



Church in Regina Newsletter

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

Psalms 118:5, "Out of my distress I called upon Jehovah; Jehovah answered me and set me in a place broad and free."

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

THE BASIS OF GOD'S JUDGMENT

God's judgment upon His people was based on three things: the **righteousness** of God, the **holiness** of God, and the **glory** of God. In the first section of Ezekiel (ch. 1), in the vision of the appearance of the glory of the Lord, we saw three main things: the **throne**, which looked like a sapphire, signifying God's righteousness; the **fire**, signifying God's holiness; and the glowing **electrum**, signifying God's glory. As we have pointed out, these three things give us three basic colors. The throne in the appearance of sapphire was **blue**; the fire was **red**; and the glowing electrum was **yellow**. When these three basic colors shine, reflect, and refract together, they give the appearance of the rainbow. The crucial matter here is that **God's righteousness, holiness, and glory are the basis upon which God exercises His judgment over His people.**

God's Glory versus Idols

God's glory is versus idols, and in Ezekiel 8:2-4, 10 and in 9:3 God's glory is contrasted with idols. In a vision Ezekiel was brought to Jerusalem and entered the temple. Before Him the glory of God and the idols were contrasted. On the walls were the images of the idols, and over the temple was the glory of the Lord. The glory of the Lord could not tolerate the images of the idols. Those images were called provoking images because they provoked God's jealousy (8:3). **Our God is a jealous God; He will not tolerate idols.** Because of the idols in the temple, the glory of God withdrew step by step, leaving the temple, the city, and the people. In the last step the glory of the Lord left the temple and the city, stopping on the Mount of Olives on the east side of the city (11:23), the same place where the Lord Jesus ascended to the heavens. The glory of the Lord stopped there and waited for a while, but eventually it left that mountain and went back to the heavens. That was the departure of the glory of the Lord. God's judgment upon His people is based first upon His glory. Anything that is versus God's glory will surely provoke His judgment... The situation of today's Christianity is provoking God's jealousy because of the many idols. ... With some their work for God is an idol. With others Bible teaching or evangelism becomes an idol. If we love our work, activity, or practice more than the Lord, even such things, which are for the Lord, may be idols.

God's Holiness versus Dross

God's holiness is God's separation and sanctification, and this is versus dross. As God's elect, God's chosen people, the church should be pure gold, pure silver, and a pure treasure. However, like the people of Israel at Ezekiel's time, the church has become dross. Therefore, like Israel the church needs to be burned by fire. The Lord said that He would put the city of Jerusalem and the people of Israel into a furnace to burn them (22:17-22). This indicates that God's holiness is versus dross. **God's holiness cannot tolerate any kind of dross.**

The love expressed by many Christians today is not pure but is **dross because it is according to the flesh**. These ones may love others, but their love is according to the natural human emotion and contains a great deal of mixture or impurity. This kind of love is a love that has not passed through the cross. The same is true of the kindness and humility expressed by many Christians. In this kind of love, kindness, and humility there is no pure gold. Instead of something pure and holy, there is mixture, dross. Those who express such love, kindness, and humility are in the flesh, doing good things or expressing something in a good way. Although the expression may be good, it is still the flesh. There is no dealing of the cross and no dealing of God's holiness. Therefore, this kind of love, kindness, and

humility needs to be burned and judged; it needs to be put under God's judgment by fire. From this we see that not only does our hatred need to be burned, but even our love needs to be burned. Likewise, both our pride and our humility need to be burned by God.

God's Righteousness versus Injustice and Oppression

God's righteousness was versus Israel's injustice and oppression. During Ezekiel's time the people used oppression and exercised robbery (22:29). On the basis of His righteous throne, God had to exercise His judgment upon all unrighteous and unjust things.

ANNOUNCEMENTS:

- Another reminder to our YP regarding the memorization of verses. If you memorize a verse, recite them right away to your serving one.

- Although our life-study reading is optional, it is very much encouraged to read the message from time to time and also answer the questions.

Upcoming Activities:

- ▶ July 30, 2017 - Churching to Lloydminster; and Brother's Meeting
- ▶ August 07, 2017 - Church Pursuit: Experience of Life, Msg. 11
- ▶ August 13, 2017 - Love Feast
- ▶ August 20, 2017 - Young People's Conference

PRAYER BURDEN

“And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.”

1. Lord, bring us back to the beginning of the Word giving us a sign of the “rainbow” of Your faithfulness, and show us again that Your **faithfulness remains forever**. Lord whatever circumstances we face, we **hold on** to Your covenant and **live under Your covenant**.
2. Lord, we thank You for reminding us of the “emerald rainbow” of Your **solid covenant**. We also want to see You, the One sitting on the throne as the “jasper” of the **life-giving God** and the “sardius” of the **redeeming God**.
3. Lord, we praise You for becoming the **life-giving God** and the **redeeming God** so that we can **receive** You as life and **partake** of Your nature and be everything to us, mingled, constituted, together to be one entity - **the New Jerusalem**.
4. Lord, we also praise You that You came, died on the cross to satisfy the **divine requirement** of righteousness, holiness, and glory and was resurrected, and now You are **our righteousness, sanctification, and redemption**, and also now our **glory**.
5. Lord, **separate us** unto You from everything other than You, make us holy as **You are holy**, we also pray to make us see that You are the only **righteous One** and **constitute** us with Your righteousness until we **express** Your glory, You in us our **hope of glory**.
6. Lord, we want to **hear Your voice** keep us in the **position** under a clear sky in front of the throne with You sitting on it, bearing the shining and the reflecting rainbow.
7. Please pray for:
 - brother **Dave Sisson** to recover completely and be revitalized for the Lord’s purpose
 - the one accord for the Lord’s testimony and propagation in **Abbotsford**
8. Lord, transform us into Your image from glory to glory. Remember the church in **Regina**:
 - ▶ destined in eternity to eat the tree of life
 - ▶ SST, gaining of young people
 - ▶ Sister Berly going to the FTTA
 - ▶ Sister Olivia, Sherilyn, and Heather to enjoy the church life
 - ▶ healing sisters Sherilyn and Estela of fatty liver
 - ▶ Saints in Moose Jaw and saints in Alida to enjoy the Lord’s grace

This Week’s Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 9

The Rainbow – the Consummation of the Experience of the Christian Life and the Church Life

As a result of having a clear sky with the throne and of experiencing a man who has the appearance of electrum and a consuming fire, we will have the appearance of a **rainbow**. Ezekiel 1:28 says, “*As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.*” A **rainbow** is the brightness around the man who is sitting on the throne. This brightness signifies the splendor and glory around the Lord on the throne.

In His judgment and destruction of the fallen human race at the time of Noah, God spared some by His faithfulness. This also is our situation as believers in Christ. We need to realize that we have been spared by God. We all are fallen and deserve to be destroyed, but God has spared us. Praise the Lord that we have been spared by His faithfulness! **Now we have a rainbow as a sign of God’s faithfulness**. Although God is a holy God and a consuming fire and none can exist in His presence, by His faithfulness we have been spared.

... **Blue** signifies the throne, signifies the righteousness of God. Fire (red) signifies the sanctifying, separating, and consuming fire, **red** here refers to God’s holiness. **Yellow** signifies God’s glory in the glowing electrum. Therefore, here we have God’s righteousness, holiness, and glory signified by the colors blue, red, and yellow.

God’s righteousness, holiness, and glory are three divine attributes that keep sinners away from God. Before we were saved, we were kept away from God by His righteousness, holiness, and glory. But **the Lord Jesus came, died on the cross to satisfy the requirements** of God’s righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God’s glory (Rom. 3:23), we are under God’s righteous judgment, and we are kept away by God’s holiness. But now, as believers, we are in Christ, and He has **become** our righteousness, holiness, and glory. Moreover, because we are in Christ, we even **bear Christ** as righteousness, holiness, and glory. **Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.**

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory. This means that they should be able to sense that we have a clear sky, that **we have a throne, and that we are righteous and proper**, not careless or loose in any way. We should also have the electrum, glowing, shining, and weighty. Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it. This rainbow is the sign of God’s faithfulness in sparing us, the fallen ones. As those who were fallen but who have now been saved, we have become a testimony of God’s faithfulness in saving us. Every local church should bear the testimony of such a rainbow.

Even the New Jerusalem has the appearance of a rainbow. ... This rainbow signifies that the city is built upon and secured by God’s faithfulness in keeping His covenant. This rainbow will declare for eternity that when God judged sinners according to His righteousness, He did not destroy everyone but saved many from destruction as a testimony of His faithfulness. In eternity we, the aggregate of the saved ones, will be a rainbow testifying forever that our God is righteous and faithful.

We, God’s spared ones, will be this holy city. By His righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God’s saving faithfulness. At the end of the Bible is a city whose foundation has the appearance of a rainbow surrounding the eternal God as His strong testimony. **The experience of the Christian life and of the church life will consummate in such a rainbow.**

When this rainbow appears, God will have the fulfillment of His heart’s desire. Throughout the ages, God has been judging fallen man according to His righteous throne, His holy fire, and His glorious nature. Nevertheless, God has saved some to such an extent that they have become a bright rainbow reflecting His glory and testifying of Him and His faithfulness forever. The appearing of this rainbow indicates that **heaven and earth have been connected** and that **God and man have been joined**. Around the throne in the New Jerusalem, there will be a group of

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 09 - July 15, 2017	22	10	10	11	\$480.00
June 16 - July 22, 2017	18	11	Edmonton	6	\$190.00

people who have received salvation because of God's faithfulness, and for eternity they will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory. At this point, God's eternal plan will have been accomplished.

Although this rainbow will be manifested in eternity, the spiritual reality of this bright rainbow should be manifest in the church today. In the church life we need to allow God to work in us and we need to receive grace to the extent that everything becomes pure, just, and holy. This means that God's holy fire must burn away everything that does not match God so that God's nature is manifested as bright gold in and through the humanity of the brothers and sisters. Then the church will be filled with God's righteousness, holiness, and glory. These three characteristics will combine and reflect one another to form a bright rainbow expressing God and testifying for Him.

... The reality of this rainbow must be wrought into us so that, as God's spared ones, we will bear the appearance of a rainbow, bearing God's testimony and declaring God's faithfulness to the entire universe. This means that we will bear God's righteousness, holiness, and glory.

Ezekiel said that what he saw was the appearance of the glory of the Lord. *"When I saw it, I fell upon my face, and I heard a voice of one that spake"* (Ezek. 1:28b). If we want to hear the word of the Lord in the following chapters of Ezekiel, we all need to come to the same point—under a clear sky in front of the throne with a man sitting on it and bearing the shining and reflecting rainbow. This is the place where **we can hear the voice** from above. Being here positions us to hear the voice speaking from the heavens. I hope that every one of us will come to this point, and I also hope that all the local churches will also be here. Then the Lord will have a way to speak to us. (Life-Study of Ezekiel, Chapter 12, Section 5)

"One Life-Study a Day Makes One Holy"

LIFE-STUDY OF MATTHEW

July 17, 2017, Monday

Message Forty–Seven: **THE PATHWAY TO GLORY (6)**

The Lord Jesus came as bread to be taken in by sinners so that they may be regenerated to be the children of God and transformed into the proper men to feed on Christ corporately. Although this is wonderful, there is the danger of religious leaven that comes from religious people. In Christianity religious people are highly respected. But I speak of them in a negative way because I realize that the **religious ones always have some leaven**. Under the cloak of religion, they bring in certain matters that corrupt and damage the things of God. Therefore, **we must learn to beware of leaven as we are enjoying Christ as our heavenly bread**.

Again I say that the bread in Christendom is impure; it is leavened. The very Christ preached and taught by today's religion has been leavened. Consider how much leaven there is in the preaching of Christ and in the teaching regarding the church. The "bread" of the church, that is, the truth concerning the church, has been especially leavened. In every corner of today's Christendom there is hidden leaven. Nothing there is pure. The whole of Christendom has been leavened. This is not my word; it is the prophetic word of the Lord Jesus in 13:33, where the Lord said that "the whole was leavened." We, however, stand against the leaven and we are testifying the pure Jesus. Although this is offensive to many, there is nothing we can do about it. We must testify the pure Christ and stand against all leaven.

July 18, 2017, Tuesday

Message Forty–Eight: **THE PATHWAY TO GLORY (7)**

On the pathway to glory we have rejection, the lack of necessities, the storm on the sea, and the accusation from religion, and then we learn how to eat Christ. As the result of eating Christ, there is the healing for the glorification of God. Following this, there is the **corporate eating**, the warning regarding leaven, and the clear revelation concerning Christ and the church. In this message we come to the last station of the pathway to glory: the way of the cross. **Only when people have learned how to eat Christ and to beware of religious leaven and are under a clear sky, can the revelation of Christ and the church be given**. Many of us can testify that before we came to such a place, the revelation of Christ and the church did not come. It comes only in Caesarea Philippi. We feed on Christ not only as the crumbs, but also in a corporate way as the rich, unlimited, inexhaustible supply of life. Only then can we see the revelation of Christ and the church. Thus, three things are vital: that we **know how to feed on Christ** and to enjoy the inexhaustibly rich supply of Christ; that we are **purged of all religious leaven**; and that we are in Caesarea Philippi **under a clear sky**. Here the fog is driven away. We cannot afford to stay in a situation where there is religious fog. If we remain in that kind of place, we shall not see the revelation given in Caesarea Philippi. Hallelujah, we have the rich supply, we have a clear sky, and we have no fog! Therefore, we see the vision of Christ and the church.

The Lord's reward will be the entering into the kingdom, which will be at the manifestation of the kingdom. The Lord refers to the manifestation of the kingdom in verse 28: *"Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom."* This was fulfilled by the Lord's transfiguration on the mountain (17:1-2). His transfiguration was His coming in His kingdom, which was seen by His three disciples, Peter, James, and John. In the next message we shall point out that the transfiguration of Christ was a miniature of the manifestation of the kingdom. The manifestation of the kingdom in the millennium will be the reward to the followers of Christ who remain under the killing of the cross on the pathway to glory. All the dear ones who follow Christ in this way will be rewarded with the manifestation of the kingdom.

July 19, 2017, Wednesday

Message Forty-Nine: **THE MINIATURE OF THE MANIFESTATION OF THE KINGDOM**

Matthew 17:1 says, “*And after six days Jesus takes with Him Peter and James and John his brother, and brings them up into a high mountain apart.*” Since the Lord’s transfiguration transpired six days after the revelations concerning Christ and the church in chapter sixteen (given at the very foot of Mount Hermon), the high mountain here must be Mount Hermon. To receive the revelation concerning Christ and the church we must be far away from the religious environment; but to see the vision of the transfigured Christ we need to be on a high mountain, far above the earthly level. Verse 2 says, “*And He was transfigured before them, and His face shone as the sun, and His garments became white as the light.*” Not many Christians realize that Christ’s transfiguration was His coming in His kingdom. In the past we pointed out that the Lord’s coming will not take place suddenly; rather, it will come gradually. In a sense, the Lord will come back from heaven; but in another sense, He will come out of us. When He fully lives Himself out of us, that will be the time of His coming. According to Matthew 17:1 with 16:28, His coming was His transfiguration, and His transfiguration was His glorification. When He was transfigured, He was glorified.

The Lord Jesus told the disciples that Elijah would come and restore all things (v. 11). This word indicates that the coming of the kingdom was not yet in full. In the future there will be a full manifestation of the kingdom. Before this, Elijah will come. On the one hand, Elijah has come; but on the other hand, he has not yet come in full. John the Baptist was Elijah, but he was not Elijah in full. The full coming of Elijah will take place in the future. The Elijah who had already come was rejected and killed. The disciples understood that the Lord was speaking of John the Baptist. Just as the transfiguration of Christ was the coming of the kingdom, but not in full, so the coming of John the Baptist was the coming of Elijah, but not his coming in full. Before the full coming of the kingdom, Elijah will come in full.

July 20, 2017, Thursday

Message Fifty: **APPLICATION OF THE REVELATION AND VISION CONCERNING CHRIST**

We have pointed out that the coming of the kingdom in 16:28—17:2 was not the coming of the kingdom in full; it was simply a miniature and a foretaste. The prophecies concerning the manifestation of the kingdom have not yet been completely fulfilled. When we get out of the sphere of the transfiguration, out of the atmosphere of the manifestation of the kingdom, we face the power of darkness outside the kingdom. Demon possession signifies the power of darkness. In the realm of the Lord’s transfiguration there is glory, but outside this realm there is the power of darkness. While we are enjoying the transfiguration on the mountaintop, others are in the valley suffering from demon possession. During an inspiring conference or training, we may have the sense that we are on the mount of transfiguration. However, when we return home, we realize that the power of darkness is still all around us. To deal with the power of darkness there is the need of the exercise of the authority of the heavenly King (17:18). We can **exercise this authority only through prayer and fasting**. As the heavenly King, the Lord has such authority, but we need to pray, even with fasting, to execute the Lord’s authority.

When the Lord asked Peter whether the kings of the earth received tax from their sons or from strangers, Peter answered, “From strangers.” Doctrinally and theologically Peter answered correctly. When the Lord said to him, “Then the sons are free,” Peter must have been stunned. It seems that the Lord was saying, “Peter, have you forgotten the revelation that I am the Son? On the mountaintop you saw Me as the Son.” The half-shekel was not a tax paid to the secular government. It was collected for the purpose of meeting the expenses of the temple of God, God’s house on earth. According to Exodus 30 and 38, every Israelite had to pay a half-shekel to care for the Lord’s house. Because Jesus is the Son of God, there is no need for Him to pay this tax. When the Lord said that the sons are free, He was indicating that He, as the Son of God, was free from paying the poll tax. After hearing this, Peter did not know what to say. He might have just agreed and said, “Yes, the sons are free. Since You are the Son of God, You are free. Lord, I am sorry for answering the way I did. I forgot the revelation and the vision. I received the revelation that You are the Son of God, and I saw the vision of You as the Son of God. But when the test came, I forgot all about it. Lord, please forgive me.”

July 21, 2017, Friday

Message Fifty-One: **RELATIONSHIPS IN THE KINGDOM (1)**

These three chapters actually cover these five things. They deal thoroughly with pride, dispositional anger, lust, riches, and ambition. All these problems are within us. If we would get into the depths of these chapters, we would certainly be touched. For instance, we would see that we are people full of pride and that anger is hidden in our disposition. No matter how patient or forbearing we try to be, anger is still deeply rooted in our disposition. This is what makes it difficult for us to forgive others. Furthermore, we are troubled by lust and riches, both of which damage the kingdom life. Finally, there is the problem of ambition. Matthew purposely covers these five problems in his Gospel to show that we must take care of them in order to be in the kingdom. Pride, dispositional anger, lust, riches, and ambition are all “scorpions.” We need a divine pest control to kill these “scorpions.” Under God’s inspiration, Matthew selected various cases and put them together in order to expose these things. Now we need to consider them one by one.

The context of Matthew 18 indicates that the reality of the church is the Lord’s presence. **The Lord’s presence is the authority of the church.** The church must be certain that it has the presence of the Lord as its reality; otherwise, it has no genuine authority. The real and practical authority of the church is the Lord’s presence. If anyone does not listen to the church, he rebels against the Lord’s presence. The church has the ground to exercise authority in the presence of the Lord over any case of rebellion. The basic factor that causes trouble in the church is pride. Pride is what causes a brother to offend the one who comes to him in love, it is what makes him unwilling to listen to two or three or even to the church, and it is what causes him to rebel against the church. We all must kill the “gopher” of pride. Let us humble ourselves and always listen to the church and submit to the church. May the Lord grant us mercy for this.

July 22, 2017, Saturday

Message Fifty-Two: **RELATIONSHIPS IN THE KINGDOM (2)**

To repent to the church for your rebellion is a matter of great significance. If you repent to the church, the heavens will immediately loose you, and then the church will loose what has been loosed in the heavens. To rebel against the church is serious, and to repent to the church is very significant. By this we see that Matthew 18 covers the kingdom life. What is found here is not simply a matter about offending someone or listening to the church. It is a matter of whether or not we shall remain in the kingdom. If we rebel against the church, the heavens stand behind the church and support it. Hence, if you rebel against the church, the heavens will say, "I bind you." Then the church will rise up to bind what the heavens have bound. But if you repent, the heavens will say, "You are loosed." Then the church will carry out what has been loosed in the heavens. Whether we rebel against the church or repent to the church, both are serious. Both reveal that our relationship with the brothers and with the church has a great deal to do with the kingdom life.

In verses 15 through 20 the emphasis is on the offending brother needing to repent. But in the parable the emphasis is on the offended one needing to forgive. **Both our unwillingness to repent and our unwillingness to forgive will keep us out of the kingdom.** If we offend someone but are not willing to repent and ask for forgiveness, we shall be kept out of the kingdom. In the same principle, if we are offended but are unwilling to forgive, we shall also be kept out of the kingdom. Often we think that we are in the kingdom when, according to God's mathematics, we are not. It depends on whether or not we are willing, on the one hand, to repent and ask for forgiveness and, on the other hand, to forgive others from our heart.

If we do not practice the way of repentance and forgiveness, the longer we stay in the church life, the more offenses there will be. The offenses will accumulate until they are as high as a mountain. This will annul the kingdom life and cause us to forfeit the church life. May the Lord grant us the grace we need. If I offend you, I need to go to you and repent. If you offend me, I need to look to the Lord for the grace to forgive you from my heart. And once I have forgiven an offense, I should forget it and never mention it again. If we do this, we shall have the proper kingdom life. Then we shall share in the manifestation of the kingdom. Otherwise, during the millennium we shall be under God's discipline so that we will repent of our offense or forgive the one who offended us.