



Church in Regina Newsletter

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

Psalms 80:18, "Then we will not turn back from You. Revive us, and we will call upon Your name."

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

THE FELLOWSHIP UNTO THE FURTHERANCE OF THE GOSPEL

Scripture Reading: Phil. 1:5-6, 12, 18-20, 27

Philippians 1:5 says, "For your *fellowship* unto the *furtherance* of the Gospel *from the first day until now*." Paul opens this book with his prayer in which he joyfully thanks the Lord that the Philippians are in the fellowship unto the furtherance of the Gospel. Here the apostle uses the word fellowship instead of preaching. This is very meaningful. To speak merely of the preaching of the gospel is a little shallow, but to speak of the fellowship unto the furtherance of the Gospel is very deep. We Christians today may not know clearly what it means to have the **fellowship unto the furtherance of the Gospel**.

The apostle Paul prayed for them that their fellowship unto the furtherance of the Gospel **might be carried on to work out God's purpose**. In verse 6 he continues, "Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus." **Through this prayer we can realize that God's intention is that a local church would have the fellowship unto the furtherance of the Gospel, not only for one period of time but continually, until the day of the Lord Jesus Christ, that is, until He comes back**. In reading this word we can also realize that the apostle was burdened that this fellowship would not be interrupted. Therefore, he said he was confident that He who had begun in them a good work would complete it until the day of His coming back. By this we can see that there is a real battle. God's intention is to have the local churches in the fellowship unto the furtherance of the Gospel, but there is the possibility that this fellowship, which is a good work begun by the Lord Himself, might be interrupted. I have the sense and the burden that it is right to apply this word to us. A good work has begun among us, but there is the possibility that it will be interrupted; it may be stopped. Therefore, we have to pray that the Lord will keep **this work going on and on until the day of His coming back**.

Then at the end of this chapter, he tells us that we must have a kind of conduct, a daily walk and living, that becomes the gospel of Christ. Verse 27a says, "Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you." We must have a life, a conversation, a walk, which corresponds with our gospel. Then verse 27b says, "That you stand firm in one spirit, with one soul striving together along with the faith of the gospel." The word strive here means to labor, to fight. **We have to labor, fight, and strive together**. The word together is also very meaningful, having the sense of "as one man, shoulder to shoulder in absolute cooperation." This requires that we be in one spirit and with one mind.

(Preaching the Gospel in the Way of Life, Chapter 9, Section 1)

THE ORGANIC RELATIONSHIP BETWEEN THE CHURCHES AND THE WORK

Paul told the Philippians that he thanked God for their fellowship unto the furtherance of the gospel (1:3-5). What is the fellowship unto the furtherance of the gospel? This was the saints in Philippi participating in the furtherance of the gospel through the apostle Paul's ministry. This was to help the apostle's preaching and to share with his preaching.

What is the **relationship between the work and the churches**? The relationship is this—the **churches** should always help the work and cooperate with the work **to promote God's work**, and the **work** should try the best to always **strengthen the churches, edify the churches, establish the churches, and build up the churches for the building up of the Body of Christ**. Thus, the churches and the work should be very much in cooperation and coordination with each other. This is why we say that the churches should be one with the ministry. This means that the churches should cooperate with the work for the promotion of God's move on this earth. It is logical for a Christian worker to expect the result of his work to cooperate with the work for the promotion of God's move. (Elders' Training, Book 09: The Eldership and the God-Ordained Way (1), Ch. 6, Section 11)

ANNOUNCEMENTS:

1. Our church **pursuit** on August 7 is going to be at Brother Dario's house at 6:00pm.
2. There will be a young people's **conference** in Calgary this coming **September 22-24**. This conference is primarily for junior high and high school students but college age saints are also encouraged to attend. The topic will be "The Life of Life with Jacob". The deadline for the registration will be on September 10, 2017.
3. "And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church had **fellowship** with me in the account of giving and receiving except you only;"

Upcoming Activities:

- ▶ August 07, 2017 - Church Pursuit: Experience of Life, Msg. 11
- ▶ August 20, 2017 - Love Feast
- ▶ August 20, 2017 - Young People's Conference
- ▶ August 27, 2017 - Brother's Meeting

PRAYER BURDEN

“Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.”

1. Lord, we thank You that You've **sought us** and **brought us** out of the nations and brought us to Yourself and shepherding us as Your **“lamb”** feeding us with the riches of the inner life and as Your **“sheep”** caring all of our needs.

2. Lord, You are our **Shepherd** to be our King, and You are our **King** to be our Shepherd, to experience You as **our life** and **life supply** that we can **be cleared** with all the unjust things in us, to **obey You** and be under Your kingship.

3. Lord, we hold on to Your promise, Your **unchanging covenant** that You would be with us, that we would be Your people and You would be our God, enjoying Your **peace** and **blessing** that will cause us to become a source of **blessing to others**.

4. Lord, we praise and thank You that You laid down Your **“psuche”** human life to accomplish our eternal **redemption** and that we may **share** of Your **“Zoe”** divine life by which we **be formed** into one flock Your church, Your Body.

5. Lord, we give our full cooperation to be one with You and be under Your heavenly ministry to carry out Your commission, Your economy in taking care of the church as You take care of our souls.

6. Lord, we pray and look to You to show us that You the **flowing Triune God** the **fountain** emerging, the **spring** gushing up to be a river, and the **flow** into eternal life, and to see You that You are **eternal Shepherd** guiding us to the spring of life enjoying Your **eternal dispensing**.

7. Please pray for:

- the **emigration** of burdened saints for the practical strengthening and building up of the local churches in six key cities in **Germany** and for the labor on the college campuses.
- the Lord to take a further step in Europe by speaking a timely word to all the **European** young people and their parents during the recent conferences.

8. Lord, shepherd the church in **Regina**

- ▶ We give You Sister Berly going to the FTTA
- ▶ Bless Brother Nan Zhang and family
- ▶ Remember the saints in Moose Jaw and saints in Alida give them Your grace
- ▶ Remember the Miranda family in their application for Canadian citizenship
- ▶ Remember sister Malou Ballao in her pregnancy, bless her with Yourself.

This Week's Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 11

God's Recovery by Life through His Shepherding

Scripture Reading: Ezek. 34:11-16, 23-31; John 10:10, 16; 21:15-17; 1 Pet. 2:25; 5:2, 4; Heb. 13:20; Rev. 7: 16-17

I. To shepherd is to take all-inclusive, tender care of the flock (John 21:15-17; Acts 20:28).

Shepherding refers to caring for all the needs of the sheep. All the sheep need to be well provided for and well tended to.

II. In Ezekiel 34 the Lord Himself comes as the Shepherd to search for His sheep and seek them out (vv.11-31; Luke 15:3-7; Matt. 9:36; John 10:11; 21:15-17; Heb. 13:20; 1Pet. 5:3-4).

- The Lord brings us out from among the unbelievers to Himself
- He brings us to our own land, signifying Christ as the good land of Canaan
- He brings us back to the high mountains, signifying the resurrected and ascended Christ
- He brings us back to the streams signifying the living water of the life-giving Spirit
- He feeds His flock by the streams, signifying His feeding us with His riches
- He brings us back to the good land and rich pasture signifying Christ as our life supply
- He causes us to lie down, giving us inward rest
- He binds up the broken one and strengthens the sick ones, signifying His binding up and healing the brokenhearted and sick one
- The Lord exercises righteous judgements among us, clearing away all the unjust things
- Christ is the real David, the real Shepherd, set up as the one Shepherd to feed us and causes us to be filled and satisfied. He takes care of us, including all our problems and responsibilities and every aspect of our living. The issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship. As we experience the Lord's shepherding and remain under His kingship, we enjoy His covenant of peace and no longer subject to spiritual troubles and disturbances.
- He causes us to become a source of blessing to others so that they may be supplied with Him as the showers of blessing and as the planting place of renown
- Through the experience of His shepherding, we have God's presence; we are His and He is ours in our fellowship with Him in oneness for the mingling of God and man

III. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd and the Shepherd of our soul (John 10:9-17; Heb. 13:20-21; 1Pet.5:4; 2:24).

As the **good Shepherd**, the Lord Jesus came that we might have life and have it abundantly. He laid His soul-life to accomplish redemption for His sheep that they may share His zoe life. As the **great Shepherd**, the Lord is making real to us the contents of the new covenant. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem. As the **Chief Shepherd**, Christ shepherd His flock through the elders of the churches. Without the shepherding of the elders, the church cannot be built up. As the **Shepherd of our soul**, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being.

IV. John 21, a chapter on shepherding, is the completion and consummation of the Gospel of John; shepherding is the key to the Gospel of John.

The Gospel of John is a book on Christ coming to be our life by cheering and nourishing us; to cherish people is to make them happy, pleasant, and comfortable, and to nourish people is to feed them with the all-inclusive Christ.

V. First Peter 5:2 speaks of shepherding the flock of God according to God.

According to God means that we live God. When we are one with God, we become God and we are God in our shepherding of others. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, and not according to our preference, interest, purpose, and disposition.

VI. For eternity we will have the experience and enjoyment of Christ as our eternal Shepherd (7:16-17).

As our eternal Shepherd, Christ will lead us into Himself as the springs of waters of life so that we may enjoy the eternal dispensing of the Triune God.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 23 - July 29, 2017	16	10	10	10	\$340.00
June 23 - July 29, 2017	19	11	to SST	5	\$580.00

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF MATTHEW

July 31, 2017, Monday

Message Fifty-Nine: **THE HEAVENLY KING BEING TESTED (3)**

After He had been questioned, the Lord had a question for the Pharisees. Verses 41 and 42 say, “Now while the Pharisees were gathered together, Jesus questioned them, saying, What do you think concerning the Christ? Whose Son is He?” From 21:23 to 22:46, during His last visit to Jerusalem, the center of Judaism, Christ was surrounded by the chief priests, elders, Pharisees, Herodians, Sadducees, and a lawyer, who endeavored to ensnare Him by asking puzzling and crafty questions. Firstly, the chief priests, representing the authority of the Jewish religion, and the elders, representing the authority of the Jewish people, asked Him concerning His authority (21:23). This was a question according to their religious concept. Secondly, the fundamental Pharisees and political Herodians asked Him a question related to politics. Thirdly, the modernistic Sadducees questioned Him concerning the fundamental belief. Fourthly, a self-qualified lawyer asked Him a question concerning the law. After answering all their questions wisely, He asked them a question concerning Christ. This is the question of questions. Their questions were related to religion, politics, belief, and the law. His question was concerning Christ, who is the center of all things. They knew religion, politics, belief, and the law, but they paid no attention to Christ. Hence, He asked them, “What do you think concerning the Christ?” This question of questions must be answered by everyone.

How wonderful Christ is! He is both God and man, both the Son of God and the Son of David. Furthermore, He is both in the heavens and in us. He is inside and outside; He is on the top and on the bottom; He is the greatest and the smallest. Oh, Christ is everything! We need to know Him to such a degree. Then we shall say, “Lord Jesus, I cannot exhaust the knowledge of You. Lord, You are the only worthy One. If there is a God, this God must be You. If there is a genuine human being, this person must be You. Lord, You are the Savior, the Redeemer, the life, and the light.” We today must come to know how inexhaustible the Lord Jesus is as the Son of David and the Son of God. Both the experience of Him and the knowledge of Him are inexhaustible. Because Christ is the all-inclusive One, the enjoyment of Him is inexhaustible.

August 1, 2017, Tuesday

Message Sixty: **REBUKING THE JEWISH RELIGIONISTS AND FORSAKING JERUSALEM WITH ITS TEMPLE**

In His rebuke of the Jewish religionists, the Lord first spoke against their hypocrisy (23:1-12). In verses 2 and 3 the Lord said, “The scribes and the Pharisees have seated themselves in Moses’ seat. All things therefore, whatever they tell you, do and keep; but do not do according to their works, for they say and do not do.” The scribes and Pharisees said certain things concerning the law, but they did not do them. For this reason, the Lord told His disciples to do whatever the scribes and Pharisees said, for their speaking was according to the Bible. However, He told His disciples not to follow what they did, for their deeds were hypocritical. After the Lord had been tested and examined and after He had rebuked the scribes and Pharisees, He forsook Jerusalem with its temple. In 23:37-39 the Lord spoke a final word to Jerusalem. After this word, the Lord had nothing more to do with her.

The Lord’s word here is brief, but it includes a number of things from the destruction of Jerusalem until the Lord’s second coming. Here the Lord made a clear declaration that He, the very glory of God, was leaving the nation of Israel and that they would not see Him until His coming again. Nearly two thousand years have passed since that time, and Israel still has not seen the Lord Jesus. Some may ask, “Does this mean that the Jews have no opportunity to believe in the Lord Jesus?” As individuals, the Jews still have the opportunity to believe, but as a nation they do not have this opportunity today. As a nation, Israel is through with the Lord. Thank the Lord that He is still merciful to the Jews. Even though He has left the nation of Israel, the back door is still open for individual Jews to come to Him. Today no Jew has the position to come to God as a representative of his nation. But when the Jews are persecuted by their enemies at the end of this age, they will cry out to their God. Then Christ will descend and place His feet on the Mount of Olives, which will be cleft like the waters of the Red Sea. This will enable the Jews to escape from persecution. At that time they will repent to the Lord and call upon Him, and the nation will be saved. This salvation will be not only for individuals, but for the entire nation. However, before the Lord’s coming back, it is impossible for the nation of Israel to repent. But, as we have pointed out, individual Jews can still repent today and come into God’s grace.

August 2, 2017, Wednesday

Message Sixty-One: **PROPHECY OF THE KINGDOM (1)**

Chapter twenty-four continues, “And Jesus came out from the temple and was going away, and His disciples came to Him to show Him the buildings of the temple” (v. 1). Notice that chapter twenty-four begins with the word “And.” This indicates that this chapter is a direct continuation of the last part of chapter twenty-three. In 23:37-39 the Lord said that He desired to gather Jerusalem, that the house was left desolate, and that they would not see Him until they say, “Blessed is He Who comes in the name of the Lord.” Then, immediately after this, chapter twenty-four continues with the words, “And Jesus came out from the temple.” This indicates that as soon as the Lord had declared that He was forsaking Israel, He came out of the temple and began to go away. The word “away” is very strong, showing that the Lord was not merely going, but going away. The fact that the Lord had come out from the temple indicates that He had left the temple. This was to fulfill His word in 23:38 concerning leaving the temple to the rejecting Jews as their house of desolation. This is equivalent to God’s glory leaving the temple in the time of Ezekiel (Ezek. 10:18).

Before the great tribulation comes, everything in these verses will transpire. The last item will be the preaching of the gospel of the kingdom. I believe that the churches in the Lord’s recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent, but not the gospel of the kingdom. The gospel of grace is the lower gospel, but the gospel of the kingdom is the higher gospel. This higher gospel will be brought to every continent through the churches in the Lord’s recovery. This, the strongest sign of the consummation of the age, will take place before the great tribulation. Thus, the most important sign of the consummation of the age is the preaching of the gospel of the kingdom to all the inhabited earth.

August 3, 2017, Thursday

Message Sixty-Two: **PROPHECY OF THE KINGDOM (2)**

This term “the consummation of the age” is found in the last verse of Matthew (28:20). Because we hope to be raptured, we expect the Lord to be with us until the end of this age, not until the close of the age. At the close of the age, the Lord will descend to the earth and place His feet on the Mount of Olives. Before this takes place, there will be a period of time which the Bible calls the end of the age, a period of time which will last three and a half years. In 24:6 the Lord told His disciples that they would hear of wars and rumors of wars, but that “the end is not yet.” He told them not to be disturbed, for such things were but the beginning of birth pangs. The end of the age, the great tribulation, was not yet. In verse 14 He said that the gospel of the kingdom would be preached in the whole inhabited earth for a testimony to all the nations and then the end would come. In verse 6 He said that the end was not yet, but in verse 14 He said that the end would come. We need to remember that 24:1-14 speaks of the things between Christ’s ascension and the end of the age. All these verses must be applied to the Jews during this period of time.

Matthew 24:4-31 is a sketch of twenty centuries of Jewish history. Like those on the Mount of Olives with the Lord, we have a clear view of this. Therefore, sitting with the greatest Prophet, we know what the situation is. Not even the leaders of nations are as clear as we are. We have seen the events from Christ’s ascension to the end of this age and the events during the end of this age, the period of the great tribulation. At the end of the great tribulation, there will be supernatural calamities, and Christ will appear openly and publicly to the inhabitants of the earth, especially to the Jews in the holy land. Christ will descend where Antichrist and his armies are gathered. Like vultures devouring a corpse, Christ and His overcomers will defeat Antichrist and his army. Then Christ will gather all the remaining Jews into the Messianic kingdom.

August 4, 2017, Friday

Message Sixty-Three: **PROPHECY OF THE KINGDOM (3)**

Matthew 24:32—25:30 is concerned with the church. In this portion of the Word, everything spoken by the Lord is related to two matters: watchfulness and readiness, and faithfulness and prudence. In chapter twenty-four watchfulness and readiness is covered in verses 32 through 44, and faithfulness and prudence in verses 45 through 51. In chapter twenty-five, the parable of the virgins illustrates watchfulness, and the parable of the talents illustrates faithfulness. All this is related to us. We need to watch and be ready for the Lord’s coming back so that we may be raptured earlier. We also need to be faithful and prudent in serving the Lord so that we may receive the reward. Thus, watchfulness is for the early rapture, and faithfulness is for reward. This is a very clear general sketch of 24:32—25:30.

He wanted to show us that as we wait for His coming and expect to be raptured, we must be very faithful in our daily duties. We need to do the best farming and the best grinding. We need a properly balanced human life, not the life of monks who devote themselves to spiritual things and expect others to take care of them. It is the brothers working in the field and the sisters grinding in the mill who will be raptured. Whoever is cast into outer darkness will be cut off from the Lord, from His presence, from His fellowship, and from the glorious sphere in which the Lord will be. This is not to perish eternally, but to be chastened dispensationally. Who can say that the evil slave is not a genuine believer? If he were not a brother, how could his work have been assigned by the Lord? The Lord would not assign duties to a false believer. Certainly the evil slave is a saved one. In Matthew, the book of the kingdom, the issue is not salvation. The issue is the kingdom: whether we shall receive a reward to enter into the kingdom, or whether we shall lose the reward, miss the enjoyment of the kingdom, and suffer punishment and discipline where there will be weeping and gnashing of teeth.

August 5, 2017, Saturday

Message Sixty-Four: **PROPHECY OF THE KINGDOM (4)**

One indication that the parables in chapter twenty-five are a completion of 24:32-51 is found in the numbers two and ten. Matthew 25:1 says, “Then shall the kingdom of the heavens be likened to ten virgins.” Ten is the major part of twelve (Gen. 42:3-4; 1 Kings 11:30-31; Matt. 20:24). Hence, these ten virgins represent the majority of the believers, who will have died before the Lord’s coming. The two men or two women in 24:40-41 represent the remaining believers, who will be alive until the Lord’s coming. Another indication that chapter twenty-five is the completion of chapter twenty-four is found in the fact that one of the men and one of the women were taken and the other man and other woman were left. Why was one taken and the other left? The answer is not found in chapter twenty-four, but in chapter twenty-five. The reason one was taken was that he was filled with the Holy Spirit, and the reason the one was left was that he lacked the extra portion of oil. Let us now consider the parable of the virgins, the parable for watchfulness.

Matthew 25:1 says, “Then shall the kingdom of the heavens be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.” The word “Then” here means “at that time,” that is, at the time of the parousia. When the parousia described in chapter twenty-four is taking place, many things will be happening. Then the kingdom of the heavens will be likened to ten virgins. Virgins signify believers in the aspect of life (2 Cor. 11:2). Believers, who are the kingdom people, are like chaste virgins, bearing the Lord’s testimony (the lamp) in the dark age and going out of the world to meet the Lord. For this they need not only the indwelling, but also the fullness of the Spirit of God.

Verses 11 and 12 say, “And later the rest of the virgins came also, saying, Lord, Lord, open to us! But he answered and said, Truly I say to you, I do not know you.” The later coming of the foolish virgins refers to the later rapture of the resurrected believers. They paid the price for the extra portion of oil, but they obtained it too late. Time means a great deal here, for when they came, the door was shut. In telling them that He did not know them, the Lord was saying, “I do not appreciate you or recognize you, and I do not approve of the way you lived on the earth. Also, I do not approve of your coming so late.” Thus, they are rejected from the enjoyment of the kingdom feast. Verse 13 concludes, “Watch therefore, for you do not know the day nor the hour.” Chapter 24:40-44 refers to the rapture only of the living believers who are ready. Chapter 25:1-13 is needed to cover the rapture of the dead and resurrected ones. When we read this portion of the Word, we see how watchful we need to be. To be watchful and ready is a very serious matter.