

# 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:

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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:

### Winter Semiannual Training

Anaheim, CA

December 21-26, 2020

## HWMR Week 1 The Consummation of the Age—the Age of Mystery

*Heb. 11:1—Now faith is the substantiation of things hoped for, the conviction of things not seen.*

*Luke 18:8b—...Nevertheless, when the Son of Man comes, will He find faith on the earth?*

*2 Tim. 4:7—I have fought the good fight; I have finished the course; I have kept the faith.*

### GOD'S ECONOMY IN FAITH

The first crucial point in 1 Timothy is **God's economy in faith**...God's dispensing (v. 4), or God's household economy, is God's household administration **to dispense Himself in Christ into His chosen people**, that He may have a house, a household to express Himself, which household is the church, the Body of Christ. The apostle's ministry was centered upon this economy of God...

Faith in the New Testament bears two denotations, an objective denotation and a subjective denotation. **The dispensing of God is a matter in faith**, that is, in the sphere and element of faith, in God through Christ. **Faith may be in contrast to questionings**. God's economy to dispense Himself into His chosen people is not in the natural realm, nor in the work of law, but in the spiritual sphere of the new creation through regeneration by faith in Christ (Gal. 3:23-26). **By faith we are born of God to be His sons, partaking of His life and the divine nature to express Him** (1 John 5:11-12; 2 Pet. 1:4). **By faith we are put into Christ to become the members of His Body** (Eph. 5:30), sharing all that He is for His expression. This is God's dispensing according to His New Testament economy carried out in faith. God's economy is a matter in this kind of faith (CWWL, 1985, vol. 3, pp. 543-544).

Christians often speak of the faith in an objective sense. Someone may ask what your faith is, meaning what you believe. This aspect of faith, the objective aspect, is not a matter of our action of believing, but a matter of what we believe. This objective faith includes the contents of God's New Testament economy. **When we receive a word concerning the objective faith, the contents of God's New Testament economy, spontaneously subjective faith is produced in us**. We respond to the objective faith by believing. This means that we hear of the objective faith, and then subjective faith rises up in us. This subjective faith is our act of believing.

Subjective faith does not happen once for all. On the contrary, from the time we began to believe, the action of believing has been going within us, for the Christian life is a life of faith, a life of believing. **Day by day we are living a believing life**. We do not live according to what we see; we live according to what we believe. As Paul says, "We walk by faith, not by appearance" (2 Cor. 5:7). Our walk is by faith, not by sight (LS of 1 Thes. Msg. 14).

**The Christian life is a life not of seen things but of unseen things**. Anything that belongs to the Christian life is invisible. The degradation of the church is due to the fact that Christians have moved from the unseen things to the seen things, whereas **the Lord's recovery is the recovery of His church from the seen things to the unseen things**. When we care only for things that are seen, we are fallen. But when we care for the living God by walking according to our mingled spirit (Rom. 8:4), both of which are unseen, we are being recovered to the normal Christian life and church life.

**Faith is not according to our feeling**. Faith is the divine element infused into our being by the Spirit through the word of God. When the divine element is infused into us through a vision received from the word of the Bible, from a printed message, or from our spirit, something will spontaneously rise up within us to believe whatever God says. This is faith. We all need to **learn to open ourselves to God**, His word, His speaking, and His vision. Then His Spirit will put a seal upon His word and will transfuse the divine element into our being as our believing ability. This is faith, the substantiation of things hoped for and the conviction of things not seen (CWWL, 1975-1976, vol. 3, pp. 90-91, 93-94).

**PRAYER BURDENS:**

- 1) Lord, in this age of mystery we are not discouraged for You are with us until the consummation of the age. We are waiting for that day that You will be manifested, and all the mysteries will be unveiled.
- 2) Praise You as the embodiment of the Triune God. Lord, without You all things are empty. We give ourselves to know You so we can know God and see God.
- 3) Thank You, Lord for revealing such a mystery to us. What was once hidden is now made known. We testify that today, we are the church, the mystery of Christ, who is the mystery of God.
- 4) Lord, we want to participate in Your economy. Dispense Yourself more into us so we can experience all Your riches. As receivers of such riches, burden us also to go and enlighten others.
- 5) Lord, carry out Your economy in us through faith. Increase and complete our faith day by day. Open the word to us that we may know everything related to the New Testament economy.
- 6) Lord, recover us from the things seen to the things unseen. Keep us open to You, Your word, Your speaking and Your vision. Seal us with Your word and transfuse the divine element into our being day by day.

**EUROPE:**

- 1) 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. Strengthen the three district meetings. Sanctify each family, each household.
- 2) New revival for year 2021.
- 3) Preserve our college students and young people from the degradation and the deceitfulness of the age.
- 4) Purchase of meeting hall lot and building
- 5) 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 Summary****MESSAGE 61 - The Marriage of Isaac - A Type of Christ Marrying the Church**

The Spirit brings the riches of Christ to the bride, and convinces the bride. Today Christ is the One appointed to inherit all the riches of the Father. We know this because the Spirit has told us of it through the Scriptures. **Because of the Spirit's testimony, we have all been attracted to Christ.** Every saved one who loves and seeks the Lord has been attracted in this way. We enjoy coming to the church meetings and telling the Lord Jesus how much we love Him. Oh, we love Him, we seek Him, and we praise Him! Over and over we say, "Lord Jesus, I love You." When we came into the church life and accepted the Spirit's commission, **the riches of Christ, the articles of silver, the articles of gold, and the raiment, were brought forth for our enjoyment.** (LS of Genesis, ch. 61).

**MESSAGE 62 - Having No Maturity in Life**

Chapter twenty-four is wonderful, but it is not wonderful with respect to Abraham's life but with respect to his activity. Abraham did a wonderful thing in **choosing a proper wife for his son**; yet, immediately after this, he **remarried**. What is the proof of the maturity in life? It is blessing others. When we are mature, we pass on blessings to others. Although Abraham was old, he **did not bless anyone**. This proves that he did not have the maturity in life. The intention of Genesis 25 is to show that Abraham did not have the maturity in life; he died without this. He had to be **completed and perfected by the lives of Jacob and Isaac.** (LS of Genesis, ch. 62).

**MESSAGE 63 - Inheriting Grace**

In the record of Isaac's life the experience of grace is implied. What Isaac experienced was the inheriting of God's grace. God visited Sarah and that visitation became the birth of Isaac. This is grace. **God has come to be enjoyed by His called ones.** But if we would have this enjoyment, **the self must go.** Once the self has gone, Isaac comes. This means that grace comes. What is grace? Grace is something of God which is wrought into our being and which works in us and does things for us. **Grace is God in Christ wrought into our being to live, work, and do things for us.** (LS of Genesis, ch. 63).

**MESSAGE 64 - Resting and Enjoying**

The record of Isaac's life does not indicate that he suffered much. Rather, it reveals that he was always resting. **Isaac was not only resting; he was also enjoying.** **Enjoyment is also our destiny.** As long as we have a rich father, we have the provision and have no need to worry. We should simply enjoy this bountiful provision. Although enjoyment is our destiny, **we must still take care of the place where we have the enjoyment.** Although we may have some enjoyment elsewhere, only in Beer-sheba can we fulfill God's purpose. (LS of Genesis ch. 64).

**MESSAGE 65 - Having Natural Weakness as Abraham and Living in the Natural Life as Jacob**

Isaac had the **natural weakness** of Abraham and the **natural life** of Jacob. Isaac not only left Beer-sheba; he also lied at the sacrifice of his wife. However, he and his wife were **preserved by God's sovereign care.** In Isaac there was not only the natural weakness but also the natural life. **The natural life always causes trouble.** Out of this partial love in Isaac's family came the need of supplanting. Although Isaac lived in his natural life, God was sovereign over all. Nothing should frustrate us from the enjoyment of grace. Praise the Lord that **grace is not based upon what we are.** Whether we are good or bad, spiritual or unspiritual, means nothing. Because God has ordained us to be the object of His grace, grace comes to us, and we cannot reject it. (LS of Genesis ch. 65).

**ANNOUNCEMENTS and SCHEDULE OF MEETINGS:**

1. Accounting Meeting—December 20, 2020 at 2pm via Zoom

2. Winter Training—Local Schedule December 21, 2020 to January 1, 2021. Schedule will be sent by email to those who registered. Payment for registration will be through offering box—\$180 CAD. Please write on the envelope—YOUR NAME WINTER TRAINING FEE

3. Brothers' Meeting at 4pm via Zoom

4. December 21 to December 25, 2020—LS of Genesis Review Msgs. 56 to 65

## REMEMBRANCE OF THE LORD

### **BREAKING BREAD BEING TO PARTAKE OF THE LORD'S TABLE**

The Bible tells us that when we break bread, we partake of the Lord's Table (1 Cor. 10:16-17, 21) and enjoy the Lord. When we invite people for a meal, we cannot serve ourselves as food. However, the Lord's table is different. **In the Lord's table the Lord Himself is spread on the table.** What is spread on the Lord's table is the Lord Himself. In remembering the Lord we come to His table, and on this table His flesh and blood are displayed. Today Christianity has made the Lord's table a religious matter, without the reality of Christ. However, **when we come to the Lord's table, we come to receive the Lord Himself. We empty ourselves so that the Lord can come in.** In this one hour we enjoy the Lord by eating and drinking of Him. By the end we have received and enjoyed Him inwardly. As a result, the world and the flesh are gone.

To partake of the Lord's table is to remember the Lord. Is there anyone who would attend a feast merely to observe and think but not to eat and drink? Everyone who attends a feast surely eats and drinks. Thus, **if we truly know what it means to remember the Lord, we will definitely eat and drink to our heart's content at the Lord's table.** Then every time we remember the Lord, we will be able to say with boldness that **all our hunger and thirst are fully satisfied.** When people ask us about what we are eating and drinking, we can tell them readily that we are eating and drinking the Lord Jesus. When we receive Him into us, He becomes our life and strength within, enabling us to love those whom we cannot love, to do what we cannot do, to be what we cannot be, and to live in a way that we cannot live. Then during the week He will be digested in us to become our everything, making us joyful and satisfied. This is to enjoy Christ and to receive the Lord.

I hope that our remembrance of the Lord will not be centered on meditating but will be based upon receiving. Every time we remember Him, may we eat Him, drink Him, and enjoy Him inwardly. Then may we take His riches back with us so that we will have Him as our satisfaction, joy, and supply. This is to remember the Lord.

*(Guidelines for the Lord's Table Meeting and the Pursuit in Life Chapter 1, Section 3)*