



# Church in Regina Newsletter

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

## THE GOSPEL BEING A BATTLE

### The Kind of Person who Preaches the Gospel

The gospel is preached not merely with words but mainly through persons. In the book of Acts, when the church preached the gospel for the first time on the day of Pentecost, the words spoken were secondary, whereas the persons who spoke were primary... On the surface, it seems that the gospel preached by the apostles on the day of Pentecost was effective because of their words. Actually, the **support** and the **power** behind their words issued from the kind of persons that they were... If we are weighty persons, we will be able to stand and speak words of authority not only before God and men but also in the face of the enemy. However, if we are of little weight before God, we will have problems before men and will be unable to stand before Satan, and our words will lack weight and authority even if we speak loudly and with many words... Therefore, if we mean business with the Lord to preach the gospel, the first thing that **we need to pay attention to is what kind of person we are and where we stand before the Lord.**

### Toward Satan, Gospel Preaching Being a Spiritual Battle

First, we need to see that toward Satan the preaching of the gospel is a **spiritual battle**. According to the situation of the church today and according to the surrounding environment and the condition of people's hearts, there is a need for a gospel move... We need a proper realization of what God is doing, and we need to allow the Lord to do something through us. If we would meet God's need today, we need to see that God's preaching of the gospel through His people on the earth is a matter of engaging in spiritual warfare. Thus, a person who preaches the gospel must be a soldier.

Preaching the gospel is altogether a matter of fighting a battle. As persons fighting this battle, **we need to have severe dealings before the Lord.** We need to deal with our motives, thoughts, inclinations, and standing, because we may have within us a little room that is connected to the enemy or a little ground that is attached to the world. Whenever we have anything inward or outward that remains attached to the world or is joined to the enemy, we will fall under Satan's authority and have no way to fight the spiritual battle. In order to engage in spiritual warfare, we must have strong dealings before the Lord both inwardly and outwardly. We must have nothing that is under the enemy's hands and nothing that is joined to the world.

### Toward God, Gospel Preaching Being the Outflow of Life

We also need to see that toward God the preaching of the gospel is the **outflow of life**. The gospel is the flowing out of the life of Christ from within us. It is the overflowing of God's life for the purpose of bearing spiritual fruit.

If we would be those with the overflow of God's life in order to bear fruit, we need to go to the Lord to have proper dealings with Him and a renewed consecration before Him. Many saints have consecrated themselves in a strong way at least once. This is especially true of the co-workers, elders, deacons, and responsible ones in the districts and groups, because of their desire to fervently preach the gospel and their service to the Lord. Nevertheless, we need to take every new situation or encounter as an opportunity to renew our consecration to the Lord. Thus, we should renew our consecration to the Lord and have deeper dealings for our purification before the Lord in order to participate in this gospel move. This is similar to offering a burnt offering.

We need to consecrate ourselves anew to the Lord **by** waiting for His shining, **by** confessing and receiving His cleansing, and **by** saying to Him, "Lord Jesus, everything I consecrate is for You. May You receive and gain every item." **We need to consecrate into the Lord's hand item after item and turn everything over to Him.** Through such a transfer of ownership, we will be thoroughly purified and will have room to be filled with the Lord.

Gospel preaching has different levels. The preaching of the gospel that is the issue of having been dealt with by the Lord and having passed through the effort of spiritual battle is different from the gospel preaching that has not. There is also a great difference between a person who has been dealt with by the Lord and gained by the Holy Spirit and one who has not. Although we may be zealous and may make up our mind to exert our effort and do our best to lead people to the Lord, we need to realize that there can be much difference in the results of our leading people to the Lord.

**If we have consecrated ourselves to the Lord, forsaken the world, are living for the Lord and allowing Him to gain us, are putting ourselves on the altar for the Lord to consume us, and are willing to let the Holy Spirit touch us item by item, our preaching of the gospel will be the flowing out of life from within.**

### 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

### Upcoming Activities:

- ▶ August 28, 2016 - Brother's Meeting
- ▶ September 04, 2016 - Love Feast
- ▶ September 05, 2016 - Conference, The Gospel
- ▶ September 07, 2016 - Bible Distribution

This Weeks's Pursuit: The Crystallization Study of Exodus 3, Msg 12

The Incense

Scripture Reading: Exo. 30:34-38; Psa. 141:2; Rev. 5:8; 8:3-5

PRAYER BURDEN

1. Lord, we praise You for the **divine traffic** that You **came to us** through the **anointing** of the all-inclusive Spirit for our participation in the divine element and we also thank you that we can burn **incense** through our prayers so that we can **come to You**.
2. Lord, we worship You that through the **ingredients** of the incense You have shown us Your **generating** life and **redemptive** life to **generate** us as sons of God, to **redeem** us from the fall, and to **expel** Your enemy Satan.
3. Lord, we want to offer **prayers** ascending to You as a **sweet-smelling fragrance** to satisfy You with a sweet fragrance to carry out Your economy and administration.
4. Lord, we realize that there are many unclean elements and dirt in our being - dirt in our mind, in our emotion, and in our will. Also, there are much defilement both in our love and in our hatred, Lord, how we need to be "**salted**" by the **cross** so that all the impurity and bias within us may be killed.
5. Lord, we do need "**oil**" to enjoy Your coming to us but still we need a genuine experiences of the ingredients of the incense and be "**salted**" thoroughly and absolutely for us **to come to You in prayer**.
6. Lord, kindle and maintain the spirit of **gospel-preaching** in all the saints so we can be Your witnesses to **proclaim** the complete and high gospel to the unbelievers.
7. Please pray for the church in **Regina**:
  - Conference on September 5, 2016
  - the **Bible Distribution** on Sept. 07, 2016
  - Small group meetings
  - Campus work

"That utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel...that in it I would speak boldly, as I ought to speak."

**I. The holy anointing oil (Exo. 30:23-25) signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense (v. 35) signifies Christ going to God from us; this is a divine traffic in two directions:**

The **anointing brings God to us** in Christ and through Christ for our participation in the divine element. The **incense is our going to God** with Christ and as Christ in prayer for God's enjoyment. This traffic has much to do with our Christian experience, which is a matter of God's coming to us in Christ and our going to God in Christ and with Christ.

**II. The incense consisted of five ingredients—Exo.30:34-35:**

The three spices signify the Triune God in resurrection, and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ. Each of the three spices signifies the death of Christ.

**Stacte**, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life. **Onycha**, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of Christ with His redemptive life. **Galbanum**, also a resinous gum from a tree, signifies the powerful death of Christ's generating life.

The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption. The three spices indicate that Christ's death in His generating life and His redeeming life has **three functions**: **to generate us** as sons of God, **to redeem us** from the fall, and **to expel the serpent**, the Devil.

The fourth ingredient, **frankincense**, is a white resinous gum, signifying the sweet resurrection of Christ. The three spices and the frankincense are seasoned with salt, making the ingredients five, the number five signifying responsibility. In typology **salt** signifies the killing power and preserving power of Christ's death. The seasoning of the four ingredients of the incense with salt signifies that our prayer needs to be "**salted**" by the cross so that all the impurity and bias within us may be killed.

**III. In both the Old Testament and the New Testament, incense signifies our prayer—Psa. 141:2; Rev. 5:8:**

In particular, the incense refers to the resurrected and ascended Christ with all His work, fruits, and merit—all that He is, all that He has accomplished, and all that He does. In Revelation 5:8 the **bowls** are the **saints' prayers**, whereas the **incense** is **Christ added** to the saints' prayers. In 8:3 incense signifies Christ with all His merit added to the prayers of the saints so that the saints' prayers offered upon the golden altar might be acceptable to God: Prayer with Christ as the incense is actually Christ Himself ascending to God; this is a sweet-smelling fragrance to God. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration. The **smoke of the incense** indicates that the incense is burned and **ascends to God** with the prayers of the saints. This implies that the prayers of the saints become effective and are acceptable to God. The smoke indicates that the saints' prayers are effective because Christ has been added to them as incense; it is the incense, not the saints' prayers, that causes the smoke to rise. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him; thus, He becomes a sweet savor to God. Since the incense signifies Christ, **to burn the incense means to pray Christ**; God's desire is that when we pray, we pray Christ.

**III. The two altars—the bronze altar and the golden incense altar—are closely related in our spiritual experience—Exo. 40:5-6; 30:6-10, 26-28:**

We need to see how the **two altars**—the bronze altar and the golden altar—are connected: The two altars are **connected by the anointing**. The anointing signifies God's move. According to God's move, the golden altar and the bronze altar are connected. The two altars are **connected by the blood of the sin offering**.

On the Day of Expiation, the most important sin offering was offered. After the blood of this offering was shed, the blood was brought from the bronze altar and was applied to the four horns of the incense altar. The expiating blood connected the two altars. The two altars are **connected by the fire that burned the offerings**. The only fire that could be used to burn the incense was the fire from the bronze altar, the fire that had come down from the heavens. No strange fire was allowed to be on the incense altar for the burning of the incense.

We need to have the burning and he ascending both from the bronze altar and from the golden incense altar. Both from the burning on the bronze altar and from the burning on the golden incense altar a sweet savor ascends to God for His satisfaction. At the **bronze altar** we have the **sweetness of Christ in His death** for our redemption, termination, and replacement; at the **golden incense** altar we have the **sweetness of Christ in His resurrection and ascension** for our acceptance. When we pray at the golden incense altar, there should be neither strange fire nor strange incense in our prayer. To have strange fire in our prayer is to have some kind of motive that is natural and that has not been dealt with by the cross. To have strange incense in our prayer is to have prayer that is not related to Christ. When we are one with the Lord at the incense altar, interceding for others and for the Lord's interests, our prayer is a fragrant incense to God.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Aug.07 - Aug. 13, 2016	12	11	11	7	\$260.00
Aug.14 - Aug. 20, 2016	23	11	10	8	\$440.00