

CHURCH IN REGINA

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

Acts 2:42 "And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers."

The Church of the Saints in Regina

<http://thechurchinregina.org/>

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CHURCH MEETINGS:

Lord's Table Meeting

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

Prayer Meeting

Tuesdays
7:30 - 8:30 PM

Young People Meeting

Fridays
7:00 - 8:30 PM

Small Groupings

Fridays & Saturdays
7:00 - 8:30 PM

Seven ANNUAL FEAST

1. **International Chinese-speaking Conference**
Anaheim, CA
February 14-16, 2020
2. **ITERO (Spring)**
Anaheim, CA
March 27-29, 2020
3. **Memorial Day Conference**
Atlanta, GA
May 22-25, 2020
4. **Summer Semiannual Training**
Anaheim, CA
June 29 - July 4, 2020
5. **ITERO (Fall)**
Moscow, Russia
October 1-3, 2020
6. **Thanksgiving Conference**
Boston, MA
Nov. 26 - 29, 2020
7. **Winter Semiannual Training**
Anaheim, CA
December 21-26, 2020

HWMR—Crystallization-Study of Deuteronomy, Vol. 1

BECOMING QUALIFIED TO INHERIT THE PROMISED LAND, Week 5

Scripture Reading: Deut. 1:8, 21; 4:1-2, 5-9, 20, 40; 8:6; 10:12-21

There is a progression in the first five books of the Bible, the Pentateuch, which were written by Moses; they picture the stages of the Lord's work and the pathway of the church to arrive at the very border of the good land. And Deuteronomy poses this very important question, **Would you like to possess the good land? Are you qualified to enter into the good land to possess it and enjoy it?** [W]hen we come to Deuteronomy, which is a supplement and a continuation to Numbers, we are at the border of the good land and we're asked, **Are we ready and qualified to go into the good land?**

In Deuteronomy we see three main things: this book **manifests God**, it **exposes man**, and it **reveals Christ**. On one hand in this book we see how God gives the land to His people; He set the good land before them and *manifested* His love, concern, and intention regarding His people – this is a manifestation of who God is. Deuteronomy also *exposes* man, showing us who we are, how we are not qualified to enter into the good land, we cannot enter the land, and we don't have a way to do it. Also, this book *reveals* Christ – He is the secret, He is the way to go into the land to enjoy Christ and live in the land with longevity.

The book of Deuteronomy speaks of **the kind of person who is qualified** to inherit the promised land of Canaan as the good land (Deut. 1:8, 21). As God's people we need to match God in what He is (Deut. 4:20, 40; 10:12-21). How can we be those who are qualified to inherit the good land? Can we improve ourselves, better ourselves, or perfect ourselves to become more up to God's standard? The only way we can do this is by coming to God and having Him wrought into us; only when God with His element is wrought into our being can we be the same as He is.

Those who are qualified to inherit the good land **know both God's heart and His government**; they **know both God's system of grace and love**, and His **system of government and ruling**. God has planned that we should do everything God requires of us. In fulfilling God's requirements, we should not have any trust in ourselves; rather, we should learn to **take God's desire** as our desire and take Him as our life and life supply. [Hence, to be qualified], Moses charged the people of Israel to **love God**. He also commanded the people of Israel to **fear God**. The children of Israel were not only to keep God's commandments but also to **walk in His ways**.

We should simply take His word and obey Him, knowing that the outcome depends on Him (1:30). We should realize that whether we will fight or not depends upon us. According to Deuteronomy 20, not all the people had to fight, including those who had a vineyard and needed to tend it or who had become engaged to a woman. The principle is the same for us in the church life today. We do not have to go war. But if we are going to experience Christ as the all-inclusive good land, we must go to war. Moreover, we must prioritize Christ above everything and live in our mingled spirit; this enables Him to do everything for us, including to be the victorious One.

If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk. We should realize that entering the good land is **not obligatory but conditional**. Although we are under God's government, we are not obligated to enter into the good land. However, if we want to inherit the good land, we must be those who love and fear Him with awe. We must be those who look beyond apparent discrepancies and contradictions in our daily living **to see God's loving care**. God has arranged our circumstances so that we can know Him in a deeper way, not so that we can lose our bearings or lose track of Him. We can cleave to Him in our organic union even when, apparently, it does not make sense to do so. Then if we study these things and fight to remain in Christ, we will know **what kind of person we should be, what kind of being we should have and what kind of way we should walk**. (Excerpt from *Ministry of the Word*, "Crystallization-study of Deuteronomy, vol 24. No. 1, p. 107-134)

Prayer Burden

1) **Qualify us** to inherit the good land. In this age, make us those who match You. You are holy and we also should be holy. Lord, **sanctify us**, separate us unto God, and make us different and distinct from everything that is common. Mingle Yourself more with us.

2) Lord, we desire what You desire. In carrying out Your will **we do not trust in ourselves**. We have no capacity to fulfill Your desire. Only You and the life that we received can accomplish Your desire. May we **do everything by You** and learn to trust and have faith in You.

3) Lord, we want to **enter into an organic union** with You – that we would do everything by You, with You, through You and by being one with You. We cast ourselves aside to fulfill Your economy by the Spirit.

4) **Lord, we love You**. We love You with all our whole heart, soul and strength. We set our entire being absolutely on You. Develop a healthy fear within us, that we would walk according to Your ways and serve You.

5) You are the living God, whom **we fear and love**. Remove anything in our being that is incompatible with Your nature. Discipline us that we may partake of Your holiness. Lord, cause us to live a God-fearing life.

6) **Lord, we take You as our way** - to live, express, manifest and even magnify You. Thank You for providing us the way. Remove any entanglements we have to join the fight You ordained for us:

EUROPE AND AROUND THE GLOBE

- We pray ourselves into You to receive Your supply; as we following the inner anointing, we stand with You for Your interest in intercessory prayer. We pray for God's economy to be carried out and for Christ to administrate the world situation; for those in authority to have wisdom; for people to be saved, for the lukewarm to turn back to God; for all the saints' spiritual life to be uplifted and their material needs to be met, and for the recovery to prosper.

- Please pray for the mass mailing of a new gospel tract to the households in every postal code in Berlin. Pray that the Lord will use this tract to give all the people in Berlin an opportunity to hear the gospel, to save many people in Berlin, and to gain some for the organic building up of the church.

ISRAEL

- Pray for the distribution of the spiritual food to the Arabic speaking people. The hymns and Podcast are done, but we need to find a way to distribute them technologically.

NORTH AMERICA

- On-going Western Canada April Pursuit. Pray that the college students will be cared for virtually, be encouraged in the sessions, and their time be redeemed during this month. We pray for more fellowship for the college students and serving ones.

8) Please pray for the church in **Regina**

- The saints enjoyment of the all-inclusive Christ as the good land with all His aspects
- Saints in essential services: Sis Venus, Marilyn & Evangeline, Bros Joseph, Aldo
- The **readings** of the **Life-Study** messages, & the daily personal **pursuing** of the truth

LIFE-STUDY OF REVELATION

"One Life-Study a Day Makes One Holy"

Summary of the Life-study of Revelation (Message 1-16)

Message 1

Revelation is a book of conclusion. If the book of Revelation were deleted from the Bible, there would be a great shortage, for there would be a beginning but no ending. Although there is the beginning in the book of Genesis, without the book of Revelation there is no conclusion or consummation. After having a good start and after passing through so many works, there is the need for **God to have a consummation**. Without Revelation, there is no conclusion of God's economy. **God is great; He is a God of purpose. For the fulfillment of His purpose, His economy must be accomplished.**

Without Revelation, we would also have no conclusion to the redemption of Christ. Christ came in the flesh and died on the cross to accomplish redemption. In Revelation we see that **Christ redeemed us, purchasing us with His blood, to make us a kingdom and priests**. The book of Revelation also presents a wonderful and marvelous consummation of the church. In this book we see God's economy, Christ's redemption, and the church's testimony.... In Revelation, the churches firstly are the **shining lampstands**. Eventually, in eternity, the church will be the **New Jerusalem**, a golden mountain. This is the wonderful consummation of the church.

Along with God's economy, Christ's redemption, and the church's testimony, Revelation also discloses the **enemy's destination**. If we did not have the book of Revelation, we would not know what Satan's destiny is, and no one would be able to understand why God has been and still is tolerating the subtle, evil, dirty Satan.

In John 10:10 Jesus said, "I came that they may have life and may have it abundantly," and in John 12:24 He said, "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." In these verses we see the **imparting of life**, which is the central thought of the Gospel of John. In John's Epistles is the fellowship for the **growth of life**. Although life has been imparted into us, it needs to grow. Life grows by fellowship. Therefore, in John's Epistles we see the fellowship for the growth of life. In the last category of John's writings, his Revelation, we have the **reaping of life**. Firstly, life is imparted, then it grows, and eventually it is reaped. Without Revelation, we would have the imparting of life and the growth of life, but not the **reaping of life**. On one hand, this book gives us "the revelation of Christ," and on the other hand, it shows us "the testimony of Jesus," which is particular and consummate. The testimony of Jesus is the church. **Revelation presents the revealed Christ and the testifying church.**

Message 2

This term, *the revelation of Jesus Christ*, is found in 1:1, and Bible students have held different opinions of its interpretation.... If we read the whole book of Revelation, we shall see that this term indicates that Revelation is the unveiling of Christ Himself. It is a picture, a depiction, of **Christ**, not merely a revelation given by Christ. We must see that **Christ is the center, the focus, and the predominant figure of the whole book of Revelation**.

The Lamb is versus sin and solves the problem of sin, and the Lion deals with Satan. As the Lamb, Christ has accomplished **redemption**, having washed us from our sins. As the Lion, He has **dealt with Satan**. He is adequate to meet our needs and to solve our problems. Now sin is over, Satan has been terminated, and we have been redeemed and rescued from the usurping hand of the enemy. Ultimately, in the book of Revelation we see **Christ in His centrality and universality in eternity**. In eternity, **Christ will be everything**. God shines in and through Christ, and Christ shines in and through the New Jerusalem. By this we see that Christ will be the centrality and universality of the coming eternity. God in Christ and Christ in the redeemed ones will shine throughout eternity. This will be the scene in eternity when **Christ will be the center, the circumference, and everything in the New Jerusalem**. This is our Christ.

Message 3

Firstly, in Revelation the churches are unveiled as being the lampstands.... The church is not the lamp; it is the lampstand, the stand which holds the lamp. Without the lamp, the lampstand is vain and means nothing. But the lampstand holds the shining lamp. As we saw in the preceding message, God is the light and the Lamb is the lamp. Thus, **Christ is the lamp, and the church is the lampstand holding the lamp**.

As the local churches, the lampstands are **golden in nature**. In typology, gold signifies divinity, the divine nature of God. All the local churches are divine in nature; they are constituted with the divine nature of God. By these two simple words—golden lampstands—we realize a great deal about the church: **that the church is something shining with Christ and that it is constituted with the divine nature**. The lampstands shine in the darkness.

The church is not only the lampstand and the great redeemed multitude; it is also the **greater part of the woman with the man-child**. Among the people of God, even among us in the Lord's recovery today, there is the stronger part.... Ultimately, the testimony of Jesus will be the New Jerusalem. Beginning with the lampstand and passing through the great multitude, the man-child, the firstfruits, the late overcomers, the Bride, and the army, all the saved ones will eventually be the New Jerusalem, which will be a **living composition of all of God's redeemed ones, the ultimate consummation of God's building of His people**.

Message 4

The book of Revelation tells us that God is the Almighty God. God is also the One who is, who was, and who is coming. This is the meaning of the name Jehovah. In Hebrew, Jehovah means, "I am that I am." **His being the I Am signifies that He is the One who exists from eternity to eternity**. His title, I Am, not only indicates that He exists but that, in a positive sense, He is everything. **He is life, light, and every other positive thing**.

In Revelation, the sequence of the Triune God is different from that found in Matthew. In Matthew 28:19 the sequence of the Triune God is the Father, the Son, and the Holy Spirit. But in 1:4 and 5 the sequence is changed. The seven Spirits of God are listed in the second place instead of the third. **This reveals the importance of the intensified function of the sevenfold Spirit of God**.

He was the first to be resurrected from the dead, and we shall follow Him. Here the phrase the Firstborn of the dead indicates the creation of God in resurrection. This signifies a new beginning. In God's first creation there was a beginning, and in God's second creation in resurrection there was another beginning. **When we were regenerated, we experienced a new beginning in God's second creation**.

ANNOUNCEMENTS and SCHEDULE OF MEETINGS:

1. The **meetings of the church** zoom links are available on the website under "Links" .
2. The Memorial Day Conference will no longer be held in Atlanta, GA but LSM will instead host the conference completely online. (May 22 -25, 2020)
3. Brothers meeting on April 26, 2020 is at 6 PM through Zoom online.

Message 5

In both Matthew and Revelation we see the secret aspect of Christ's coming again. Revelation 3:3 and 16:15 both tell us that Christ will come as a thief and that we should be watchful. No thief comes openly or announces his coming.... As we are working, having no consciousness that Christ is coming, some of us will be raptured. Since He is coming as a thief, **we must be watchful.**

The place of the Lord's secret coming will be in the cloud to the air. Even with the Lord's coming in the cloud there are two aspects. Firstly, **the Lord will come in the cloud.** This means that He will be concealed by the cloud. Secondly, **He will come upon the cloud.** When He comes in the cloud, He will not come to the earth but to the air.

Those saved ones who do not pass this judgment will be put somewhere to suffer discipline. Christ will then bring the positive ones with Him to the earth as His army. At that time, He will no longer be in the cloud but **upon the cloud.** Thus, there will be at least two steps to the Lord's coming. In the first step, Christ will leave the throne in the heavens, come down to the air **wrapped in the cloud,** and remain there for a time. Then, from the air, He will take the second step of coming to the earth **upon the cloud.** This will be the second aspect of His coming back.

As we have seen, in the secret aspect of His coming again, Christ will come as a thief. But in the open aspect, He will come with **power and great glory** to be seen by all the tribes of the land. While the day and hour of Christ's coming in its secret aspect are unknown (Matt. 24:36), the time of His coming in the second aspect is **clearly revealed.** It is at the last trumpet (the seventh trumpet), at the end of the great tribulation.

When the Lord Jesus comes openly, **He will come with the overcoming saints to fight against the Antichrist and his army at Armageddon.** The purpose of the Lord's open coming will be to exterminate all the worldly forces. After this, war will cease from the earth.

Our concern in these messages is not with mere teaching and doctrine concerning the so-called second advent. **We are studying the heart's desire of the Lord, which is to gain a group of overcomers who are watching and waiting for His coming back.**

Message 6

The persecution we are suffering today, is the persecution of Jesus. While we are suffering today, He is suffering within us and with us. Jesus is in us, and is one with all His members; when the people of the world persecute us, they are persecuting Jesus. **We are joint-partakers in Jesus' tribulation!** If we are waiting for the Lord's coming back, we must be a partaker of the suffering of Jesus. Hallelujah, what a comfort!

The divine life in John 3:5 brings in the kingdom in Revelation 1:9. How can we be join-partakers in this kingdom? We must be reborn and stay in the kingdom. This will cause us to have a change in our being as the ruling of the heavenly kingdom will turn us away from everything of the enemy. All of humanity today is unrighteous; hence, we suffer persecution from the world.

For the tribulation and the kingdom, we need the endurance. Today we have to realize that the Lord is still enduring. On the one hand, the Lord is still in the heavens, on the other hand, he is being mocked, opposed, and persecuted. This is the endurance of Jesus! When we abide in the Lord, we partake of His endurance, and we can endure the persecution, rumours, rejection, and oppositions while we wait for His coming back. **The best way for us to wait for the Lord's coming back, we must be in His tribulation, His kingdom, and His endurance!** We must practice being in one spirit with the Lord, so that we may have these items.

Message 7

The Bible is the divine revelation. The entire book of the Old Testament is a revelation of God Himself, the four gospels is the revelation of Jesus Christ, after these from Acts to all of the Epistles, we have the revelation of Christ as the Spirit as a continuation of the divine revelation in the whole bible. Finally, we have the revelation of the church. This is the progress of the divine revelation. Some Christians have made some progress in knowing the Bible; they know God, Christ, the Spirit, and a little bit about the church. However, **we must not only know the universal aspect of the church, we must also know the local aspect of the church.**

In the book of Revelation, the first 3 chapters refer not to the universal church, but rather the local churches. We must be impressed with the composition of Revelation 1:11. To the seven cities is equal to the seven churches: one church equals one city, and one city equals one church. This is the local churches! Praise the Lord that the book of Revelation is full of the local churches!

We must spend some time to see the progress of God's revelation. First, He reveals Himself to us as Elohim, which is Hebrew meaning "The Mighty One". Then, He reveals Himself as Jehovah, meaning "I Am that I Am". Then God became incarnated to be a Man called Jesus Christ. He is not only Jesus to save us, but also Christ to carry out God's eternal plan. **In order for Him to carry out God's plan, there is the need of the church.** To produce the church, there is the need of redemption and regeneration. After these, **we all become members of the living body of Christ, which is the Church!** This body is the very means for Christ to carry out God's eternal economy. The church is crucial for Christ to carry out God's eternal plan! If there were no local church, there would not be a universal church; the universal church is composed of the local churches!

Message 8

In the book of Revelation, we see the third time that the lampstands are mentioned. In all mentioning of the lampstands, we see that the lampstand is golden, which represents the nature, material, and substance of the stand. The stand is the embodiment of the gold. The lamps are the expression. The substance is the Father as the source, the embodiment is the Son, and the expression is the Spirit. Here we see that the lampstand is just the symbol of the Triune God. The book of Revelation emphasizes the churches, where both the lamp and the stands are reproduced. The church is not only one universally, but also many locally. For existence, one is enough, however for expression, we need more! The church is just the expression of the Triune God in a universal way.

For the building and function of the tabernacle, there was the need for the lampstands. Without the lampstand, there would be no way to function in the tabernacle, as there was no light there. Today, without the lampstand, there is no building of the church. The church's function depends upon the shining lampstand. **We, who are in the church need the shining of the lampstand.** We need to simply be guided by the shining of the lampstand to be guided in our service. By simply entering a meeting, right away, the light shines upon us and we know the way to serve and function. This is not because of any particular message, but rather this is because of the shining of the lampstand in the church. The light in the lampstand is always shining.

Message 9

We need to see the Son of man in the midst of the church is in His humanity. To say that Jesus Christ is not the Son of God, but merely a Man is devilish. However, today Jesus Christ is still the Son of man. **The Lord Jesus today is both the Son of God and the Son of man.** In Him, we see the genuine divinity and the proper humanity. If we see that the Lord is both God and man, we would realize what God's purpose is more clearly. For the Lord Jesus to take care of us, He is both human and divine and as such, He is able to be everything to us.

In Revelation, the Lord is clothed with the priestly garment. This indicates that today, the Son of man Jesus Christ working in the midst of the churches is a priest. We must all know that He is our priest; He is not in the church as the King, Lord, or Saviour, He is here as a priest. The most intimate, precious, dear, and loved office is the priest. The priest takes care of the people. **Christ working among the churches as a priest takes care of the churches.** His girdle is on His breast, indicating that His work has been finished. Now, He takes divine care of the church.

Jesus cares for the churches by being a priest to trim all the lamps. He is watching, observing, churches, judging, enlightening, and infusing. His eyes eventually infuse us with all that He is. These infusing eyes are as a flame of fire, burning constantly. **The burning eyes not only enlightens us, but also infuses and stirs us up to be hot.** After being looked at by the eyes of Christ, we are burnt, and stirs us up in the Lord! This experience needs to be brought to our day to day realization. This matter of infusing means that God Himself in Christ is now imparting what He is and His divine nature into us. Hallelujah!

Message 10

The crucial words in this message are love, life, and light. The basic requirement for having the church life is our **love toward the Lord.** There is no problem, of course, with the Lord's love toward us. He has loved us and He continues to love us. The problem is with **our love toward Him.** Although we have loved Him in the past and may love Him now, there is the danger that our love for the Lord Jesus might fade. The epistle to the church at Ephesus warns us of this. This letter also gives us a clear revelation of the source of the degradation of the church life—the **fading of the first love.**

This matter of **eating the tree of life** brings us back to the beginning because at the beginning there was the tree of life. The tree of life always brings us back to the beginning where **there is nothing but God Himself.** There is no work, labor, endurance, or anything else—only God Himself. In the church life, again and again we need to be brought back to the beginning, forgetting all other things and enjoying God Himself as the tree of life. When we are back to the beginning with the tree of life, **we enjoy Christ as the life supply.** Eating the tree of life, that is, enjoying Christ as our life supply, should be the **primary** matter in the church life.

If we would be brought back to the beginning, we should **forget everything and simply enjoy Christ as the life supply.** For this, we must love Him above all things, above our work for Him and whatever we have for Him. By simply loving Him, we shall be brought back to the beginning where we care for nothing except God Himself as our life supply in the tree of life. This is the **proper way to maintain the church life and to be kept in the church life.**

Message 11

In Greek Smyrna means myrrh. Myrrh is a sweet spice which, in figure, signifies suffering. In typology, myrrh signifies the **sweet suffering of Christ**. Thus, the church in Smyrna was a **suffering church**, prefiguring the church under the persecution of the Roman Empire from the latter part of the first century to the early part of the fourth century. This persecuted church suffered in the sweetness and fragrance of Christ. In other words, this church was in the tribulation of Jesus and in the fellowship of His sufferings. The church in Smyrna suffered as Christ Himself did, having become a **continuation of His suffering....** Although no one can continue Christ's redemption, **His sufferings must be completed by all His followers both individually and collectively.** In the church in Smyrna we see the collective continuation of the sufferings of Jesus. Because this church was a continuation of Jesus' suffering, it was **truly the testimony of Jesus.** In verse 8 the Lord says, *"These things says the First and the Last, who became dead, and lived again."* The Lord told this suffering church that He was the First and the Last. This means that no matter how great were the sufferings through which He passed, **those sufferings could not terminate or damage Him.** He was the First and eventually He was also the Last....When the Lord told the church in Smyrna that He was the First and the Last, He was indicating that the **church had to be victorious.** The church **should not be frustrated** by any type of suffering. She must **pass through** all the sufferings and come to the end, because the Lord, who is the life and Head of the church, is the First and Last. In this verse the Lord also said that He is the One "who became dead, and lived again." "Lived again" means resurrection. The Lord suffered death and lived again.... Therefore, the Lord seemed to be telling the suffering church, "You must realize that I am the One who was persecuted to death. But that death was not the end—it was the **gateway into resurrection.** When I entered into death, I came into the threshold of resurrection. Do not be frightened by persecution, nor terrified at the prospect of being killed. You must welcome death and be happy, for **once you have passed into death you also will be on the threshold of resurrection.** Remember, I am the One who became dead and lived again."

Message 12

In Greek Pergamos means "marriage," implying union, and "fortified tower." As a sign, the church in Pergamos prefigures the church which entered into a **marriage union with the world and became a high fortified tower**, equivalent to the great tree prophesied by the Lord in the parable of the mustard seed (Matt. 13:31-32).

Because the church had entered into union with the world, many worldly things came into the church. Worldly things are related to idol worship, for worldliness is always associated with idolatry. The church in Pergamos firstly became worldly and then idolatrous. Satan saturated her with the world and with idols...**The church must be a golden lampstand, the pure expression of the Triune God, and must have no connections with the world.** But after the Roman Empire had made the church a worldly religion, she became altogether impure, worldly, and idolatrous. In the first three epistles we see three churches—the desirable church, the persecuted church, and the worldly church. We certainly want to be a desirable church and a persecuted church, but we must **refuse to be a worldly church.** We must reject anything worldly.... The epistle to the church in Pergamos **teaches us that we should not be in union with the world in any way, sense, or aspect. We must have nothing to do with the world.** In Greek, the name Antipas means "against all." This faithful witness of the Lord stood against all that the worldly church brought in and practiced. In Greek the word martyr is the same word as witness. As an anti-witness, Antipas bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through this anti-testimony that in his day the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith. **Antipas took the lead to fight against the worldly church, pioneering the way for us to fight against the worldly church today.**

The Lord also promised the overcomer, saying, "I will give him a white stone, and on the stone a new name written, which no one knows but he who receives it." Enjoying Christ as the hidden manna produces **transformation.** How can we say this? Because after referring to the hidden manna, the Lord speaks of a white stone. A stone in the Bible signifies **material for God's building.** Man was not made with stone but with dust. In a sense, man is just clay, and Romans 9 reveals that man is simply a clay vessel. However, when the Lord first met Simon Peter, He immediately changed his name from Simon to Cephas, which means "a stone" (John 1:42). Recall Jacob's dream in Genesis 28. When he awoke from that dream, he took the **stone which he had used for a pillow and called it the house of God.** In 1 Corinthians 3 Paul indicates that **precious stones are to be used for the building of the church**, and in Revelation 21 we see that **precious stones are materials in the New Jerusalem.** As we put all these verses together, we see that a stone signifies a **transformed person.** We cannot understand a verse like 2:17 by itself; we must consider it in the context of the whole Bible. The Lord promises the overcomer to eat of the hidden manna and to give him a white stone. This indicates that **if we eat the hidden manna, we shall be transformed into white stones.**

Message 13

One of the crucial points in the epistle to the church in Thyatira concerns the woman Jezebel. The Lord refers to her in verse 20, where He says, "But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My slaves astray to commit fornication and to eat idol sacrifices." As we shall see, the woman here is the very woman prophesied by the Lord in Matthew 13:33, **who added leaven** (signifying evil, heretical, and pagan things) **into the fine flour** (signifying Christ as the meal offering for the satisfaction of God and man). This woman is also the great prostitute of Revelation 17, who **mixes abominations with the divine things.** The pagan wife of Ahab, Jezebel, was a type of this apostate church. The apostate church is filled with all manner of fornication and idolatry, both spiritual and physical. From the very beginning of the Bible, **God's intention has been to feed His people with the life supply.** Thus, in the garden there was the tree of life as the life supply. After man's fall, God, in His redemption, did not give up this thought of feeding His people. When He instituted the Passover, God commanded His people to strike the blood of the lamb on the doorpost and, under the covering of the blood, to eat the meat of the lamb. After the children of Israel had been delivered from Egypt and were traveling through the wilderness, **God gave them heavenly manna as their life supply** (Exo. 16:14-15). Eventually, the children of Israel entered into the good land of Canaan. On the day they entered into the land, the manna ceased, and they began to eat the **rich produce of the land.**

In Matthew 13:33 the Lord indicated that He was the fine flour. His word regarding the meal, or fine flour, in this verse refers to the meal offering which was primarily composed of fine flour. Hence, the **fine flour is a full and complete type of the Lord Jesus as our life supply.** As the meal offering, Christ in His humanity is the fine flour for our food. In Matthew 13 the Lord Jesus predicted that an **evil woman would add leaven to this fine flour.** This is exactly what the apostate church does, taking in the pagan leaven and adding it to the fine flour of Christ to form an **evil mixture.** In this, the apostate church is very evil and subtle.

Message 14

In Greek, Sardis means "the remains", "remainder", or the "reformation", referring to a kind of reformation where nothing has been completed. In the "reformed churches", nothing is completed. Martin Luther's justification by faith was only covered in a matter of doctrine. The "reformed" churches have a name that is living, but is actually dead. Many of us can testify that when we were revived, we were living, however after entering into a church, we become deadened and buried. Some in the church in Sardis never had their garment defiled. Here, defilement means anything of the dead nature. It does not mean the defilement of sin, but rather is the defilement of death. The defilement of death is dirtier than the defilement of sin... **Today, we must have consciousness of death.** When we come to a meeting dead like a corpse, we commit something dirtier than sin to the Lord. The living servants are the ones who make the most mistakes. **We must prefer to be livingly wrong, than dead right.** There is the danger to have one's name removed from the book of life. Once the Lord has given us the eternal life, we will never perished; however, our name being removed from the book of life means that our name will be removed from the 1000 years. If we would not be overcomers by enjoying the Lord as our grace, our names will not be found in the book of life at this time. **The Lord's selection depends on how we live our Christian life today.** If we live in a defeated way, He will not select us, and if we live in a victorious way, we will be selected on that day.

Message 15

In God's intention, man was given dominion over all the creatures, indicating that man is supposed to represent God on the earth. Since the fall of man, man had never again the dominion on this earth representing God, until the children of Israel entered the good land and the temple was built there. This temple was built apparently by Solomon, but actually it was built by David. **This temple is related to God's image as it is God's house for His expression.** The key of David refers to the Key to God's whole dominion. The whole universe is God's dominion, and this dominion has a key which has been possessed by the real David, Jesus Christ. Christ is the center of God's economy. He is the one that built God's temple, set up God's kingdom, expresses God, and represents God. **The key of God's economy is in the hands of the Lord.** The very striking feature of the church in Philadelphia, is that **they kept the Lord's word strictly.** The church in Philadelphia **did not deny the Lord's name.** The church should only take up the name of Jesus Christ. It is in His name that we are saved, and this is the sufficient name. Besides the name of the Lord, we must not take any other name. An overcomer in the church of Philadelphia **can bear the name of God.** This means that God has been wrought into us, and we become worthy to bear the name of God. Not only the name of God, but also the **name of the New Jerusalem.**

Message 16

Laodicea is the **opinions of the people.** This refers to a situation in the degraded church where what is holding influence in the church life is the collective opinions. This is not the way that the Lord has ordained that the Church be governed. The Lord reveals Himself as the Amen, the firm and steadfast One, the faithful and true Witness. This matter suggests that our first need in any particular situation in the church life is to **realize a particular aspect of Christ as the Head of the church as unveiled in relation to the condition of the church.** We need to **allow the Lord as the Spirit to speak through His word about our situation.** We must be **willing to know what He knows about the situation of our church life that we may be rescued from degradation.** There is a price we have to pay for the gold, white garments, and eye salve. These refer to the **Triune God in our experience**, and applied to our situation. Gold refers to the **divine nature.** We must actually **possess** the nature of the father experientially and pay a price to turn from living in our natural human life to gaining and enjoying the golden nature of God. White garments refer to the **expression of the indwelling Christ** lived out in us as our livingness and righteousness. The eye salve is the **anointing Spirit** applied to us. We need the Triune God, not merely in doctrine, but in experience. **There is only one person who is all of these things, the Lord Jesus Christ who can supply these things to us; however, we must pay the price.**

Living Stream Ministry

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To the churches and the saints in the Lord's recovery:

Due to the spread of the COVID-19 virus, Living Stream Ministry has decided to modify the format for the upcoming 2020 International Memorial Day Blending Conference. The conference will no longer be held in Atlanta, GA. Instead, Living Stream Ministry will host this conference completely online. We also hope that through the help of the churches there could be online prophesying times by localities after each streamed message. In this letter we wish to offer details about LSM's first global online ministry conference. Everyone who receives this letter should feel free to distribute it to other saints in the churches.

Description

All the messages of the 2020 Memorial Day Conference will be streamed beginning at the following times *in each locality's time zone*:

- Message 1: 7:00 p.m. Friday, 22 May 2020
- Message 2: 10:00 a.m. Saturday, 23 May 2020
- Message 3: 7:00 p.m. Saturday, 23 May 2020
- Message 4: 10:00 a.m. Lord's Day, 24 May 2020
- Message 5: 7:00 p.m. Lord's Day, 24 May 2020
- Message 6: 10:00 a.m. Monday, 25 May 2020 (U.S. only)
7:00 p.m. Monday, 25 May 2020 (outside the U.S.)

By streaming the meetings by time zones we hope that the messages of this conference will be received by many, many more saints than what would be possible in live meetings in one location.

Messages will be streamed in English, Chinese, Spanish, Korean, Japanese, and Portuguese.

We wish to encourage all the churches to host online prophesying sessions following each message meeting. Suggestions for doing so will be sent separately to the responsible ones in the churches.

Details

The website for streaming the conference messages is conf.lsmwebcast.com. This site does not require an account and is open to all the saints and churches during the following times:

- Beginning: 6:55 p.m., Friday, 22 May 2020, in each time zone
- Ending: Midnight, Monday, 25 May 2020, in each time zone.

The site will interactively guide each saint to the correct language and to the correct time zone for his or her locality.

The messages will be streamed promptly in each time zone according to the above schedule. Hence, if someone goes to the site late and opens the video stream, they will be joining the meeting in progress. For example, if someone joins the Friday night meeting at 7:20 p.m. in his or her time zone, the stream will commence 20 minutes into the meeting, not from the beginning.

Therefore, we will need to be on time for all the meetings just as we would in a live conference at a hotel.

After each ministry message the conference site will direct the saints to join online prophesying sessions, which we hope will promote the blending among the churches. It is our hope that through the cooperation of the churches the saints in every place will have already received an invitation to join an online blending meeting for prophesying. But if not, LSM will host a limited number of online prophesying sessions by language (English, Spanish, Chinese, and Korean only).

While we encourage all the saints in the churches to watch the conference messages at the same time as the other localities in their time zone, we understand that some may not be able to do so. Thus, two hours after each streamed meeting ends, the message will be available on the “Archives” page of the conference site. This will afford the way for more saints to receive the riches within the same few days of the conference.

After all the conference messages have been streamed and the message archive period has expired across the globe (i.e., UTC 10:00, Tuesday, 26 May 2020), the conference site will be put into standby mode, and no messages will be available from the conference website. However, all the conference messages will be available for purchase at www.lsmwebcast.com from then on.

We are looking to the Lord and expecting Him to use this pandemic to do something extraordinary among us during this time. We are praying that He will help us to open this channel for the release of His Word through this ministry. To that end, we hope that all the churches and all the saints will prepare for this upcoming time of ministry and sanctify these days for the hearing of faith among us everywhere. Please pray for His blessing upon this conference. May it turn out to be a real memorial among us to the shame of God’s enemy and to the glory of God’s grace!

In Christ,

Living Stream Ministry
Registration Section