



Church in Regina Newsletter

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

Psalms 116:13, "I will take up the cup of salvation And call upon the name of Jehovah."

Church Address:

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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 the Process of God's Economy?

We must pay careful attention to an expression such as "the processed Triune God" to correctly understand what it means. This matter is in the depths of the divine revelation, based on the Word of God and not on philosophy, religious mysticism, nor a self-invented understanding. The Bible clearly reveals that there is one God who is immutable in His essence and attributes; He does not change (Isa. 45:5; 1 Cor. 8:4). He is eternally the Father, the Son, and the Spirit. All Three are God (1 Pet. 1:2; Heb. 1:8; Acts 5:3-4), eternal (Isa. 9:6; Heb. 1:12; 9:14), and coexist, meaning They exist simultaneously (Matt. 3:16-17; John 14:16-17). All Three coinhere, meaning They dwell in one another (John 14:11, 17, 20; 17:21). This eternal, coexisting, coinhering Triune God is, always has been, and always will be, perfect. His perfection in His eternal Godhead is not subject to change.

The New Testament, however, clearly reveals that God became a man (John 1:14). In this man, the Lord Jesus, the fullness of the Godhead dwells (Col. 2:9). Consider the steps through which He passed. God was conceived by the Spirit within the womb of a human virgin (Matt. 1:18). Then He was born, and as an infant He was worshipped by the magi (2:11). That little infant was God. Isaiah 9:6 says, "A child is born to us,...called...Mighty God." This wonderful God-man lived a human life, died an all-inclusive death, was resurrected, and ascended. Now the God-man Jesus Christ, with His humanity brought into divinity by resurrection, is on the throne in this universe (Heb. 1:8). Furthermore, for God's economy, Christ as the last Adam, who is God in the flesh, in resurrection became the life-giving Spirit to impart life, which is God Himself, into us (1 Cor. 15:45b).

In His essence and Godhead, God is eternally without change; yet, in His economy, God in Christ has passed through a process to become the all-inclusive life-giving Spirit to get into us. Here, then, is a profound revelation in two aspects: in His essence and Godhead, God is eternally without change; yet, in His economy, God in Christ has passed through a process to become the all-inclusive life-giving Spirit to get into us. God dwells in unapproachable light (1 Tim. 6:16). How can we approach such a God? How can such a God approach us? Yet, when He became a man, He became the light of the world (John 8:12). Now as the Spirit, He lives in us (Rom. 8:9), and we are the light of the world (Matt. 5:14). In His Godhead, God dwells in unapproachable light. In His economy, God has become the indwelling light of life in us (John 8:12) to make us a city of light situated upon a mountain (Matt. 5:14).

As we reckon with the totality of the divine revelation and attempt to describe what the Bible reveals, we use words such as processed. In Himself, God is immutable, but in Christ, God has passed through a process to become the life-giving Spirit. Therefore, we say that God, who is perfect and immutable in His Godhead, has become the completed God, the processed God, in His economy. He is not only the perfect God but also the completed God who is being dispensed into us for our experience and enjoyment (2 Cor. 13:14) that we may live Him for His corporate expression unto His eternal glory and satisfaction.

We all must open to the full light in the Word. If we seek only God Himself, we will eventually see that the God we seek is eternally unchanging and yet processed in His economy for our experience and enjoyment of Him. Praise Him.

ANNOUNCEMENTS:

1. The deadline for registration for Edmonton conference is today. Tentatively, there are 9 saints who are coming.
2. Another reminder for our YP who will attend SST: So far, there has not been anybody yet who recited their memory verses. Please recite them to our serving ones..

Upcoming Activities:

- ▶ July 09, 2017 - Love Feast
- ▶ July 30, 2017 - Churching to Lloydminster
- ▶ July 30, 2017 - Brother's Meeting

PRAYER BURDEN

“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin”

1. Lord, grant us a clear, open, stable, and **expanding heaven**. We confess our failures and we need Your forgiveness and the cleansing of Your blood that there will be **no blemish** in our **conscience**, that there will be **nothing between** us and You, and also with one another.
2. Lord, qualify us and make us adequate to **sound out the voice** of coordination to give strong testimony, join **“our wings”** together for moving while we **hide ourselves** under Your grace.
3. Lord, by Your mercy, we want to enjoy You and bring us into the experience of having an **uninterrupted fellowship** with You and with one another that we may know how to move and how to stop; **to speak** for You and **to listen** to Your voice.
4. Lord, we realize that Your presence is always with the **throne**, make us persons who are always under the ruling of Your throne, **subdued** by the throne and have **no liberty** at all.
5. Lord, we see the heavens are open and joined to the earth, bring us into the **highest point** of our spiritual experience of having a clear sky, to have the throne, and **arrive at the throne**, giving You the highest and most prominent position in our Christian life. Reign over us and accomplish You eternal purpose.
6. Lord, we **humble** ourselves and **remain under the throne** in the clear sky that through our walking or standing, the heavens **become one** with the earth and **connected** to the earth through, by and with us in our daily Christian life.
7. Please pray for:
 - **Europe**: the proofreading of the Polish NT Recovery Version that will begin on August 4, 2017;
 - **Germany**: to cooperate with God’s move of migration, and pray for the church in Düsseldorf;
 - **Israel**: the blending of the saints from Jordan with the saints in Galilee; and for those coming to the church life in Tel Aviv
8. Lord, make us all under the subjection of Your authority. Remember the church in **Regina**:
 - to have Your presence and the throne
 - increase the number of meeting saints
 - SST, gaining of young people
 - Sister Berly going to the FTFA
 - practice the “God Ordained Way”

This Week’s Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 7

**The Highest Point in Our Spiritual Experience—
Having a Clear Sky with a Throne above It**

Scripture Reading: Ezek. 1:22-28; Rev. 4:2; 1 Kings 22:19; Isa. 6:1; Dan. 7:9-10

Review: BASED ON ALL THE PREVIOUS EXPERIENCES

... we first need to experience the blowing **wind**, which brings in the **cloud** of the Lord’s presence to overshadow us. As we enjoy the Lord’s presence, the cloud brings in the burning **fire**, and we experience the burning. Out of the burning fire, we gain the **electrum**, and then we become **living creatures**. As living creatures, we move in coordination with others to express Christ. We have **four faces** to express the all-inclusive Christ in a corporate way. In order to have these four faces, we need to be dealt with by the cross. Following this, we need to experience and enjoy the **eagle’s wings**; that is, we move by the divine power and strength and by the grace of Christ. We also cover ourselves, hiding ourselves under His overshadowing wings, hiding ourselves under the grace and power of Christ. Furthermore, we need to learn to work as a man by using the **man’s hands** and also learn to walk on the calf’s straight **feet**, having a walk that is straight, frank, honest, sincere, and faithful. This will qualify us to be in coordination. Within the coordination we will have the fire up and down, the burning **coals**, and the enlightening **torches**. When we reach this point, the holy God as a consuming fire will be among us in a corporate way. Then there will be a high and dreadful **wheel** beside us, indicating that we have God’s move on earth by us and with us. Within this wheel is a wheel, signifying that within our move is the Lord’s move. He is moving within us. By having such a wheel, such a move, we will be full of **eyes** and have insight and foresight. Now we need to see that when we have all these matters in our experience, **we will have a clear sky** and a very particular sound—the sound of great waters, a sound that is **the voice of the Almighty**.

I. “Over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above” (Ezek. 1:22):

The sky above the living creatures is like a great expanse of awesome crystal, indicating that above them is a clear, open, and expanding heaven. They have a thorough fellowship with the Lord **vertically** and also a clear fellowship among themselves **horizontally**; they have a wide and stable span of fellowship. When we reach the point of having a clear, open, stable, and expanding heaven, there will be **nothing between us and God, and nothing between us and one another**.

The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky. We need to maintain a clear sky with the Lord, that is, have a clear fellowship with Him. If we would have a clear sky, we need to deal with any offense or condemnation in our conscience, and we will have not only a good conscience but also a pure conscience.

II. “And under the expanse one pair of their wings went straight out, one toward the other; each had another pair covering their bodies on this side and on that side” (Ezek. 1:23):

The four living creatures stretch out **two of their wings for coordination**; this indicates that if we are under a clear, open, stable, and expanding sky, we can have a coordination that is altogether straight, with nothing crooked. They use the other **two wings to cover** themselves; this indicates that in the coordination we should not display ourselves but should hide ourselves under the Lord’s grace.

III. “And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went; it was the sound of a tumult, like the sound of an army” (Ezek. 1:24a):

The voice is not that of an individual but is strong, like the sound of great waters which comes out of the wings that are joined together. The voice of the **testimony** of any local church should not be the voice of any individual believer; it must be the voice of a corporate, coordinated body, a voice that comes out of the proper coordination, becomes the voice of the Almighty, **the voice of God Himself**. The voice is also **the voice of an army** fighting the battle for God’s economy.

IV. “Whenever they stood still, they dropped their wings. And there was a voice from above the expanse that was over their heads. When they stood still, they dropped their wings” (Ezek. 1:24b-25):

When the living creatures hear a voice out of the clear sky above their heads, they stop and let down

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 25 - July 01, 2017	20	11			\$200.00
June 02 - July 08, 2017	20	11	8	16	\$625.00

their wings. This indicates that they know not only how to speak and sound forth their voice but also how to listen to God's voice. Whenever they listen to God's voice, they stop moving, stand still, and lower their wings. **They know how to give the voice by moving, and they know how to listen to God's voice by stopping.**

In spiritual things, **seeing depends on hearing**; hearing is deeper than seeing and more intimate than seeing. A clear and open heaven, speaking for the Lord, and listening to the Lord are all matters of fellowship. **Genuine fellowship is related to genuine coordination.** When we have fellowship with God and with one another, there will be genuine coordination among us; then we can speak for God and also listen quietly to His speaking.

V. We need to see a vision of the throne of God for the divine administration throughout the universe (Rev. 4:2; 5:1; 6:16; 7:9; 8:3; 21:5; Dan. 7:9-10):

The book of Revelation unveils God's universal administration; this book reveals that the universe operates according to God's administration. The throne in Revelation 4 and 5 is the throne of divine authority. God's throne is related to His administration, which is a matter of His economy. God on the throne is behind the scene, ruling over everyone and everything. Everything in the world situation is decided on the throne; nothing can happen outside the rule of God's throne.

VI. The highest point in our spiritual experience is having a clear sky with the throne above it (Ezek. 1:26-28):

The throne is the center of the universe, and it is where God is. **The Lord's presence is always with the throne and can never be separated from the throne.** It is not only in the third heaven but also in our spirit; therefore, **the Lord's throne is always with us.** If we have a clear sky, the throne will be present, and we will spontaneously be under the ruling and reigning of the throne. For God to have the throne in us means that He has the position to reign in us. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life. In our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration. The clearer our sky is, the more we are under the throne; the more we have clear fellowship with the Lord, the more we will be under His authority. If we have the throne above the clear sky, we are greatly blessed, and we should worship God for this blessing.

Today there are not many believers who are living completely under the ruling of God. The goal of dealing with the conscience is to recover us from human rule through self-rule to God's rule so that we may be directly under His control. In His complete salvation God desires to recover us to divine rule so that we may live before God in simplicity and under His direct authority. **To be under God's rule means that we live by the intuition of the spirit. The more we are ruled by God, the more weighty and noble we become.**

VII. The throne is not only for God to reign over us but also for Him to accomplish His eternal purpose (4:11; Rom. 8:28; Eph. 1:9, 11; 3:11):

God is a God of purpose, having a will according to His good pleasure. In His **economy** God administers the universe to fulfill His purpose. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us. If we want God's purpose and plan to be carried out in us and with us, we must submit to the throne.

VIII. The only authority in the church is the throne above the clear sky (Matt. 28:18-19; 20:20-28):

In the church there is no human authority. Instead of trying to rule over others, we should humble ourselves and remain under the throne above the clear sky. If we are under a clear sky with the throne above it, genuine authority will be with us. **Our weight before God depends on the degree of our submission to God's authority; the more we submit to the throne, the weightier we will be.**

IX. In Ezekiel 1:26 "the likeness of a throne" is "like the appearance of a sapphire stone":

A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God's presence. The throne being in the likeness of a sapphire stone indicates the presence of God in a heavenly situation. If we have God's throne above the clear sky, we will be in a heavenly situation, having the appearance of a sapphire stone with the heavenly situation, atmosphere, and condition of the Lord's presence. We should care only for the presence of the Lord, not for anything else; in other words, we care only for the clear sky with the throne above it.

X. The throne in the heavens is transmitted to the earth through and with the living creatures (Ezek. 1:5, 26):

Wherever they are, the throne is there, and wherever they go, the throne follows them. In this way the throne in the heavens becomes one with the earth, for the throne is transmitted to the earth. This needs to be the situation among the local churches today, the situation among the overcomers, and the situation and condition of our daily Christian life.

"One Life-Study a Day Makes One Holy"

LIFE-STUDY OF MATTHEW

July 3, 2017, Monday

Message Thirty-Five: **THE UNVEILING OF THE KINGDOM'S MYSTERIES (1)**

Matthew 13:1 says, "On that day Jesus, going out of the house, sat beside the sea." To most Christian teachers, this verse is insignificant. When I read this verse as a young man, it meant nothing to me. But now I realize that this verse is very meaningful. At the end of chapter twelve, the heavenly King, having been fully rejected by the Jewish leaders, made a break with them. On that day He went out of the house to sit beside the sea. This is very significant. The house signifies the house of Israel (10:6), and the sea signifies the Gentile world (Dan. 7:3, 17; Rev. 17:15). The King's going out of the house to sit beside the sea signifies that after His break with the Jews, He forsook the house of Israel and turned to the Gentiles. It was after this that, on the seashore, He gave the parables concerning the mysteries of the kingdom. This signifies that the mysteries of the kingdom were revealed in the church. Hence, all the parables in this chapter were spoken to His disciples, not to the Jews.

This is exactly the situation today. If certain Christian teachers and leaders were to hear a message like this, they would condemn it, criticize it, and reject it. They would listen, but they would not understand. They would see, but they would not perceive. The reason they could not understand or perceive is the pride in their heart of having something. If the Brethren teachers heard this message, they would say, "No, the kingdom has been suspended. This is not the dispensation of the kingdom; it is the dispensation of the church. The dispensation of the kingdom will be in the millennium, in the coming age of a thousand years." This indicates the fatness of their heart, their pride in having something. This pride keeps people from understanding and perceiving. We must learn the first lesson given in the constitution of the kingdom of the heavens: "Blessed are the poor in spirit" (5:3). When we are poor in spirit, we have no pride in our heart. We are not proud of anything. Rather, we are unloaded, empty, and ready to receive something new from the Lord. We all need to prepare ourselves for what is revealed in this chapter.

July 4, 2017, Tuesday

Message Thirty–Six: **THE UNVEILING OF THE KINGDOM'S MYSTERIES (2)**

Verses 3 and 4 say that a sower went out to sow some seeds. In His preliminary work for the establishment of the kingdom of the heavens, the Lord Jesus came as a sower. Several times the Lord was called a teacher. But here He likens Himself not to a teacher, but to a sower. The sower in verse 3 is the Lord Himself (v. 37). Actually, the Lord did not come to teach, but to sow the seed. What is this seed? It is the word of the kingdom with the King in it as life (v. 19). The seed is also the sons, the people, of the kingdom (v. 38). If we check with our experience, we shall realize that the seed sown by the Lord Jesus into our humanity is just Himself as life to make us the seed of the kingdom. Here three things are interrelated: the word of the kingdom, the sons of the kingdom, and Christ Himself as the life within the seed. These three cannot be separated. The word of the kingdom actually is Christ Himself as the word of life. This seed eventually produces the sons of the kingdom, who are the believers. Therefore, the seed refers to the word of the kingdom, to Christ Himself as life, and to us, the sons of the kingdom. By Christ's being the living word of life sown into our being, we are made the sons of the kingdom.

The parable of the sower seems very simple, but it is actually deep and profound. It exposes the real condition of our heart in the presence of the heavenly King. Whatever is in us is exposed. This parable covers the hardness by the worldly traffic; the hidden lust, self, and flesh; and the anxiety of the age and deceitfulness of money. These are the wayside, the rocks, and the thorns. As long as you are either the wayside, the soil with hidden rocks, or the soil with thorns, the kingdom cannot grow in you. In other words, the church cannot grow in those types of soil. In order for the church to grow, the seed must fall on good earth.

July 5, 2017, Wednesday

Message Thirty–Seven: **THE UNVEILING OF THE KINGDOM'S MYSTERIES (3)**

Verse 24 says, "The kingdom of the heavens was likened to a man sowing good seed in his field." With the second parable the Lord began to say, "The kingdom of the heavens was likened to," because the kingdom of the heavens began to be established when the church was built (16:18-19) on the day of Pentecost, the time when the second parable began to be fulfilled. It was from that time, after the church was founded, that the tares, the false believers, were sown amidst the true believers, the wheat. The kingdom of the heavens began with the second parable. This is the reason the Lord used the words "The kingdom of the heavens was likened to." These words were not spoken by the Lord in the first parable because at that time the kingdom of the heavens had not yet come. Rather, that parable was concerned with the preliminary work for the kingdom of the heavens. But at the time of the second parable, the kingdom of the heavens had come; thus, the Lord said that the kingdom of the heavens was likened to a man sowing good seed in his field.

We need to see that today's Christianity is in darkness. So many do not know where they are, where they should be, or where they will go. But in the Bible there is light, and the view is very clear. What we have seen is absolutely not according to human thought; it is a word according to the divine revelation. Everything in this chart is confirmed in the Bible. Everyone in the Lord's recovery must be deeply impressed with this chart. We are in an age of complications. Christ has come and has sown the seed, but the enemy has also come in and has done things to cause complications. Therefore, in this age we have the worldly people; the wheat, the sons of the kingdom, the children of God; and the tares, the false believers, the nominal Christians, the sons of the Devil, who are among the children of God. Many of the sons of the kingdom have become degraded and have fallen below the standard. Hence, they are abnormal.

July 6, 2017, Thursday

Message Thirty–Eight: **THE UNVEILING OF THE KINGDOM'S MYSTERIES (4)**

Verse 31 says, "The kingdom of the heavens is like a grain of mustard seed." The fruit, both of the wheat in the first two parables and the mustard here in the third parable, is for food. This indicates that the kingdom people, the constituents of the kingdom and the church, should be like a crop to produce food that satisfies God and man. Both wheat and mustard are good for food. In fact, it is very healthy and nourishing to eat wheat bread with mustard on it. However, in both the second and third parables we see the thought of the evil one, the subtlety of Satan. The evil one came in to sow tares among the wheat. As any farmer can tell you, tares greatly frustrate the growth of the wheat because they exhaust the fertility of the soil which is meant to nourish the growing wheat. Because the soil has been exhausted, wasted, by the tares, the wheat cannot grow properly. We may apply this to our present situation. Many false Christians have frustrated the growth of the genuine Christians. Wherever there are many false believers, it is difficult for the real believers to grow in life. This is the subtlety of the enemy. As we shall see, the subtlety of the enemy with respect to the mustard seed is to cause it to grow into a huge tree that is no longer good for food.

The parable of the leaven reveals the matter of mixture. The three measures of meal refer to fine flour made of wheat grain. This fine flour was always used in the meal offering, the food for God's priests. Those who served God as priests fed on the fine flour of the meal offering. The meal offering was not only for the satisfaction of God's priests, but also for the satisfaction of God Himself. Thus, the meal offering was food both for the priests and for God. The meal offering is a full type of Christ in His humanity, with the fine flour signifying Christ. When the Lord appeared to Abraham, Abraham told Sarah, his wife, to prepare a full meal with three measures of fine flour. Hence, in the Bible, three measures denote a full meal. The fact that three measures of meal have been leavened by the woman indicates that everything related to Christ has been leavened by this evil woman.

July 7, 2017, Friday

Message Thirty–Nine: **THE UNVEILING OF THE KINGDOM'S MYSTERIES (5)**

In the first four parables in Matthew we have the life growing, and in the next parable we have the treasure hidden in the field. The treasure must be made up of gold, silver, and precious stones, probably mainly precious stones. In the following parable we find the pearl. The New Jerusalem is built with gold, precious stones, and pearl. Gold is the material of the city proper, and precious stones and pearl are the two other building materials for the city of God. In the first four parables the Lord revealed the life that grows Christ into the kingdom. In the next two parables He revealed the matter of transformation for building. This brings us back to the basic thought of the Bible—life and building. The parables in Matthew 13 reveal the matters of life and building. Life is Christ Himself as the seed sown into our humanity. This life grows within us, growing Christ into the kingdom. The growing of this life eventually produces precious stones and pearls.

In the first four parables in Matthew 13 we see only the growing of life: we see nothing of transformation. In these parables we have the wheat, the grain, the mustard, and the fine flour. Praise the Lord for the two following parables! We have not only four parables on the growing life, but also two parables on transformation. Transformation makes us pearls and precious stone, pearls for the church and precious stones for the kingdom. On the one hand, we are out of the world, having nothing to do with the corrupted world. On the other hand, we are living on earth as the proper humanity. For us, there is no more the sea, but the dry land created by God and redeemed by Christ. Now we are living and walking on this land. This is not only the church as the pearl, but also the kingdom as the treasure. I praise the Lord that I am part of the pearl and of the treasure. As part of the pearl, I have nothing to do with this rotten world. But as part of the treasure, I am very interested in this earth. I do not desire to go to heaven. I prefer to be here on this good earth where there is no more sea. We are the pearl and we are the treasure. We are out of the world, but we are still on the earth. This is the correct interpretation of these two parables.

July 8, 2017, Saturday

Message-Forty: **THE UNVEILING OF THE KINGDOM'S MYSTERIES (6)**

In the Lord's recovery we on the one hand must be like a pearl and on the other hand like precious stone. Concerning life, we are the pearl; concerning our living, we are the treasure, the precious stone. Look at the New Jerusalem: all the gates are pearls, but the walls are built with precious stones. The pearl gates are for entrance, for the beginning; and the walls are for expression. The church is our life, and the kingdom is our living. As the church, we have been regenerated out of the Satan-corrupted world. But we are not only the pearl for the beginning, the entrance; we are also the precious stone for the expression. This signifies our living under the heavenly ruling. This is the kingdom. As the church, we are the pearl having life, a new start, and an entrance. As the kingdom, we are the treasure, the precious stone, standing there as something that has been built up to express Christ under the heavenly constitution. This is our living and our expression.

The net here is not the gospel of grace. Instead, it is the eternal gospel declared in Revelation 14:6 and 7. (See Life-study of Revelation, Message Forty-seven, pp. 541-547.) Most Christian teachers have neglected this gospel. During the tribulation, Antichrist, who will oppose all religion, will persecute both Christians and Jews. Christ will consider these persecuted Christians His brothers. Because Antichrist will persecute the Jews and the Christians, an angel will be sent forth to proclaim the eternal gospel. The eternal gospel is absolutely different in content from the gospel of grace. The gospel of grace is preached for repentance and faith in the Lord Jesus. The eternal gospel, however, will say that men should fear God and worship Him. It will not touch the matter of repentance nor will it require faith. Rather, because Antichrist will set himself up as God, erecting an image of himself and compelling people to worship it, the eternal gospel will tell people to worship God, the One who created the heavens, the earth, and the sea, not to worship the idol of Antichrist. Furthermore, the eternal gospel will command the people to fear God because Antichrist will be leading them to persecute and to kill God's people. Those who kill God's people must hear that God will come in to avenge them. Hence, they all must fear God.

The Lord's recovery needs not only the unlearned Galileans, but also the scribes. After the Lord spoke the parables of the kingdom to the Galilean fishermen, He spoke another parable regarding the scribe disciplined into the kingdom of the heavens. The Lord seemed to be saying, "You Galilean fishermen must listen to this. You are not adequate to carry out God's New Testament economy. I can use you to make the turn, but after the turn has been made, you will not be adequate. I need some scribes. I need one like Saul of Tarsus who studied at the feet of Gamaliel." In this matter we see the Lord's wisdom. Young people, you need to go to the best colleges and earn a degree. Then you will be scribes. Today the Lord needs not only the Galilean fishermen to make the turn; He also needs the scribes.