

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 10 The Promise, the Prophecy, the Remnant, and the Recovery

In this message we will see the four matters of the **promise**, the **prophecy**, the **remnant**, and the **recovery**. First, Jehovah promised that at a certain time, after the land had lain desolate and the children of Israel had been held captive in Babylon for seventy years, **He would bring His people back to the good land of Canaan, the land that He had promised to their fathers.** He would not cast out His people forever. Instead, after disciplining them for a time under the hands of the Gentiles, He would turn their captivity from those places to which He had driven them. This was a marvelous and sweet promise to the nation of Israel.

Based on that promise, the prophetic word in the book of Jeremiah was spoken. **Jeremiah prophesied that the children of Israel would spend seventy years in the land of captivity, and then Jehovah would save them and return them to the good land.** This was a great prophecy. When Daniel, one of the captives in Babylon, understood this prophecy in the Scriptures, he prayed concerning it. Like Daniel, we should not only know the prophecies of God but also cooperate with the Lord by praying concerning them so that they may be fulfilled in due time.

The remnant refers to **a small group of Israeli exiles who had been taken from Jerusalem and from the good land of Canaan and carried off to Babylon but who eventually returned to Jerusalem.** At a certain point, under God's sovereignty, King Cyrus of the Persian empire was stirred up in his spirit to make a decree, exhorting the Israelites to return to Jerusalem in order to rebuild the house of God (Ezra 1:2-3). Although there were thousands of Israelites in Babylon at the time of the decree, **only a remnant, a small number, had the heart to return to Canaan. Their spirit was stirred up, and they had a heart for God and for God's interest, God's testimony, and God's people on the earth.** Thus, this remnant returned from Babylon back to Jerusalem in several stages, or waves. The first wave was carried out under the leadership of Zerubbabel with Joshua, the priest. The second wave was carried out under the leadership of Ezra, the priest. Finally, after a period of time, a third wave was led by Nehemiah in order to rebuild the wall of Jerusalem, which had been broken down and burned.

Lastly, there is the matter of recovery. Through Jeremiah **the Lord had said that one day He would have compassion on His people and draw them with lovingkindness, bring them recovery and healing, and build them up as before.**

We need to familiarize ourselves with the book of Jeremiah, verse by verse. If we truly enter into this book, we will be impressed and inspired concerning God's heart toward His people. In this book Jeremiah describes Jehovah's relationship with Israel as that of a couple, a husband with his wife. This implies that **the relationship of God and His people is altogether a matter of love and fidelity, or faithfulness.** Thus, Israel's seeking after other gods and worshipping idols, which led to their failure, represents the unfaithfulness of the people of God toward Him. God considers worshipping idols as spiritual fornication. Nothing hurts a husband more than his spouse being unfaithful.

This should be our feeling as we read the book of Jeremiah. We are not here to merely study the promise of Jehovah, the prophecy of Jeremiah, the remnant or the recovery in the way of history or even as principles. Instead, as we study these matters, **we should have an inward feeling concerning a loving relationship, an inner realization of God's heart for His people.** God wants a wife; He wants to be married to man. This is what motivated Him to cause the children of Israel to return to Him. Jehovah promised and prophesied through Jeremiah that He would bring His people back, not only to the good land, the temple, and the city of Jerusalem but, more importantly, to Himself as their husband. **The Lord is calling His people back to Himself so that they might take Him as their source, their fountain, and their everything and might love Him and serve Him with their whole heart** (Ministry of the Word, Vol. 24 no. 6, pp. 281-306).

Life Study of Genesis Summary/Review Messages 37-43

PRAYER BURDENS:

- 1) Thank You Lord for such a picture of the church. Continue to reveal to us through the children of Israel what You are doing today to recover us. Bring us fully back to You.
- 2) Lord, like Your promises to Israel, do to the church as well. Recover us and build us into Your dwelling place. Turn our mourning into gladness, comfort us and cause us to rejoice after our sorrow.
- 3) Lord, bring us back to You not as captives but as triumphant warriors. Like Daniel, we want to understand and pray for Your will to the extent that our prayers would cause You to move.
- 4) Lord, gather the remnant of Your flock. Cause us to be fruitful and to multiply. We respond to Your call to pay the price and follow You for the fulfillment of Your purpose, to build Your body and to prepare the bride.
- 5) Lord, govern us not by the present situation or traditional practice but by Your original intention. Revive us and recover us not only to the proper church life but also to the enjoyment of all Your unsearchable riches.
- 6) Lord, we want to experience You at the place of Your choice. Recover us that our experiences will become Your enlargement and Your increase. May we, as Your house today, be enlarged and consummated to the fullest extent.

EUROPE:

- 1) Iberian Peninsula Conference—Dec 4 to 6
- 2) Radio broadcasts in the UK and Spain, continuing distribution of the Recovery Version and ministry publications in the European languages.

NORTH AMERICA:

- 1) Winter Training—December 21 to 26, 2020.

CHURCH IN REGINA:

- 1) Practice of the God-ordained way and increase of meeting ones to 50. May we rise up to put off the old creation, put on the new man and respond to your urgent need to spontaneously drop our culture and replace it with the all-inclusive, extensive Christ.
- 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

God's calling was a new beginning. After man was corrupted and spoiled, God came in to call and that He might have a new beginning with the fallen man. God's new beginning with man is a **transfer of race**. The transfer of race was a transfer from the created Adamic race to the called Abrahamic race. The transfer of race in God's calling is actually the **transfer of life**. Since the transfer of life is from the life of Adam to the life of Christ, it is a **transfer from the life of the old creation to the life of the new creation**.

God's calling is for the people who follow Abraham to **exercise the obtained faith**, to **live by and in God**, and to experience the transfer of life by the **working of God**. With this, we shall be altogether another people, a **people of God's calling**. Then we shall enjoy all the blessings of God's promise. All that God promised to Abraham will be the blessings of the New Testament gospel in which we all shall participate through faith in Christ. At present we are all in the process of this experience of God's called ones. Now we are enjoying the Triune God in our experience. We, the saved ones, have all had the **appearing of Jesus**. This did not occur in an outward way, but **in our spirit deep within**. Although we might forget the day or even the year when we were saved, we can never forget the time that, deep within, we saw Jesus. Jesus appeared to us and we met with Him. This is the real experience of being saved. **To be saved is simply to be called**.

The second stage of the experience of Abraham is **living by faith**. The reappearing of God to Abraham was the strength that enabled him to live by faith. God's first appearing to us does not depend upon us at all. It is God who initiates that calling. However, after the initial appearing, **every other appearing depends upon our condition**. In order to live by faith, we must first of all build an **altar**. In the Bible an altar means that **we have all for God and serve God**. Building an altar means that **we offer everything we are and have to God**. After building an altar, Abraham pitched a **tent**. Such a **dwelling** indicates that he did not belong to the world but was a **testimony to the people**. On the one hand, such a tent is a testimony of God to the world; on the other hand, it is a **place of fellowship with God to bring God from heaven to earth**.

In 12:9 - 13:18, we see that Abraham's trial was for him to learn a lesson of **God's sovereignty**. By this one experience in Egypt Abraham learned that the God who called him also **took care of him** and that **everything was in His hand**. 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.

Today we are repeating the life and history of Abraham. Once there was only one Abraham; now there are **many**. The church life today is the harvest of the life and history of Abraham. Abraham's life by faith is presently being repeated among us. We all are here building an altar and pitching a tent. This is a **picture of the coming New Jerusalem where we shall spend eternity with God**.

ANNOUNCEMENTS and SCHEDULE OF MEETINGS:

1. Brothers' Meeting—November 29, 2020 at 4pm via Zoom
2. 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
3. Accounting Meeting—December 20, 2020 at 2pm via Zoom
4. Winter Training—Deadline of registration is December 7, 2020 (Cost \$125 USD).

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**? (Newsletter Issue #47)
- E. What is the **meaning of the cup**? (Newsletter Issue #48)
- F. What is the **cup of blessing**?
 1. The blood of Christ is signified by the fruit of the vine within the cup (Matt. 26:29), but the portion is not the blood.
 - a. The blood is the essence of Christ, but the Lord is the portion of the cup.
 - b. The blood did two things for us.
 1. It washed away our sins.
 2. It brought God Himself to us.
 2. **Whenever we drink of the cup, we should consider how the Lord partook of flesh and blood for us (Heb. 2:14), how He shed His blood for us, and how He bore our sins, was made sin for us, and was judged and cursed for us; all this was accomplished that we might have the topmost blessing, that is, to be delivered from sin and obtain God and all that is of Him as our cup of blessing.**
 3. When we receive the cup, we should also consider how we have been redeemed, forgiven, sanctified, justified, reconciled, and accepted by God through the Lord's blood; how it now cleanses us from our sins and washes our conscience so that we may come to God with boldness; how it speaks better things before God; and how it resists the attacks from the evil spirits for us so that we may overcome the devil who accuses us.
 4. In Luke 22:20 the cup is the new covenant or title deed which was enacted by the blood of Christ and testifies of the portion we receive from God.
 - a. His blood instituted a new covenant, a better covenant (Heb. 8:6-13), which became the new testament after His resurrection (Heb. 9:16-17).
 - b. The blood Christ shed on the cross has become a covenant, and this covenant has become a cup, a portion, which is God Himself as a blessing for our enjoyment; God is allotted to us in this cup.
 1. This new covenant became the base for God to become one with His redeemed and regenerated people in the dispensation of grace.
 2. In this covenant, God gives us forgiveness, life, salvation and every heavenly, divine, and spiritual blessing.
 3. **When this new covenant is given to us, it is a cup (Luke 22:20); in this cup are all the blessings of God and even God Himself as our portion.**
 5. The Lord shed the blood, God established the covenant, and we enjoy the cup in which God and all that is of Him are our eternal, blessed portion.
- G. Thus, the bread signifies our participation in life and the fellowship of the Body of Christ, and the cup signifies our enjoyment of the Triune God Himself as our unique portion and blessing (Num. 6:23-27; 2 Cor. 13:14).

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