



Church in Regina Newsletter

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

Psalms 31:17, "O Jehovah, do not let me be put to shame when I call out to You; Let the wicked be put to shame; let them be silent in Sheol."

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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

What is the Second Garment?

[Matthew 22:11] says, "But when the king came in and beheld those reclining at the table, he saw there a man not clothed with a marriage garment." The man without a marriage garment must surely have been a saved one. How could anyone answer God's calling, yet not be saved? **As long as we have answered God's calling, we have been saved.** In verse 14 the Lord Jesus speaks of many being called, and in Ephesians 4:1 Paul points out that we, the saved ones, are the called ones. We have been called to be saved. Although the man in verse 11 was called and saved, he nevertheless lacked the marriage garment.

This **marriage garment** is typified by the raiment of embroidery in Psalm 45:14 and signified by the **fine linen** in Revelation 19:8. This is **the surpassing righteousness of the overcoming believers** in Matthew 5:20. The **man not clothed with a marriage garment is saved**, because he has come to the marriage feast. He has received Christ as his righteousness that he might be justified before God (Phil. 3:9; 1 Cor. 1:30; Rom. 3:26), but he has not lived Christ out as his subjective righteousness that he might participate in the enjoyment of the kingdom of the heavens. **He has been called to salvation, but he is not chosen for the enjoyment of the kingdom of the heavens, which is only for the overcoming believers.**

The second garment has been neglected by today's Christians.

The wedding garment signifies our qualification to participate in the marriage feast. The New Testament mentions this feast at least twice, in Matthew 22 and in Revelation 19. According to Revelation 19, those **invited to the marriage feast** are clothed in white linen. The white linen in Revelation 19 is the marriage garment in Matthew 22. This white linen signifies the surpassing righteousness. Matthew 5:20 says, "For I say to you, that unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens." This surpassing righteousness which qualifies us to participate in the manifestation of the kingdom in the coming age is typified in Psalm 45, where we are told that the queen has two garments. **We, the believers, should also have two garments.** We all have the **first garment**, the

garment that **qualifies us to be saved.** This garment is the objective Christ whom we received as our righteousness before God. In Christ, who is our righteousness, we have been justified and saved. But after receiving Christ, we need to live Him out. We need to live by Christ so that Christ may become our subjective righteousness. This subjective righteousness, Christ lived out of us in our daily life, is the white linen, the **second garment**, the marriage garment that **qualifies us to participate in the marriage feast...**

There is no problem regarding our salvation, for we have been called and justified. But what will be your situation before the judgment seat of Christ? **Will you be qualified to enter the marriage feast?** If you believe the first part of the gospel, then you must also believe the second part. How we need to look to the Lord for His mercy! We need to pray, "*Lord, have mercy on me. I have received You, Lord, but I need more grace to live by You. Lord, because You are my Savior; I know that I am eternally saved. But I need Your grace that I may live by You as my life.*" We need to speak by Christ, and even our anger must be according to Christ. When we are about to lose our temper, we should consider whether or not we are losing our temper by Christ. If we do this, we shall have a proper Christian living by Christ.

The second garment has been neglected by today's Christians. Martin Luther helped us to know the first garment, Christ as righteousness for us to be justified by God. This truth was recovered more than four hundred years ago. But in the Lord's recovery today we have come to the second garment. We need both the **objective**

and subjective righteousness. This is an important matter in the Gospel of Matthew, for it is a requirement of the kingdom. (Life-study of Matthew, pp. 685-687, by Witness Lee.)

ANNOUNCEMENTS:

- ▶ On the one hand we **enjoy** the Life Study messages but on the other hand we **endure**, we need endurance; Luke 21:19 says, "*And in endurance you will possess your souls.*" We are now in message 4 of our **Life Study Readings on Matthew**, and we are happy to receive answers to the questions related to our readings and still we invite and encourage all the saints to enjoy and endure reading and answer the heavenly quiz.
- ▶ The conference in Edmonton will be on **July 21-23, 2017**, and the deadline of registration will be on July 9.
- ▶ Our Summer School of Truth (SST) for Grade 7-12 is set on **August 7-12** and the deadline for registration is May 28. The cost is \$385 both for YP and serving ones. The total cost for the 6 saints attending is \$2,310.00. Please consider this matter before the Lord.
- ▶ If you have some concerns on the **HWMR** please see sister Young Ok.

Upcoming Activities:

- ▶ May 28, 2017 - Brother's Meeting
- ▶ June 11, 2017 - Love Feast
- ▶ June 11, 2017 - Children's Fun Day

PRAYER BURDEN

“The most important matter for a person who serves the Lord is that he must see visions of God; under the visions from God we are directed toward God’s destination and our life is controlled according to God’s economy.”

1. Lord, we thank you for Your **special visitation**, for showing us visions of Your eternal economy, but still we need Your **express word**, that we may have a clear understanding of **good pleasure of Your will**.
2. Lord, continue to open our eyes to understand the visions of Your economy, and open our ears to hear special, fresh and vivid words from You to enable us to proclaim and explain what we have seen.
3. Lord, direct our steps and control our living; lead us towards Your destination and control our life according to Your economy.
4. Lord, in everything we need the **leading** and the **directing** of **Your hand**. Wherever we go, whatever we do, how we act and behave, whether we mourn or rejoice, and bound or free is not according to our choice but according to the **strict leading and directing of Your hand**.
5. Lord, we are happy, because you’re the **treasure** within us, the One **working** within us both the **willing** and the **working** for Your **good pleasure** and also for us becoming a people of honour and glory.
6. Please pray for the churches throughout **Canada** and for the **strengthening** of every locality for the spread of the church life and the **establishment** of golden lampstands in many potential cities.
7. Lord, make us priest of today and bring us into a condition where You are manifested in us ... the church, should be *“the expression in man of the One who is on the throne.”*

- Lord, remember the church in **Regina**:
- the practice of “God Ordained Way”
 - the increase the number of the saints
 - SST, gaining of young people
 - Sister Berly going to the FTTA
 - Sister Karen Bodemer and family

This Weeks’s Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1)

Message 1

Visions of God and the Unveiling of God’s Purpose and the Desire of His Heart
 Scripture Reading: Ezek. 1:1, 3, 16; 8:3; 40:4; Prov. 29:18a; Acts 26:18

I. “The heavens were opened and I saw visions of God” (Ezek. 1:1):

The heavens were opened to Ezekiel, it was God’s special visitation. Ezekiel stood in the position of a priest, one who was seeking God and contacting God and who was connected to the heavens. He was carrying out his priesthood in the spirit, serving God and fellowshiping with God, so that the heavens were opened, and he saw the glorious vision of God being life to man so that He and man could be built together.

The heavens were opened to Ezekiel and could even come down to earth, enabling God’s heavenly things to be seen by people on earth and to be fulfilled among them on earth. Whenever God needs a man on earth who is one with Him and whose heart is a duplication of His heart, the heavens are opened to him.

God’s visions are His revelations, which enable us to see divine, spiritual, and heavenly things. What we present to the children of God should be visions of God, which we have seen in our spirit under the opened heavens through our contact with God. These visions will lead to the building up of God’s churches.

The most important matter for a person who serves the Lord is that he must see visions of God. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery that we see from God. In order to see a vision, we need revelation, light, and sight. Visions of God govern us, restrict us, control us, preserve us, revolutionize us, give us the boldness to go on, and keep us in the genuine oneness. Under the visions from God we are directed toward God’s destination, and our life is controlled according to God’s economy.

We need the kind of prayer that brings us into a trance and that brings a heavenly vision to us. A trance means that we have been brought out of our self; we may be imprisoned in the self, but we need to pray ourselves out of that imprisonment. To be in a trance is to be out of our self, and in that trance we receive visions from God.

God wanted Ezekiel not only to behold with his eyes but also to hear with his ears; hence, He gave him His words along with His visions. God’s word to Ezekiel was not an ordinary word but an express word, a special word. God’s words are His explanations of His visions.

We need to have an express word from the Lord. God wants to give us special, fresh, and vivid words that convey His divine visions. We should ask God for words that will enable us to understand the visions, and we need the words that will enable us to proclaim and explain what we have seen.

God’s hand always follows His speaking; thus, the hand of Jehovah was upon Ezekiel. God will come in to do what He says and to work according to His speaking. God’s hand upon man is for leading and directing man and for causing man to take action. May we all have an opened heaven, see God’s visions, receive God’s words, and have God’s leading and directing hand upon us to meet God’s need.

II. Ezekiel 1 unveils to us the desire of God’s heart and the purpose that He wants to accomplish (vv. 4-5, 26; Eph. 1:5, 9; 3:10; Phil. 2:13; Gen. 1:26):

The biblical term that refers to the desire of God’s heart is **the good pleasure of His will**; the good pleasure of God’s will is the desire of God’s heart. The Triune God’s economy was made according to His good pleasure, and His good pleasure comes out of His heart’s desire. Out of the desire of God’s heart, His good pleasure, is God’s purpose, and out of this purpose is His economy. **Our inward joy is an indication that God is operating in us for His good pleasure and that we are living and walking according to His good pleasure, the desire of His heart.**

Ezekiel 1 unveils God’s desire to be expressed in His Son. The One signified by the glowing electrum, the Lamb-God, dwells within us as a priceless treasure for His expression.

-The four faces of the four living creatures signify the complete and adequate expression of Christ. They signify a corporate entity, the corporate Christ—the corporate expression of God; when God gains such a corporate expression, His purpose will be accomplished. The vision in Ezekiel 1 shows us that we need to be corporate and that we need to be in coordination.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
May 14 - May 20, 2017	23	11	9	13	\$624.00
May 21 - May 27, 2017	22	10	12	8	\$470.00

“Upon the likeness of the throne was One in appearance like a man”. The One on the throne looks like a man, yet with Him is the likeness of the glory of Jehovah, indicating that the One sitting on the throne is both God and man; this is Jesus Christ, the God-man, the mingling of God and man. As revealed in the Bible, **God’s mysterious intention in His relationship with man is to mingle Himself with man and thereby to become the same as man and make man the same as He is in life, in nature, and in expression but not in the Godhead.** The One on the throne and the four living creatures both have the appearance of a man, indicating that the four living creatures on earth are the expression of the One on the throne; this is the manifestation of God in humanity.

The Bible as a whole, and the book of Ezekiel as a miniature of the Bible, reveal that God’s eternal intention is to dispense Himself into His chosen people, making them the same as He is in His life, His nature, and His image but not in the Godhead. God’s goal is that His redeemed and regenerated people into whom He is working Himself in Christ will be mingled with Him as one entity and be built together in Him to be His eternal habitation, the New Jerusalem. This is the central point of the revelation of the Bible and also of the visions presented in the book of Ezekiel.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF EPHESIANS

May 22, 2017, Monday

Message Ninety-Seven – **THE CHURCH AS GOD’S WARRIOR**

In Ephesians 5 and 6 we see the church as the Bride and as the warrior. In Revelation 19 we also have these two aspects of the church. As the church, we are not only the Body, the dwelling place of God, the kingdom of God, the family of God, and the new man; we are also the Bride and the warrior. As the Bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God’s enemy.

As God’s warrior, the church does not fight by her own strength. Ephesians 6:10 says, “For the rest, be empowered in the Lord and in the might of His strength.” This verse indicates clearly that we should not fight in our own strength. On the contrary, we must be empowered in the Lord and in the might of His strength. The Greek word rendered “empowered” has the same root as the word power in 1:19. To deal with God’s enemy, to fight against the evil forces of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. In the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

As we consider all these messages on the book of Ephesians, we need to thank the Lord that we are in His recovery. What a blessing it is to be in the Lord’s recovery! Day by day, we enjoy inner satisfaction as we go forward under His blessing. The Lord will be victorious, He will gain all the ground within us, and He will prepare the way for His coming back.

LIFE-STUDY OF MATTHEW

(72 messages: May 24 - August 16, 2017)

May 24, 2017, Wednesday

Message One – **THE KING’S ANTECEDENTS AND STATUS (1)**

The Bible is a book of life. This life is nothing less than the living Person of Christ. In the Old Testament Christ is portrayed as the coming One. In the New Testament, the One whose coming was predicted has come. Thus, the New Testament is the fulfillment of the Old. St. Augustine once said that the New Testament is contained in the Old, and the Old Testament is expressed in the New. These two testaments are actually one, revealing one Person who is our life.

Christ is Jehovah God incarnated to be the King-Savior who came to establish the kingdom of the heavens (the heavenly rule) by saving His people from sin (of rebellion) through His death and resurrection.

Jesus is the mingling of God with man, the mingling of divinity with humanity. This is the generation of Jesus. The generation of Jesus means that He is the mingling, the wonderful mingling. In this generation we have the mingling of the divine Being with so many human beings, with all kinds of people. We should no longer think that Matthew 1:1-17 is just a list of names.

May 25, 2017, Thursday

Message Two - **THE KING’S ANTECEDENTS AND STATUS (2)**

The genealogy in Matthew begins with Abraham, but the genealogy in Luke goes back to Adam. Matthew does not cover Adam and his descendants, but Luke does. What is the meaning of this difference? Luke is a book of God’s salvation, whereas Matthew is a book of the kingdom. God’s salvation is for the created and fallen race represented by Adam, but the kingdom of the heavens is only for God’s chosen people, the called race represented by Abraham. Therefore, Matthew starts from Abraham, but Luke traces the genealogy back to Adam

What is an Abraham? An Abraham is a person who has been called out, who no longer lives and walks by himself, and who forsakes and forgets everything he has by nature. This is exactly the message of the book of Galatians. Galatians 3 says that we are the sons of Abraham and that we should live by faith, not by our works. Galatians 2:20 says that to live by faith means “no longer I who live, but Christ.” I, the natural I who came out of the fallen race, have been crucified and buried. Thus, it is no longer I, but Christ who lives in me. This is Abraham. If we are true Jews, the real descendants of Abraham, we must leave everything and live by faith. We must forget about all that we can do and repudiate all that we are and have by nature. This is not easy.

What is Isaac? Isaac is the issue of the life and walk by faith. This is Christ. Isaac was a full type of Christ inheriting all the riches of the Father. We all must experience Christ in such a way; not by our doing, striving, or endeavoring, but simply by trusting in Him. Our trust in Him will issue in Isaac. Only Isaac is the real element of the generation of Christ. Not all the children of Abraham of the flesh are the children of God; only in Isaac will God have His children (Rom. 9:7-8). Therefore, God considered Isaac as Abraham’s only son (Gen. 21:10, 12; 22:2a, 12b, 16-18), the only one to inherit the promise concerning Christ (Gen. 26:3-4).

Abraham, Isaac, Jacob, and Judah are all associates of Christ. If we have the life of these four generations—Abraham's faith, Isaac's inheritance, Jacob's dealings, and Judah's care of love—then we are the associates of Christ in His generation

May 26, 2017, Friday

Message Three - THE KING'S ANTECEDENTS AND STATUS (3)

To have the birthright is simply to gain Christ. In order to gain Christ, we must be ready to take a way that does not seem to be the best way. Let me tell you a story that illustrates this, but try to understand me; do not misunderstand me. In the past, some young people in China were inspired by my preaching, believed in the Lord Jesus, and desired to be baptized. However, their parents, who were Buddhists, were very much opposed to this. When they learned that their children were planning to be baptized, they gave them no opportunity to leave home. The young people prayed about this. Eventually, they told their parents that they had to be in school for a certain half-day period. That was surely a lie, for they did not go to school; they went to the church to be baptized. Although they told a lie, it was a pure lie. Their intention in telling that lie was very pleasing to God. If you want to gain Christ, you should not care for the way. Do not be religious; do not keep the rules and regulations. Gain Christ! You need to gain Christ. By any means, get the birthright.

Pharez inherited the birthright. Man did not choose him, but God sent him. This proves that it is not up to man's endeavoring; it is up to God's choice. The mother's story tells us one side: that we should be anxious for the birthright, trying our best to obtain it; the son's story tells us the other side: that although we may strive to obtain the birthright, it is actually a matter of God's choice, not our efforts (see Rom. 9:11).

Now we must pay our full attention to the principles governing our association with Christ. The first principle is that, no matter what our background is, we must turn to God and to God's people. Second, we must marry the proper person, not in a physical sense, but in a spiritual sense. After we have turned to God and to God's people, we must be joined, built up, and involved with the proper person. Third, we must bring forth the proper fruit. Then we will be fully in the portion of the birthright of Christ.

Boaz redeemed his kinsman's inheritance and married the man's widow (Ruth 4:1-17); hence, he became a notable forefather of Christ, a great associate of Christ. As a brother and a Boaz, you should take care of others' birthright of Christ, not only your own birthright. In other words, you should not only take care of your own enjoyment of Christ, but also others' enjoyment of Christ.

What is a Jesse? A Jesse is a person who brings forth Christ, who branches out Christ by being rooted in Christ. When you branch out Christ, do not forget that Christ is not only your branch, but also your root. Christ branches out of you, and you come out of Christ. Christ is our source, and Christ is also our issue. This means that we are one with Christ and very closely associated with Him. We are in Him, and He is in us. He issues out of us, and we are rooted in Him. This is the kind of person who enjoys the birthright of Christ.

In the church life, we need some Davids, some stronger ones to conclude certain situations and open up other situations. We need someone to close the fathers' generation and to open up the kings' generation. We must be strong; we must be the eighth son; we must be David.

There was repentance and there was forgiveness. Altogether we have three items here: transgression, repentance, and forgiveness. If we put all three together, the result is Solomon. First there were transgression and repentance plus forgiveness. After that, there was Solomon (2 Sam. 12:24), the one who built God's temple. Solomon is the result not only of transgression and repentance, but of transgression, repentance, and God's forgiveness.

May 27, 2017, Saturday

Message Four - THE KING'S ANTECEDENTS AND STATUS (4)

They were the people of God, but they were outside of the line of Christ. What does this mean? To be outside of the line of Christ means that, although you are God's people, you are not for Christ. You are for something other than Christ. Consider the situation today. We are all real Christians, and we are all God's people. But are we solely, purely, fully, and ultimately for Christ or are we for something else? If you are for something other than Christ, then you are outside of the line of Christ. For this reason, none of the kings of the northern kingdom, the larger and more universal kingdom, is included in the genealogy of Christ.

Exodus 20:5 says that anyone who forsakes God and worships idols corrupts himself and will suffer God's curse for three or four generations. Therefore, three generations of King Joram were cut off from the genealogy of Christ. Here we must learn a lesson. If we would be associated with Christ, we should never be involved with anything related to idols. God is a jealous God and He will never tolerate idolatry.

You may worship God and you may walk in the spirit in Babylon, but be assured that Christ could never be born into humanity through you. This requires a specific place. You must return from Babylon to Judah. When the time came for the Lord Jesus to be born, some Israelites, descendants of the returned captives, were waiting in Judah. At that time, Joseph and Mary were not in Babylon; they were in Judah. For Christ to come to earth, some of His captured people had to return. For His second coming, Christ also needs some of His captured people to return from their captivity to the proper church life.

Let us now consider the words "to the Christ" (v. 17). Luke's record begins with Jesus and traces back to God, a total of seventy-seven generations. Matthew's record proceeds from Abraham to Christ. Luke goes back and up to God; Matthew comes forward and down to Christ. All the generations were directed toward Christ and brought forth Christ. Without Christ, there are just forty-one generations; there is no goal, no consummation, and no conclusion. Forty-one is not a good number; we must have the number forty-two. Christ is the goal, the consummation, the conclusion, the completion, and the perfection of all the generations, fulfilling their prophecies, solving their problems, and meeting their needs. Christ came to fulfill all the prophecies, the prophecies of Abraham, Isaac, Jacob, Judah, and David. Without the coming of Christ, all these prophecies would have been in vain. When Christ comes, light, life, salvation, satisfaction, healing, freedom, rest, comfort, peace, and joy all come with Him. From this point on, the whole New Testament is the full expounding of this wonderful Christ. The twenty-seven books of the New Testament—the Gospels, the Acts, the Epistles, and Revelation—tell us how this Christ fulfills all the prophecies, solves all our problems, and meets all our needs and how He is everything to us. Hallelujah, Christ has come!