



Church in Regina Newsletter

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

Psalms 18:6, "In my distress I called upon Jehovah And cried out to my God. He heard my voice from His temple, And my cry before Him came to His ears."

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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 KINGDOM IN THE NEW TESTAMENT

According to Genesis 1, God created man in His own **image** and gave man His **authority** to rule over all the created things... **Man is in the image of God in order to express God, and he has received God's authority in order to represent God.** We need God's authority to represent God and to subdue His enemy. God desires for man to subdue the earth and particularly His enemy, Satan.

In order to have the full image of God to express God and to realize the full authority of God to represent God in subduing His enemy, **we must have God as life to us...** We need to take in the divine life of God for two reasons: positively, so that we can **express God**; negatively, so that we can **represent God** to subdue His enemy. **The authority of God is a matter of the kingdom.** Throughout the entire Scriptures there is a line of authority related to the kingdom.

In the New Testament, when **John the Baptist** came preaching, his first words were, "*Repent, for the kingdom of the heavens has drawn near*" (Matt. 3:2). When **the Lord Jesus** went out to preach, He said the same thing: "*Repent, for the kingdom of the heavens has drawn near*" (4:17). When the Lord Jesus sent out the **twelve disciples** in Luke 9 and the **seventy disciples** in Luke 10, He told them to preach concerning the **kingdom**... **After His resurrection** the Lord Jesus spoke with the apostles for forty days concerning the **kingdom** (Acts 1:3). **The apostle Paul** spent three months in the synagogue at Ephesus reasoning and persuading concerning the **kingdom** of God (19:8).

THE PROPER CHURCH LIFE FOR THE KINGDOM

Being Like Little Children

First, we should **learn to be humble**. We all need to be converted and to become like little children. There should be no giants among us; we should all be like little children. None of us have titles, for we are all children. The disciples asked the Lord Jesus, "*Who then is greatest in the kingdom of the heavens?*" Everyone wants to be great. The Lord Jesus answered, "*He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens*". Can you tell us who are the great ones in the local churches? Such a concept does not originate from the kingdom of the heavens but from the kingdom of darkness. The concept of greatness comes from the kingdom of Satan. **If you desire to have the proper church life, the first thing you must realize is that there are no giants in the local churches. All the church people should be little people.** We should be like little children.

Being Dependent upon One Another

Next, we should realize that little children are very **dependent on others**. Every giant, on the contrary, is an independent person. Many Christians want to be independent, to exercise their character, and to be strong in themselves. In the local churches we all must be dependent like little children. I need you, and you likewise need me. None of us can afford to be independent; we are all dependent upon one another. Little children depend upon one another and recognize their need for a home. Whenever they have problems, they simply refer the problems to their home, and they listen to their home... It is so good to be able to tell our problems to the church. We should realize that we are little children who are dependent on our home. It is terrible not to listen to the church. In Matthew 18:17

the Lord Jesus said that if anyone will not hear the church, he should be considered as a Gentile and a tax collector. These were very ugly terms in the Lord's time. If you were a Gentile or a tax collector, you were considered to be mean and defiled. If we do not listen to the church, then in the eyes of the Lord and in the eyes of the church, we too become mean and defiled. This is very serious. **In the proper church life we all are little children who depend upon our home.** We refer our problems to our home, and we listen to what the home says about them.

ANNOUNCEMENTS:

- ▶ Our next HWMR is on the **Crystallization Study of Ezekiel, part 1**. Please get your copy from sister Young Ok and sister Evangeline.
- ▶ Our next **Life Study Readings** (72 messages) will be on **Matthew** starting Wednesday, May 24, 2017.
- ▶ 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.

Upcoming Activities:

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

PRAYER BURDEN

“We need not only to take up our cross but also to carry our cross, that is, to remain on the cross, keeping our old man under the termination of the cross day by day.”

1. Lord, bring in Your **kingdom** as the **spreading** of Your divine life, for Your universal government in the new heaven and new earth for Your eternal administration in the **fulfillment** of Your eternal economy.
2. Lord, deeply impress us with the fact that the **reality** of the kingdom of the heavens is the **content** of the church life which is You Yourself as **our life**.
3. Lord, we thank You that we have received common **salvation**, but we need to be faithful in taking Your way to receive the **reward** of entering into Your joy and of **reigning** with You in the coming kingdom.
4. Lord, make us faithful to **stand on Your side** to do the ministry of the church to pray and to bear the responsibility to be the **outlet of Your will** in the heavens so that Your desire will be fulfilled on earth.
5. Lord, show us the vision and make us realize that in order to have Your presence, we need to be **dependent on You** in everything and we must have a **proper relationship** and **rightly related** to the Body.
6. Lord, shut up the **gates of Hades** within us, make us learn to exercise the key of **denying the self**, the **carrying of our cross**, and the **losing our soul-life** for Your sake and for the building up of Your Body.
7. 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.
8. Lord, we need You, transform our entire being, position us to be **rewarded** with **saving of our soul** in the future and that inwardly qualify us to **participate** in your enjoyment in the coming age.

Lord, remember the church in **Regina**:
 - the shepherding in home meetings
 - the perfecting in our group meetings
 - SST, gaining of young people
 - Sister Berly going to the FTTA
 - Sister Karen Bodemer and family

This Week's Pursuit: THE DIRECTION OF THE LORD'S MOVE TODAY (5 & 6)

Message 5

To Bring In the Kingdom of God (1)

**The Kingdom of God
 as the Spreading of the Divine Life
 for God's Eternal Administration**

Hymns: E942, 1299 Scripture Reading: Luke 17:21; Mark 4:3, 8, 26; John 3:5; Rom. 14:17; Rev. 21:1-4; 22:1-5, 14

I. The direction of the Lord's move today is to bring in the kingdom of God as the spreading of the divine life for God's eternal administration—Luke 17:21; Mark 4:3, 8, 26; John 3:3, 5; Col. 1:13:

The kingdom of God is actually Christ Himself sown into the believers in the church age. It is spreading in Christ's increasing to be the enlarged, upcoming kingdom, which the Lord will bring in at His coming back. This enlarged, upcoming kingdom of God will be God's universal government in the new heaven and new earth for God's eternal administration in the fulfillment of God's eternal economy in Christ, as God's ultimately consummated household administration in eternity.

II. The kingdom of God is Christ the Savior Himself—Luke 17:21:

Wherever the Savior is, there the kingdom of God is. The kingdom of God is with the Savior, and He brings it to His disciples. The kingdom of God is the Savior as the seed of life sown into God's chosen people and developing into a realm over which God can rule as His kingdom in His divine life.

The entrance into the kingdom is regeneration, and the development of the kingdom is the believers' growth in the divine life. Since His resurrection Christ has been within His believers; thus, the kingdom of God is within the church today. The kingdom is the church life, in which the faithful believers live, and it will develop into the coming kingdom as a reward to be inherited by the overcoming saints in the millennium.

Eventually, the kingdom of God will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life, which all of God's redeemed will enjoy in the new heaven and new earth for eternity. Such a kingdom, the kingdom of God, is what the Lord Jesus announced as the gospel, the good news, to those who were alienated from the life of God.

III. We need to see the relationship between the kingdom and the church—Matt. 16:18-19; Rom. 14:17:

The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church. The kingdom is the realm of life for life to move, work, rule, and govern so that life may accomplish its purpose, and this realm is the kingdom. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church.

The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life. The reality of the kingdom of the heavens is the content of the church life; without the reality of the kingdom, the church is empty. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life. Without the kingdom as the reality of the church, the church cannot be built up. The church is brought into being through the authority of the kingdom. The keys of the kingdom are given to make the building of the church possible.

The genuine church is the kingdom of God in this age; today the believers live the kingdom life in the church. Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom; this indicates how intimately the kingdom and the church are related. In the church as the kingdom, we are under the kingdom's rule, government, discipline, and exercise. As those who are under the dispensing of the Divine Trinity, we need to live a kingdom life in the church, growing and developing in the divine life until we reach maturity.

The church brings in the kingdom; the work of the church is to bring in the kingdom of God. The church was brought into being for the purpose of bringing in the kingdom. The work of the church on earth is to bring in the kingdom of God; the work of the church is governed by the principle of the kingdom of God. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth.

The church should pray to bring in the kingdom of God; if there is no prayer, the kingdom cannot come. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
May 07 - May 13, 2017	21	9	9	14	\$100.00
May 07 - May 13, 2017	23	11	9	13	\$624.00

Message Six

To Bring In the Kingdom of God (2)

The Exercise of the Kingdom
for the Building Up of the Church

Scripture Reading: Matt. 16:16-18, 21-28

I. In Matthew 16 the way to build up the church and the enemy of the building are revealed:

Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church. In order to build the church, the Lord had to pass through death and enter into resurrection. The church was produced through Christ's death and resurrection. The way to build the church is to be crucified and resurrected. The church exists and is built up only in the realm of resurrection through crucifixion.

Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church.

II. The building up of the church depends on the shutting up of the gates of Hades through the exercise of three keys—vv. 24-26:

We need to learn to exercise the key of denying the self. The flesh is the created body corrupted by sin, the nature of Satan, the self is the created soul plus the satanic mind, the mind of Satan. When the mind, the thought, of Satan was injected into the human soul, the human soul became the self, the embodiment of Satan. Before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul. After Eve's mind was poisoned by Satan's thought, her emotion was aroused, and then her will was exercised to make a decision to eat of the fruit of the tree of knowledge. By this time every part of the soul—the mind, the emotion, and the will—had been poisoned. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church. The self is the soul declaring independence from God. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him.

The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body. We should depend not only on God but also on the Body, on the brothers and sisters. The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord. When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace. Only when the self has been utterly dealt with by the cross are we able to touch the reality of the Body of Christ and come to know the Body.

- With the self there are ambition, pride, and self-exaltation.
- With the self there are self-righteousness, self-justification, and exposing, criticizing, and condemning others.
- With the self there are introspection and self-despising.
- When we are in the self, we can be offended by the church, the leading ones, or the saints.
- With the self there are disappointment and discouragement.
- With the self there are self-love, self-preservation, self-seeking, and self-pity.
- With the self there are murmurings and reasonings.
- With the self there is natural affection (friendship) based on natural taste and preference.
- With the self there are the matters of being opinionated and dissenting.
- When we are in the self, we are individualistic and independent.

If we exercise **the key of denying the self** to lock up the self, it would be impossible for us to be offended; blessed are those who are not offended. If we can be offended, it is proof that we are full of self. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me. We need to learn to exercise the key of denying the self to lock up the self in every situation. Whether a situation is for you or against you, whether the brothers love you or hate you, you must lock up the self. If the self is locked up, the church will be built up. We need to learn to exercise the key of taking up the cross.

To take up the cross simply means to take up the will of God; the cross is God's will. The Lord Jesus was not forced to go to the cross, like a criminal; He was willing to go because the cross was God's will. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church. The cross was a great suffering to the Lord, but He cared not for the suffering but for the fulfillment of God's purpose. Let him...take up his cross means that we are not forced to bear the cross but that we willingly take it up: Our husband, wife, and children are God's will and are therefore our cross. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness. We need not only to **take up our cross** but also to **carry our cross**, that is, to **remain on the cross**, keeping our old man under the termination of the cross day by day. We have received the divine life through the Lord's crucifixion; now, in order to be built up in this life, we need to willingly and happily take up the cross. We should not care for our taste, feeling, or consciousness; rather, we should care only for God's will, which is that we would have the genuine oneness.

We need to learn to exercise **the key of losing the soul-life**. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul. God created man as a soul with the need for enjoyment. Receiving God into his spirit and expressing God through the soul should be man's joy and amusement. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age.

We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death. If we are willing to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy. If we lose our soul-life now for the Lord's sake, we will save it, and it will be saved, or gained, at the Lord's coming back. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether we save

our soul-life in this age or lose it. At the Lord's revelation, some believers will enter into the joy of the Lord, and some will suffer in weeping and gnashing of teeth; to enter into the Lord's joy is the salvation of our souls.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF EPHESIANS

May 15, 2017, Monday

Message Ninety-One – **FAITH BUT NOT DOCTRINE**

In 4:13 Paul speaks of the oneness of the faith, and in 4:14 he refers to the winds of teaching, of doctrine. This indicates that we need to distinguish between the faith and doctrine. Regarding the faith—what we must believe in order to be saved—the New Testament is strong, strict, and consistent. In Jude 3 we are even told that we “should earnestly contend for the faith which was once delivered unto the saints.” Concerning the faith, we must be ready to fight. We should not merely insist on the faith and stand for it, but fight for it at any cost, even at the cost of our life. The faith for which we must fight is the common faith, the Christian faith, the faith that saves us.

May the Lord impress us that it is not an insignificant matter to be in His recovery. The time is short, and the Lord's coming is close. Surely before He comes back the Bride must be ready for Him. There may not be time for the Lord to begin another work apart from the recovery as a preparation of the Bride. If the Bride is not being prepared in the recovery, please show me where this preparation is taking place. We in the churches must not boast, and we must not be proud. To be either boastful or proud is foolish. Nevertheless, we must admit the fact that no Christians love the Lord more than those in the churches in the Lord's recovery. We praise the Lord that however weak and imperfect we may be, He is going on among us. We believe that the church life will spread in Europe and eventually reach Jerusalem. We believe that when the Lord sets His feet on the Mount of Olives at the time of His coming back, there will be a church in Jerusalem to meet Him. What a shame it would be to Him if there were no church in Jerusalem at His coming! Oh, may we all be clear that we are not involved in an ordinary Christian work. We are in the Lord's recovery, in His move on earth today. Praise Him, He is marching on! Let us go forth with Him to meet Him in His coming. May the Bride be made ready!

May 16, 2017, Tuesday

Message Ninety-Two – **THE PERFECTING OF THE NEW MAN**

In 2:15 Paul speaks of the creation of the one new man: “Having abolished in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, making peace.” Then in 4:13 he speaks of arriving at a full-grown man, and in 4:24, of putting on the new man. The full-grown man in verse 13 is the new man in verse 24. Hence, in Ephesians the new man is referred to three times.

The new man created by Christ must be perfected in order to function. Through the growth spoken of in chapter four, the new man comes into function. Through the operation in the measure of each part, the Body grows unto the building up of itself in love. The creation of the new man was the responsibility of the Lord alone. We have nothing whatever to do with this. But we must fulfill our responsibility to perfect the new man through nourishing and cherishing. As the new man is perfected in this way, he grows and becomes perfect functionally.

We have pointed out that the new man can become perfect in relation to his functions only through receiving the proper nourishment. This, however, is not a superficial matter. On the contrary, it is one of the deepest concepts in the whole book of Ephesians. In Christianity today the ministers, pastors, and preachers mainly teach the people and thereby build up a religion instead of the Body. Many of those among us who formerly were ministers or missionaries can testify of this. Because those in Christianity rely on doctrine, they mainly build up something else in place of the Body. The Body does not become functionally perfect through the teaching of doctrine. Actually, in Ephesians 4, a chapter that speaks of the perfecting of the new man through the growth of life, doctrine is depreciated. Paul says that when we are no longer children, we shall no longer be carried about by winds of doctrine. What is needed for the building up of the Body and for perfecting the new man functionally is the growth of life. This comes only through feeding.

May 17, 2017, Wednesday

Message Ninety-Three – **THE CORPORATE LIFE OF THE NEW MAN**

The new man is not perfected mainly by teaching. Teaching may actually be a frustration to our growth in life. Before the new man could be created, all the ordinances had to be abolished. Now for the new man to grow, we must be careful about doctrine. Ordinances are obstacles to the formation of the new man, and doctrines are frustrations to the growth of the new man. I hope that all those who take the lead in the local churches will realize that we should not place our trust in doctrine to produce growth in the saints. Growth only comes through the experience of Christ. The degree to which we can minister Christ is in direct proportion to our experience of Christ. The more we experience Him, the more we can minister Him to others. As we minister Christ, others will be nourished.

The Lord's intention today is not simply to gather us together, but to cause us to put off the life of the old man. We must put off not only our old nature, but also our former manner of life. Our way of life must become absolutely new in nature, manner, and practice. The church life is the daily living of the new man in the new nature and manner. May we all look to the Lord and pray, “Lord, deliver my mind from vanity and fill it with the reality of the Spirit. Cause my mind to be occupied, possessed, and saturated by the reality of Jesus.” If we pray in this way, the Chinese brothers and sisters will find it hard to go to Chinatown, and the sisters will find it hard to shop in the old way. Then we shall have not only the creation of the new man, but the new man growing and functioning with a proper daily living. This is strategic to God's economy. If the Lord can have this among us, He will gain a great victory. To have personal victories over things such as our temper cannot compare to the corporate victory of putting on the living of the new man in a practical way. The church life is the life of the corporate new man with a new nature and a new manner. Everything related to the living of the one new man is new.

May 18, 2017, Thursday

Message Ninety-Four - **THE SPIRIT AND THE CHURCH**

In the church as the new man, we should live not according to the vanity of the mind, but according to the spirit of the mind (4:23). This is the key to the daily living of the corporate one new man. Formerly, our mind was filled with vanity; now it must be permeated with the spirit. We need to walk according to the spirit that is spreading into our mind and filling it. In this way the daily walk of the new man will be in the spirit of the mind. This is the secret of the church life.

We all need to be strengthened into our inner man so that Christ will be able to make His home in our hearts. Our heart is composed of all the parts of the soul—the mind, emotion, and will—plus the conscience, the main part of our spirit. These are the inward parts of our being. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Subsequently, we should allow Him to spread Himself into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He is able to control our entire inner being and supplies and strengthens every inward part with Himself. The secret of Christ making His home in our heart is the strengthening of our inner man. Because Paul knew this secret, he prayed that the Father would grant us, according to the riches of His glory, to be strengthened with power into the inner man.

The key to the church life is the spirit of the mind. If we live according to the spirit of the mind, there will be in the church life the expression of the divine character. Then we shall be a corporate people with the flavor of Christ and the expression of God. If we simply give others the impression that we are good, righteous, and kind, our church life is a failure. There must be in our goodness, righteousness, and kindness the expression of the Triune God. The church life must be filled with the aroma and flavor of Christ and with the character of God. Such a living is the living of the Triune God through our humanity. For centuries, God has been longing for such a church life. We pray that before long this kind of church life will be fully practiced among us in the Lord's recovery. May the Lord be satisfied by seeing such an expression of Himself through the corporate new man on earth!

May 19, 2017, Friday

Message Ninety-Five - THE BEAUTY OF THE BRIDE

Instead of trying to correct others or to adjust them outwardly, we need to minister to them the sanctifying, purifying, nourishing, and cherishing element of Christ. This element will produce an inward change that will take away the oldness and the defects. We should not rely on any method or way. If a particular way is prevailing, it is not because of the way itself, but because of the life contained in that way and released by it. What we should impart to others is not a method or way of doing things; we should impart the rich element of Christ that will sanctify, purify, nourish, and cherish them. If you contact Christians whose way of meeting is different from yours, do not try to change them. Instead, take the opportunity to minister the riches of Christ to them. We should not care for a way, a method, or a form. We should care only to release the riches of Christ and to impart them to others. It is Christ who sanctifies and cleanses. Through His transforming work, all the spots and wrinkles are removed and replaced by His living element.

We need to go on from the function in Ephesians 4 to the beauty in Ephesians 5. In caring for their children, mothers may value strength in a boy, but they appreciate beauty in a girl. Likewise, in the church as the one new man there is strength and ability, but with the church as the Bride there is beauty and glory. We should learn somewhat to depreciate our ability and strength, for as part of the Bride, we shall be not male, but female. At the time of the wedding, what the church will need is beauty, not strength. Oh, the church is being beautified by partaking of Christ, by digesting Christ, and by assimilating Christ! The more we experience the indwelling Christ in this way, the more He will replace our spots and wrinkles with His element, and the more His riches with the divine attributes will become our beauty. Then we shall be prepared to be presented to Christ as His lovely Bride.

May 20, 2017, Saturday

Message Ninety-Six - HEAD OVER ALL TO THE CHURCH

As we consider 1:9 and 10, we see that the economy or dispensation which God purposed in Himself is to head up all things in Christ at the fullness of the times. The times refer to the ages. The fullness of the times will be when the new heaven and new earth come, after all the dispensations of God in all the ages have been completed. When God's economy has been completed, Christ will head up all things universally. God has made Christ the Head over all things (1:22). Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and the new earth. This will be God's eternal administration and economy.

In the church life in the Lord's recovery, we can experience a foretaste of the heading up of all things. When the church life in a particular city is strong, that city will be brought more into order. For example, policemen who work in the area of Elden Hall in Los Angeles have told us that the presence of the church has produced many positive changes in that area. There has been an improvement of the neighborhood, especially with respect to the crime rate. This illustrates that it is through the church that God is heading up all things in Christ. The more the church as God's possession is saturated with the Triune God, the more heading up there will be. Firstly the church is headed up, and then the things related to the church and that rest on the church will be headed up also. If we allow Christ to saturate us thoroughly, eventually we shall see the completion of the heading up of all things in Christ.

We believe that in the years to come God will head us up even more. As a result, the condition of the church will become much better than it is today. Eventually, in the dispensation of the fullness of times, the whole universe will be headed up in Christ through the church. We have often spoken of the building up of the church. But the emphasis in this message is on being headed up in Christ through the divine transmission. The more Christ is transmitted into us, the more the process of heading up will advance. I have the full assurance that if the Lord delays His coming back, many more Christians will be headed up in Christ through His Body. The worldly people will be surprised at such a heading up, for the more they try to unite through such organizations as the United Nations, the more divided they are. The day is coming when the earth will see not only the uniting, nor even just the building up, but the heading up of all things in Christ. Christ is Head over all things to the church, and now He is in the process of heading up all things through the church. This is what the Lord is doing among us today.