



Church in Regina Newsletter

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

Job 12:4 "I, who have called out to God and He answers me."

Church Address:

2514 Truesdale Drive,
Regina, SK, S4V 0W4

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
7. Winter Training Anaheim, CA: Dec. 25-30, 2017

THE NEW WAY

The new way is **first** to build the church in, through, and based upon the home meetings, having the church life in the home meetings.

We do not care that much for having the church life in the big meetings. We do not believe that it is possible to do so. According to our experience and observation, the proper, adequate, one hundred percent church life could only be possible in the home meetings.

Second, the new way is to lead every member to get used to functioning without any idea to depend on any giant speaker, thus annulling hierarchy, clergy, position, and ambition.

Drop the idea of a special speaker. Christianity depends on the giant speakers. That is a fallen state, the condition of the book of Judges. In Judges whenever a great man became a judge, he rescued the people, and they had a revival. When the man leaves or dies, the revival also dies. That is not the church life.

Third, the new way is to teach all the saints to know the basic truths in an educational way that they may teach others for the spreading of the truths.

This should have been one of the goals for the Lord's recovery to carry out. For this purpose and goal we want to have truth lessons, to teach all the saints to know all the truths in an educational way that they may teach others for the spreading of the truth.

Fourth, the new way is to build up the saints in the growth of life that they may minister life to others, shepherd each other, and take care of the backsliding ones.

The shepherding should be one to another. It is impossible to carry out this shepherding in the big meetings. It can only be done in the small gatherings with ten or twelve members. Everyone there knows each one. Surely you can take care of each other. This will build up the best communal life. Only the church communal life is pure. You must know how to go out to reach people for the spreading of the gospel. Then every week you have to spare one night to attend the home gathering. You need to have a new start. This is a new way; it is absolutely different.

Fifth, the new way is to lead all the saints to preach the gospel in every possible way.

There are many ways and many objects for our preaching, including our schools and home, the people on the street, our neighbors, and many more.

Sixth, the new way is to avoid leadership as much as possible.

We are not going to practice anarchy. We do not intend to have anarchy, but neither do we want monarchy. We need quite a good government but without leaders. We only have one governor, the Head, Jesus Christ. The only way to annul all the position, leadership, and ambition is to have a strong practice of the home gatherings. In any home meeting do not set up a leader and do not try to be a leader. Otherwise, we will have many who consider themselves to be the head. Actually, Christ is the Head not you. Try your best to avoid any kind of leadership. Some may wonder how this could work without any leadership. This will work because of the unique Head. If you and I would not be the Head, this will give Him the best way to exercise His headship. We have been frustrating Him too much.

Lastly, the new way is to have the home gatherings for home nurture.

For any human being to be raised up he needs a proper home nurture as well as a school education. The home gatherings are for the home nurture, and the bigger meetings are for the school education. In the human life we need the home to nurture us and the school to educate us. We must use the Lord's Day morning to train our people with the truth, while the small meetings in our homes are for home nurturing.

We have to carry out at least these seven things in a new way. The new way is to make the home meetings as homes to nurture our children, the saints. Then we will have bigger meetings mainly on the Lord's Day as schools to educate our people. We will have nurture and education, nurture by the home meetings and education by the bigger meetings. We must consider the home meetings as homes and the bigger meetings as schools.

Upcoming Activities:

- ▶ January 08, 2017 - Love Feast
- ▶ January 15, 2017 - Perfecting Meeting
- ▶ January 29, 2017 - Brother's Meeting
- ▶ January 30, 2017 - All come to the full knowledge of the truth: Life-Study of Ephesians

PRAYER BURDEN

“With all lowliness and meekness, with long-suffering, bearing one another in love, Being diligent to keep the oneness of the Spirit in the uniting bond of peace”

1. Lord, thank You for Your aspiration to have a **genuine oneness** of the Body in the divine **life** as our source, by the sanctifying **word** as our standing, and in the divine **glory** for Your expression.

2. Lord, we praise You for showing us the picture of oneness through the building of the tabernacle, the **three gold rings** as the **regenerating** and **sealing** Spirit that unite us.

3. Lord, we also thank You, that we have seen that the oneness is in the **overlaying of gold** on the **boards** and also the **shinning** of the gold for Your **expression**.

4. Lord open us also to see that the standing boards overlaid with gold are held and joined together by the **crossing bars** to cross us out that we may be **joined** to others.

5. Lord, continue to spread the **overlaying of gold** into our whole being until we all get transformed as we continue to **love** You more, to **contact** You every moment, to **listen** to Your word, to spend more time in **prayer** and to **walk** according to the spirit.

6. Lord, we want to cooperate with You to actually join us with others through our willingness to **receive the cross** so that Your desire of **building** will be fulfilled in Your recovery today.

7. Lord, remember the church in **Regina** to be diligent to keep the oneness of the Spirit.

FELLOWSHIP UNTO THE GOSPEL

Exodus 11:2-3; 12:35-36, plundering Egypt
 Luke 19: 1-10, Zaccheus dynamic salvation
 Acts 2:44-45, had everything in common
 Luke 16:1-13, unrighteous steward
 Philippians 4:19, God fills our every **need**
 First Timothy 6:17, God affords us all things
 3 John 8, support the workers in the truth

This Weeks's Pursuit: Crystallization-Study of Exodus (4) - Message Six

The Oneness in the Triune God Typified by the Tabernacle

Scripture Reading: Exo. 26:15, 24-29; John 17:11, 21-23; Eph. 4:2-3

I. The oneness of the Body of Christ is the oneness in the Triune God, revealed in the Lord's prayer in John 17; the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—vv. 11, 21-23.

II. The oneness for which the Lord prayed in John 17 is the oneness typified by the tabernacle in Exodus 26; because the forty-eight boards of the tabernacle typify the believers built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God:

The **first aspect of the oneness** in the Triune God is seen with **the three gold rings** (the receptacles for the uniting bars), which signify the initial Spirit, the regenerating and sealing Spirit, the all-inclusive Spirit of the Triune God in resurrection **for the uniting** of the believers.

The **second aspect of the oneness** in the Triune God is seen in **the overlaying of the boards** (signifying the believers with the human nature) **with gold** (signifying God with the divine nature). The oneness of the boards of the tabernacle was not in the acacia wood but in the gold that overlaid the wood; this portrays that the oneness in the church is not in our humanity but in the Triune God with His divine nature. The oneness of the boards was not only in the gold, signifying God, but also in the shining of the gold, the expression of the gold, signifying the glory of God; our oneness today is in the Triune God and in His glory, His shining, His expression.

The initial Spirit, who is the Triune God typified by **the gold**, is **the oneness of the Spirit; the overlaying of the gold** is actually **the spreading of the oneness**: The more we are overlaid with gold, the more oneness we have; the more we have of God, the stronger our oneness is. Only when the boards were adequately overlaid with gold were they perfected into one; this indicates that to be perfected into one is to gain more of God. It is not an easy matter to acquire enough gold to thickly overlay a board of acacia wood fifteen feet long and twenty-seven inches wide; the gold (signifying God) must be weighty, thick, and sufficient to support a heavy board and hold it together with other boards (the believers). The oneness is not in our humanity; it is altogether in the Triune God; to be perfected into one means to gain more of God.

Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; our problem is that we are short of God, and our need is to gain more of Him: Everything depends upon how much gold we have; we all can become dissenting if we are short of gold. Today the Lord needs this genuine oneness; if we do not have this oneness, we cannot go on in the recovery. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God.

The golden nature of God will never overlay our fallen nature but will overlay only our regenerated and transformed nature, signified by acacia wood: The overlaying of gold occurs simultaneously with this transformation; wherever transformation is, there the overlaying of the gold is also. **Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit.**

The third aspect of the oneness in the Triune God is seen with **the uniting bars**, which held the forty-eight boards together and brought them into oneness; these uniting bars signify the initial Spirit becoming the **uniting** Spirit to join all the members of Christ into one Body: The uniting bars were made of acacia wood for connecting strength and overlaid with gold for uniting; that the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity. In actuality, the uniting bars signify not the Holy Spirit alone but the Holy Spirit mingled with our human spirit—the mingled spirit, which includes both divinity and humanity. The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together; this signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.

In order for the uniting Spirit to pass through us and thus join us with others, **we need to receive the cross, for the uniting Spirit always crosses the standing boards**: We are joined into one by our spirit (with our mind, will, and emotion) cooperating with the crossing Spirit; whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit. The initial Spirit must become the uniting Spirit within us; then we will have the oneness and the building and will be safeguarded from dissension and division. We are conformed to Christ's death through the power of His resurrection. Everything that we do and say must be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Dec. 25 - Dec. 31, 2016	27	11	9	7	\$490.00
Jan. 01 - Jan. 07, 2017	24	13		9	\$520.00

LIFE-STUDY OF HEBREWS

January 02, 2017, Monday

Message Forty-Nine

THE AUTHOR AND PERFECTER OF FAITH

Jesus is the Author and the Originator of faith mainly in His life and in His path on earth. The Lord Jesus originated faith when He was here on earth. The life He lived was a life of faith, and the path He walked was a path of faith. In His life and path He originated faith. Hence, He is the Author of faith. As the Pioneer and the Forerunner of faith, Jesus is also the Leader and Captain of faith. He has cut the way of faith and, as the Forerunner, has taken the lead to pioneer it. Hence, He, as the Captain, can carry us through the pathway of faith in His footsteps. As we look unto Him as the Originator of faith in His life and in His path on earth, and as the Perfecter of faith in His glory and on His throne in heaven, He transfuses and even infuses us with the faith which He has originated and perfected.

Jesus is also the Perfecter of faith. The Greek word translated "Perfecter" may also be rendered "Finisher" or "Completer." Jesus is also the Finisher, the Completer, of faith. By looking unto Him continually, we shall have Him finish and complete the faith which we need for running the heavenly race. Jesus is the Perfecter of faith mainly in His glory and on His throne in heaven. He is sitting on the throne in glory to complete the faith which He originated while He was on earth. Being the Finisher and the Completer of faith, He will finish and complete what He has originated and inaugurated.

January 03, 2017, Tuesday

Message Fifty

RUN THE RACE

The Christian life is a race. Hebrews 12:1 says, "Therefore let us also, having so great a cloud of witnesses surrounding us, putting off every encumbrance and the sin which so easily entangles us, run with endurance the race which is set before us." The Greek word translated "encumbrance" may also be rendered "weight," "burden," "impediment." The runners in a race must strip off every unnecessary weight, every encumbering burden, that they might have no impediment to winning the race. Notice that here Paul says "us," not "you," including himself in this matter.

As Paul was running the race, he said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Although a saved person can never perish, it is quite possible for him to be a castaway. To be a castaway is to fail in the race, missing the opportunity of reaching the goal. Paul feared that he might be a castaway. The Greek word rendered "castaway" also means a reprobate, one not qualified or approved. Paul seemed to be saying to the Hebrew believers, "Hebrew brothers, you must be careful. Although you have been saved, it is possible that you will be a castaway, one who is disapproved." This concept fits in with that of reaching the goal and winning the prize as a reward. But there is the possibility that a runner may be a castaway and not be approved for the reward. In Hebrews 12 Paul was warning the Hebrew brothers and encouraging them, giving them a great incentive to run the race. We, like them, must not only walk the way but also run the race.

January 04, 2017, Wednesday

Message Fifty-One

DISCIPLINE FOR HOLINESS

Hebrews 12:7 says, "It is for discipline that you are enduring." From God's point of view, the persecution which the Hebrew believers suffered from Judaism was a discipline, a chastening. They were being disciplined that they might be separated from the common things unto the holiness of God. Verse 10 says, "For they indeed disciplined us for a few days as it seemed good to them, but He for our profit that we might partake of His holiness." Discipline is the Father's dealing with His sons that they may partake of His holy nature. God's discipline, God's dealing with us, is to bring us into His intention, which is that we forsake everything other than the Holy of Holies and enter into the Holy of Holies where we may have genuine holiness. However, like the Hebrew believers in the ancient times, many of us do not cooperate with God in this way. Thus, under His sovereignty, He disciplines us that we might be brought into His intention.

January 05, 2017, Thursday

Message Fifty-Two

DO NOT FALL AWAY FROM GRACE

To remain in the Holy of Holies is to continue the running of the race. According to our experience, whenever we exercise our mind to compromise a little, we can sense deep within our spirit that we are away from God's presence, that we are no longer in the Holy of Holies. Immediately, our way of contacting God is no longer straight; it has become curved. This curve leads us away from the Holy of Holies, away from the ark of testimony, the hidden manna, the budding rod, and the tables of the testimony. Although at the beginning we may be only a short way off from the Holy of Holies, eventually we find that we are a great distance away.

Grace is just God in Christ dispensed into our being for our enjoyment in our experience. It is not only the work the Lord does for us; it is the Triune God Himself dispensed into our being and experienced as our enjoyment. In brief, grace is the Triune God experienced by us. According to the entire revelation of the New Testament, grace is nothing less than God in Christ dispensed into our being for our enjoyment. Firstly, He is dispensed into our spirit, and then, as He spreads into our inward parts, He becomes our enjoyment. This grace has come to us through Christ (John 1:14, 17), and it is the grace of Christ (2 Cor. 13:14; 12:9), even Christ Himself (Gal. 6:18; cf. 2 Tim. 4:22). To fall away from the grace of God is to fall away from Christ. When we are "fallen from grace" we are "severed from Christ".

January 06, 2017, Friday

Message Fifty-Three

A CONTRAST BETWEEN THE SIGHT OF THE OLD COVENANT AND THE SCENE OF THE NEW COVENANT

The things mentioned in verses 18 and 19 are earthly or physical, signifying the side of the law, on which side everyone including Moses was terrified (vv. 19-21). The things mentioned in verses 22 through 24 are heavenly or spiritual, in contrast with the earthly and physical things listed in verses 18 and 19, signifying the side of grace. On this side, both the firstborn ones and the spirits of just men are saved by grace. The people under the old covenant came to the side of the law, whereas we Christians under the new covenant come to the side of grace. Hence, we are “not under law but under grace” (Rom. 6:14). This portion of the word, like Galatians 4:21-31, shows us that we are not under the bondage of law but under the freedom of grace to be heirs of inheritance. This is our birthright. We should not give it up by falling away from grace (v. 15), but rather have grace (v. 28). The things on the side of grace are heavenly, but not all are yet in heaven. A great number of the firstborn ones of the church are still on earth, while the spirits of just men, who are the Old Testament saints, are in paradise where Abraham is (Luke 16:22, 23, 24, 26) and where the Lord Jesus and the saved thief went after they died on the cross (Luke 23:43).

As we have seen, none of the six items listed on the side of the law is pleasant. Firstly, there is a mountain set on fire! Who would approach such a place! Then, the darkness, the gloom, and the stormy whirlwind. Lastly, the terrifying sound of the trumpet and the solemn warning voice of words. All these together present a fearful sight. On the side of grace, however, everything is pleasant. The eight items here may be considered as four pairs. The elevated Mount Zion and the beautiful heavenly Jerusalem are the first pair, denoting God’s habitation and the center of His universal administration. What a lovely place! Then the celebrating jubilant angels, so much related to the heirs of salvation to whom they minister, and the blessed firstborn ones of the church form the second pair in the scene. What a joyful demonstration of an angelic gathering! They celebrate the human heirs of salvation participating in the blessings of the new covenant as the church of the firstborn ones. God, the Judge of all, who is just, and the spirits (their bodies, not resurrected, are not worthy of listing here) of just men, the Old Testament saints, are related together as the third pair, showing how God, being just, justifies the just saints of old because of their faith. Lastly, the dear Lord Jesus, the Mediator of the new covenant, which is “a better covenant,” and His precious sprinkled blood, which speaks better things, compose the last pair, indicating that a better covenant has been enacted with His better blood, that He died and has bequeathed this new covenant as a new testament to His believers, and that He is now the Mediator, the Executor, of this new testament to enforce the full realization of all the blessed facts which are contained within it. What a pleasant scene! What a contrast to the sight on the side of the law, where no God, no Savior, and even no angels are mentioned! No wonder not one saved person is seen there! In the scene of grace, there is the justifying God, the Savior who is the Mediator of His new covenant with His speaking blood, the ministering angels with the assembly (the church) of the saved ones, and the spirits of the justified saints. On the side of the law, the sight ends with a terrifying trumpet and the warning words. On the side of grace, the scene ends with a sympathizing Mediator and a vindicating speaking. After looking at such a contrast, who would be so foolish to leave the side of grace and turn to the side of the law? All eight things on the side of grace are not only heavenly or spiritual but also eternal. Hence, even when the heaven will be shaken (v. 26), these eight things, which are eternal, will still remain (v. 27).

January 07, 2017, Saturday

Message Fifty-Four

AN UNSHAKABLE KINGDOM

The kingdom is actually the Lord Himself as the kingship within us. We have seen that faith is the Lord Himself as the believing element within us. We repented for the kingdom (Matt. 3:2). We have been reborn, regenerated, into the kingdom. In John 3:5 the Lord Jesus said, “Truly, truly, I say to you, unless a man is born of water and the Spirit, he cannot enter into the kingdom of God” (Recovery Version). Many of us were wrongly told that regeneration is for going to heaven. Here we see clearly that regeneration is for entering into the kingdom of God.

In the church, we are living in the kingdom of God today. Romans 14:17 is a strong proof that today’s church life is the kingdom: “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit” (Recovery Version). Revelation 1:9 also proves that we are in the kingdom of God today: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ.” When John wrote the book of Revelation, he was already in the kingdom of God. These two verses are a strong proof that the church today is the kingdom. However, as we shall see, what we are in now in the church today is the kingdom in its reality, whereas the kingdom in its manifestation will come with Christ’s return in the future.

The reality of the kingdom, the kingdom in its reality, is an exercise and discipline for us in the church today (Matt. 5:3, 10, 20; 7:21). The manifestation of the kingdom, the kingdom in its manifestation, will be a reward and an enjoyment to us in the millennial kingdom in the coming age (Matt. 16:27; 25:21, 23). Today, in the reality of the kingdom, we have the exercise and the discipline. In the coming age, in the manifestation of the kingdom, we shall have a reward and an enjoyment.

If we take the Spirit’s exercise and God’s discipline in the reality of the kingdom today, we shall receive the Lord’s reward and enter into the enjoyment of the coming Sabbath rest (4:9) in the manifestation of the kingdom in the coming age. If we do not accept the Spirit’s exercise and God’s discipline today, we shall miss the coming kingdom in its manifestation as a reward. We shall not be rewarded with the manifestation of the kingdom at the Lord’s coming back; we shall have no right to enter into the glory of the kingdom to participate in Christ’s reign in the millennial kingdom; and we shall lose our birthright to inherit the earth in the coming age, to be the royal priests serving God and Christ in His manifested glory, and to be the co-kings with Christ ruling over all the nations with His divine authority (Rev. 20:4, 6).