



Church in Regina Newsletter

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

1 Chronicles 16:8 "Give thanks to Jehovah; call upon His name; Make known His deeds among the people"

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

THE HISTORY OF THE LOCAL CHURCHES (1)

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

THE FORMATION OF PRIVATE CHURCHES AND FREE GROUPS

Throughout the history of the church, many groups of so-called puritans were raised up... Some saw that the proper baptism was by immersion. Spontaneously, this was the beginning of the Baptist Church. The Baptist denomination is one among many private churches, which may be considered as the fourth category of so-called church, in addition to the Roman Catholic Church, the Greek Orthodox Church, and the state churches. These private churches include the Baptist Church, the Presbyterian Church, the Methodist Church, and so forth. Today there are many private churches. The fifth category of so-called church is the free groups.

THE RECOVERY OF THE INITIAL STAGE OF THE CHURCH LIFE IN THE ONENESS OF THE HOLY SPIRIT WITH ZINZENDORF AND THE MORAVIAN BRETHREN

History shows us that there was a desire within many seeking ones for the proper church life... In the eighteenth century the Lord moved among the Moravian brethren under the leadership of Count Zinzendorf to recover something of the practice of the church life. These Moravian brethren suffered the persecution not only of the Roman Catholic Church but also of the state churches. They were persecuted because they stood for the truth, and they fled to Zinzendorf's estate in Saxony for refuge. Because of Count Zinzendorf's love for the Lord, he received many of these seekers who came from different backgrounds. These brothers began to disagree over their doctrinal differences. One day Zinzendorf called a conference, and he convinced them to drop their doctrinal disagreements. They signed an agreement to keep the oneness among them and to lay aside their differences in doctrine and in their religious backgrounds. Afterwards, while they were having the Lord's table, they experienced the outpouring of the Holy Spirit. Among them there was the strongest revival in church history up to that time, and they became one of the most prevailing Christian groups on earth. Even John Wesley was saved through them. He stayed with these brethren for a period of time...

THE RECOVERED CHURCH LIFE WITH THE BRETHREN

In the nineteenth century, from 1825 to 1828, the Lord raised up the so-called Brethren under the leadership of John Nelson Darby. D. M. Panton said that the movement of the Brethren and its significance was far greater than that of the Reformation... Regretfully, the golden time of the Brethren lasted for only a short period of time. Eventually, there was a split among them. The first division was between J. N. Darby and Benjamin Newton. Their dispute was concerning the rapture of the believers. Darby was strong concerning pre-tribulation rapture, whereas Newton was strong concerning post-tribulation rapture.

ANNOUNCEMENTS:

- ▶ We would like to get a rough count on who is going to join the church camp in Red Berry Bible Camp, Saskatoon on May 26-27. Last year, there are 7 of us who went.
- ▶ Summer School of Truth (SST) for Grade 7-12 deadline is May 28. The cost is \$385 both for YP and serving ones. Please consider this matter before the Lord.
- ▶ Winnipeg conference is on May 6-7. The deadline is still until April 23.



Church pursuit April 14, 2017

Upcoming Activities:

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

PRAYER BURDEN

“Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me”

1. Lord we want to **continue** the things that are right before You, not losing Your word and neither weary of doing the same thing calling on Your name. We will **holdfast** what we have that no one takes our **crown**.
2. Lord, make us **humble** before You, while we holdfast what we have, we should not be conscious of the fact that we are **full of life**, that we are rich. We only need to **maintain** the **spirit of love** fanned into flame to be burning in the spirit.
3. Lord strengthen us to take Your **ordained pathway**, the way of brotherly love, not to be proud of our speaking, to refrain from proud words, just live continually to follow You and holdfast the **brotherly stand**.
4. Lord, we want to buy “**gold**” of Your **divine nature** to appreciate it and appropriate it, **pay the price** to gain You as our living faith through the **fiery trials**, that the **proving of our faith**, much more precious than of gold, may be found unto praise and glory and honour at the day of Your revelation..
5. Lord, we also want to buy “**white garments**” of conduct approvable to You, which is You Yourself lived out of us, Your **chosen ones**, and that we may be “clothed and that the shame” of our “nakedness may not be manifested”.
6. Lord, still we buy from You “**eyesalves**” of the anointing Spirit to anoint our eyes that we may have the **foresight** and deep **insight** to see things thoroughly, and to see what a treasure you are as compared to ourselves, our future, and our lives which are all worth nothing..
7. Please pray for the **first Lord’s Table** in **Croatia** on April 23, 2017.
8. Pray for many saints to rise up to cooperate with the Lord in His present move to gain the entire **Europe**, starting with **Germany**.
9. Pray for the church in **Coquitlam** to conclude the **purchase** of the church property.
10. Lord, remember the church in **Regina**
 - the home meeting
 - the increase of meeting ones
 - SST
 - Winnipeg conference
 - Sister Karen Bodemer’s physician qualifying exam on May 26, 2017

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

The Church in Laodicea
 Scripture Reading: Rev. 3:14-22

I. In Greek Laodicea means “opinion, judgment, of the people” or “of the laymen”—Rev. 3:14:

Laodicea is a distorted Philadelphia; when brotherly love is gone, the opinion of the majority is the accepted opinion; as long as the majority is in favor, it is all right. When brotherly love is lost, the Body relationship and consciousness are lost. The fellowship of life is cut off as well, leaving only the **opinions of men**.

II. “I know your works, that you are neither cold nor hot; I wish that you were cold or hot. So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth. Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked”—vv. 15-17:

In the eyes of the Lord the degraded recovered church has the following five characteristics: She is **wretched** because she is proud of being rich in the vain knowledge of doctrine, but in reality she is sorely poor in the experience of the riches of Christ. She is **miserable** because she is naked, blind, and full of shame and darkness. She is **poor** because she is poor in the experience of Christ and in the spiritual reality of God’s economy. She is **blind** because she lacks the true spiritual insight in the genuine spiritual things. She is **naked** because she does not live by Christ or live Christ as her subjective righteousness, as the second garment in her daily walk.

III. “I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see. As many as I love I reprove and discipline; be zealous therefore and repent”—3:18-19:

In the Bible our operating, working faith (Gal. 5:6) is likened to gold (1 Pet. 1:7), and the divine nature of God, which is the divinity of Christ, is typified by gold (Exo. 25:11); by faith we partake of the divine nature of God (2 Pet. 1:1, 4-5) The degraded recovered church has the knowledge of the doctrines concerning Christ but not much **living faith** to partake of the divine element of Christ.

IV. “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me”—Rev. 3:20:

The Lord as the Head of the church is standing outside the degraded church, knocking at her door. The door is the **door of the church**, but the door is opened by **individual believers**. The church in Laodicea has knowledge but does not have the Lord’s presence. The Lord is dealing with the whole church, but the acceptance of the Lord’s dealing in order to feast on Him must be a personal and subjective matter.

V. “He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches”—Rev. 3:21-22:

To sit with the Lord on His throne will be a prize to the overcomer, so that he may participate in the Lord’s authority and be a **co-king with Him** in ruling over the whole earth in the coming millennial kingdom. We need to see that the seven epistles in Revelation 2 and 3 were written as one book **to the seven churches**; these epistles were addressed by the Lord to the seven particular churches separately, but they were sent not as seven books but as one book.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
April 02 - April 08, 2017	21	10	9	13	\$240.00
April 09 - April 15, 2017	22	11	10	20	\$275.00

LIFE-STUDY OF EPHESIANS

April 10 2017, Monday

Message Sixty-One: A SUMMARY OF THE EXHORTATION IN CHAPTER FIVE

In the same principle, the main point in chapter five is the church as the Bride. The main point is not Paul's exhortation regarding wives submitting to their own husbands or husbands loving their own wives. As the Bride, the church needs something finer and deeper than truth and grace. There is the need for love and light. Truth is not as fine as light, and grace is not as deep or intimate as love. With respect to the church as the Bride, in chapter five Paul speaks of love and light.

To be the church as the new man it is necessary and appropriate to live according to truth and by grace. But this is not adequate for the aspect of the church as the Bride. As the Bride, the church must have an intimate relationship with the Lord Jesus in love and in light. In everything and in every way the church as the Bride must be bright. Therefore, in chapter five love and light are the basic elements.

May we all be impressed that the church life according to God's desire must be in love and in light, both of which are the very elements of God Himself. In the inner substance of God we have love and light. Here we have the top church life, the church as the Bride. The goal of the book of Ephesians is to bring us into God's inner substance to know Him as love and light. Here we are to live in intimate fellowship as we enjoy the shining light and love in its sweetness.

April 11, 2017, Tuesday

Message Sixty-Two: THE BELIEVERS' LIVING IN THE RELATIONSHIP BETWEEN CHILDREN AND FATHERS AND BETWEEN SLAVES AND MASTER

In verses 2 and 3 Paul goes on to say, "Honor your father and mother, which is the first commandment with a promise, that it may be well with you, and that you may live long on the earth." This is not only the first commandment with a promise, but also the first commandment concerning man's relationship with man (Exo. 20:12). The promise, mentioned in verse 3, is that it may be well with the children and that they may live long on the earth. The first part of the promise is related to prosperity in material blessing; it also refers to living in a peaceful situation. The second part is to have longevity. According to this commandment, prosperity and longevity are God's blessings in this life to those who honor their parents.

Instead of provoking the children to anger, the fathers are to nurture them in the discipline and admonition of the Lord. To nurture children means to bring them up, to raise them, by nourishing them. Raising children requires that the parents give them the needed instruction related to human life, family life, and social life. The word admonition here includes instruction. Paul was probably referring to the Old Testament requirement that parents instruct their children with the word of God (Deut. 6:7). This means that we are to teach our children with the Bible. Along with this instruction, we sometimes must discipline them, chastise them. It is crucial that parents learn to nurture the children in the discipline and admonition of the Lord.

Paul exhorts the slaves to obey with fear and trembling, in singleness of heart, as to Christ. Fear is the inward motive, and trembling is the outward attitude. Singleness means to be pure in motive, with only a single purpose. The slaves are to be single; they are not to have a double purpose. That is, they are not to serve their masters with the intention of receiving some gain for themselves. The slaves are to be in obedience to their masters as to Christ. This means that the slaves are to regard their masters as if they were the Lord. The relationship between slaves and masters is a type of our relationship with Christ, our Master. We should obey Him as a slave, in singleness of heart.

In verse 9 Paul says, "And the masters, do the same things toward them, giving up threatening, knowing that both their Master and yours is in the heavens, and there is no respect of persons with Him." The masters who had the right over the lives of their purchased slaves should give up threatening, because the Lord in the heavens is the real Master of both them and the slaves. In the flesh, some may be slaves, and others may be masters. But in the eyes of the Lord, there is no difference between slaves and masters. According to Colossians 3:11, in the new man there is no slave or freeman. In the church, we all are brothers. However, in the flesh there still is the distinction between slaves and masters. Regarding all these exhortations, Paul is making one key point: For the sake of the church life, we need to have a proper human living in this present age. This is an extremely important lesson for us all to learn.

April 12, 2017, Wednesday

Message Sixty-Three: WARFARE TO DEAL WITH THE SPIRITUAL ENEMY

From the day we were saved, our Christian life has been a life of warfare. The same was true of the children of Israel after they made their exodus from Egypt. After eating the Passover, they marched like an army out of the land of Egypt. This indicates that their eating of the Passover lamb was a preparation for war. They were saved in an atmosphere of warfare. As soon as they came out of Egypt, the fighting began. Pharaoh and his chariots pursued the children of Israel, but God came in to fight for them. After the children of Israel had passed through the Red Sea and Pharaoh's army had been overthrown, God's people triumphantly praised Him for His victory over the enemy. The Israelites proceeded to fight their way through the wilderness, and they continued fighting in the good land. Their history thus reveals that the life of a saved one is a life of warfare.

The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength. In 6:10 Paul refers to power, might, and strength. Firstly, we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things. Then we know God's might and strength.

Verse 13 says, "Therefore, take up the whole armor of God, that you may be able to withstand in the evil day." In verse 11 we are told to put on the armor of God, and in verse 13 we are charged to take it up. We have seen that the armor of God is prepared and provided by God for us. But we need to take it up and put it on; we need to use and apply God's provision. Some items of the armor, such as the sword and the shield, we take up. But other items, such as the breastplate, the helmet, and the shoes, we put on. Whether we put on the whole armor of God or take it up, we must exercise our will in a strong way.

April 13, 2017, Thursday**Message Sixty-Four: THE WHOLE ARMOR OF GOD (1)**

The truth with which we are girded for spiritual warfare is actually the very Christ we experience. In Philippians 1:21 Paul says, “To me to live is Christ.” This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul’s daily walk. Because Paul’s daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand.

In verse 14 Paul goes on to say, “Having put on the breastplate of righteousness.” The breastplate of righteousness covers our conscience, signified by the breast. Satan is our accuser. In fighting against him we need a conscience void of offense. But no matter how good we may feel our conscience is, we need to have it covered with the breastplate of righteousness. Righteousness is to be right with both God and man. If we have just a little problem with either God or man, Satan will accuse us, and there will be holes in our conscience through which all of our faith and boldness will leak out. Hence, we need the covering of righteousness to protect us from the enemy’s accusation. Such righteousness is Christ (1 Cor. 1:30).

The three aspects of the armor of God covered in this message—the girdle of truth, the breastplate of righteousness, and the firm foundation of the gospel of peace—are all Christ. He is our truth, our righteousness, and our peace. Christ is God expressed and revealed, Christ is the righteous element that covers us, and Christ is the peace that enables us to stand. Therefore, we can stand in peace to fight the spiritual warfare. If we would be victorious in the spiritual warfare, we need Christ as our girdle of truth, as our breastplate of righteousness, and as our peace. By means of such a Christ we have the strength, the covering, and the firm footing. Then we are able to fight against the enemy.

April 14, 2017, Friday**Message Sixty-Five: THE WHOLE ARMOR OF GOD (2)**

The shield of faith is not something that we put on, but something that we take up in order to protect ourselves against the attacks of the enemy. Faith comes after truth, righteousness, and peace. If we have truth in our living, righteousness as our covering, and peace as our standing, we shall spontaneously have faith. This faith is a safeguard against the fiery darts, the attacks, of the enemy

Satan’s darts come to us through our mind. Therefore, just as our conscience needs the breastplate of righteousness and our will needs the shield of faith, so our mind needs the helmet of salvation. We need truth, righteousness, peace, faith, and then salvation. Righteousness issues in peace, and peace gives us the ground to have faith. Then faith brings in salvation. Do not separate the helmet of salvation from the shield of faith. The shield protects the front of our being, but the helmet protects our head. The shield and the helmet work together.

With the whole armor of God we have truth, righteousness, peace, faith, and salvation. Finally, we have the *rhema*, the Spirit, the sword. This is our offensive weapon to use in attacking the enemy. When we have the whole armor of God, including the sword, we are not only protected, but also prepared to wrestle against the enemy. By having truth, righteousness, peace, faith, and salvation we are equipped, qualified, strengthened, and empowered to use the sword in spiritual warfare. Then the enemy is subject to the cutting of our sword, and he is slaughtered by us.

April 15, 2017, Saturday**Message Sixty-Six: The Application by Prayer**

A Christian must be a praying person. It is a sin not to pray. If you fail to pray for others, the saints or those in your family, you are sinning. However, not many Christians regard the lack of prayer as sin. We need to exercise our will to be people of prayer. For the sake of a proper prayer life, our mind must be sober, our emotion must be regulated, and our will must be strengthened. Then we shall be able to pray at every time in spirit.

Paul charges us to watch unto prayer in all perseverance. To keep a prayer life we need all perseverance, a constant, persistent care. If you have set aside a certain time in the morning for prayer, then you need to persistently watch regarding this time. Do not allow any distractions. You may want to take the telephone off the hook for that period of time. If we are not persistent in watching unto prayer, the enemy will send in many distractions.