



Church in Regina Newsletter

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

Psalms 86:7, "In the day of my distress I call upon You, For You answer me.."

Church Address:

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Contact Numbers:

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Meeting Schedule:

Lord's Table Meeting

Lord's Day
10:00AM to 12:00PM

Prayer Meeting

Tuesdays & Wednesdays
Saints Homes
8:00PM to 9:00PM

YP Meeting

Fridays
7:00PM to 9:00PM
Brother Hedrick's Place

Small/Home Meeting

Friday Evening
Saint's Home

Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA: February 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017

What is God's Thought concerning Reward and Punishment? — Part 1

Toward the very end of the book of Revelation the Lord Jesus speaks a word that should really capture our attention: "*Behold, I come quickly, and My reward is with Me to render to each one as his work is*" (Rev. 22:12). This is the final speaking in the New Testament, a speaking from the Lord Himself concerning His **rewarding** the believers.

There are numerous instances in the New Testament where the Lord Himself speaks or His representatives, the apostles, speak to us concerning **reward** (Matt. 25:21, 23; 1 Cor. 3:8; 2 Tim. 4:8; Heb. 10:35). For example, in 1 Corinthians 3 Paul charges us to take heed how we build upon Christ as the unique foundation laid by the apostles for God's building. He said that we may build with wood, grass, or stubble, or with gold, silver, and precious stone. Then he went on to say that the fire will try **everyone's work** as to what sort it is, and if one's work remains, that one will receive a **reward** (vv. 10-15).

There are **two particular matters** here. First, **reward** is different from the gift of **eternal salvation**. Salvation is absolutely by grace through faith (Eph. 2:5, 8-9). There is nothing we can do to merit it. We simply believe into the Lord Jesus, receive the Lord into us, and we have eternal life and God's salvation (John 1:12). **That is secure and settled eternally**. Reward, however, is something **in addition** to salvation. How do we live our Christian life? Are we faithful to the end? What is the nature of our work (1 Cor.

3:12)? Do we build up or do we mar the temple of God (1 Cor. 3:17)? Have we finished our course? Have we kept the faith (2 Tim. 4:7)? Questions such as these are related to the matter of **reward**. The Lord is very interested in how we live and how we serve or work as believers. If our living and our work, having been tested, are approved by Him, we will receive a reward (1 Cor. 3:14). This reward is related to enjoying the Lord and **reigning with Him** during the millennial kingdom (Matt. 26:21, 23; Rev. 20:4). **The first matter to note is that reward is different from salvation.**

The second matter (which is surprising to most Christians) is that along with a positive reward there is also the matter of **discipline or punishment**. Just as parents may administer proper discipline to their children when they disobey, so God the Father does to His children. If we are careless and loose in our living and if we are slothful or lawless in our work, we face a twofold dilemma at the judgment seat of Christ (2 Cor. 5:10). First, there may be no reward for us in a positive sense. Second, there may be discipline applied during the millennial kingdom.

According to the Scripture, then, **our salvation is eternally secure**. Whether we will be rewarded or disciplined by our loving Father during the millennial kingdom depends upon **how we live and work today**.

ANNOUNCEMENTS:

- ▶ Our venue for the church pursuit will be in brother Hendrick's place at 7 p.m.
- ▶ The registration for the Edmonton conference will be due on July 9, 2017. The conference will be held at the Edmonton meeting hall on July 21 - 23.
- ▶ Our small group meeting this coming Friday will be at sister Maryline's place.
- ▶ The collage meeting at 5 p.m. is at sister Priscilla's place.

Upcoming Activities:

- ▶ June 25, 2017 - Brother's Meeting
- ▶ July 07, 2017 - Young People's Big Event
- ▶ July 01, 2017 - Church Pursuit (Experience of Life - Msg.10)
- ▶ July 09, 2017 - Love Feast

PRAYER BURDEN

“Their wings were joined one to another; they did not turn as they went; each went straight forward. ... wherever the Spirit was to go they went;...”

1. Lord, we thank You that although we are separated and individuals by ourselves but with “**eagle’s wing**” of Your divine power, strength, and supply we are **coordinated** as one body. Lord teach us to deny ourselves, reject ourselves, regard ourselves as nothing, and **trust** in Your **grace, power**, and work in everything and for everything.
2. Lord, no matter in which **direction** the **Spirit** will lead us, simply make us move straight **forward**, move **backward**, and move **sideways** to the right or to the left, so we can be coordinated for Your move and expression.
3. Lord, we know that in **coordination** there is no freedom and convenience, Lord stop us to **fellowship** with one another that we may be blended, mingled, adjusted, tempered, harmonized, limited, protected, supplied and blessed for the sake of Your Body.
4. Lord, may we become the “**burning coals**” to burn anything that does not correspond to Your nature, for us to be **sanctified** and **purified** and also to become a “**burning torches**” for us to receive **enlightenment**.
5. Lord, You are the “**moving fire**”, move freely in and among us that we may **manifest** Your glorious and majestic condition; we also need the “**flashing of the light**” to bring in **brightness** that cause other to be astonished.
6. 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.
7. Lord, remember the church in **Regina**:
 - the practice of “God Ordained Way”
 - the increase the number of the saints
 - SST, gaining of young people
 - Sister Berly going to the FTTA
 - Sister Karen Bodemer and family

This Weeks’s Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 4

The Coordination of the Four Living Creatures

Scripture Reading: Ezek. 1:9, 11-14; Rom. 12:4-5

I. The central point in Ezekiel 1 is the revelation that God needs a group of living creatures who can coordinate together as one corporate entity, the corporate Christ, for His expression, move, and administration; coordination is the key to understanding the vision in Ezekiel 1 (vv. 5, 10, 12, 20, 26).

II. The coordination of the four living creatures is not in themselves but in God and by the divine power, the divine strength, and the divine grace, because the eagle’s wings are the means by which they are coordinated and move as one (vv. 9, 11; Exo. 19:4; Isa. 40:31; 2 Cor. 12:9; 1 Cor. 15:10):

God Himself is the coordinating factor that enables all the parts of the divine building to be one. Whatever we are in ourselves, have in ourselves, and do in ourselves results not in coordination but in division and separation.

The wings of an eagle are not only for **moving** but also for **protection**; whatever we do and whatever we are must be by the grace of the Lord and the power of the Lord. At the same time, we are under the overshadowing, the covering, of the Lord’s grace and the Lord’s power.

The living creatures look like a man, but they move like an eagle. This indicates that we must **always express ourselves like a normal man**. However, the moving and overshadowing wings should give others an impression of the Divine Being, an impression that we have God with us as our power and protection.

III. Ezekiel 1:9 and 11b-12 present a beautiful picture of the coordination that we need in the church life:

Each of the living creatures faces one direction (respectively facing north, south, east, and west), and two of their wings spread out and touch the adjacent creatures’ wings, forming a square. No matter in which direction the living creatures are moving, **there is no need for any of them to turn; one simply goes straight forward; one returns, moving backward; and the other sides move sideways**. This is a beautiful picture of the coordination in the church as the Body of Christ, in which each member has his particular position and function, or ministry.

When one member functions, he moves “straight forward” to fulfill his function, and the other members accommodate him by moving in the same direction, some moving “backward” and others moving “sideways,” doing everything through the cross and by the Spirit to dispense Christ into others for the sake of His Body.

In the church service we all need to learn not only how to walk straight forward but also how to walk backward and sideways: **In coordination there is no freedom or convenience; coordination keeps us from making turns**. Before doing anything, we need to **stop** to fellowship and coordinate with those who serve with us. **Fellowship blends us, mingles us, adjusts us, tempers us, harmonizes us, limits us, protects us, supplies us, and blesses us; the Body is in the fellowship**.

If brothers with different functions do not know to coordinate, they will compete and even strive against each other, which could result in division. When a brother who is burdened for the gospel is functioning, moving straight forward, the brother who is burdened for shepherding should learn to walk backward; the other saints should follow these two, walking sideways. To walk backward and sideways is to say Amen to another’s ministry, function, and burden. If we care only for our particular service and do not have these four kinds of walk, eventually we will become a problem in the church. The one who is walking straight forward has the responsibility of following the Spirit.

IV. The result of the coordination of the living creatures is that they become burning coals and burning torches; the more we coordinate together, the more we burn one another (Ezek. 1:13):

The burning of the coals does at least three things: Anything that does not correspond to God and to the nature of God will be burned out by the sanctifying and purifying re of the burning coals, and only what is of God will remain. The burning in the coordination makes us **fervent, intensely hot**. The burning in the coordination produces the power and impact of the church. The coals are

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 04 - June 10, 2017	23	13	8	12	\$470.00
June 11 - June 17, 2017	21	15	5	8	\$220.00

for burning, and the torches are for enlightening. The sanctifying fire becomes the sanctifying light. The areas in which we have been burned by the sanctifying fire spontaneously become the areas in which we are enlightened and can enlighten others. In the proper church life there should be nothing of darkness among the brothers and sisters; all should be thoroughly enlightened. The fire is not static but always moving. There is fire with the living creatures, because in their fellowship they allow God to move freely among them. The appearance of the living creatures being like burning fire indicates that they have the appearance of the sanctifying God. The fire being bright indicates that in their coordination the living creatures manifest a glorious and majestic condition. Whereas the brightness is usual, the flashing of lightning is special, indicating that at special times there may be a special light that flashes suddenly and causes others to be astonished. The living creatures run because they have the power and the impact.

V. In order to coordinate with others, we need to deny our self, experiencing the dealing of the cross, and live and act by God's grace and God's power, signified by the eagle's wings (vv. 9, 11; Isa. 40:31):

We must not act or do anything to express our self; rather, we must do things in the Father's life with the Father's nature to express the Father; this is glory, and it is in this glory that we all are one. In order to coordinate with others, we need to take the forgiving Lord as our forgiving life to forgive others and seek to be forgiven, letting the peace of Christ arbitrate in our hearts. In order to coordinate with others, we need to deal with the idols in our heart, counting all things as loss on account of Christ and counting them as refuse that we may gain Christ. If we abide in God, rely on God, dwell in God, and express God, we can coordinate together in God.

VI. The living creatures follow the Spirit, indicating that in order to coordinate with others in the Body of Christ, we need to walk by the Spirit and according to the spirit (Ezek. 1:12; Gal. 5:16, 25; Rom. 8:4):

Our spirit is universally spacious; God dwells in our spirit, and our spirit is today's Jerusalem. When the Bible speaks of "your spirit," it includes the spirits of all the saints. "The words 'our spirit' [in Romans 8:16] include Paul's spirit, Martin Luther's spirit, John Wesley's spirit, Brother Nee's spirit, your spirit, and my spirit". The book of Ephesians reveals that we need to be in the mingled spirit to be in the blending for the reality of the Body of Christ.

VII. In order to coordinate with others, we need to be one with the coordinating Triune God:

The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:

The way the Lord cast out demons, by another One and for another One, shows that He did not act individualistically but with humility and selflessness. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father. This shows us the harmony, beauty, and excellency in the Divine Trinity.

Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves but for the interest, the right, of God on this earth. **Every day we need to move out of ourselves and into the coinhering and coordinating Triune God.**

"One Life-Study a Day Makes One Holy"

LIFE-STUDY OF MATTHEW

June 11, 2017, Monday

Message Seventeen - **THE DECREE OF THE KINGDOM'S CONSTITUTION (5)**

In this message we come to the third section of the King's word on the mountain, 5:17-48, which concerns the law of the people of the kingdom of the heavens. The constitution of the heavenly kingdom must certainly cover the matter of law. Prior to the time of the Lord Jesus, the children of Israel had the law of Moses. They also had the prophets. Prophecy is always a help to the law. When the people are weak in fulfilling the law, there is the need for the prophets to come in to strengthen them to keep the law. Thus, the fulfillment of the law needs the strengthening through the prophets. Therefore, in the Old Testament there were the law and the prophets. This is the reason the Lord spoke of the law and the prophets in verse 17.

Verse 17 says, "Do not think that I came to abolish the law or the prophets; I did not come to abolish, but to fulfill." To fulfill the law here means three things: that Christ has kept the law on the positive side; that through His substitutionary death on the cross Christ has fulfilled the requirement of the law on the negative side; and that Christ complements the old law by His new law in this section, as continually expressed by the word, "But I say to you" (vv. 22, 28, 32, 34, 39, 44).

June 12, 2017, Tuesday

Message Eighteen - **THE DECREE OF THE KINGDOM'S CONSTITUTION (6)**

We need to be impressed concerning the principle of the law. God's dealing with His people always depends upon a principle. For example, God's dealings with Abraham were based upon God's promise. God did not give Abraham the commandments of the law; He gave him only the promise. Thus, God dealt with him according to His promise. The promise given by God to Abraham became the principle according to which God dealt with him. Later, God gave the law to the children of Israel through Moses. The law given on Mount Sinai thus became the principle according to which God dealt with the children of Israel. In this way the law became the principle for God's dealings with His people in the Old Testament. Now in the New Testament God deals with the believers according to faith, no longer according to the law. This is fully developed in the books of Romans and Galatians. If you read these books, you will see that God deals with the believers in Christ not according to the law, but according to faith. In Old Testament times God accepted people according to the law. If anyone wanted to be accepted by God, he had to meet the standard of the law. But today God accepts us, not according to the law, but according to whether or not we believe in Christ. Thus, God's acceptance of us today is based on faith.

We must be very clear about the fact that actually we are not keeping the law. Rather, we are walking according to the spirit. Romans 8:4 says that when we walk according to the spirit, we spontaneously fulfill all the righteous requirements of the law. We are not trying to keep the law, for the more we try to keep it, the more we break it. This is fully revealed and recorded in Romans 7. Today we are neither under the law nor obliged to keep the law. We are free from the law, and now we are walking according to the spirit. Within the spirit, there is the King, Christ, who is our resurrection life. As we walk according to the spirit, we fulfill even the requirements of the highest law.

June 13, 2017, Wednesday**Message – Nineteen - THE DECREE OF THE KINGDOM'S CONSTITUTION (7)**

In His original design for marriage, God ordained one wife for one husband. But due to the weakness and hardness of heart of the children of Israel, when the law was given, Moses gave a man permission to divorce his wife with a writing of divorce. But now, with the coming of the kingdom of the heavens, this law regarding divorce is changed, and the matter of marriage is recovered to God's intention at the beginning. At the beginning God did not create two or three Eves for Adam so he could have one or more divorces. No, there was only one husband and one wife. Hence, the Lord Jesus as the King of the heavenly kingdom brings the matter of marriage back to the beginning.

In verses 34 through 36 we see the Lord's new law regarding swearing: it is not to swear at all. The new law of the kingdom forbids the kingdom people to swear in any manner, by the heaven, by the earth, by Jerusalem, or by their head, because the heaven, the earth, Jerusalem, and their head are not under their control, but under God's. We should not swear by either the heaven or the earth, for they are not ours. Likewise, we should not swear by Jerusalem because, as the city of the great King, it is not our territory. We should not even swear by our head because we "cannot make one hair white or black." All these things—heaven, earth, Jerusalem, and even the hairs of our head—are not under our control. We are nobody and we control nothing.

In verse 39 the Lord says, "But I say to you, Do not resist one who is evil; but whoever strikes you on your right cheek, turn to him the other also." The new law is not to resist one who is evil. In this verse the Lord said that when someone strikes our right cheek, we should turn to him the other also. To do this indicates that there is no resistance. Verse 40 says, "And to him who would sue you and take your tunic, let him have your cloak also." If someone claims your tunic, a shirt-like undergarment, give him your cloak also. This will prove that you have no resistance. In verse 41 the Lord says, "And whoever shall compel you to go one mile, go with him two." To turn the other cheek to the striker, to let the one who sues have the cloak, and to go with the compeller the second mile prove that the kingdom people have the power to suffer and to be meek instead of resisting and to walk not in the flesh, nor in the soul for their own interest, but in the spirit for the kingdom.

Verse 44 says, "But I say to you, Love your enemies, and pray for those who persecute you." Once again, this is a matter that touches our being. The reason you love your neighbors is that they are good according to your feeling. Although your neighbors correspond to your feeling, an enemy does not. Instead, he stirs up your temper. Hence, the matter of loving our enemies is a test. If you read chapters five, six, and seven of Matthew, you will see that this heavenly constitution does not allow even an inch to our natural being. Rather, it kills every germ in us. You hate your enemy because he does not agree with your natural choice, and you love your good neighbor because he does suit your natural choice.

June 14, 2017, Thursday**Message – Twenty - THE DECREE OF THE KINGDOM'S CONSTITUTION (8)**

In order to understand this matter of the law, we must know the three aspects of the law: the principle of the law, the commandments of the law, and the rituals of the law. If you do not differentiate between these three things, you will never have a proper understanding of the law. As we have seen, the principle of the law is over. Today, in the dispensation of grace, God does not deal with us according to the principle of the law; rather, He deals with us according to the principle of faith. Whether or not we shall be justified, saved, and accepted by God depends on the principle of faith, not the principle of the law. As long as we have faith in Christ, we are justified by God, accepted by Him, and saved. This is what it means for the principle of the law to be abolished in Christ under the dispensation of grace.

Some may wonder how the disciples on the mountain could have been regenerated. Since the life-giving Spirit had not yet entered into them, how can we say that those disciples were regenerated? Remember, there is no time element with God. Instead, there is the principle. When the Lord Jesus was speaking with the disciples on the mountain, giving them the decree of the constitution of the kingdom, He spoke according to the principle, not according to the time element. God has no time element; He does things once for all. In our mind there is such a thing as before and after, but not in God's mind. Yes, one day Christ accomplished the work of redemption on the cross, and one day the life-giving Spirit was formed. But in God's eyes it is difficult to determine when these things took place, for in God's economy they are eternal. Both the cross and life-giving Spirit are eternal. Because those disciples on the mountain had believed in the Lord Jesus and had decided to follow Him, in principle they had been regenerated, and the Lord regarded them as regenerated people.

June 15, 2017, Friday**Message – Twenty - One - THE DECREE OF THE KINGDOM'S CONSTITUTION (9)**

If we are serious about being the kingdom people, we must learn to live by the hidden life of our Father. We must not live by our natural life, which is always making a display of itself. If we live by our Father's hidden life, we shall do many things without making any public show of them. Rather, all that we do will be in secret, hidden from the eyes of others. The biographies of many saints reveal that they did certain things in secret, things that often were not made known until after they had died. This is the right way. I have known a number of dear saints who have done things for the Lord, for the church, and for the saints in secret. They never desired to make a display or to let others know that those things were done by them. These deeds are done according to our Father's nature and according to His secret and hidden life.

Our prayer should be in secret. In verse 6 the King decreed, "But you, when you pray, enter into your private room, and having shut your door, pray to your Father Who is in secret, and your Father Who sees in secret shall repay you." The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him. In verses 16 through 18 the King speaks regarding fasting. Instead of appearing to men to fast, we should fast in secret. Verse 16 says, "And whenever you fast, do not be as the hypocrites of a sad countenance; for they disguise their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward." To fast is not to refrain from eating; it is being unable to eat because of being desperately burdened to pray for certain things. It is also an expression of self-humbling in seeking mercy of God. To give alms is to give what we have the right to possess, whereas to fast is to give up what we have the right to enjoy.

June 16, 2017, Saturday**Message – Twenty - Two – THE DECREE OF THE KINGDOM'S CONSTITUTION (10)**

In verses 19 and 20 the King decrees that the kingdom people should not lay up for themselves treasures on earth, but treasures in heaven. To lay up treasures in heaven is to give material things to the poor (19:21) and to care for the needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and for the Lord's servants (Phil. 4:16-17). Verse 25 says, "Therefore I say to you, Do not be anxious about your life, what you should eat and what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing?" In this verse the Lord tells us not to be anxious about our life. The Greek word translated "life" here is soul, in which is the desire, the appetite, for food and clothing (Isa. 29:8). Our life is more than food, and our body is more than clothing. Both our life and our body came into existence by God, not by our anxiety. Since God has created us with a life and a body, surely He will care for their needs. The kingdom people do not need to be anxious about these things.

My burden in this message is to dig out this basic point. We all have our duty to do. As we are fulfilling our duty, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety. And we have an almighty and all-inclusive heavenly Father who takes care of us in every way. Today's world is filled with anxiety, but the kingdom people should not be anxious about anything. We are not able to add one cubit to our stature by our anxiety (v. 27). Concerning morality, we have the life and nature of our Father within us to enable us to fulfill the highest moral requirements. Concerning our living, we have the heavenly Father Himself to take care of us. However, this does not mean that there is no need for us to do our duty. Although we must fulfill our duty, we should have no anxiety.