



# Church in Regina Newsletter

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

2Samuel 22:7, "In my distress I called upon Jehovah And called to my God. And He heard my voice from His temple, And my cry came to His ears."

## Church Address:

2514 Truesdale Drive,  
Regina, SK, S4V 0W4

## 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 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017

## THE HISTORY OF THE LOCAL CHURCHES (1)

Scripture Reading: Rom. 16:17-18; Gal. 1:6-7; 2:3-5; 5:10b-12; Phil. 1:15-18; Col. 2:8

If any saint of the Lord is faithful to all the verses from the Scripture that we are pointing out in this fellowship, he will be in the proper church life. ... These verses can be considered as the **controlling verses of the ministry** over the past thirty years. The Lord's ministry always focuses on Christ and the church.

## REACTIONS AND DIVISIONS

We have seen that not too long after the church came into existence, the Lord's enemy, the subtle one, brought in three items to damage the church: **religion, philosophy, and organization**. We have to be on guard against these things creeping into the church because they damage the church to the uttermost. All kinds of evil things go along with religion, philosophy, and human organization.

Throughout all the centuries, there have been so-called **puritans** who always reacted to the impurities and negative things brought into the church. All the puritans were good in their intention to get into God's reaction to the degradation of the church, but because they were not so clear about the church as God's eternal goal, they made some serious mistakes. The **biggest mistake** made by them was that their reaction issued in more division. Whenever there was a reaction through the puritans, there was nearly always a division. Actually, nearly **every reaction became a division**. Reaction after reaction meant division after division. Eventually, God's goal was damaged. This has been the main reason that the Lord has not yet returned. He could not return because there was nothing for Him to come back to. In order for Him to come back, He needs a "steppingstone." This **steppingstone** is the proper church life that prepares the church as the bride for His coming. Even though there have been thousands and thousands of real believers, there has been a shortage of the proper church life. In all the reactions to the degradation of the church since the second century, there was not much accomplished for fulfilling the Lord's purpose to have the practical expression of the church.

## THE RECOVERY OF JUSTIFICATION BY FAITH WITH MARTIN LUTHER

At the time of the Reformation, the Lord's recovery came into a definite form. Martin Luther was a great servant of God. The Lord used him **to recover the truth concerning justification by faith** and to **make the Bible open** to the general public. Thank the Lord that justification by faith has been fully recovered. It will never be lost again. At the cost of his life, Luther stood for this truth, but when he came to the truth concerning the church, he was weak. He did not bring us back to God's genuine intention to have the church life.

Luther realized that it was wrong to be joined with the German government, yet he still did it. Due to this big mistake, the **state churches were produced**. Besides the Roman Catholic Church and the Greek Orthodox Church, there are also the state churches. All the state churches are Lutheran churches except the Church of England, which is an Episcopal church. The German state church, the Danish state church, the Norwegian state church, the Swedish state church, and the Anglican state church were the issue of the **seed sown by Luther**. I respect Luther as one of the great servants of the Lord, but his mistake shows us that if we are short in our vision and knowledge of the church, we will have no safeguard. We may do the best thing and still make some mistake. Our safeguard is to know the church in an adequate way.

## THE RECOVERY OF THE EXPERIENCES OF THE INNER LIFE WITH THE MYSTICS

History tells us that the reformed churches, especially the **state churches, eventually became a dead religion**. In the seventeenth century the Lord raised up a group of saints as a reaction to the deadness and emptiness of the reformed churches. These **mystics**, such as Madame Guyon, Father Fenelon, and Brother Lawrence, were used by the Lord **to recover the experiences of the inner life**. These saints, who still remained with the Roman Catholic Church, began to realize that life is God Himself in His Son by His Spirit. Although these saints knew something concerning **Christ as the inner life**, there was **no practical church life with them**. They were still in the sphere of the Roman Catholic Church. Many seekers of the Lord have been helped by Madame Guyon's autobiography. However, even though she had so much experience of the inner life, she still went to the statue of Mary. Although she was used by God as a reaction to the deadness of Protestantism, she was not clear about the church, and she was not even clear about the idolatry in Catholicism. (The History of the church and the local churches)

## Upcoming Activities:

- ▶ April 09, 2017 - Love Feast
- ▶ April 14, 2017 - Church Pursuit (Experience of Life - Msg 8)
- ▶ April 30, 2017 - Churching to Lloydminster
- ▶ April 30, 2017 - Brother's Meeting

**PRAYER BURDEN**

*I know your works;  
 behold, I have put before  
 you an opened door  
 which no one can shut,  
 because you have a little  
 power and have kept My  
 word and have not  
 denied My name.*

1. Lord, we thank You that You brought us into the **proper church life**, where we see that there is but one Body. Hence, we give up all positions and abandon any worldly class and simply be a **brother one to another** and be Your disciples.
2. Lord, we praise You for the way of **faith** that cause us to **pass out of death into life**, and that produces **love** towards the brothers; continue to change us and give us aspiration to **live a life of righteousness and love**.
3. Lord, You are the **Holy One**, the **true One** by whom and with whom we can be holy, **separated from the world**, and be true to You, in Your exaltation we are all **hanging** upon You as a **peg into a sure place** in the third heaven.
4. Lord, as the **real David** and **greater than David**, build us up together to be Your house for Your **expression** and establish us to be Your kingdom for your **dominion**.
5. Lord, You have the **key of David** the One who open and no one can shut that we might be built up, both in holiness and spirituality to enable us to become **pillars** in Your temple bearing Your name and the name of the city **New Jerusalem**.
6. Please pray for the following churches - **Kingston, Lethbridge, Guelph, Lloydminster, and Abbotsford**; also the gospel seed sown during the **GTCA**.
7. Lord, remember the church in **Regina**: to keep the Lord's Word, to use our little power and not deny His name.

**This Weeks's Pursuit: Returning to the Orthodoxy of the Church - Message Seven**

**The Church in Philadelphia**

Scripture Reading: Rev. 3:7-13; 1 John 3:14

**I. As a sign, the church in Philadelphia prefigures the church of brotherly love, the recovery of the proper church life, from the early part of the nineteenth century to the second appearing of the Lord—Rev. 3:7:**

Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the **church of brotherly love** is a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back.

**II. In Greek Philadelphia means “brotherly love”—v. 7:**

The components of the Greek word *Philadelphia* mean “to have affection for” and “a brother,” hence, a brotherly affection, a love characterized by delight and pleasure. In godliness, which is the expression of God, this love needs to be supplied for the brotherhood, for our testimony to the world, and for the bearing of fruit.

The church in Philadelphia prophetically depicts the church of brotherly love, that is, the proper church life. The church of brotherly love was a reaction to the dead reformed church. The church of brotherly love started in the early part of the nineteenth century, when the brothers were raised up in England to practice the church life outside the system of sects and divisions, and it will continue until the Lord comes back.

*“We know that we have passed out of death into life because we love the brothers. He who does not love abides in death”*. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place in us at our regeneration. **Love** (the love of God) toward the brothers is strong evidence that we have passed out of death into life. **Faith** in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. **To have faith is to receive the eternal life (John 3:15); to love is to live by the eternal life that we have received**. Such unspeakable love can issue only from genuine faith: A person loves for no other reason than the fact that the other person is a brother. There is an unspeakable feeling and taste toward each other; this feeling and taste are a proof that we have passed out of death into life. Not loving the brothers is evidence that one is not living by the essence and element of the divine love and is not remaining in the sphere of that love. *“In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers”*. A love for the brothers is a willingness to lay ourselves aside to serve them. To love the brothers is to be willing to deny oneself for the perfection of others and to have a heart that is willing to lay down one's own life for his brothers.

**III. “These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens”—Rev. 3:7:**

To the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God. To the church of brotherly love, the Lord is also the One who has the **key of David**, the key of the kingdom, with authority to open and shut. This is the key of the treasury of the house of God, which is typified by the house of David, for the building up of the kingdom of God. The church is both **God's house** and **God's kingdom**.

The key of David is for the **keeping of all the treasures** of the house of God, which are all the riches of Christ for our enjoyment. The key of David opens the whole universe for God. As the greater David, Christ has built up the house of God, the real temple, and He has set up the kingdom of God, the dominion in which He exercises full authority to represent God; therefore, He holds the key of David. The fact that Christ has the key of David signifies that He is the center of God's economy; He is the One who **expresses** God and **represents** Him, the One who holds the key to open everything in God's dominion.

**IV. “I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name”—Rev. 3:8:**

As the One who has the key of David and who opens and no one can shut, the Lord has given the recovered church *“an opened door which no one can shut”*: Through the years the Lord's recovery has experienced the Lord as such a One. Since the recovery of the proper church life began in the early part of the nineteenth century, a door has always been opened wide to the Lord's recovery. Although many opposers have risen up against the Lord's recovery and have tried to shut the door, Christ is the One who has the key of David, and what He opens, no one can shut.

One outstanding feature of the church in Philadelphia is that she **keeps the Lord's word**. According to history, no other Christians have kept the Lord's word as strictly as the church in Philadelphia. The church in Philadelphia, the recovered church, does not care for tradition; she **cares for the word of God**.

The church in Philadelphia keeps the Lord's word with the little power that she has. We should not regard the church in Philadelphia as being strong, powerful, and prevailing; the Lord said that she had *“a little power.”*

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
March 26 - April 01, 2017	20	11	9	8	\$290.00
April 02 - April 09, 2017	21	10	9	13	\$240.00

What pleases the Lord is not that we are strong but that we **use our little power** to do the best we can. Although the amount of grace we have received may be limited in its capacity, as long as we use it, spending it to do as much as we can to keep the Lord's word, He will be pleased.

In Revelation 3:8 the Lord says that the church in Philadelphia has not **denied His name**: The Lord's word is His expression, and the Lord's name is the Lord Himself. The recovered church not only has returned in a full way to the Lord's word but also has abandoned all names other than that of the Lord Jesus Christ. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names).

The deviation from the word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church.

**"One Life-Study a Day Makes One Holy"**

## LIFE-STUDY OF EPHESIANS

**April 03 2017, Monday**

Message Fifty-Five - **CHRIST IN THREE STAGES**

Ephesians 5:25-27 presents Christ to us in three stages. Verse 25 says that Christ loved the church and gave Himself up for her. Here we see Christ in the **stage of the flesh**. Verse 26 speaks of Christ sanctifying the church, cleansing her by the washing of the water in the Word. In this verse we have Christ in the **stage of the life-giving Spirit**. Finally, a third stage of Christ is revealed in verse 27, which speaks of Christ presenting the church to Himself in His coming back. Hence, in this stage Christ will be **the Bridegroom receiving His Bride**. The first of these three stages was in the past, the second is in the present, and the third will be in the future. In the first stage Christ was the **Redeemer**; in the second, He is the **life-giving Spirit**; and in the third, He will be the **Bridegroom**.

Through the Lord's speaking within us as the life-giving Spirit, we are becoming a glorious church, a church holy and without blemish. Today we are waiting for the Lord's coming back, knowing that when He comes, He will present us to Himself a glorious church, holy and without blemish. At that time, we shall experience Christ in the third stage as the Bridegroom coming for His Bride. Until then, our need is to daily take Christ as our person and to be cleansed, purified, and sanctified through the speaking of the life-giving Spirit. In this way we shall undergo a metabolic change leading to the transformation in life which is necessary for the church life.

**April 04, 2017, Tuesday**

Message Fifty-Six - **SANCTIFYING, CLEANSING, NOURISHING, AND CHERISHING (1)**

God's economy is not a religion, but a wonderful, unlimited, immeasurable, unsearchable, and all-inclusive Person, Christ Jesus Himself. Christ is the embodiment of God and the content of the church. This Christ is to be our life and our person.

In sanctification a new element is added into us, whereas in cleansing a particular element is removed from us. We all need our natural disposition to be cleansed. No matter how good or kind you may be naturally your natural disposition is a problem. Furthermore, we have the problems of our habits, customs, and self-made ordinances. All these things need to be eradicated.

Nourishment brings about transformation. We all become what we eat. This means that if we eat Christ, we shall eventually be constituted with Christ. We shall be transformed by the element of Christ that has been dispensed into us. The more we take Christ as our person, the more He nourishes us. Through Christ's nourishment we are transformed. This means that we become a new person with a new element and substance. Hallelujah, Christ nourishes us with Himself, with the riches of all He is! What we need today is not doctrine or religion, but the enjoyment of the all-inclusive Christ.

To be cherished is to be softened by being warmed. When we are hard and cold, we need Christ to cherish us. We need Him to warm our hearts. After some experiences of His warming, we are softened. Many can testify that through their contact with the church in the Lord's recovery, they have been warmed and softened. Before coming into the church life, they were somewhat cold and hard. But Christ, the nourishing and cherishing One, has made them warm and soft. Many of us can give testimony of what it is to be cherished by Christ in such a tender, intimate way.

**April 05, 2017, Wednesday**

Message Fifty-Seven - **HOW CHRIST GLORIFIES THE CHURCH**

What we have within us is not simply life or the Spirit, but Christ Himself as the very glory of God. This Christ will present the church to Himself as a glorious church. However, He will do this not in a religious way, but in the way that is according to God's economy. This means that He will expand within us and saturate us with Himself until we have been wholly swallowed up by the inner glory. Then He **will come forth from within us**.

Most Christians expect Christ to come from the heavens. I am very familiar with the verses which speak of this. On the one hand, Christ **will come from the heavens**. But on the other hand, much to the surprise of many, He will come from within us. Objectively Christ is in the heavens, but subjectively and experientially He is in us. As the One indwelling us, He will come from within us.

The goal of God's economy is to gain a glorious church. God has ordained us unto glory (1 Cor. 2:7). This is not an objective glory, but a glory that is subjective and experiential. Such a glory is actually the very Christ whom we eat and by whom we are being eaten up. Our desperate need today is to eat the Lord and to allow Him to consume us. Only in this way will the church become the glorious church for which Christ is longing.

April 06, 2017, Thursday

Message Fifty-Eight - MESSAGE FIFTY-EIGHT SANCTIFYING, CLEANSING, NOURISHING, AND CHERISHING (2)

God's intention in His economy is not to correct us or to improve us. Neither is it to have good people in place of bad people. In the eyes of God, it does not matter whether we are good or bad, for the only thing of value in His economy is Christ Himself. Therefore, God's desire is to work Christ into us. Whether we are good or bad, we need the element of Christ added into us. This involves Christ's work in sanctifying us. Sanctification in 5:26 does not mean merely to be separated from what is common, but it means to have the very element of Christ added to us.

Sanctification is not a matter of adjusting ourselves outwardly to fit into the situation of the church life. For example, a young brother may have been rather loose before coming into the church. Now that he is living in a brothers' house he constantly reminds himself to behave properly. This behavior is not sanctification—it is religion. In the eyes of God, such religious behavior is included in what Paul calls dung (Phil. 3:8). The Lord does not want our self-improvement or self-adjustment; He wants to saturate our whole being with Himself. Hence, sanctification is not behavior, but the addition of the element of Christ to our being.

There is a great difference between sanctification and behavior. In sanctification we do things without trying on purpose to do them. They are the spontaneous expression of our taking Christ as our life and our person. When Christ is our life and our person, He lives within us. It is He who is loving and submissive. To submit because of the indwelling Christ is one thing, but to submit because of behavior or outward correction is an altogether different matter.

In subjective sanctification something of Christ is added to us, but in cleansing something of us, especially our natural disposition, is subtracted. As we are cleansed, our natural disposition is washed away. Disposition is the most inward aspect of our constitution; it is the very root of our being. We were born with a certain disposition. Disposition, therefore, is altogether inward. However, character, a combination of disposition, custom, and habit, is partly inward and partly outward, whereas behavior is wholly outward. The Lord Jesus cares little about our behavior, more about our character, but very much about our disposition. As Christ is adding His element into us, He is also cleansing us and subtracting our natural disposition. His cleansing washes away the natural element from the depths of our being.

Any sanctification or cleansing that is not accompanied by nourishment is not genuine. It is the product of self-effort. Whenever you try to sanctify yourself or cleanse yourself, you will have the sense of spiritual starvation. But if the Lord does the sanctifying and the cleansing, He will supply the nourishment, and you will enjoy sweet satisfaction. The more the Lord purifies you, the more of His nourishment you will receive. Instead of suffering under the process of purification, you will enjoy the Lord and His abundant life-supply.

As the Lord nourishes us, He also cherishes us. He is like a mother who cherishes her child even as she feeds him. How the little ones enjoy the warmth and comfort of their mothers! If you consider your experience, you will realize that when the Lord sanctifies, cleanses, and nourishes you, He cherishes you with His tender warmth. His cherishing comforts you, soothes you, and calms you. Hallelujah for the Lord's sanctifying, cleansing, nourishing, and cherishing!

April 07, 2017, Friday

Message Fifty-Nine - GOD'S DESIRE FOR A GLORIOUS CHURCH

We have seen that God's intention in His economy is to obtain a glorious church. Strictly speaking, God is not seeking a spiritual church, a heavenly church, nor even a victorious church. He wants a church of glory. **Glory is the expression of God** and it is altogether different from human morality and behavior. When God filled the tabernacle and the temple, both of them were filled with glory, with the very manifestation of God. The church should be characterized by glory—not by anything else, not even spirituality. I am not happy to hear talk about a so-called spiritual church. The only way God can have a glorious church is through Christ's sanctifying, cleansing, nourishing, and cherishing. As we experience these things in a personal and practical way, the church becomes glorious.

The glorious church is a corporate man. This means that every part of this corporate man is glorious. Are you a part of this glorious man in a practical way? In other words, are you being filled with glory? Even after reading all these messages, we still may be occupied with the thought of victory and may seek to be victorious over our temper or a difficult situation. We may be very appreciative of those whose teaching can lead us into the way of victory. Oh, may the Lord impress us with His desire to have a glorious, shining people! The goal of His economy is to gain a church that shines with His glory.

In 2 Corinthians 3:18 Paul says, "*But we all, with unveiled face beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit*" (Gk.). Our need today is to behold and reflect the glory of the Lord. As we behold His glory, we are transformed. Notice that Paul does not say that we are corrected, adjusted, or even changed. He points out that we are being transformed into Christ's image. We are not being transformed from behavior to behavior, from spirituality to spirituality, nor from victory to victory. Hallelujah, we are being transformed from glory to glory! The source of this transformation is not doctrine in letters; it is the Lord Spirit. The more we behold the Lord's glory and are transformed by the Lord Spirit from glory to glory, the more the Lord will gain the glorious church He desires.

April 08, 2017, Saturday

Message Sixty - EXPERIENCING CHRIST IN GOD'S ECONOMY

Christ is sanctifying, cleansing, nourishing, and cherishing us in order to present to Himself a glorious church. Contrary to the religious concept, this presentation will not take place suddenly, without any preparation, when the Lord Jesus appears in His coming back. Rather, Christ's presentation of the glorious church involves a process which began at the time of the Apostles and which has been going on throughout the centuries. Today we also are participating in the process through which Christ is presenting the glorious church to Himself. This presentation is the goal of His sanctifying, cleansing, nourishing, and cherishing.

In John 5:39 and 40 the Lord Jesus said to the religionists, "*You search the Scriptures, because you think that in them you have eternal life, and it is these that testify concerning Me; and you are not willing to come to Me that you may have life.*" These verses indicate that religion may even help people to honor and respect the Bible, but that very respect for the holy Word may be used to keep them away from the presence of the living Christ. If we read the Word properly, it should always bring us to the Lord. Whenever we come to the Bible, we must also come to Him so that we may have life.

God's economy is so simple: it is just to work Christ into us so that He may live in us and we may live by Him. If we take the way of God's economy, the church will eventually become glorious, for Christ, the glory of God, will continually burn His glory into us. We are not here for a particular practice or way of having the church life. We are here only for Christ. The church is the issue of the enjoyment of Christ. The proper church life is a matter of us all enjoying Christ and then coming together to express Him, without insisting upon any particular way of expressing Christ. What we need in the Lord's recovery today is not a particular practice—it is only the living Christ.