



Church in Regina Newsletter

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

Psalms 18:3, "I called upon Jehovah, who is worthy of praise, And from my enemies I was saved."

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 (3)

Scripture Reading: 2 Pet. 1:2, 15; 3:3-4; 1 John 2:18-19, 22; 4:1-3; 2 John 7, 9-11; 3 John 9-10; Jude 3-4, 11-13, 17-21

THE PRACTICE OF THE CHURCH LIFE

The Beginning of the Church Life in Brother Nee's Hometown

The **practice of the church life** among us started in 1922, two years after Brother Nee was saved. The first local church was established in his hometown, **Foochow**, in southern China. He and some other young Christians saw that Christianity has deviated from God's way as revealed in the Bible. Not more than ten of them began to meet in a sister's home.

The Spreading of the Church Life

... In 1925 he began to publish a magazine called **The Christian**. At the end of 1926, he was led by the Lord to go to **Shanghai** and **Nanking**, the capital of China at that time, to start a work. The church was raised up in Shanghai at the end of 1926 and the early part of 1927. Eventually, the church in Shanghai became the biggest church, the leading church, and the central church in China. From Shanghai the church practice spread throughout China. In 1932 the practice of the church life spread to the north, beginning in **Chefoo**, my hometown. It spread to **Tientsin**, the biggest seaport in the north, and to **Peking**. In 1933 the church practice also spread to **Manchuria**, the place where Japan began its war against China. In 1934 the church life continued to spread to many places in China proper from Shanghai and from Chefoo. In 1937 many of the Chinese retreated to western China due to the Japanese invasion. Many brothers also went to the west to begin the church life. The church life began in 1937 in **Chungking**, the capital of China during the war. From 1938 to 1939 the church life spread to Hong Kong. In 1943 the church life migrated to Inner Mongolia from my hometown. Within about one year over forty local churches were raised up in Inner Mongolia through seventy who migrated there from Chefoo. In 1948 and 1949 after the war, there was a great

revival among us. Through that revival the church life spread into most of the cities. **By 1949 there were hundreds of local churches in China.** There were local churches in each of its thirty-three provinces and in all the leading cities.

It was also in 1949 that the Communists took over mainland China. About three hundred fifty to five hundred saints among us went to the island of **Taiwan** from mainland China. Some went there in 1947 to begin the church life with a very small number. In 1948 the number was strengthened. In 1949 I was also sent by the work to Taiwan. Within the next six years, our number grew from about five hundred to about twenty thousand. Now on the island of Taiwan there are about seventy local churches. The church in Taipei today has over twenty-one thousand saints meeting in fourteen halls.

The Lord also moved in **Southeast Asia** through Brother Nee. In 1924 at the age of twenty-one, he went to **Malaysia**. That was the year he was excommunicated from the meeting in Foochow. He went to a city called **Sitiawan** to visit with his mother. Through that visit the first local church was raised up in Southeast Asia. From 1931 through 1933 the church life spread from China through the immigrating Chinese to places such as

ANNOUNCEMENTS:

- ▶ There are four saints registered for the Red Berry Bible Camp, Saskatoon on **May 26-27**. Please let the serving ones know if you are interested in going, registration is still open.
- ▶ We received an invitation for a conference in Edmonton. This will be on **July 21-23, 2017**. Deadline of registration will be on July 9.
- ▶ Our Summer School of Truth (SST) for Grade 7-12 is set on **August 7-12** and the deadline for registration is May 28. The cost is \$385 both for YP and serving ones. The total cost for the 6 saints attending is \$2,310.00, Please consider this matter before the Lord.
- ▶ Next week's HWMR on The Direction of the Lord's Move is week 5 & 6.

Singapore and other cities of Malaysia and **Indonesia**. Then in 1950 the proper church life went to the **Philippines in Manila**. In 1957 the church life spread to **Japan**. In 1958 the church life spread to the **United States**, beginning in San Francisco. In 1959 the church life spread to **Brazil**, in 1963 to **Canada**, in 1965 to **South Korea**, in 1970 to **New Zealand** and **Australia**, in 1971 to **Germany** and **Nigeria**, and in 1972 to **Ghana**. These years and places will give us some view of the spreading of the church life on this earth.

Upcoming Activities:

- ▶ May 14, 2017 - Love Feast
- ▶ May 22, 2017 - Church Pursuit (Experience of Life - msg. 9)
- ▶ May 28, 2017 - Brother's Meeting
- ▶ June 11, 2017 - Love Feast

PRAYER BURDEN

*“Let us rejoice and exult,
and let us give the glory to
Him, for the marriage of
the Lamb has come, and
His wife has made herself
ready.”*

1. Lord, open us that we may see the issue of the completion of Your economy is to obtain a bride as Your counterpart. May we all see that **our position** today is that of a **bride** and at Your coming back You are our **Bridegroom**.
2. Lord, make us those who are invited on Your **wedding day** to be Your bride. Cause us to **grow** in our spiritual life for **maturity** in Your life to be Your **reproduction**, to be the same as You in life, nature, expression, and function.
3. Lord, open our eyes to see that there is no need for us to struggle to become Your bride, we only need to **abide in the Body**, to fulfill Your supreme and **highest requirement** to be built up and being built up with our fellow partakers of the divine life which is the **highest virtue**.
4. Lord, we want to eat of You, to partake of Your divine element that we may assimilate You so that You may be able to **shine out from us** to be the manifestation of divinity, Your **beauty** and **glory**, through humanity.
5. Lord, prepare us to be Your **bride** with the **wedding garment** and perfect us to be Your **army** with the **fighting garment**, Your overcomers of today who have been fighting the battle against Your enemy.
6. Lord, continue to attract and remind us of **“the love of your bridal days”** when the fathers followed You in the wilderness. Lord, we want to maintain and sustain our **affectionate love** with You, spending time to fellowship with You in Your word.
7. Lord, we want to live a life of purity, simplicity, and single life of trusting You with an affectionate love toward You as the **lilies**; even make our **tongue to be a pen of a ready writer**, to **overflow** You, always ready to write and express our love and praises of You.
8. Please pray for the churches throughout **Canada** and for the **strengthening** of every locality for the spread of the church life and the **establishment** of golden lampstands in many potential cities.
9. Lord, we praise You, our **King** in Your **fairness**, Your **victory**, Your **kingdom** and Your **virtues**. Lord, remember the church in **Regina** that we may see that as the bride, we are Your **queen**:
 - the shepherding in home meetings
 - the perfecting in our group meetings
 - SST, gaining of young people
 - Sister Berly going to the FTTA
 - Sister Karen migration here in Canada

This Weeks’s Pursuit: THE DIRECTION OF THE LORD’S MOVE TODAY (3 & 4)

Message 3

To Prepare the Bride as the Counterpart of the Bridegroom (1)

The Readiness of the Bride

Hymns: E1314, 1135 Scripture Reading: Rev. 19:7-9, 11-16; 21:2; Heb. 6:1; Eph. 4:13, 15-16; 5:27; S. S. 4:7

I. The direction of the Lord’s move today is to prepare the bride as the counterpart of the Bridegroom for the eternal marriage of the redeeming God with His redeemed—John 3:29; Rev. 19:7-9; 21:2, 9-11.

II. The marriage of the Lamb is the issue of the completion of God’s New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in His divine life—Gen. 2:22; Rev. 19:7-9; 21:2; Rom. 5:10.

III. The Lord’s recovery is for the preparation of the bride, who is composed of all His overcomers—Rev. 19:7-9; Rom. 8:37:

All the overcomers will be the New Jerusalem, as the bride of Christ for one thousand years, in its initial and fresh stage. Eventually, all the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity.

IV. The readiness of the bride depends on the maturity in life of the overcomers— 19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13:

In the maturity of the divine life, the lover of Christ becomes the **Shulammitte**, signifying that she has become the **reproduction and duplication** of Christ to match Him for their marriage. In the New Testament the word mature is used to refer to the believers’ being full-grown and perfected in the life of God, indicating that we **need to grow** and mature unto perfection in the divine life. We need to **continue to grow** until we are matured in the divine life to become a full-grown man, arriving at the measure of the stature of the fullness of Christ. A mature believer **knows the Body, cares for the Body, and honors the Body**, being **Body-conscious** and **Body-centered**.

V. The overcomers who constitute the bride are not separate individuals but a corporate bride; for this aspect of the bride, building is needed—Matt. 16:18; Eph. 4:15-16:

The overcomers are not only mature in life but also built together as **one bride**. The central and divine thought of the Scriptures is that God is seeking a **divine building as the mingling of Himself with humanity**; He is seeking a living composition of living persons redeemed by and mingled with Himself. The principle of God’s building is that God builds Himself into man and builds man into Himself; God mingling with man is God building Himself into man, and man mingling with God is man being built into God. God’s building is the corporate expression of the Triune God. **To be built up with fellow believers is the Lord’s supreme and highest requirement of His faithful seekers according to one of the divine attributes—the divine oneness.**

VI. As the bride, the counterpart of the Bridegroom, the church needs beauty— 3:29; S. S. 1:15-16; 4:1-5, 7; Psa. 45:11a; 50:2:

“Your eyes will see the King in His beauty” (Isa. 33:17a); *“the King will desire your beauty”* (Psa. 45:11a). In the corporate constitution of the Body of Christ, there is much beauty, excellency, and virtue. The virtues manifested by us Christians should be the manifestation of the glory and beauty in the divine attributes; a Christian is one who has divinity as his element and reality, from which the divine glory and beauty are expressed through the human virtues.

The **beauty** of the bride is for the presentation of the bride to Christ as the Bridegroom. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church. Our only beauty is the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself.

VII. According to Revelation 19:11-21, Christ will come as the fighting General with His bride, the overcoming believers who are His army, to fight against Antichrist, the kings under him, and their armies at Armageddon:

When Christ comes with His army to fight against Antichrist and his armies, He will come as the Son of Man, and as the Son of Man, He will need a counterpart, His bride, to match and complete Him. Before His coming back, Christ will have a wedding, uniting His **overcomers** to Himself as one entity. Christ will marry the one who has been fighting the battle against God’s enemy for years. In Revelation 19 Christ will marry the overcomers, who have already overcome the evil one. After His wedding Christ will come with His bride to destroy Antichrist. **The wedding garment**—Christ lived out of us as our subjective righteousness—qualifies us not only to **attend the wedding** but also to **join in the army** to fight with Christ against Antichrist in the ultimate war—the war at Armageddon.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
April 30 - May 06, 2017	24	9	10	8	\$250.00
May 07 - May 13, 2017	21	9	9	14	\$100.00

Message Four

To Prepare the Bride as the Counterpart of the Bridegroom (2)

Praising Christ as the King in Himself, in the Church as His Queen,
and in All His Sons, the Overcomers as the Princes

Scripture Reading: Eph. 5:25-27; Psa. 45:1-17

I. The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:3, 32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-27; Rev. 19:7; 21:2, 9-10; 22:17:

The Lord's recovery is for the fulfillment of Matthew 16:18 and Revelation 19:7-8—the **building up of Christ's church** and the **preparation of Christ's bride**. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam. It is this life that enables us to become one with God and makes Him one with us. **We keep the law**, not by exercising our mind and will but **by loving the Lord** as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression to be the living portrait of God. We are not letter-keepers of the law but loving seekers of God; we love Christ as our Redeemer, as the life-giving Spirit, and as our Bridegroom. In order for God and His people to be one, there must be a mutual love between them. The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman. **As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression.**

II. Psalm 45, the highest and greatest of all the psalms, is one of the psalms of the sons of Korah, a song of love according to the melody of "lilies"; it praises Christ as the King in Himself, in the church as His queen, and in the overcomers as His princes:

The great work of God is to restore the desolated building of God and to recover "the sons of Korah" by transforming rebellious ones, through His unlimited mercy and grace, into Christ's overcomers to make them the constituents of His bride, His overcoming queen. If we are those who affectionately love the Lord, we eventually become His love, His favorite.

A **lily** denotes a pure, simple, single life of trusting in God. If we have an affectionate love for the Lord Jesus, **our tongue will be the pen of a ready writer**, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him according to all that He is in His full ministry. Psalm 45 praises Christ the King as unveiled in the four Gospels.

The psalmist praises Christ the King in **His fairness**; Christ is fairer than the sons of men. Grace is poured upon Christ's lips. Because the man Jesus is fair, sweet, and full of grace, God has been moved to bless Him forever.

The psalmist praises Christ the King in **His victory**. In the eyes of Satan and his fallen angels, Christ is the mighty One who has girded His sword upon His thigh, the One with majesty and splendor as signs of His victory. In His splendor Christ rides on victoriously because of truth, meekness, and righteousness; regardless of what the situation is on earth, regardless of what the nations are doing, Christ is riding on triumphantly, prosperously; from the day of His ascension, He began to ride on, and He will continue to ride until He comes back in victory. His right hand performs awesome deeds; Christ's awesome deeds include His crucifixion, resurrection, and ascension; everything that the Lord Jesus does, whether great or small, is awesome. His arrows are sharp in the heart of His enemies, and the peoples fall under Him.

The psalmist praises Christ the King in **His kingdom**. As God, Christ's throne is forever and ever, and the scepter of uprightness is the scepter of His kingdom. As the King, Christ has loved righteousness and hated wickedness, and God the Father has anointed Christ with the oil of gladness above His companions.

The psalmist praises Christ the King in the sweetness of **His virtues**. All His garments smell of myrrh and aloes and of cassia. **Garments** signify Christ's deeds and **virtues**, myrrh and aloes signify the sweetness of His death, and cassia signifies the fragrance and repelling power of Christ's resurrection. The way to experience Christ in His crucifixion by the power of His resurrection is by the Spirit Himself, who is in our spirit.

From palaces of ivory, harpstrings have made Him glad. **Palaces** signify the local churches, ivory signifies the resurrection life of Christ, and harpstrings signify praises. The local churches are beautiful in the eyes of the Lord and are His expression, and they are built with the resurrection life of Christ; from the local churches come the praises that make Him glad.

Psalm 45 praises Christ the King in praising the queen, the church, His wife, as revealed in the Epistles. The **queen** typifies the church, especially the overcomers, as the unique wife of Christ, and the honorable women around the queen signify Christ's overcoming guests; this indicates that the bride of Christ is actually a group of overcomers. The **daughters of kings** signify the believers of Christ in their royalty. The king's most prized women signify the believers of Christ in their honor and majesty. The more we hear the Spirit's living, up-to-date speaking and forget the past, the more beautiful we become in Christ's eyes. The king desires the queen's beauty; **the queen's beauty** signifies the virtues of Christ expressed through the church. In verse 1 **Christ is the King**, in verse 2 He is a man, in verse 6 **He is God**, and in verse 11 **He is the Lord**. Christ is worthy not only of the church's love but also of her worship. 3.

In Psalm 45 the queen has two garments. The **first garment** is the gold of Ophir, the woven work inwrought with gold. This garment corresponds to Christ as our objective righteousness, which is for our salvation. The queen's being covered with gold signifies the church's appearing in the divine nature. The garment of woven work inwrought with gold signifies that the Christ who has been dealt with through death and resurrection is the righteousness of the church to meet the righteous requirement of God for her to be justified before God. The **second garment** is the embroidered clothing. This garment corresponds to Christ "embroidered" into us by the transforming work of the Spirit and lived out of us as our subjective righteousnesses, which are for our victory. As our subjective righteousnesses, Christ is the One dwelling in us to live for us a life that is always acceptable to God. The garment of embroidered clothing signifies that the church will be led to Christ at their marriage, clothed with the righteousnesses of the saints to meet the requirement of Christ for their marriage.

The king's daughter is all glorious within the royal abode, and the virgins will enter the King's palace. The king's daughter is the queen, signifying the church, and her being all glorious within the royal abode signifies the glorious church taking Christ as her royal abode. **We take Christ as our abode, we become His abode, and this mutual abode eventually becomes the palace, which signifies the New Jerusalem.**

Psalm 45 praises Christ the King in praising His sons, the overcomers as the princes, as seen in Revelation. "*In the place of Your fathers will be Your sons; / You will make them princes in all the earth*". Here fathers signifies Christ's forefathers in the flesh, sons signifies the overcomers of Christ as His descendants, and princes signifies the overcomers of Christ as His co-kings, who will reign with Christ over the nations. Only Christ the King reigning on the earth with the overcomers as His helpers in the kingship can solve the problems of today's world. Christ's name will be remembered in all generations through the overcoming saints, and Christ will be praised by the nations through His overcoming and co-reigning saints.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF EPHESIANS

May 8, 2017, Monday

Message Eighty-Five – **ORDINANCES AND THE CHURCH LIFE**

The primary source of the divisions among Christians throughout the centuries has been ordinances. We may trace these ordinances all the way back to the time of Babel. God's intention in His creation of man was for mankind to be one. This was the reason that He created just one man, not a multitude of men. God's desire was to have one corporate man. However, as a result of Babel, mankind was divided into nations, into a number of different peoples. Between these nations, these peoples, there are many differences. Not only are there differences in a general way between the Jews and the Gentiles, but there are also differences among the various nationalities, for example, between the Chinese and the Japanese, and between the Germans and the French. These differences have created divisions, and divisions are related to ordinances.

To see the matter of one city, one church, is good, but it is not adequate. If we do not deal with our ordinances, we shall eventually be divided by our opinions or practices. Christ should be our only source. We should not allow anything of our background or culture to be our source. Otherwise, we shall bring in different ordinances according to our various backgrounds and cultures. Christ, not our ordinances, is the source of the church life.

As long as the saints in a locality are for the Lord and are standing on the proper ground of the church, we should be one with them. Instead of imposing any practice on them, we should minister the riches of Christ. What we need is to be strengthened into our inner man and filled with the riches of Christ unto all the fullness of God. Then instead of trying to adjust others or to correct them, we shall minister Christ to them. The Holy Spirit will always honor what is of Christ. If we supply Christ to others, the Spirit will honor this, and they will be helped. In this way we shall practice the church life in a proper way, free from the damage caused by ordinances.

May 9, 2017, Tuesday

Message Eighty-Six – **SLAYING THE ORDINANCES**

The point we are burdened to emphasize in this message is that on the cross Christ has slain all the ordinances. These ordinances were related to the differences between the peoples. Many Christians know that on the cross Christ dealt with sin, the flesh, the self, the old man, the world, and the Devil. But not many also realize that on the cross Christ dealt with the ordinances. Hallelujah, all the ordinances have been slain! How we thank Him for revealing this to the churches in His recovery! The cross has dealt with sin so that we may be saved; with the world, the old man, the flesh, and the self, so that we may be sanctified; and with the Devil, Satan, that we may be victorious. Now we see that the cross has also slain the ordinances so that we may be one new man.

We in the Lord's recovery have no intention to form another denomination. Rather, we need to be rescued from all divisiveness and receive all genuine Christians. In the meetings we may practice pray-reading and calling on the name of the Lord, but we should not allow either of these practices to become ordinances. Perhaps in the years to come the Lord will give us something new related to the release of the spirit. Regarding our faith in Christ and our belief in the Bible, we cannot change. But as far as the way to meet, we should always be open to receive something new and better from the Lord. In this way we shall practice the church life without ordinances.

May 10, 2017, Wednesday

Message Eighty-Seven – **THE ORDINANCES VERSUS CHRIST**

There are only a few things we must oppose. These include idolatry, immorality, divisiveness, and the denial of Christ's deity. In the church absolutely no ground can be given to idols. Idolatry is an insult to God. Likewise, the church cannot tolerate immorality, which damages the humanity created by God for His purpose. Furthermore, a factious, sectarian person must be rejected if he does not cease from his divisiveness after being warned. Fourthly, we cannot receive into the church anyone who refuses to recognize the deity of Christ, who denies that Christ is God incarnate. These things are leaven which must be purged out of the church life. But apart from these four things, we are not told in the New Testament to reject believers for any other reason. According to Romans 14:1, as long as a person has the faith, we must receive him, even if he is weak. Nowhere in the New Testament are we instructed to reject someone if he does not believe in immersion. Neither are we told not to receive those sisters who do not wear head coverings. Believers should not be rejected over things such as the size of cup used at the Lord's table or over the practice of foot-washing. Apart from the four things we have mentioned, there is no legality in the church life. We must receive all the saints and have nothing to do with ordinances.

In our concern for the church, we should remember that Christ nourishes and cherishes the church. He is much more concerned about the church than we are. Therefore, we should place our trust in Him. As long as we do not have anything related to idolatry, immorality, divisiveness, or the denial of the deity of Christ, none of the mistakes that may be made will be serious. Do not try to avoid mistakes by holding to ordinances. Our confidence should be in the all-inclusive Christ and in Him alone. If our trust is in anything other than Christ, that thing will become an ordinance which will damage the church life. But if we take Christ as our everything, all the local churches throughout the world will grow and go on in a healthy way.

May 11, 2017, Thursday

Message Eighty-Eight - **UNIVERSAL BUILDING AND LOCAL BUILDING**

If we would be built up universally and locally, we must forsake all ordinances. To hold to certain ordinances is to build without a proper foundation, that is, without Christ as the unique foundation. Many Christians are not clear about Christ as the unique foundation, and they do not know God's building. Therefore, they have spent years wandering from one denomination or Christian group to another. Such believers may be stones for God's building, but they have not yet been built in. Some church-traveling Christians may claim that the reason for their wandering from group to group is a sense of dissatisfaction. However, the underlying reason is ordinances

According to the truth of the Body, the Body is universally one. For this reason, the local churches should not be isolated from one another. Isolation is contrary to the truth concerning the oneness of the Body. Because each local church is part of the Body universally, no local church should be isolated from the others. This is especially true today with modern means of communication and transportation that permit the rapid spread of news and information around the world. Something of life may be released in Los Angeles today and be known in dozens of other places within hours. How wrong it is for a church to try to be independent! The Body is receiving a continual transfusion. If we isolate ourselves from the other churches, we cut ourselves off both from the transfusion and from the circulation of life in the Body. Such a thing violates the law of the Body. Although we must shun organization, we need to be built up universally as the one Body.

May 12, 2017, Friday

Message Eighty-Nine - **GROWTH BY FEEDING FOR THE BUILDING**

We need to become a full-grown man so that “we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error” (4:14). Notice that here Paul does not speak of every wind of heresy or false doctrine, but of every wind of teaching. Such teaching may include sound, fundamental, scriptural doctrine. However, even this kind of doctrine may be used by the sleight of men in craftiness with a view to a system of error. Any teaching, even a scriptural one, that distracts believers from Christ and the church is a wind that carries them away from God’s central purpose. Teachings that distract us from God’s economy are instigated by Satan in his subtlety with the sleight of men, in order to frustrate the building up of the Body of Christ. The teachings systematized by Satan cause serious error and thus damage the practical oneness of the Body life. If this matter were not serious, Paul would not use so many strong terms to describe it.

Growth comes through feeding and through eating and drinking. Apart from this process, it is impossible for anyone to grow. Therefore, what we need today is not the mere teaching of doctrine; it is the feeding with processed spiritual food. We need to feed others with the riches of Christ that we have “cooked” and processed in our experience. In this way others will receive nourishment and be able to grow. According to the religious concept, the members of the church need to be regulated through teaching. But the concept in God’s economy is that God’s people mainly need to be fed by having the riches of Christ ministered to them.

We should try our best not to become involved in discussions over doctrine, especially as we contact new ones or visit Christian meetings in other places. Furthermore, we should certainly not criticize others according to a doctrinal standard. Instead of talking about doctrine, we should enjoy Christ and minister Christ to others. This is the Lord’s way in His recovery. In the recovery what we need is not doctrine, but the proper nourishment that leads to genuine growth. Let us beware of Satan’s subtle use of doctrine to distract us from God’s economy, and let us pay attention to feeding, nourishment, and growth. This is the need in the Lord’s recovery today.

May 13, 2017, Saturday

Message Ninety - **DROPPING DOCTRINES BY THE GROWTH OF LIFE**

God’s concern is with Christ and the church, not with doctrine or Bible knowledge. However, many Christians care more for doctrine than for Christ and the church. God’s economy is not to have a group of people who know the Bible. It is to work Christ into His chosen people for the building up of the Body. We must condemn any doctrine that distracts us from Christ or that hinders us from being built up in the Body. Even doctrines that are scriptural or fundamental may be used by the enemy to distract us from Christ and the church. Satan hates to see God’s people built up in the Body. Although God’s goal is to produce the Body by working Christ into us, most of His people have been distracted from God’s economy and from His eternal purpose. Doctrines are among the good things utilized by Satan in his subtlety to distract God’s people from God’s will. The reason God has put His seal upon the recovery of the church is that in the recovery we are pursuing God’s goal, not mere doctrinal knowledge.

Ephesians 2:22 speaks of the building up of the church, but it gives only the principles; it does not give the details. However, the details are found in 4:16. “Out from Whom all the Body, fitted and knit together through every joint of the supply, according to the operation in measure of each one part, causes the growth of the Body unto the building up of itself in love.” By growing up into the Head, the members of the Body have something to share with one another. Furthermore, there will be the operation in the measure of each part, and the result will be the growth of the Body unto the building up of itself in love. In order to have the reality of this verse, we must be perfected by the gifts given to the Body by the Head. The saints are not perfected merely by learning doctrine. On the contrary, they are perfected through being fed. This feeding causes them to grow.

Through the growth of life, we shall also arrive at a full-grown man and at the measure of the stature of the fullness of Christ. The fullness of Christ is the Body of Christ, Christ’s expression. With this Body there is a stature with a measure. When the Lord’s work in His recovery began in this country a number of years ago, we could see very little of the measure of this stature. Praise the Lord that over the years the measure of the stature has increased! This increase is the result of the perfecting of the saints through the ministry of Christ. However, as we all admit, we are still in the process of growth. The more we grow, the more we shall be able to function and to have the growth of the Body unto the building up of itself in love. This is our need today.