

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/>

CONTACT NUMBERS:

306 216 0685 **Hendrick**
306 737 3315 **Joseph**
306 529 5386 **Nathan**

CHURCH MEETINGS:

Lord's Table Meeting

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

Prayer Meeting

Tuesdays
7:00 - 8:00 PM

Young People's Meeting

Saturdays
7:00 - 8:30 PM

Small Group Meetings

Fridays & Saturdays
7:00 - 8:30 PM

EVENTS, CONFERENCES & TRAININGS:

Thanksgiving Conference

Boston, MA
Nov. 26 - 29, 2020

Winter Semiannual Training

Anaheim, CA
December 21-26, 2020

HWMR Week 6 The Principle of Being One with God as Revealed in the Book of Jeremiah

To Take, Receive, and Keep the Word of God, Our Having to be Absolutely One With Him

To take, receive, and keep the word of God, we must be absolutely one with Him. In one sense we may say that to be one with Him, we need to take, receive, and keep the word. But it does not say that here. It says that to take, receive, and keep the word of God, we must be **absolutely one** with Him. **There has to be an intention. There has to be an exercise. There has to be more than a willingness or a desire to be one with Him in an absolute way.** A word may come to us in our reading of the Bible, through the speaking of one of the ministers of God's word, or through some fellowship from some members of the Body who have the Lord's anointing. In order to receive that word for our benefit, our leading, and our supply, **we need to have a mind, a heart, a desire, and an exercise to be one with the Lord,** praying, "Lord, we want to be one with You." Such a heart will cause us to receive the word in a particular way.

Every time we come to the Word, hear a message, or receive some speaking, we must have this attitude: "Lord, I want to be one with You. I want to be one with Your desire, will, heart, and intention." When you have this kind of exercise, the word will benefit you. The word will become operative within you. Why is that when some people read the Word, the word seems not to work? It seems inoperative. It does not benefit them, give them guidance, or help them because there is something wrong. There is not a readiness to be one with God.

A true seeker of the Lord's word is not just someone who wants to know more information, doctrines, or teachings from the Bible. Although these things are there, **.a true seeker has a desire to know God, to be one with God, to live out God, and to practice God's heart's desire** With this kind of seeking, the word benefits such a one.

Many Christians read the Bible wanting to find something that matches their concept, their thought. They want answers that will agree with their kind of opinion. This does not work.

The first thing we will take is His word to express His thought, His will, His heart's desire, and His good pleasure; we will not care for our opinions or preferences; in this way we become His mouthpiece to speak Him forth to others for their supply. This matter of receiving the word of God is not simple. It depends on the person. It depends on how we are within. It depends on our motive. **We cannot take the word for ourselves or to find something that will agree with us.** We really want God's thought, will, desire, and pleasure. **We need to put ourselves aside, to empty and unload ourselves of our opinions and preferences.** Then not only will we have God's word; we will become a mouthpiece to speak Him forth for others' supply.

To take, to receive, and to keep the word of God as the expression of His thought, His will, His heart's desire, and His good pleasure, we must be absolutely one with God, trusting in Him, relying on Him, and **not having any opinion that comes from the self.** This is a fundamental lesson. When we open the Bible to pray, read, or study it, we must always **come with a heart ready to receive the word and to be one with the Lord.** That desire and attitude will affect our receiving of the word, the degree of our assimilation of the word, and how this word will operate in us. It is the same Bible, it is the same message, but the effect is totally different. (Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations, Vol 24. Nov. 6, pp. 129-132).

PRAYER BURDENS:

1) Lord, we praise You as the Son of Man from eternity to eternity. Grant us a renewed mind to see that we are not our own kind, but we are after Your image and according to Your likeness.

2) Lord we want to live the life of a Godman. We are not merely children of God, but we are in the process of becoming like You in life and in nature but not in the Godhead. Transform us to be Jasper stones.

3) Lord, forgive us of our stubbornness, for forsaking You and doing something by ourselves and for ourselves. Cause us to depend on You as our only source. Make us one with You by eating You as the tree of life.

4) Lord, make us absolutely one with You. We want to take, receive, and keep Your word so we can know Your heart's desire and intention. Give us a change of valuation. May we bring out the precious from the worthless and be Your mouth.

5) Lord, we look to You concerning the way we should go, and the things we should do. Anoint our ears to listen to Your voice. We don't want to return to Egypt but to remain in the place where You are.

6) Thank You for exposing our real condition. In ourselves, we have no way of being one with You and with others. You are our only way as the righteous Shoot. Through redemption we are justified. Come in to be our life and person. Have a free way to work Your economy in us.

EUROPE:

- 1) Offering for the training facility at Woodland Camp, London
- 2) Purchase of the house next to the meeting hall in Madrid, Spain (approx. €600,000)
- 3) Radio broadcasts in the UK and Spain, continuing distribution of the Recovery Version and ministry publications in the European languages.

NORTH AMERICA:

- 1) Upcoming elections in the US on November 3, 2020. Pray that the heavens will rule and that the outcome will advance the Lord's move on earth, including His move in Europe, to prepare His Bride, and bring in the King with His kingdom.

CHURCH IN REGINA:

- 1) Practice of the God-ordained way and increase of meeting ones to 50 by end of the year
- 2) Shepherding of the new ones
- 3) Purchase of meeting hall lot and building
- 4) Permanent residence applications of:
 - > Bro. Radam Alforte and his wife
 - > Bro. Alejo Dela Cruz and his wife
 - > Bro. Zheng Qu and Sis. Aitong Liu
 - > Bro. Antonio Miranda and his wife

MESSAGE 38 - The Background and Origin of God's Calling and the Experience of the Called

As the background of God's calling we have the city, the tower, the nations, and the demons. Man had forsaken God, had exalted himself, had denied God's right and authority, and had turned from God to serve idols. Because Abraham's background was so dark, God had to appear to him in a strong way. God not only appeared to Abraham twice, but He called him twice. These appearances and callings of God show that God was the origin of God's calling. **The God who came to call this corporate person and who dealt with this corporate man was the Triune God—the Father, the Son, and the Spirit. Now we are enjoying the Triune God in our experience, not in theology.** Praise the Lord! (LS of Genesis, Msg. 38).

MESSAGE 39 - The Motive and Strength of Being Called

The motive and the strength whereby Abraham could answer God's calling came from God Himself. The first aspect of the motive and strength to accept God's calling was **God's appearing**. The second factor of the motive and strength was **God's calling**. The third aspect of the motive and strength to accept God's calling is **God's promise**. Praise the Lord that in God's recovery He has recovered us to His original purpose and He has brought us back to the beginning. We the real called ones, the sons of Abraham receiving God's calling with His speaking and promise, are now in His kingdom to represent Him and have His image to express Him (LS of Genesis, Msg. 39).

MESSAGE 40 - The Progress in Answering God's Calling

There is a very crucial difference between the two callings of God. In the first calling God told Abraham to get out of his country and his kindred, and in the second calling He told him to get out of his country, his kindred, and his father's house. **Whenever God comes to call a man, there is always light.** To be saved means to be called out of your background and environment. To be saved is also to take a journey, to walk along the way, and to run the race. To be saved is to be called to fulfill God's purpose. If we answer God's calling, taking care of His purpose that we enter into Christ, the New Testament economy, the church, and the kingdom, He will not allow us to go to hell. God is going to leave heaven and dwell in the New Jerusalem, which is the consummation of the church, for eternity. Hallelujah! (LS of Genesis, Msg. 40).

MESSAGE 41 – Living by Faith

After we have been called by God, we need to live by faith. This is our need today. In order to live by faith, we must first of all build an altar. **Building an altar means that we offer everything we are and have to God. We need to place all that we are and all that we have on the altar.** Between Bethel and Ai, Abraham built another altar. Between the house of God and the heap of ruins we build an altar that we might fellowship with God, worship Him, and serve Him. Abraham built the third altar at Mamre of Hebron. The place where Abraham stayed for such constant fellowship with the Lord was Mamre of Hebron. After Abraham built an altar, he pitched a tent. Abraham's dwelling in a tent indicated that he did not belong to the world but was a testimony to the people (LS of Genesis, Msg. 41).

MESSAGE 42 – The Trial of the Called

Our God is not only the God of love, the God of light, and the God of life, but also the God of sovereignty. Everything is under His dispensation. He manages the whole world just for us. God is sovereign. Although you may consider yourself a small creature, as far as God is concerned, you are a very important person. Abraham's trial was for him to learn a lesson. We all need to learn some lessons. We cannot learn these lessons from our parents or from the experienced brothers and sisters. We all must learn some lessons of God's sovereignty. As long as you are one of God's called ones, He will take care of you whether or not you believe in Him or trust in Him. If you stay on the high point, He feeds you. If you fall to the bottom, He feeds you the more. Whether we stay on the high point or fall to the bottom is up to us. It does not make any difference to Him, for whether we are on the top or on the bottom, He takes care of us (LS of Genesis, Msg. 37).

ANNOUNCEMENTS and SCHEDULE OF MEETINGS:

1. Southern California College Conference—November 6-8, 2020
2. All-Canada Brothers' Conference, November 7, 2020 through Zoom. The deadline of registration is extended until November 1, 2020
3. US Thanksgiving Conference—November 26-29, 2020
4. Combined LTM with the Church in Lloydminster—November 15, 2020

THE REMEMBRANCE OF THE LORD

V. There are **two minor aspects** of the Lord's table meeting:

A. **To display the Lord's death**—1 Cor. 11:26.

1. First Corinthians 11:26 says, "You declare [show, display, proclaim, announce] the Lord's death."
2. The Lord's supper is to display the death of the Lord, rather than to remember it.
 - a. We remember the person of the Lord, but we announce, proclaim, His death.
 - b. We declare His death to the entire universe: to the demons, to the angels, and to human beings.
3. While we remember the Lord, the two elements, the bread (body) and cup (blood), are displayed separately on the table.
 - a. This shows that the blood is separated from the body, signifying death.
 - b. With this display of death we proclaim and announce Christ's all-inclusive termination of twelve items on the cross—the angelic life (Col. 1:20), the human life (Gal. 2:20), Satan (Heb. 2:14; John 12:31), the kingdom of Satan (Col. 2:15; John 12:31), sin (2 Cor. 5:21; Rom. 8:3), sins (1 Pet. 2:24; Isa. 53:6), the world (Gal. 6:14; John 12:31), death (Heb. 2:14), flesh (Gal. 5:24), the old man (Rom. 6:6), self (Gal. 2:20), and all things, or creation (Col. 1:20).
4. By the death of the Lord all negative things have come to an end, and their end is displayed openly; this is the negative aspect.
5. The table also shows we can receive the Lord, symbolized by the bread and wine, into ourselves; this is the positive aspect.
 - a. On the one hand, the old creation is ended, but on the other hand, His new creation has begun.
 - b. Now He mingles Himself with us and we live by Him.

B. **To express our hope**—1 Cor. 11:26.

1. According to 1 Corinthians 11:26, we are to declare the Lord's death "until He comes."
2. We take the Lord's supper for the remembrance of Him by declaring His redeeming death without ceasing until He comes back.
3. We are declaring a glorious matter, but we also have a glorious hope.
 - a. In a sense we are satisfied, but there is still a hope within us—Col. 1:27.
 - b. One day He will return and change our body (1 Cor. 15:51-54); we are waiting for this.
 1. 1) Our body will be transfigured at His coming—Phil. 3:21.
 2. 2) Our redemption will be complete—Rom. 8:23.
4. The words "until He comes" point to the coming kingdom—Matt. 26:29.
 - a. In Matthew 26:29 the Lord told us that He would not drink of the fruit of the vine until He drinks it new with us in the kingdom of His Father.
 - b. The coming kingdom is a matter of God's universal administration.

C. These two minor aspects of the Lord's supper point to the two comings of Christ.

1. In His first coming we have His death to carry out an all-inclusive redemption—the goal of His first coming.
2. His second coming will be after His having received the kingdom (Dan. 7:13-14; Luke 19:12-27), at which time He will establish this kingdom to be God's universal administration—the goal of His second coming.
3. The death of Christ in His first coming produced the church, and the church will bring in the kingdom with His second coming; to declare the Lord's death until He comes is equal to declaring the existence of the church for the bringing in of the kingdom.
 - a. The church connects the Lord's death with His coming back; the church is a highway from one side to the other.
 - b. The church continues the Lord's death and brings in His coming back.