Triune God into man is altogether related to the Spirit. The processed God as the all-inclusive life-giving Spirit is waiting for our spirit to respond to Him and to cooperate with Him. To be saved is not merely to understand the gospel. It is to open ourselves from the depths of our being to respond to the Spirit. When we call on the name of the Lord Jesus, we must call from our spirit, from the depths of our being. If we do this, we shall be saved, even if we do not adequately understand the gospel.

The depth of the book of Ephesians is in these verses that speak of the mingled spirit. The church is the mingling of the Holy Spirit as the processed God with humanity. This is greater than spirituality, holiness, or victory. As long as we are in this oneness, we are surely spiritual, holy, and victorious. Our goal should be nothing less than this oneness. If we are in this oneness, what need have we to seek spirituality or holiness or victory? By being in this marvelous oneness we have all this and much more.

April 20, 2017, Thursday
 Message Seventy

Christ abolished the ordinances in order to create in Himself one new man. He did not abolish them so that we may be holy, spiritual, or victorious. In a sense, He did not abolish the ordinances even that we may be saved. He abolished them so that the church might come into being.

Ordinances are particularly related to religion. Without ordinances, it is impossible to have religion, for religion is composed of ordinances. But Christ does not want a religion. What He wants is the new man. Therefore, He abolished the ordinances on the cross. Some may prefer shouting in the meeting, whereas others prefer silence. But to be either for shouting or for silence is to have an ordinance. We should not be for either one or the other, but for the Spirit. However, according to our nature and upbringing, we are prone to have ordinances of one kind or another. But as long as there are ordinances, we do not have the reality of the church life. The church life does not consist of ordinances, but of the living Spirit.

Christians today are divided either by ordinances or by doctrines. The denominations are established according to ordinances or doctrines. Without ordinances or doctrines, there would be no divisions. If ordinances and doctrines were removed, all genuine Christians would be one. We thank the Lord that no matter how diverse our backgrounds may be, we in the Lord's recovery are truly one. Even the evil angels recognize our oneness. The divisive elements of our backgrounds have been set aside, and we have come together to be one in the Lord.

April 21, 2017, Friday
 Message Seventy-One

Ordinances, doctrine, and the old man are the three main negative things that damage the church life. If we have ordinances, the church life is gone. If we are occupied with doctrine, it will not be possible to have the proper church life. In addition, if we continue to live according to the old man, the church life will be seriously damaged, even terminated. However, if we have no ordinances or doctrines and if we put off the old man with his former manner of life, we shall have a marvelous church life, a church life that will be a miniature of the New Jerusalem in the new heaven and new earth. In such a church life it is impossible to have division.

For the church life, we must not only put off the old man, but also put on the new man. The new man is the practical church life, which is Christ as the life-giving Spirit mingled with our spirit in a corporate way. To put on the church life as the new man is to put on this entity produced by the mingling of the divine Spirit with the human spirit. In this marvelous entity, the new man, there are no ordinances and there is nothing of the old man. There is only Christ as the all-inclusive, life-giving Spirit mingled with our spirit.

In the Lord's recovery, there is no place for ordinances, doctrines, or the old man. If we still hold on to these negative things, we shall be finished with the church life. We are here only for the living Christ with the living Word. Our way to approach the Word is not just to exercise our mind to study it and to gain knowledge of it, but also to exercise our spirit to pray the Word and to take it in as the life-giving Spirit for nourishment and washing. In this way we shall grow in a corporate way and be built up together. It is by this process that the Lord Jesus will fulfill the prophecy He uttered in Matthew 16:18: "I will build My church." Then we shall have the reality and the enjoyment of the full gospel, the gospel of Christ and the church.

April 22, 2017, Saturday
 Message Seventy-Two

In 1:4 Paul 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 chose us in eternity past, when He was forming His plan to have the church. The fact that we were chosen in eternity means that our salvation began before the foundation of the world and before time. Ephesians 1:5 says that we have been predestinated unto sonship. The Greek word rendered predestinated means to be pre-marked, to be marked out beforehand. In eternity God, through His foresight, marked us out from among a vast number of people. Using a verbal form of the Greek word for grace, in 1:6 Paul says that God has "graced us in the Beloved." He has put us into the position of grace that we may be the object of His grace and favor, that we may enjoy all that God is to us. 1:7 Paul speaks of redemption, saying, "In Whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace." As God was accomplishing His work concerning the church, He redeemed us.

After choosing and predestinating us, God created us in Adam. But the man created by God became fallen. Nevertheless, God still loved us. In 2:4 Paul speaks of the great love with which God loved us. He loved us even when we were dead in offenses and sins, when we were walking according to the age of this world, according to the ruler of the authority of the air (2:1-2). In 2:5 we see that God has made us alive together with Christ. As those who were God's enemies, we needed to be reconciled. God has also reconciled us to Himself (2:16). We needed to be reconciled because we were God's enemies and were in rebellion against Him. There was enmity between us and God. But through the Lord's death on the cross, we have been saved from our fallen situation and reconciled to God.

Our inner man needs to be strengthened so that Christ may make His home in our hearts (3:17). For Christ to make His home in us means that we are indwelt by Him. When Christ makes His home in us, we shall enjoy Him as unlimited love. In the words of 3:17, we shall be "rooted and grounded in love." We are rooted in Christ for growth, and we are grounded in Him for building. When we are strengthened into our inner man, when Christ makes His home in our hearts, and when we are rooted and grounded in love, we are filled unto all the fullness of God (3:19).

In 4:7 Paul says, "But to each one of us was given grace according to the measure of the gift of Christ." Because every member has received grace, every member is a gift to the Body of Christ. No matter how insignificant we may be, we all are gifted. In 4:12 Paul goes on to speak of the perfecting of the saints. The Greek word translated perfecting may also be rendered equipping. As those who are gifted, we perfect and equip one another with our gifts. The result of being perfected is that we grow up into Christ (4:15-16). We perfect one another by helping one another grow in life. Ephesians 4:23 speaks of being "renewed in the spirit of your mind." We all need to be renewed. We need to have the old element discharged, and a new element wrought into us.

According to 5:26, Christ is sanctifying the church. To be sanctified is to have the divine nature wrought into our human nature. In 5:29 Paul points out that Christ is also nourishing and cherishing the church. To nourish is to feed, and to cherish is to nurture with tender love and foster with tender care. In 5:26 we see that Christ is cleansing the church by the washing of the water in the Word. Such a washing cleanses us from wrinkles caused by oldness and from spots caused by wounds.

Finally, according to 6:11 and 13, we need to be armored. This means that we put on the armor of God in order to stand against the stratagems of the Devil. To be armored is to be armed for warfare. As we are armed with the whole armor of God, we become God's army to fight the battle for God's purpose and for His kingdom