



Church in Regina Newsletter

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

Psalms 88:9, "My eye wastes away at the affliction; I have called out to You, O Jehovah, every day; I have spread out my hands to You."

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 Joseph'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

NEEDING TO KNOW THE LORD'S RECOVERY IN LIFE

Life is mysterious and difficult to define and share with others, but our eyes must be opened to see that the Lord's recovery is a recovery **back to life**... We need to ask ourselves what we are doing in the local churches. Are we doing an ordinary Christian work? Is our goal merely to have the best doctrines? **We need to see that the purpose of the Lord's recovery is to bring us back to God Himself as our life.** ... Life is God Himself—the God who created the universe, was incarnated, lived on the earth in humanity for thirty-three and a half years, died on the cross, passed through death and Hades, entered into resurrection, ascended to the heavens as a man, and **became the life-giving Spirit to enter into us as our life.** Therefore, life implies a great deal. God ordained that His chosen, called, saved, and regenerated people should live this life—the processed God, who is real, practical, available, and even one with us.

NEEDING TO KNOW THE LORD'S RECOVERY IN TRUTH

The truth is the content of the Bible. ... When we realize the truth, we have the reality. Christ becomes living to us, and His death becomes **real to us** as an event that took place specifically for the forgiveness of our sins. We receive the reality that is conveyed in the doctrines. Such reality can be revealed to us and realized by us only through the Spirit. ... When the Spirit operates, the church becomes no longer only a doctrine but a truth, a reality, to us.

DOCTRINE BECOMING TRUTH, TRUTH BECOMING LIGHT, AND LIGHT BECOMING LIFE

Truth is the shining of light, and the divine light is life. This brings us back to life. We may know that life is the Triune God, but we still need the truth, the shining of the Triune God in many aspects, in order to have the riches of life. The shining of the divine light in its many aspects is the riches of life.

We first must have the doctrines in order to have the truth. ... Through the doctrines we see the truths. **Doctrine becoming truth in us is the shining of light, and the light is life**... We need to know the Lord's recovery both in life and in truth, which means in the Triune God and in the Bible. For this reason, **we need to study the Bible daily, because from the Bible we first receive the doctrines. Through God's enlightening, the doctrines become truth and the shining of the divine light in us.** Then we are joined to the light, and the light becomes life to us. This is what we need.

ANNOUNCEMENTS:

1. Our next HWMR starting next week, is the - Special Fellowship concerning the World Situation and the Lord's Move.
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.

All the riches of life are in the truth. Every truth is an aspect of the riches of life. In our **experience** it is **first a doctrine**; then it **becomes a truth**, which joins us to the **light**, and that particular aspect of the light **becomes life to us** in one of life's rich aspects. This is difficult to explain and analyze, but our experience confirms it. When we read the Bible, we first get doctrine, then the truth, then light, and finally life. This is the procedure. We cannot have life first. We first learn the doctrine by reading, then we see the truth, then the light shines, then light becomes life, and we receive the riches of life. Often during one time in the Word, we experience all four—doctrine, truth, light, and life. However, it takes a long time to realize some truths. After knowing a doctrine for several years, in one particular time of prayer with the Lord it may become real to us as truth and the shining of light, bringing us the riches of life.

We must know the Lord's recovery in life and truth. Those who are truly in the Lord's recovery **know God in a living way** and **know the Bible in the way of light**. We have to pray for this to be our experience. The Lord's recovery is not an activity, movement, or ordinary Christian work but a matter of life and truth in light.

Upcoming Activities:

- August 20, 2017 - Love Feast
- August 20, 2017 - Young People's Conference
- August 27, 2017 - Brother's Meeting
- September 04, 2017 - Church Pursuit - Experience of Life (Message 11)

PRAYER BURDEN

“For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death. ...That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.”

1. Lord, make us realize the our **old man** has been **crucified**. Strengthen us in our spirit and **be under the control of our spirit**, we cooperate with You in condemning and judging our old man by **repenting, turning to You and enjoying You always**.

2. Lord, we praise You for “**the cleansing fountain**” of Your redeeming and cleansing blood, **washing** us from our filthiness and from our idols, **recover** us Lord for the sake of **Your name**.

3. Lord, we thank You for giving us a **new heart** that is **soft, pure, loving** and **at peace**, so that we can turn to You, and a **new spirit** enlivening us to **contact** You **receive** You, and **contain** You.

4. Lord, we **fan into flame** our spirit by opening our mouth, opening our heart, and opening our spirit to call on Your name - “**O Lord Jesus**”, in Your name there is spirit of **power, of love**, and of **sobermindedness**.

5. Lord, we praise You for being processed and became the indwelling, life-giving Spirit to be our life, and that the **law of the Spirit of life** has freed us from the law of sin causing us to spontaneously fulfill all the righteous requirement of the law, we who **walk according to the spirit**.

6. Please pray for:

- the **Bower House Redevelopment Project** for expanding the training centre and conference facilities in **London** in order to meet the ever-increasing needs in **Europe**
- the **Baltic Blending Conference** in **Jumala, Latvia** on August 18-20.

7. Lord, we pray and claim that You will increase the number of meeting saints in **Regina** “with men like flock”.

- the start of the FTTA on August 14
- pray for Sister Berly now in the FTTA
- bless Brother Nan Zhang and family
- continue praying for Olivia and Sherilyn
- 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 Weeks's Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 12

The Inward Recovery by Life for the Carrying Out of God's Economy

Scripture Reading: Ezekiel 36: 21-38

I. “Son of man, set your face against Mount Seir, and prophesy against it” (Ezek. 35:2).
 In the process of God’s recovery by life, there is still the need of God’s judgement, particularly on Edom, who typifies the old man. The old man refers to the natural life in our soul; the old man is our very being, which was created by God but became fallen through sin, and it is the same the first “I” in Galatians 2:20. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified, **our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life.**

II. For the inward recovery of His people, God acts on behalf of His holy name (Ezek. 36:21-23; Matt. 6:9; Isa. 29:23).

In His recovery God acts **on behalf of His holy name**. We have been recovered and revived not because of any merit in ourselves but because God did something in us for His own name.

III. For the inward recovery of His people, God applies His judicial redemption to them for their being cleansed with the precious blood of Christ.

The clean water in Ezekiel 36:25 refers to the redeeming and cleansing blood, which is a cleansing and opened fountain for sin and for impurity. The Lord washes us from all our filthiness, including all kinds of sinful things, unjust things, unrighteous things, and dark things.

IV. For the inward recovery of His people, God applies His organic salvation to them to give them a new heart and a new spirit so that they may be deified to become a new creation, the New Jerusalem (Ezek. 36:26; 2Cor. 5:17; Rev. 21:2; Psa. 51:10; 78:8; 1Pet. 3:4).

When the Lord saves us, He **renews our heart**, making our stony heart a heart of flesh, a heart that is soft and loving toward Him. He enlivens and renews our spirit with His divine life.

The Lord gives us a new heart to love Him. Our heart represents us with regard to our inclination, affection, delight, and desire. Our heart is our representative in action. We must keep our heart turned to the Lord and seek purity, loving Him, with our whole heart. Our heart needs to be soft, pure, loving, and be at peace.

The Lord **gives us a new spirit** to receive and contact Him. We must continually exercise our spirit to contact the Lord so that we may walk, live, and have our being in and according to the spirit. We must call on His name, pray-read His word, always rejoice, pray unceasingly, and give thanks in everything, fan our spirit into flame, not quenching the Spirit, and practice prophesying for the building up of the church.

V. “And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do” (Ezek. 36:27).

God puts His Spirit within us, in our spirit, making the two spirits one mingle spirit, and causing to be one spirit with Him. Because we have God’s nature within us, we are able to keep His law spontaneously by walking according to our regenerated spirit, which indwell by the Holy Spirit.

The Lord’s causing us to walk in His statutes refers to the **law of the Spirit of life**; this is the Lord’s guiding us to walk on the path of righteousness for His name’s sake. The righteous requirement of the law is spontaneously and automatically fulfilled in those who walk according to the spirit. The Spirit with our spirit is the key, the secret, to God’s organic salvation.

VI. As a result of the inward recovery by life, the desolate and waste places will become like the garden of Eden (Ezek. 36:34-36).

In the “garden of Eden” we have Christ as the tree of life and the rich food supply

VII. In His recovery by life, the Lord desire to increase us “with men like a flock” (Ezek. 36:37-38).

The Lord has promise to increase us, filling the waste cities “with men like flock”, but we still need to inquire of Him, asking Him to do what He desires to do. **We need to pray that the Lord will give us the increase and that He will bring in flocks of men.**

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 30 - Aug. 05, 2017	19	11	to SST	5	\$580.00
Aug. 06 - Aug. 12, 2017	17	6	to SST	12	\$300.00

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF MATTHEW

August 7, 2017, Monday

Message Sixty-five: PROPHECY OF THE KINGDOM (5)

Concerning the believers, there are two aspects: the aspect of **watchfulness** and readiness and the aspect of **faithfulness and prudence**. The believers have these two aspects because they have a dual status. The first aspect of this dual status is **related to life**, and the second aspect is **related to service**. No Christian should neglect these two aspects; rather, we must pay the proper attention to both, becoming proper in life and in service. **Regarding life, we are virgins; regarding service, we are slaves.** This means that in watchfulness we are virgins. This relates to what we are. But in faithfulness we are slaves. This relates to what we do. Where the virgins need something inward—the inward filling of the oil in the vessel. The slaves, however, need something outward—the spiritual talent. The infilling of the Holy Spirit is inward, but the talent, the spiritual gift, is outward. As vessels we need the oil inwardly, and as slaves we need the talents outwardly.

Verse 15 says, “*And to one he gave five talents, to another two, to another one; to each according to his own ability.*” While oil in the parable of the virgins signifies the Spirit of God, talents in this parable signify spiritual gifts (Eph. 4:8; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6). For life we need oil, the Spirit of God, even His fullness, that we may be enabled to live the virgin life for the Lord’s testimony; for service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave for the accomplishment of the Lord’s work. The fullness of the Spirit in life is for us to use the spiritual gift in service, and the spiritual gift in service matches the fullness of the Spirit in life that we may be perfected as members of Christ. The source of the gifts is the Lord’s possessions. **Today the Lord’s possessions primarily are the gospel, the truth, the believers, and the church.** If you do not care for these things, you will not have any talents. The gospel needs to become our possession. The same is true of the truth, the believers, and the churches. The talent is not something of your natural birth; rather, it is altogether related to your burden. If you take up a burden, you will receive a talent. If you take up a burden for one local church, you will receive one talent. But if you take up the burden for five churches, you will have five talents. However, if we are ambitious for ourselves, this ambition will kill the talents.

August 8, 2017, Tuesday

Message Sixty-six: PROPHECY OF THE KINGDOM (6)

In the parable for faithfulness, a long time signifies the entire church age, and the coming signifies the Lord’s coming to the air (1 Thes. 4:16) in His parousia. To settle accounts signifies the Lord’s judgment at His judgment seat (2 Cor. 5:10; Rom. 14:10) in the air (within His parousia), where the believers’ life, conduct, and work will be judged for reward or punishment. Verse 21 says, “*His lord said to him, Well done, good and faithful slave; you were faithful over a few things, I will set you over many things; enter into the joy of your lord.*” The “few things” signify the Lord’s work in this age, “over” signifies the ruling authority in the coming kingdom, and the “many things” signify the responsibilities in the coming kingdom. The joy of the Lord signifies the enjoyment of the Lord in the coming kingdom. To participate in the Lord’s joy is the greatest reward, better than the glory and position in the kingdom. The **same reward** is given to the two-talented one as to the five-talented one. When the two-talented one came and said that he had gained another two talents, the Lord said the same thing to him that He had said to the five-talented one (vv. 22-23). The same appraisal and reward would also have been given to the one-talented one if he had been as faithful.

None of us can say that the Lord has given us nothing. At least we have one talent. This talent is the seed for sowing and the possessions for scattering. Therefore, we need to reap where the Lord has not sown and gather where He has not scattered. What the Lord has given you contains the producing element. Wherever you go with your talent, it will be productive. This productiveness, however, depends upon your practice, your exercise of the talent. If you use the talent, it will produce. But if you hide it, it will not produce anything. **We all need to learn to use our talent to multiply the Lord’s possessions.** The Lord has given each of us part of His possessions as a talent, and our burden, duty, and responsibility are to see that this talent is multiplied. If you use your talent in this way to take care of others, you will not only multiply the talent, but you yourself will be in the third heaven and will quickly grow and be transformed. You will be renewed in the spirit of the mind, and among us there will be a marvelous testimony of the Body to the whole universe.

August 9, 2017, Wednesday

Message Sixty-seven: PROPHECY OF THE KINGDOM (7)

In order to make His prophecy all-inclusive, the Lord had to say a word about what would happen to the nations at the close of this age. Many Christian teachers have mixed up the Lord’s word in the three sections of the prophecy of the kingdom, with some applying the verses concerning the Jews to the church. Both the word to the Jews and the word to the Gentiles have been applied to the believers. Many have taught that the judgment of the nations is the final judgment that the Lord will execute upon us all. Thank the Lord that in His prophecy He used the little word “but” in two crucial places, in 24:32 and in 25:31. This word indicates that the prophecy turns from the Jews to the believers in the first case and then from the believers to the Gentiles.

Verse 32 says, “*And all the nations shall be gathered before Him.*” All the nations are all the Gentiles who will be left at Christ’s coming back to the earth after He destroys at Armageddon those Gentiles who follow Antichrist (Rev. 16:14, 16; 19:11-15, 19-21). They will all be gathered and judged at Christ’s throne of glory. Very few Christians have seen that God judges people according to three things. According to the law, every descendant of Adam is condemned to perish. But according to the gospel, every believer in Christ is saved. However, there is yet a third thing according to which God will judge people. This is the **eternal gospel**. The eternal gospel will tell people to fear God and to worship Him. It will say nothing about repentance or believing. He will separate them according to the way they have treated the least of His brothers according to the eternal gospel (v. 40). Those who treat the least of His brothers in a good way will be “sheep” (vv. 34-40), but those who do not treat them well will be “goats” (vv. 41-46). Brothers and sisters, **we need to be faithful, watchful, and ready, and we need to be wise and prudent.** All these are indications that we must be full of life. Life is with us. Hallelujah, we are the life people!

August 10, 2017, Thursday**Message Sixty-eight: A TEST TO ALL PEOPLE AND THE ESTABLISHING OF THE TABLE**

As the **Passover Lamb**, Christ was a test to all the people. We cannot be neutral regarding Him. Rather, whatever we are will be tested by Him. Our reaction will reveal our attitude toward this Passover Lamb. Verses 3 through 5 indicate that Christ was hated by the religionists. By hating the Lord Jesus, the first class of people, the religionists, were exposed. Although the religionists hated the Lord Jesus, His disciples loved Him (vv. 6-13). We must love the Lord and grasp the opportunity to express our love to Him. **We must preach both, the Lord loving us and us loving the Lord.** One is for our salvation, and the other is for our consecration. In verses 14 through 16 we see that the Lord Jesus was betrayed by the false disciple; delivering Him up. The idea of betraying the Lord Jesus did not originate within, but with the enemy, the Devil.

The Lord established His table with the bread and the cup to replace the feast of the Passover, because He was going to fulfill the type and be the real Passover to us (1 Cor. 5:7). The bread of the Lord's table is a symbol signifying the Lord's physical body broken for us on the cross to release His life that we may participate in it. Hence, by partaking of this bread, we have the fellowship of the Body of Christ (1 Cor. 10:16). As a grain of wheat (John 12:24), the Lord Jesus passed through such a process until He eventually became the bread on the table for us to eat. All the members of Christ's mystical Body are represented in the loaf. Therefore, at His table, we enjoy Christ and the church.

Concerning the Lord's table (1 Cor. 10:21), **the bread signifies our participation in life, and the cup, our enjoyment of God's blessing.** By partaking of this cup, we also have the fellowship of the blood of Christ (1 Cor. 10:16). The Lord's blood, having satisfied God's righteousness, enacted the new covenant. The blood is the price Christ paid for us, the covenant is the title deed God made to us, and the cup is the portion we receive from God.

August 11, 2017, Friday**Message Sixty-nine: PRESSED IN GETHSEMANE, ARRESTED BY THE JEWS, JUDGED BY THE SANHEDRIN, AND DENIED BY PETER**

By our natural life it is not possible for us to be the kingdom people. This fact is made abundantly clear in 26:31-75. Here we have a picture of the arrest and judgment of Christ. This record reveals that no one can follow Christ on the pathway of the cross by the natural life. In 26:31-75, when we look at the Lord Jesus, we see complete success, but when we look at Peter, we see total defeat. We must come to realize that we, as fallen human beings, are not able to be the kingdom people. Peter was confident that he would follow the Lord to the uttermost. We must realize that none of us can make it. Therefore, we need to humble ourselves, bow down, and say, "Lord, I simply can't make it. **I am a Peter.** If Peter could not make it, then who am I to think that I can make it? Lord, I can't do it."

After taking Peter, James, and John, the Lord went to pray alone. When He returned from praying the first time, He found the disciples sleeping (v. 40). This was a full exposure of the fact that Peter was unable to make it in following the Lord. It is also a portrait of our situation. In verses 36 through 46 we see a contrast between the life that is absolutely able for the kingdom and the life that is completely unable. We do not have the first life by our natural birth. Following the Lord Jesus on the pathway for the kingdom can only be done in the life of resurrection.

To accomplish God's purpose and to establish the kingdom of the heavens, the Lord had to be a man. **Only the life of Jesus is good for the kingdom.** Without man, God's purpose could not be carried out on earth and the kingdom of the heavens could not be constituted on earth. But, even the life of a man as strong and as bold as Peter is not fit for the kingdom. By denying Him, Peter was exposed to the uttermost. Because we all are the same as Peter, we should not try to follow the pathway into the kingdom by our natural life. Truly, only the life of Jesus is good for the kingdom.

August 12, 2017, Saturday**Message Seventy: JUDGED, CRUCIFIED, AND BURIED**

The record of Judas testifies of righteousness. In an attempt to be righteous, Judas threw away the thirty pieces of silver, for his conscience did not allow him to keep them. This is righteousness. When Judas returned the money, the religious leaders seemed to say, "We cannot keep this money, the price of blood, for the service of God." This shows that even the religious leaders had a formal righteousness. Thus, the concept here was that of righteousness. The kingdom of the heavens is built upon righteousness. We need to be clear about this if we are to get into the depth of chapter twenty-seven. Chapter twenty-seven reveals that the kingdom of the world is absolutely unrighteous.

On the one hand, Jesus was sentenced and condemned to die on the cross in unrighteousness; on the other hand, He was sentenced to die in righteousness. Both rightly and wrongly, Jesus was crucified. This contrast implies that the kingdom of the world cannot stand. The reason it cannot stand is that it is not built upon righteousness. However, the kingdom of the heavens and of God is altogether righteous. **God's kingdom is built upon righteousness.** Because of the unrighteousness of the government of the kingdom of this world, Christ was wrongly condemned to die. Nevertheless, actually He was rightly sentenced to death by the righteousness of God.

The chief priests, scribes, and elders mocked Him by saying, "*He saved others; himself he cannot save! He is king of Israel, let him come down now from the cross, and we will believe on him*" (v. 42). If He could have saved Himself, He could not have saved us. Pilate and all the mockers and persecutors were unrighteous. In **the first three hours**, **He was persecuted by men for doing God's will;** in **the last three hours**, **He was judged by God for the accomplishment of our redemption.** It was during this time that God counted Him as our suffering substitute for sin (Isa. 53:10). Hence, darkness came over all the land because our sin and sins and all negative things were dealt with there, and God forsook Him (v. 46) because of our sin. This was altogether a matter of righteousness.

In verse 51, "*the veil of the temple was torn in two from the top to the bottom.*" This signifies that the separation between God and man was abolished, because the flesh (the veil) of sin taken by Christ had been crucified. His death was not martyrdom; it was an act of redemption. Verse 51 also says that "*the earth was shaken and the rocks were split.*" The shaking of the earth signifies that the base of Satan's rebellion has been shaken, and the splitting of the rocks signifies that the strongholds of Satan's earthly kingdom have been broken. The raising of the bodies of the saints also signify the releasing power of the death of Christ. Hallelujah that Christ's death is so effective as God's righteousness was satisfied!