

Church in Regina Newsletter

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

ENJOYING THE LORD JESUS AND PARTAKING OF HIM AT THE LORD'S TABLE MEETING ON THE LORD'S DAY!

The most important meeting of the week and the meeting you CANNOT miss is the Lord's Table Meeting. Instituted by the Lord Jesus before His departure from the earth to be a replacement of the Passover and the real Passover (Luke 22:20; 1 Cor. 11:25), **the Lord's Table Meeting is for us to remember the Lord and also to partake of Him!**

The preciousness of the Lord's Table meeting

I love the Table Meeting of the church! There is one Body in the universe, and we express it here on earth – we stand as one in each locality and cannot be divided because our oneness is of Christ alone (hymns #1107)! By **eating the bread** (which signifies the Lord's body broken for us) and **drinking the wine** (which signifies the Lord's blood shed for us) we remember the Lord, we partake of the Lord, and we declare our oneness with all the believers!

Because of the Lord Jesus who died for us and came into us to be our life we now can be one with all the believers in the world! Before, "we were friends only with those who were friends with us," now that we have the divine life in us and **we daily enjoy the Lord**, we love all the brothers and the sisters, and we love to partake of the Lord Jesus together!

The Lord's Table is a feast and a declaration!

Actually, the Lord's Table meeting – of which we partake on the Lord's Day – is a feast, where **all the believers come together to feast on Christ!** It is our declaration to the whole universe that we as the Body of Christ eat Christ and drink Christ and live because of Christ (John 6:57). **It is a declaration** to the entire universe that we are partakers of Christ, enjoyers of Christ, and **that we daily are enjoying Him and taking Him in as our life and our life supply.**

Also, the Lord's Table Meeting declares to the entire universe that **we keep the oneness of the Body of Christ!** We are not a sect, we don't gather on any other ground but the local ground of the church – the genuine ground of oneness – and we are one with all the believers in Christ who love the Lord and want to enjoy the Lord with us!

The Lord's Table – the bread and the cup

The **bread** on the table is a symbol both of the body of Christ which was broken for us and of the mystical Body of Christ of which we are members and are one with! The **wine** on the table is a symbol of the blood the Lord shed for us on the cross to redeem us; He drank the cup of wrath, and now this cup has become a cup of blessing for us!

The fact that the bread and the wine are separated means that the Lord's body and His blood were separated on the cross: He died for us, His body was broken for us and His blood was shed for our redemption. We **declare** His death and we **remember** the Lord Himself at His table. What a precious meeting we have every week – enjoying the Lord Jesus at the Lord's Table Meeting on the Lord's Day!

Worshipping the Father after the Lord's Table

After the Table Meeting, following the example the Lord Jesus set before us in the garden of Gethsemane, we offer praises to the Father (Luke 19:37). After we remember the Lord by eating and drinking Him, we praise the Father for this wonderful Christ! Actually, it is Christ in us who sings praises to the Father – in the midst of the assembly He praises the Father.

O, to call God, ABBA FATHER, DEAR FATHER... – this is **the enjoyment of our days!** God is not just our Creator, but He is also our Father. We love our Father, we appreciate His intention and His plan, and we are His many sons destined for glory! We are the sons of God praising Him together with our elder brother, Jesus Christ the Firstborn Son of God! Praise the Lord!

Upcoming Activities

- ▶ March 03, 2016 - Love Feast
- ▶ March 25, 2016 - Church Pursuit, Experience of Life, Message Two
- ▶ March 27, 2016 - YP Conference

Church Address:

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Contact Numbers:

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Meeting Schedule:

Lord's Table Meeting

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

Prayer Meeting

Tuesdays & Wednesdays
Saints Homes
8:00PM to 9:00PM

YP Meeting

Fridays
7:00PM to 9:00PM
Brother Hedrick's Place

Small/Home Meeting

Friday Evening
Saint's Home

Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA February 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

PRAYER BURDEN

1. Lord, thank you that You have come to us as **the sent One**, the Angel of Jehovah as the **living person within us**. Lord we want to hear Your voice from within, **speak to us** in a strong way so that we will be able to obey You wherever You **lead us**.
2. Lord, we praise You for establishing the **new covenant**, of which we receive forgiveness of our sins and You are able to dispense Yourself into our intrinsic being to be our life, to be the law of life, and to be everything to us as our **inward content** to live You out.
3. Lord, in our daily living, in whatever we do remind us of our status as **sons of God** possessing Your life and nature and give us proper understanding that we have become one with You **in life and nature** but not in the Godhead.
4. Lord, we thank you for all the spiritual **blessings**, the bread for our nourishment and water to satisfy us. Cause us to **grow** in the divine life **to maturity** and be fruitful.
5. Pray for **Africa**:
 - a) For the gospel of the kingdom would be preached in **Ethiopia**; a meeting hall/land in Addis Ababa, Ethiopia to be built (which is one of the best beneficial for the gospel near Addis Ababa University).
 - b) For the Lord to supply all the saints laboring on the University of Pretoria campus. Around 250 students signed up for the Bible study – there is a need for the proper shepherding of these new ones to gain as the remaining fruits for the Lord’s move on this campus and in this country.
 - c) For the burden to raise up three more **lampstands** in South Africa in 2016 – **Durban, Nelspuit** and for one more location still in fellowship.
6. Please pray for the first Lord’s table meeting that will take place on March 13, 2016 in **Budapest**, Hungary. Pray that the Lord will raise up a shining golden lampstand for His testimony in Europe.
7. Lord, we pray for the church in **Regina**.

May we never forget our status as children of God, sons of God, and people of God, and may we be those enjoying Christ as the Angel of the covenant constantly dispensing all the riches of God into our being to make us His people, write His laws into our being, fill us with God, and forgive our sins!

“This Weeks’s Pursuit: Crystallization-Study of Exodus (2)”

**The Angel of Jehovah
for His People to Take Possession of the Promised Land**

Scripture Reading: Exo. 23:20-33

I. The title the Angel of Jehovah in Exodus 3:2 refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22):

According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One, and Jehovah is the Triune God. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One.

II. “The Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them”—Exo. 14:19:

The Angel of God in Exodus 14:19 is the Angel of Jehovah who called Moses; the Angel of Jehovah is Christ as God’s sent One. The fact that God’s sent One went before the camp of Israel indicates that Christ was the One who was **leading the people**. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated.

III. The Angel of Jehovah in Judges 2:1 is God Himself in His Divine Trinity serving His elect as a Servant (cf. Heb. 1:14):

The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife. He came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah. **Since Israel did not regard Jehovah as the Head, He became a Servant to serve her**; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

IV. Christ is the Angel of the covenant in Malachi 3:1:

Christ’s coming suddenly as the Angel of the covenant will be to execute upon Israel the covenant that He enacted through His death. In His first coming Christ came in the way of an Angel, a serving one, to serve God in forming the new testament. When He established His table on the night in which He was betrayed, **He enacted the new covenant**, in which God is obligated to forgive our sins and to dispense Himself into our being to be our life, our law of life, and our everything as our inward content that we may live Him. As the Angel of the covenant, Christ in resurrection **executes the new covenant** as its surety, making it real to us by assuring us that our sins have been forgiven and by dispensing the riches of the covenanted Triune God into us.

V. In the book of Revelation Christ is another Angel in His work in the divine administration —7:2; 8:3; 10:1, 5, 9; 18:1:

In the book of Revelation He is called “another Angel,” the unique, special Angel, because He is the One sent by God to carry out His economy. As another Angel, Christ takes care of God’s people, both the sons of Israel and the believers. He **takes care of the chosen remnant of Israel** and is unveiled as another Angel in relation to “a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel”. In His work as another Angel, Christ **takes care of the believers**, the redeemed saints of the church, preserving them throughout all the tribulations. Christ as God’s Angel controls the whole universe, directing the other angels to carry out God’s judgment upon the earth.

Christ as another Angel **executes God’s administration** over the earth by ministering to God as the High Priest with the prayers of His saints. The incense altar (the golden altar) is the executing center of God’s administration. The **golden censer** signifies the prayers of the saints, and the **incense** signifies Christ with all His merit to be added to the saints’ prayers. When the prayers of the saints ascend to God with the incense of Christ, God carries out His administration.

God’s administration needs the saints’ prayers, which are their response to Christ’s heavenly ministry; as we pray, He administrates, and as He administrates, we pray. Christ first offers our prayers to God and then pours out God’s answers; the pouring out of **God’s answers to our prayers equals God’s universal administration**.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Feb. 07 - Feb. 13, 2016	22	11	12		\$180.00
Feb. 14 - Feb. 20, 2016	23	11	12		\$100.00

Christ comes as another Angel to take possession of the sea and the land. His having one foot on the sea and the other on the land signifies that He is coming to take possession of the whole earth. Although the earth and the sea have been usurped by God's enemy, one day Christ will no longer tolerate this usurpation, and He will come to claim His rightful inheritance.

In His work as another Angel, Christ will come to declare God's judgment over Babylon the Great and to appear in glory to make the whole earth the kingdom of God.

VI. "I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared"—Exo. 23:20, cf. vv. 21-33:

That the decree of the law concludes with a portion regarding the Angel and the good land indicates that the purpose of the decree of the law is that **those who received the law would enter into the good land**. The Angel of Jehovah typifies Christ as the One sent by God to keep His people in the way and to bring them into the good land, and the good land typifies Christ in His all-inclusiveness as the allotted portion of God's people. Thus, Christ as the sent One brings God's people into Himself as the good land; the goal in God's purpose is to bring His people into the full enjoyment of Christ as the all-inclusive land.

Regarding the Angel of Jehovah, Exodus 23:21 says, "My name is in Him"; the name of Jehovah is identical to His person, indicating that the Angel of Jehovah is Jehovah Himself.

Christ, the sent One of God, speaks for God within us; if we would take possession of Him, we must learn to obey His voice; that the Angel's voice was Jehovah's speaking proves strongly that the Angel and Jehovah are one.

The various **pagan tribes** that occupied the land signify the different aspects of our natural life. The **gods** (idols) of the pagan tribes, with the demons behind them, represent the spiritual forces of evil. Behind our natural life are the forces of evil, who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches. History shows that the pagan tribes in the land were the source of Israel's sin against God; this indicates that **our natural life is the source of our sins**. In the sight of God, those who live according to the natural life are sinning continually, whether they do good or evil; because **the natural life frustrates us from possessing Christ and enjoying Him**, we must hate it and, as we grow in Christ, be willing to drive it out.

The **blessings** in Exodus 23:25-26 signify spiritually that God will **give us bread** (the Word—Matt. 4:4) to nourish us and **water** (the Spirit—John 7:37-39) to satisfy us, will cause us to grow and be fruitful, and will take away our sicknesses that we would not suffer a premature death but would grow in the divine life to maturity, to full age, in order to gain the all-inclusive Christ as our possession for our enjoyment.

God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field. **God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life**. The more Christ increases in us, the more He will replace our natural life.

"I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out from before you". The **seas and the river** signify the waters of death, and the **wilderness** signifies barrenness. That **the promised land**, an elevated land full of life and the abundance of fruit, was surrounded by water and wilderness indicates that outside of Christ, the reality of the good land, there is nothing but death and barrenness. Making a covenant with the pagan tribes signifies compromising with, tolerating, our natural life. God promised to drive out the pagan tribes, but God's people had to **cooperate** with Him by taking the **initiative** in destroying them; the more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life.