

# Church in Regina Newsletter

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

*Isaiah 55:6, "Seek Jehovah while He may be found; Call upon Him while He is near."*

## Church Address:

2514 Truesdale Drive,  
Regina, SK, S4V 0W4

## Contact Numbers:

306 216 0685 Hendrick  
306 737 3315 Joseph  
306 540 3214 Sonny

## 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 Joseph'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

## LEARNING TO BEHOLD GOD BEFORE WE PRAY

When we are busy with many outward things, there is no way for us to touch God. When we want to pray, **we must free ourselves** from all affairs, stop our mental activities, and turn our entire being from outward things to our spirit. We must **learn to exercise our spirit to touch God's Spirit**. Then we will learn to behold God. Because God is Spirit and dwells in our spirit, it is not difficult to touch Him. When our entire being is occupied, and we live in our mind, God seems to disappear. However, He has not disappeared; rather, we have turned our backs on Him. We are not beholding Him. But **as soon as we are free from our thoughts and turn from the outward things to our spirit, we touch God immediately**. This is to behold God, and this is to touch His presence in our spirit. As soon as we touch God in our spirit, we feel solid within; we feel that we have the anointing and the moving of the Holy Spirit. At this point we can open our mouths to pray.

## BEING AIDED TO TURN TO OUR SPIRIT BY READING THE WORD

Some may say that it is difficult to turn to their spirit and behold God in this way. ...If a person cannot turn to his spirit or be calm, he can start by **reading the Word**. He can then use the words of the Bible to calm his thoughts in order to turn to his spirit. He can turn any words that touch him into prayer. This is an easy way to turn to our spirit.

We may not find it easy when we begin to practice, and we may need to use the Bible. If so, we can read through the Bible slowly, allowing God's Word to touch our inward being. We can then **turn the words of the Bible into prayer**. In this way, it will be easy for us to be calm and turn to our spirit. Then we will behold God, we will see God; our spirit will contact God, and we will be able to offer genuine prayers.

## A TRAINEE'S LIFE, LIVING, ENJOYMENT AND EXPERIENCE IN FTTA (continuation)

*WEEK 3 – MORE TRAINING: (The week of Sept 3 – Sept 9)*

On campus:

*Tuesday:* my GP an I had an appointment with Leslie again and this time SHE WENT GOSPEL PREACHING WITH US. I mean we just approached her last week but she is so open that she went on gospel preaching with us. This is so encouraging.

*Wednesday:* while U of R has their BFC table, Cerritos College had club sign up for bible studies! My team helped during club fair and we were able to get 42 contacts that signed up for bible study.

During this time, there was a college student that approached me looking for bible study and we exchanged numbers. Later that day, SHE TEXTED ME

FIRST! She is really open and seeking. Her name is Endira.

*Thursday:* we met with Leslie again but we didn't talk about anything "spiritual" because my GP and I believe that we need to show her our genuine care and that's what we did. After sowing the seed, we need to water them.

*Friday:* The Spirit class and ECAL (Experience of Christ as Life) are soooooooooooooo good. Those were my favorite classes for this week.



## ANNOUNCEMENTS:

1. We need brothers and sisters in following up our Bible Recipients. We still have a number who has not been contacted yet. Please contact brother Paulo on how to contact these students.

2. The Canadian brothers conference is going to be November 10-12 and the deadline for registration is October 21, 2017. We need to know right away if you are going so that we can book the ticket ahead.

## Upcoming Activities:

- ▶ September 24, 2017 - Brother's Meeting
- ▶ October 08, 2017 - Love Feast
- ▶ October 09, 2017 - Church Pursuit: Experience of Life , Msg 13
- ▶ October 29, 2017 - Churching to Lloydminster

## PRAYER BURDEN

“... seek the things which are above where Christ is sitting. ... set your mind on the things which are above.”

1. Lord, we praise You for Your **salvation in life**, making us alive together with Christ, raising us up from the position of death and seating us together in the heavenlies, the highest place in the universe.

2. Lord, we would like to realize and experience the reality in our spirit through faith the **divine fact** of being one with You, hence, we set our mind on the things which are above, to seek to live You in and with the church.

3. Lord, we lift up our eyes to the heavens to see You as the **Lord of all**, as the **Head** over all things to the church, and the **Christ** to carry out God’s administration, as members of Your body make us realize these heavenly facts and to apply them.

4. Lord, show us the vision of the things that are above, so that we may fully turn our attention from the things on earth to the things in heaven, not caring for our own virtues but caring for Your work and correspond with Your heavenly ministry.

5. Lord, You are the eternal Spirit, the Holy One sitting on the **throne in the heaven**, but You brought Yourself into our spirit, hence, we turn to our spirit to receive the divine transmission and enjoy the tree of life in the flow of the living water.

6. Lord, teach us to focus our attention on the things above and stay open to Your divine transmission, not only to seek the things which are above but also to set our mind on them.

7. Please pray for:

- the **ITERO** in Leipzig, Germany on October 5-7, 2017 and the regional conferences and blending trips throughout Europe after the ITERO
- the **Canada Brother’s Meeting** in Toronto on November 10 - 12, 2017

8. Lord, remember the church in **Regina**, that we may learn to discern our spirit from our soul:

- ▶ The small groups meeting with the **NTRV recipients**: sister Daisy, and her company
- ▶ the financial support to the FT trainees
- ▶ pray for sister **Malou Ballao** in her pregnancy, to have a healthy baby
- ▶ Brother **Nan Zhang and family** in finding a place to live, employment, get settled and established here in Regina for the church life.

This Weeks’s Pursuit:

### Cooperating with the Heavenly Ministry of the Ascended Christ - (Message 1)

#### Seeking the Things Which are Above

Scripture Reading: Col. 3:1-2; Eph. 2:5-6; Heb. 4:12; 1Cor. 2:14-15

#### I. “if therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God” (Col. 3:1):

In ascension Christ is the One who is sitting at the right hand of God. Right hand of God signifies preeminence, the first place of honour. God not only saved us from the position of death but He also seated us with Christ in the highest place in the universe. Today we realize and experience this reality in our spirit through faith in the accomplished fact.

The things which are above are the things which are in the heavens, in contrast to the things which are on the earth. The things which are above include the ascended Christ and all things related to Him, His enthronement, and His being made the Head, the Lord, and the Christ. God has made Jesus in His ascension both Lord and Christ; He was made Lord of all to possess all, and He was made Christ, God’s anointed One to carry out God’s commission.

In ascension Christ has been made the Head over all things to the church. To the church implies a kind of transmission. Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.

The Lord Jesus has been crowned with glory and honour; He is the Pioneer, who's has cut the way into glory within the veil, and the Forerunner; He is our High Priest and the Minister of the true tabernacle; and, as the enthroned One, He is the center of God’s administration according to God’s eternal economy.

#### II. In order to seek the things which are above and to set our mind on them, we need to turn to our spirit and experience the dividing of the soul from the spirit (Heb. 4:12).

Only when we are in our spirit are we in heaven and mind the things which are above; when we are outside our spirit, we are earthly and mind the things which are on earth. The way to seek the things which are above is to turbot our spirit and call on the name of the Lord.

There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit. Our spirit is the receiving end of the divine transmission, whereas the throne of God in the heaven is the transmitting end. By turning to our spirit, we are lifted into heaven. Because of the transmission from the throne of God in heaven into our spirit, when we experience and enjoy Christ here on earth, we are simultaneously in heaven.

We need to experience the dividing of the soul from the spirit. First Thessalonians 5:23 shows that the soul and spirit are not the same but are two separate items; there is a great difference between the soul and the spirit. The soul and the spirit can be divided because they are two entities and are of two kinds of substances; regardless of how hidden our spirit is within our soul, they are still two distinct organs; bus, we need to experience the dividing of our soul from our spirit.

First Corinthians 2:14 and 15 speak of two kinds of persons; the sourish man and the spiritual man. The sourish man, and the soul itself cannot understand or receive the spiritual things. The spiritual man discerns the spiritual things and like to receive the spiritual things and to know and experience the things which are above. It is by the spirit that we understand and discern the spiritual things, and it is in the spirit that we desire to have the spiritual things.

By experiencing the dividing of our soul from our spirit and by exercising our spirit, we can seek the things which are above and set our mind on them; then the riches of Christ’s heavenly ministry will be transmitted into us, and we will be transformed and constituted with Christ.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Sept. 10 - Sept. 16, 2017	20	12	7	10	\$120.00
Sept. 17 - Sept. 23, 2017	22	12	Calgary	6	\$

“One Life-Study a Day Makes One Holy”

## LIFE-STUDY OF JOHN

**September 18, 2017, Monday**

Message Twenty-Seven: **LIFE’S WASHING IN LOVE TO MAINTAIN FELLOWSHIP (1)**

**The central thought of the first part of the Gospel of John is the Lord as the eternal Word, who is the expression of God, coming to be our life, meeting all of our needs, and making us the members of His Body.** Chapter one reveals the Lord as the eternal Word, that is, as the expression of God. Then we see the Lord coming to be our life, coming that we might take Him in as our life to meet all our needs. The nine cases selected show that the Lord as life can meet all of our needs. Then chapter twelve reveals that the Lord, as a grain of wheat, has to pass through death and resurrection to produce us, the many grains, who are being blended together as one loaf, which is His Body, the church.

Verse 1 says that the Lord “loved His own who were in the world” and that “He loved them to the uttermost.” Because of this love the Lord washed the disciples’ feet. Hence, the foot-washing is a matter of love, a love to the uttermost. Without this, the Lord’s love toward us would not have been to the uttermost but would have fallen short of our need. This shows the importance of foot-washing. This is our uttermost need. In the nine foregoing cases, the Lord has met all our needs. After all this, we still have the need of foot-washing. Therefore, the Lord has to take care of this by showing us His love to the uttermost.

**Foot washing is a matter for maintaining fellowship in life.** It is not merely a physical matter; rather it has to be a spiritual practice. We must allegorize this sign and not merely understand it in a physical way. According to the spiritual meaning of this sign, we need to allow the Spirit, the living Word, and the inner life to wash away all the dirt that we have accumulated while living in the flesh and walking on this dusty earth.

- 1) "What is the central thought of the first part of the Gospel of John?"
  - The Lord as the eternal Word, coming to be our life, meeting all of our needs, and making us the members of His Body
- 2) What is the importance of foot-washing?
  - The Lord’s love toward us would not have been to the uttermost but would have fallen short of our need

**September 19, 2017, Tuesday**

Message Twenty-Eight: **LIFE’S WASHING IN LOVE TO MAINTAIN FELLOWSHIP (2)**

We need to be girded with a towel. **This means that we must be bound, that we must lose our liberty.** The feet were washed with water and also wiped with the towel with which the Lord was girded. In other words, the more we are willing to be bound for the sake of others, the more we shall be able to minister to others and wipe their feet. Otherwise, the more we are free, the more we shall damage others. Brothers, when we come together, we must not only lay aside our attainments, but we must also be bound and be willing to lose our liberty. We simply give up our liberty for the purpose of ministering something to our dear brothers and sisters. **We must be willing to be girded and bound in order to minister something that wipes the brothers and sisters.**

**The Lord came to bring God into us and He went to bring us into God. Now there is the real mingling of the divine Spirit with our human spirit.** Humanity is mingled with divinity, and divinity is mingled with humanity. This is the church, the Body of Christ. In their spirit the Christians are heavenly, eternal, and spiritual, but in their physical body they are still on this earth and in the old creation. Hence, **there is the need for them to be kept clean from all the earthly touch in order that the fellowship of the Body and the fellowship with the Lord might be maintained. This fellowship is maintained by foot-washing.** Foot-washing is very, very important because the fellowship with the Lord and with one another can never be maintained without it. Without it, the church life cannot be realized. In fact, the reality of the church life would be gone. Therefore, the daily foot-washing definitely needs to be exercised by the Lord Himself on the one hand and by all the saints on the other. Then we shall be able to maintain an excellent fellowship with which we shall have the real church life.

- 1) What does it mean to be girded with towel?
  - We must be bound, that we must lose our liberty.
- 2) "The Lord came to bring God into us and He went to bring us into God. Now there is the real mingling of the divine Spirit with our human spirit. Humanity is mingled with divinity, and divinity is mingled with humanity. This is the church, the Body of Christ. In their spirit the Christians are heavenly, eternal, and spiritual, but in their physical body they are still on this earth and in the old creation. "

**September 20, 2017, Wednesday**

Message Twenty-Nine: **THE DISPENSING OF THE TRIUNE GOD FOR THE PRODUCING OF HIS ABODE (1)**

This chapter covers a very significant matter: **the dispensing of the Triune God for the producing of His abode.** Here we see two points: **the dispensation of the Triune God and the producing of His abode.** Tell me honestly, before reading this message did you ever realize that John 14 speaks of the dispensing of the Triune God for the producing of His abode? All three of the Godhead, the Father, the Son, and the Spirit, are clearly mentioned in this chapter. Although many Christians talk about the Triune God, not many realize that the full revelation of the Triune God is here in this chapter. **Chapter fourteen is not only a revelation of the Triune God but a revelation of the dispensing of the Triune God into the believers for the building of His abode.** In this message we shall cover only the first few verses of this chapter.

As we have seen, most Christians think that the aim of His going was heaven. However, after a careful reading of this chapter, you will discover that the object of the Lord's going was not heaven. The Lord had no intention of bringing His believers from one place to another. It is not a matter of a place; it is a matter of a living person, the Father Himself. **The Lord was going to the Father, and His intention was to bring His disciples into the divine person of the Father.** The Lord came from the Father by incarnation to bring God into man. Now the Lord was going to the Father in order to bring man into God. The thought of this chapter is not that the Lord was going to heaven, but that He was going to the Father in order to bring all those who believe, those who receive Him as life, into God. The way of His going was by death and resurrection, and the purpose of His going was to bring man into God. In verse 3 the Lord said, "I am coming again and will receive you to Myself, that where I am you also may be." Where is He? He tells us the answer to this question clearly in verse 20: "I am in My Father." Therefore, by His going we shall also be in the Father because He brings us into the Father. So where He is, there we also shall be. **The purpose of His going to the Father was to bring us into the Father, just like the purpose of His coming was to bring God into man.**

- 1) What is the very significant matter that chapter 14 cover?
  - The dispensing of the Triune God for the producing of His abode.
- 2) What was the aim or goal of the Lord's going?
  - To bring us into God through His death and resurrection.

### September 21, 2017, Thursday

#### Message Thirty: THE DISPENSING OF THE TRIUNE GOD FOR THE PRODUCING OF HIS ABODE (2)

The words I go in verse 2 mean that the Lord was going through death and resurrection to bring man into God for the building of God's habitation. This is the building of the church mentioned in Matthew 16:18, where the Lord said, "I will build My church." *I go to prepare a place for you means that the Lord would prepare a place, accomplish redemption, open up the way, and make a standing for man to get into God.* It means that the Lord would pave the way for us to be in God. This is the central thought of this chapter. **If we are going to allow God to dwell in us, we must firstly get into Him.** If we do not get into Him, He will not get into us. Once we dwell in God, then He will dwell in us.

**The reality needs the life. The Lord Himself is the life to us. This life brings us the reality, and the reality becomes the way for us to enter into the Father.** First, Christ is our life. Then this life brings us all the reality of the Godhead. Eventually, this reality of the Godhead is the way for us to get into the Father. When the Lord is life to us, then we have reality. When the Lord is our reality, then we have the way for us to get into the Father. **The Father, the living person, is the destination, and the Son, the living person, is the way.** Neither the way nor the destination is a place. The way is the Son and the destination is the Father. Through the Son we get into the Father. **Both the way and the destination are living persons.** Through the Son's death and resurrection, we have all come into the Father. Now the Son is in the Father, and we also are in the Father because we are in the Son.

- 1) What does it mean when the Lord said "*I go to prepare a place for you*"?
  - The Lord will accomplish redemption, it means that the Lord would pave the way for us to be in God.
- 2) "The **Father**, the living person, is the destination, and the **Son**, the living person, is the way. Neither the way nor the destination is a place. The way is the Son and the destination is the Father. Through the Son we get into the Father. Both the way and the destination are living persons. Through the Son's death and resurrection we have all come into the Father. **Now the Son is in the Father, and we also are in the Father because we are in the Son.**

### September 22, 2017, Friday

#### Message Thirty-One: THE DISPENSING OF THE TRIUNE GOD FOR THE PRODUCING OF HIS ABODE (3)

**In order to abide in us the Lord had to be transfigured, transformed, from the flesh into the Spirit.** He came in the flesh to be among us, but He had to be transfigured into the Spirit before He could come into us. After coming in the flesh to be among us, His next aim was to be in us. How was the Lord transfigured? **He was transfigured from the flesh into the Spirit by His death and resurrection.** His going was not His leaving; it was another step of His coming. He was coming in another form, in the form of the Spirit. The first step of His coming was in the flesh; the second step of His coming was as the Spirit. This chapter has the Lord's going and it also has His coming. His going was by death and resurrection, and His coming was as "another Comforter." The other Comforter is His other form, His other figure. By His coming as the Spirit, He enters into us and makes us to live just as He does. **The life He lives is the resurrection life. After His resurrection, He comes to enter into us as the Spirit. So He lives, and we live by Him also. He lives by the resurrection life, and we live by Him, sharing Him as the resurrection life.**

**The Lord is the Spirit (2 Cor. 3:17).** Today some Christians accuse us of being heretical because we believe and teach that the Lord Jesus is the Spirit. But this is not our concept; it is a clear revelation in the clear word of 2 Corinthians 3:17. Our accusers only take care of their traditional concept of the Trinity, but they neglect and even would not care for the clear word in 2 Corinthians 3:17, which says, "And the Lord is the Spirit." By the mercy and the grace of the Lord, we do not care for any traditional concepts but only for the pure word of the Bible. **We believe and say strongly that according to the Bible the Lord Jesus today is the Spirit.**

God does not have two buildings, a mansion in heaven and a church on earth. No, He has only one building—His building among and with His redeemed ones, that is, His living dwelling place. In the past, God's building was with Israel, today it is with the church, and ultimately it will consummate in the New Jerusalem. This is God's building. **The way for God to accomplish this building is to dispense Himself into us all, and the way for God to dispense Himself into us is by His being the Father, Son, and Spirit.**

- 1) How was the Lord transfigured from the flesh into the Spirit?
  - c) By His death and resurrection

- 2) Is the Lord Jesus the Spirit? What verse in 2 Corinthians proves this? (Hint: point 7)  
 - Yes, the Lord Jesus is the Spirit. The verse that can prove this is 2 Corinthians 3:17.

September 23, 2017, Saturday

Message Thirty-Two: **THE DISPENSING OF THE TRIUNE GOD FOR THE PRODUCING OF HIS ABODE (4)**

**The Spirit is the reality, the realization, of all that God the Father and God the Son are.** Whatever the Father and the Son are is realized in the Spirit. This Spirit reaches us, enters into us, and abides in us. In this way the Triune God is dispensed into us. By this dispensing we all can know that the Son is in the Father, that we are in the Son, and that the Son is in us. He and we, we and He, become a mingled entity. This mingled entity is the mutual abode of divinity and humanity. **With this abode there is the mutual abiding. We abide in Him and He abides in us. This is God's dispensation.**

**The Triune God makes a mutual abode with the believer.** In verse 23 the Lord Jesus does not say, "The Father and I will abide with him," but He says, "We will come to him and make an abode with him." There is a difference between the two expressions *abide with* and *make an abode with*. The difference is more than mere idiom in language. To say, "The Father and I will come to abide with him," is correct as far as language is concerned. But to say, "**The Father and I will come to him and make an abode with him,**" is more meaningful. **In what way is it more meaningful? In the way that the Father and the Son will take the lover of Jesus as Their abode and that the believer will be an abode to Them.** The Lord seemed to be saying, "We shall make an abode with him that he and We may have an abiding place. He will be Our abode, and We shall be his abode."

**The Lord was going to die, to be resurrected, and to be transfigured into the Spirit as His other form, as another Comforter, so that He might come into us and bring us into God.** By the resurrection life we are joined in oneness with God. Only by the Lord's death and resurrection could we be joined with God and be brought into Him. **By His death the Lord has taken away sin, sins, the self, the old man, the flesh, the world, the prince of the world, and death.** The Lord has removed all of these distances through His death. By His resurrection He is now the Spirit, and as the Spirit He comes into us and brings us into union with God. Now He is in the Father, we are in Him, and He is in us.

1) "The Triune God's making His abode with the believers is for the \_\_\_\_\_."

b) building of His habitation.

2) "What is the Spirit? It is the reality, the realization, of all that God the Father and God the Son are. Whatever the Father and the Son are is realized in the Spirit. This Spirit reaches us, enters into us, and abides in us. In this way the Triune God is dispensed into us. By this dispensing we all can know that the Son is in the Father, that we are in the Son, and that the Son is in us. He and we, we and He, become a mingled entity. This mingled entity is the mutual abode of divinity and humanity. With this abode there is the **mutual abiding**. We abide in Him and He abides in us. This is **God's dispensation**."