

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

7:00 - 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 8 God's Economy with His Dispensing in the Book of Jeremiah

Hebrews 4:9—So then there remains a Sabbath rest for the people of God.

This **Sabbath rest is Christ as our rest**, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8).

Christ is rest to the saints in three stages:

- (1) in the **church age**, as the heavenly Christ, the One who rests from His work and sits on the right hand of God in the heavens, He is the rest to us **in our spirit** (Matt. 11:28-29);
- (2) in the **millennial kingdom**, after Satan is removed from this earth (Rev. 20:1-3), Christ with the kingdom will be the rest in a **fuller way** to the overcoming saints, who will be His co-kings (Rev. 20:4, 6), sharing and enjoying His rest;
- (3) in the **new heaven and new earth**, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the **fullest way** to all God's redeemed for eternity.

But the Sabbath rest mentioned here and typified by the rest of the good land of Canaan covers only the first two stages of Christ's being our rest; it does not include the third stage. The rest in the first two stages is a prize to His **diligent seekers**, who not only are redeemed but also have enjoyed Him in a full way, thus becoming the overcomers; whereas the rest in the third stage is not a prize but the full portion allotted to **all the redeemed ones**. Therefore, in the first two stages, and especially in the second, Christ as our rest is the Sabbath rest mentioned here, the rest that remains for us to seek after and enter into diligently. It is in the second stage of His being our rest that Christ will take possession of the whole earth as His inheritance (Psa. 2:8; Heb. 2:5-6), making it His kingdom for a thousand years (Rev. 11:15). All His overcoming followers who seek and enjoy Him as their rest in the first stage will participate in His reign in the millennium (Rev. 20:4, 6; 2 Tim. 2:12). Moreover, they will inherit the earth (Matt. 5:5; Psa. 37:11), some having authority over ten cities, some over five (Luke 19:17, 19), and will partake of the joy of their Lord (Matt. 25:21, 23). That will be the kingdom rest, which is typified by the rest of entering into the good land of Canaan. The rest of the good land was the goal of all the children of Israel, who had been redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal of the New Testament believers, who have been redeemed and saved from the world. We are now all on the way toward this goal.

God's full salvation, which He intended for the children of Israel, included redemption through the passover lamb, the exodus from Egypt, feeding on the heavenly manna, having their thirst quenched by the living water from the cleft rock, and partaking of the good land of Canaan. All the children of Israel shared in the passover lamb, the heavenly manna, and the living water, but only Joshua and Caleb, out of those who shared the exodus from Egypt, entered into the good land and partook of it; all the rest fell in the wilderness (Num. 14:30; 1 Cor. 10:1-11). Though all were redeemed, only the two overcomers, Joshua and Caleb, received the prize of the good land.

The passover lamb, the heavenly manna, the living water, and the good land of Canaan are all types of different aspects of Christ. According to what is depicted by the experiences of the children of Israel, **not all believers who have been redeemed through Christ will partake of Christ as a prize, as their rest, their satisfaction, in both the church age and the coming kingdom; only those** who, after being redeemed, **seek Christ diligently** will partake of Him in such a way. This is why the apostle Paul, though fully redeemed, was still pursuing toward the goal that he might gain Christ as the prize (Phil. 3:10-14). In Phil. 3 Paul told us that he had been in Judaism but that for Christ's sake he had given it up (Phil. 3:4-9). Here, in this book, the writer held the same concept, encouraging the Hebrew believers to forsake Judaism and press toward Christ so that they would not miss the prize. (Hebrews 4:9 footnote).

PRAYER BURDENS:

- 1) Lord, we want to live in the reality of the church life. Cause us to grow with the growth of God. Water us day by day. We want to take time to absorb You and receive Your divine dispensing.
- 2) Teach us Lord to stop all our doing and to rest in You. You are our real Sabbath and in You we have real rest. We do not want to act contrary to the divine principle. We simply receive You as the living water for our enjoyment.
- 3) Lord, be our strength to work and our energy to labour. We cast aside our own strength to do any kind of work related to Your economy. Make us those who bear the sign that we rest with You, enjoy You and are filled with You.
- 4) Thank You for redeeming us back to God and qualifying us to inherit everything of God. Open our eyes to see that the reality of the new covenant is You in our spirit.
- 5) Lord, regulate us by the inner law of life. Write Your law in our inward parts that we may have the capacity to know You, to live You and to be constituted with You. Keep ministering to us the new covenant.
- 6) Lord, we exercise our spirit to enter within the veil. We respond to Your heavenly ministry and receive all the blessings in the new covenant. Remind us everyday to be in our spirit and to remain in our spirit.

EUROPE:

- 1) Ongoing Autumn Online Training—October 31 to November 21—Perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.
- 2) Radio broadcasts in the UK and Spain, continuing distribution of the Recovery Version and ministry publications in the European languages.

NORTH AMERICA:

- 1) Western Canada Campus Work and Offering for the Local Full-Timers

CHURCH IN REGINA:

- 1) Practice of the God-ordained way and increase of meeting ones to 50. May we rise up to be vitalized and have vital groups even with the present pandemic limitations. Deal with any deadness, lukewarmness and barrenness in the church. Make us living and fruitful.
- 2) Preserve our college students and young people from the degradation and the deceitfulness of the age.
- 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

Life Study of Genesis (Message Summaries 43—47)**MESSAGE 43 - The Victory of the Called**

While we walk on this earth, many things happen to us. Apparently, these things just happen. Actually, behind the earthly scene, an intercession is going on. Our Melchisedec, our High Priest Christ, is still interceding for us in heaven. His intercession overshadows us and cares for us. When Abraham was willing to sell his wife, he was in the lowest hell, but when he dealt with the kings, he was in the highest heaven. We all may be like Abraham in both respects. Abraham's victory and his being higher than the kings were absolutely due to the intercession behind the scene. Behind the earthly scene, something was going on in heaven that determined the entire situation. (LS of Genesis, chapter 43).

MESSAGE 44 - The Seed and the Land

In order for God's purpose to be fulfilled, the seed and the land are needed. In order to fulfill God's purpose we must have Christ wrought into us. In the church we live in Christ and on Christ; in the church we slaughter the enemies; and in the church we have the kingdom of God with the habitation of God. Both the seed and the land are Christ. The seed is Christ in us and the land is the Christ in whom we live. Christ lives in us as the seed, and we live in Him as the land. He is both the seed and the land for the fulfillment of God's eternal purpose. (LS of Genesis, chapter 44).

MESSAGE 45 - God's Covenant with Abraham

It was through the sacrifices as types of Christ that God passed to make a covenant with Abraham. It was in this way that God confirmed His promise to Abraham by making a covenant with him for the fulfillment of His eternal purpose. In making the covenant with Abraham, God sovereignly made an environment of darkness in which He told Abraham that his descendants would suffer affliction for four hundred years. This prophecy, which was fulfilled accordingly, was a sign for the fulfillment of God's covenant made here. The affliction of the promised seed was a sign that God would fulfill His covenant. By suffering the affliction as God prophesied, God's people should be assured that God would fulfill His covenant. It is the same with us today. The suffering of the church in dark times is a strong sign that God will fulfill His covenant for the church life with Christ as the seed and the land. (LS of Genesis, chapter 45).

MESSAGE 46 - The Allegory of the Two Women

The produce of the promise of grace, which is Isaac, is the seed for the fulfillment of God's purpose. The seed for the fulfillment of God's purpose is nothing less than Christ Himself wrought by God into, through, and out of us. What God has wrought into us brings in Christ as the seed. This seed will eventually become our land. Now we have the seed as our life and the land as our living. Within we have Christ as the seed by whom we live, and without we have Christ as the land in whom we live. This is the church life with Christ as our life. This is the only way for us to fulfill God's purpose. Abraham's biography is our autobiography, and the allegory of the two women is a portrait of our life. As we live today, we need Christ as the seed and as the land. (LS of Genesis, chapter 46).

MESSAGE 47 - The Trial of the Called

Nothing that we do by ourselves is life. Whatever we work by ourselves is not life. Life is God Himself. It is God being something to us in our very being. We should not do anything by ourselves but by God's being wrought into us. Whatever we do by ourselves is not life but death, for it is the issue of our natural self. When we do things by our self, our natural self, we put Him aside. By this we can see that the natural self is against God Himself. It is not only against God's righteousness or holiness but against God Himself. The spiritual meaning of circumcision is to put off the flesh, to put off the self and the old man. Our self, flesh, natural strength, natural man, and old man must be terminated so that we might take God as our supply and that some of God's divine being might be wrought into us to be the element to produce Isaac for the fulfillment of God's promise. This is grace. (LS of Genesis, chapter 47).

ANNOUNCEMENTS and SCHEDULE OF MEETINGS:

1. Western Canada Brothers' Meeting—November 19, 2020 at 8pm via Zoom
2. Prairie Brothers' Blending Meeting—November 22, 2020 at 6pm via Zoom
3. US Thanksgiving Conference—November 26-29, 2020

Message 1—Nov. 26 at 7pm	Message 4—Nov. 28 at 7pm
Message 2—Nov. 27 at 7pm	Message 5—Nov. 29 at 10am
Message 3—Nov. 28 at 10am	Message 6—Nov. 29 at 7pm
4. Brothers' Meeting—November 29, 2020 at 4pm via Zoom

THE REMEMBRANCE OF THE LORD

The significances of the bread and the cup, both of which are symbols:

- A. The **bread** signifies the **Lord's physical body** that He gave for us on the cross in order to impart His life into us.
- B. The **bread** also signifies the **Lord's mystical Body** constituted of many members regenerated through the resurrection of Jesus Christ, having been enlivened with the Triune God's life and brought into an organic union with the Triune God.
- C. The **cup** signifies the **blood** that He shed for us on the cross in order to redeem us so that our sins might be forgiven.
- D. What is the **meaning of the bread**?
 1. Bread in the Scriptures signifies **life**.
 - a. In John 6:33-35 Christ said that He is the bread of life that gives life to the world.
 - b. In John 6:48 Christ said again, "I am the bread of life"; the bread of life refers to the nature of the bread, which is life.
 - c. When we see or receive the bread that we break, we should consider how the Lord became flesh for us, how He died for us in the flesh, and how His body was broken for us and given to us that we may have His life.
 - d. This is the meaning related to eating the Lord's supper; the Lord's body being broken to be given as bread to us means that He gave His body for us that we may have His life.
 2. Bread in the Scriptures also signifies **corporateness**.
 - a. In 1 Corinthians 10:17 the bread is a symbol of an organic composition—a corporate body: "For we who are many are one bread, one Body."
 - b. The bread in this aspect signifies something that issued from the Lord in resurrection.
 1. Before His death, the Lord Jesus was a single grain of wheat—John 12:24.
 2. But what issued out of His death in resurrection was much fruit, a corporate entity, a loaf, the bread, a corporate Body—1 Cor. 10:17.
 - c. All the believers, the grains (John 12:24), are ground into fine flour and then blended together to form one loaf (1 Cor. 10:17).
 - d. In the one loaf, we see that all the children of God are one.
 - e. On the one hand, we remember the Lord and enjoy Him by receiving the body which He gave for us on the cross in His death; on the other hand, we enjoy the mystical Body which He produced through His resurrection from the dead by fellowshiping with all the saints in this mystical Body and by testifying of the oneness of this mystical Body.
 - f. This is the meaning related to attending the Lord's table; the bread refers to the Lord's corporate Body, which He constituted with all the regenerated saints through His resurrection from the dead.

(The Lord's Table Meeting Outlines, Outline 2, Part VI)