

Church in Regina Newsletter

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

Psalms 55:16, "As for me, I call out to God, And Jehovah will save me."

Church Address:

2514 Truesdale Drive,
Regina, SK, S4V 0W4

Contact Numbers:

306 216 0685 Hendrick
306 737 3315 Joseph
306 540 3214 Sonny

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

A MAN ON THE THRONE

Let us look at Ezekiel 1:26: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." Ezekiel saw a vision of a throne in the clear sky. And on the throne **there was one sitting like the son of man**. We would think that God would be sitting on the throne, but Ezekiel saw a man! In this book Ezekiel was called the son of man ninety-three times by the Lord. The whole concept of this book in **God's divine vision is altogether focused on the matter of man. God needs a man. Our concept is that the one on the throne of the whole universe is God, but here is a verse telling us that the one who is sitting on the throne is a man.**

Humanly speaking, it is easy for God to establish a kingdom by Himself. But Satan would only belittle this. We can see the belittling of Satan in the book of Job. Satan told God that Job feared Him simply because He blessed him, and if God were to take away all the blessings, Job would not fear Him. Satan thought that God bought Job by His blessings. But what a glory to God that Job still feared him when all the blessings were taken away! That was a real shame to Satan. When God stripped Job of so many things, he still loved God. He loved God not for the blessings, but for God himself.

God would never establish a kingdom by Himself. He knows what Satan would say if He did. Therefore, **God created man, and then left this man in a garden without any fence**. God did this purposely so that Satan could try whatever means he chose to attempt to frustrate God's plan. But after Satan damaged man, God's wisdom was even further expressed. **God had created a good and perfect man, yet Satan damaged him and made him a rebel and a sinner. But God would regenerate this man and make a new man.** Out of all Satan's destruction, God would build something new. And praise the Lord, God did it!

A NEW HUMANITY

Before we were saved we were just a sketch of destruction. But out of this sketch of destruction **God has regenerated us to become a new humanity**. This is a glory to God and a shame to Satan. As long as the church has the proper humanity, God can tell Satan, "Even in Los Angeles, the movie capital of the world, I have built up a humanity against you. I have not done it by angels or by Myself, but with the human beings you damaged. I have built up a new humanity." What a glory to God to be able to say this to Satan! Even Satan will realize that the more he damages man, the more glory God will get.

My burden is that the veil may be taken away so that we will all know God's ultimate intention. His purpose is not merely that we may all go to heaven. **God's ultimate intention is to build up a kingdom with His humanity on this earth**. Do not think that I was a good person before I was saved. I certainly was not. But I am here ministering something of Christ to all of you. This is a glory to the Lord and a shame to Satan. All Satan can say is that the little man whom he once damaged is now ministering Christ.

The principle applies to all of us. Some of the young people in the church were hippies in the past. Only the Lord knows the kind of life they lived. For all of these so-called "ex-hippies" **to take the Lord's humanity for a proper human life is the biggest shame to Satan**. Satan would have to say, "Five years ago I greatly damaged these young people, yet today they have such a proper humanity. I have no face to stay in Los Angeles." This is for the kingdom of God. (Christ as the Reality, Chapter 17, by Witness Lee)

ANNOUNCEMENTS:

- ▶ During the college spring break our **Senior YP** will hold their meetings every Friday at 4:30PM at Sister Berly's place.
- ▶ **YP big event** schedule was moved from June 18 to July 7, 2017. and the **Children's Fun Day** is going to be on June 11, 2017
- ▶ The conference in Edmonton will be on **July 21-23, 2017**, and the deadline of registration will be on July 9.
- ▶ Fellowship/sharing of those who joined the **Red Berry Camp in Saskatoon**.
- ▶ Everyone should receive an email of our monthly update **schedule of activities**.

Upcoming Activities:

- ▶ June 11, 2017 - Love Feast
- ▶ June 11, 2017 - Children's Fun Day
- ▶ June 25, 2017 - Brother's Meeting

This Weeks's Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 2

PRAYER BURDEN

“Whenever we meet together, we are the vision of the glory of the electrum, having a precious treasure that is shining and glowing.”

1. Lord, we thank you for Your special visitation, for the “**blowing of the wind**” of the powerful Spirit upon our being to take care of us even moving us to be **desperate** in our heart to follow You and **burning** in our spirit to serve You.
2. Lord, thank You for coming to us as the “wind”, and staying upon us as the “**overshadowing cloud**” abiding with us, giving us **enjoyment** of Your presence and we sense that something of Yourself is being produced in us.
3. Lord, come to us as the “wind” and stay with us as the “cloud” that we may experience the “**flashing of fire**” of Your burning and sanctifying power, **shinning** within us, **enlightening** us, **searching** us.
4. Lord, we need to be under the shining and the searching of Your **presence**, **expose** us consume us, burn away anything in us that does not match Your **holiness**, Lord, we **confess** our sins, and consume our whole being.
5. Lord, we praise You for Your purpose, the “wind” to touch us, the “cloud” to cover us, and the “fire” to burn us that the “**glowing electrum**” of Your manifestation is **constituted** into our being, making us people filled with Yourself to manifest Your 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, **blow** upon us, **overshadow** us, and **consume** us that we may become the vision of the **glowing** electrum for Your testimony:

- 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

**The Spiritual History of a Normal Christian—
the Wind, the Cloud, the Fire, and the Electrum**

Scripture Reading: Ezek. 1:4; John 3:8; Acts 2:2, 4a; Heb. 12:29; Rev. 4:3; 22:1; 21:23; 2 Cor. 4:6-7

I. In Ezekiel 1:4 the storm wind from the north is a figure, a picture, of the powerful Spirit of God (Acts 2:2, 4a):

In Ezekiel 1:4 the **wind** is a sign of the blowing of the Holy Spirit upon us to take care of us, causing us to have God’s life. The breathing of the Spirit in John 20 is for life, and the blowing of the Spirit in Acts 2 is for God’s move. The essential aspect of the Spirit for living is symbolized by the breath; the economical aspect of the Spirit for ministry is symbolized by the rushing violent wind.

Our spiritual experiences always begin with a spiritual storm. God’s visitation begins with the **blowing of the wind** of God upon our being. The Spirit as the blowing wind brought God to us for our regeneration. This storm wind is God Himself blowing upon us to bring a storm into our life, into our church, and into our work, causing us to be dissatisfied and concerned about our spiritual condition and to have a turn in our spiritual life. **When the wind blows upon us, we cannot be satisfied with our spiritual condition; instead, we feel restless and concerned about our situation.** Every storm is worth recalling; every storm has a pleasant remembrance; whenever God visits us and revives us, His Spirit blows upon us like a mighty wind.

II. The cloud in Ezekiel 1:4 is a figure of God covering His people:

The **cloud** here is a figure of God as the Spirit abiding with His people and covering them in order to care for them and show favor to them; when the Holy Spirit comes to us and touches us, He is like the wind; when the Holy Spirit stays with us and overshadows us, He is like the cloud. The blowing of the wind brings the presence of God to us in the form of a heavenly, brooding, overshadowing cloud. The cloud is nothing other than the brooding God; God comes as the wind, but He stays as the cloud. We may sense that the grace and glory of God are upon us, covering us as a canopy. **By staying with us as the cloud, God covers us, overshadows us, and broods over us to give us the enjoyment of His presence; in this way He produces something of Himself in our daily life.**

The cloud also signifies God’s care for His people and His favor toward them; in His gracious visitation God comes to us like a cloud to care for us and to show favor to us; after God blows upon us, we sense that He is overshadowing us and exercising His care for us; we can sense both His presence and His care. Together, the wind and the cloud indicate that important spiritual transactions are about to take place between God and His people.

III. According to Ezekiel 1:4, the wind brings in the cloud, and within the cloud is the re:

The **fire** seen by Ezekiel signifies God’s burning and sanctifying power.
 B. The fact that there is fire in the cloud means that when we are overshadowed by the Spirit, we are enlightened by Him. In Ezekiel 1:4 fire symbolizes burning power for purging, purifying, sanctifying, and motivating in God’s move; whenever God visits us, His holy re comes to consume in us everything that does not match His holy nature and disposition. The more the fire of the Holy Spirit burns in us, the more we are purified and enlightened; only what matches the holiness of God can pass through His holy fire; everything that does not match God’s holiness must be burned away.

This fire will burn away everything other than God, for only God can pass through the burning; **we all need to be transformed by being burned.** It consumes not only our pride, wickedness, and hatred but also our natural humility, kindness, and love. The holy fire burns not only our weak points but also our strong points, including everything in us that we and others admire and appreciate. **Under the burning of the holy fire, our “I” will fall apart and be dissolved.**

As we are under His shining, we should confess our need for His burning and then pray for Him to burn away our self, our old nature, our disposition, our worldliness, and our attitudes, goals, aims, motives, and intentions. As we experience the burning of the consuming fire, God Himself is manifested in us.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
May 21 - May 27, 2017	22	10	12	8	\$470.00
May 28 - June 03, 2017	20	10	11	7	\$240.00

IV. The issue of the blowing of the wind, the covering of the cloud, and the burning of the re is the glowing electrum—the radiant expression of the redeeming God (Ezek. 1:4):

Electrum is an alloy of gold and silver; gold signifies the nature of God, and silver signifies redemption. Our God is not merely the Divine Being, signified by the gold; He is also the redeeming God, signified by the silver. According to the book of Revelation, the One on the throne is not just God and not just the Lamb but the Lamb-God, the redeeming God. There is one throne for both God and the Lamb; this indicates that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer.

God as the light is in the Lamb as the lamp. Without the Lamb as the lamp, God's shining over us would kill us. The Lamb as the lamp expresses God as light in a very pleasant and approachable way. Because the divine light shines through the Redeemer, the light is lovable, and we even walk in this light. As the electrum, the Lord Jesus is the One who has redeemed us and who is everything to us.

The issue of the **spiritual transactions** involving the blowing wind, the covering cloud, and the purifying re is the radiant expression of the redeeming God. The electrum appears from the midst of the fire; this indicates that the burning of the re is for the manifestation of the electrum. After we have experienced the wind, the cloud, and the re, the only thing that remains is the glowing electrum, the redeeming God. The more we pass through God's wind, cloud, and re, the more the Lord is manifested in us in a dignified and glorious way, and we sense that He alone is precious, lovely, bright, and majestic.

The One signified by the glowing electrum, the Lamb-God, dwells within us as a priceless treasure. The experience of the wind, the cloud, and the re has made it possible for us to have Him, the redeeming God, within us as the glowing electrum. As the electrum within us, the Lord is the treasure of incomparable worth—a treasure that is wonderful, marvelous, precious, and glorious. The more we experience the blowing wind, the covering cloud, and the consuming re, the more the electrum is constituted into our being, making us a people who are filled with the Triune God and who manifest His glory.

V. The spiritual history of every Christian should be a story of the wind, the cloud, the re, and the electrum (Ezek. 1:4):

Every time we are graced by the Lord, we have spiritual transactions with Him involving the wind, the cloud, the re, and the electrum. Throughout our Christian life, our spiritual experiences should be a **continual cycle** involving the wind, the cloud, the fire, and the electrum; every time this cycle is repeated, more electrum is constituted into our being and brought forth, making us a people who are filled with the Triune God and who manifest His glory.

VI. As we experience the blowing wind, the overshadowing cloud, the burning fire, and the glowing electrum, we become the vision of the glory of God (vv. 1, 28b; Rev. 21:10-11):

If in our personal spiritual experience we have the wind, the cloud, the re, and the electrum, then whenever we gather together, we will be the vision of the electrum, having a precious treasure in us that is shining and glowing. *“Whatever we experience, enjoy, and realize of our Lord Jesus Christ is also our experience, enjoyment, and realization of the Triune God. He is revealed to such a great extent, and we must experience and enjoy Him to such an extent. Our enjoyment then becomes His testimony, and this living testimony is the present revelation of Jesus Christ. First, He is revealed, then we enjoy Him and become His testimony, and eventually our testimony becomes His present revelation”.*

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF MATTHEW

May 29, 2017, Monday

Message Five - THE KING'S ANTECEDENTS AND STATUS (5)

By this sovereign arrangement, Jesus was both an ordinary person and the heir of the royal throne. This is the reason He has two genealogies, one in Luke, telling us of His common status, and another in Matthew, telling us of His royal status. His common status came from Mary, and His royal status came from Joseph. Thus Jesus was born by God's sovereignty. None of us was born under this kind of God's sovereignty. None of us was born under this kind of sovereignty. Only Jesus was qualified to enjoy such a sovereign arrangement.

The birth of Christ was a great fulfillment of prophecies in the Old Testament. The first prophecy in the Old Testament is Genesis 3:15. There are no prophecies in chapters one and two of Genesis, but in chapter three, after the fall of man, after the serpent had worked himself into man through the woman, God gave a promise. In giving this promise, God seemed to say, “Serpent, you came in through the woman. Now I shall deal with you by the seed of this woman.” Thus, the promise concerning the seed of the woman was the first prophecy in the Bible.

The Christ in Matthew is the Savior-King and the King-Savior who sets up the kingdom of the heavens within us and over us. Matthew 1 not only gives us the origin of this King; it also gives us the presence of this King. This King's name is Jesus. Whenever we call on His name, we have the sense that He is ruling within us by saving us. He is setting up the kingdom of the heavens within us. Hallelujah, this is our Christ!

May 30, 2017, Tuesday

Message Six - **THE KING'S ANTECEDENTS AND STATUS (6)**

The name Jesus includes the name Jehovah. In Hebrew, the name God means the mighty One, God the Almighty; and the name Jehovah means I Am—I Am That I Am (Exo. 3:14). The verb “to be” in Hebrew not only refers to the present, but also includes both the past and the future. Hence, the correct meaning of Jehovah is I Am That I Am, the One who is now in the present, who was in the past, and who will be in the future and in eternity forever. This is the name of Jehovah. Only God is the eternal One. From eternity past to eternity future, He is the I Am. Therefore, the Lord Jesus could say of Himself, “Before Abraham came into being, I am” (John 8:58). He also said to the Jews, “Unless you believe that I am, you shall die in your sins,” and, “When you lift up the Son of Man, then you will know that I am” (John 8:24, 28). We must realize that Jesus is the great I Am and believe in Him as the great I Am.

When we experience Jesus, He is Emmanuel, God with us. We have heard that Jesus is our comfort, our rest, our peace, and our life. Jesus is so much to us. If we would experience Him, we would immediately say, “This is God! This is not God far away from me, or God in the heavens, but God with me.” Whenever we experience Jesus in a certain way, we realize that Jesus is God with us. Jesus is our salvation. After we experience this salvation, we say, “This is God with us to be our salvation.” Jesus is our patience. But when we experience Him as our patience, we say, “This patience is God with me.” Jesus is the way and the truth, but when we experience Him as the way and the truth we say, “This way and this truth are just God with me.” Hallelujah, Jesus is God with us! In our experience, He is Emmanuel.

May 31, 2017, Wednesday

Message – Seven - **THE KING'S ANTECEDENTS AND STATUS (7)**

The Gospel of Luke proves that Christ was a perfect man. Hence, Luke’s record testifies and demonstrates the humanity of Jesus (Luke 2:21-52). The items of Christ’s youth recorded by Luke show that Jesus was a proper, normal man. Jesus was circumcised on the eighth day according to Jewish law (Luke 2:21). Also, according to Jewish custom, He was named Jesus on the eighth day, not on the first day. He was offered to God with the sacrifice of a pair of turtledoves, or two young pigeons (Luke 2:22-24). The fact that Mary and Joseph could only afford a small sacrifice shows that they were poor. They nevertheless fulfilled the requirement of the law. Furthermore, Jesus was brought to Jerusalem every year at the time of the feast of the Passover (Luke 2:41). This was also according to the law requiring that all Israelite males attend the feasts three times a year. Luke specifically notes that Jesus was brought to the feast when He was twelve years old (Luke 2:42). Luke also records that Jesus grew physically, that He became strong in His spirit, and that He found favor with God and man (Luke 2:40, 52). All these items recorded by Luke demonstrate that Jesus was a typical man.

We need to know the meaning of the gold, the frankincense, and the myrrh. In the typology of the Bible, gold signifies the divine nature. This indicates that the child Jesus had the divine nature. He was divine. Frankincense signifies the fragrance of resurrection. According to our naturally religious mentality, the resurrection of Jesus came only after His death. However, before He died, Jesus told Mary and Martha that He was the resurrection and the life (John 11:25). Thus, even before He died, He was the resurrection. The life Christ lived on this earth was a life of resurrection. Luke 2:52 tells us that even in His childhood He found favor with God and man. That was not something natural; it was the life of resurrection. The record in Luke 2 reveals that the child was an extraordinary child. He was a unique child because He was a child in resurrection. In His entire human life and living there was the fragrance, the sweetness of resurrection. Death could not hold Him or even touch Him. Not only was He the life—He was resurrection.

June 1, 2017, Thursday

Message – Eight - **THE KING'S ANOINTING (1)**

As sinners we came to God through John’s ministry. By repentance we came into God’s presence. That was the ministry of the priesthood, the ministry of John the Baptist. We all have come into the presence of God through John. It was John who brought us back to God. Then the new King David, Jesus Christ, brought God to us. Through John’s ministry of repentance and Jesus’ ministry of imparting life, we have all been made priests and kings. Today we are the continuation both of the priest, John the Baptist, and of the King, Jesus Christ. If you are a proper Christian, then you are firstly today’s John and secondly today’s Jesus. Young people, as you go to the campuses, you must be real priests. You need to say, “Lord, have mercy on these people. O Lord, remember all these young people. I bring them to You.” This is the priesthood, the ministry of John the Baptist. After you bring others to God, immediately, in a sense, you will become Christ bringing God to them so that they may gain God. This is today’s priesthood and kingship.

My burden in this message is to emphasize the matter of the recommender. Are you today’s recommender of Christ? If you are, then you must be clear whether or not you are still in religion and culture. We must all be in the wilderness, in an environment that is “wild,” not in an environment that is religious or cultured. The proper environment is outside religion and culture, but it is full of the presence of God.

Do not think that Matthew is only for unbelievers, outsiders, or Gentiles. Many of us have never heard the Gospel of Matthew. I do not know what kind of gospel you have heard, but I do know that you need to hear the Gospel of Matthew, the Gospel of the kingdom that requires you to repent of not being under the kingship of Christ. We all must repent to the Lord and say, “Lord, forgive me. Even today I

am still in rebellion. I am not under Your Lordship, Your authority, Your heavenly ruling. Lord, I confess that I have been ruled only by myself. Lord, grant me a true repentance for my rebellion, for my not being under Your authority.” We all need to repent. Praise the Lord that John the Baptist and this ministry of the priesthood are still with us! On the one hand, this priesthood brings us to God; on the other hand, it recommends the heavenly King who brings God to us. When we receive this King, He gains us, and the kingdom is here. This is the Gospel of Matthew.

June 2, 2017, Friday

Message – Nine - THE KING’S ANOINTING (2)

John’s message of recommendation is short, but it is crucial and all-inclusive. Matthew 3:2 says, “Repent, for the kingdom of the heavens has drawn near.” The first significant word in this verse is the word “repent.” John began his ministry with this word. To repent is to have a change of mind issuing in regret, to have a turn in purpose. In Greek the word translated repent means to have a change of mind. To repent is to have a change in our thinking, our philosophy, our logic. The second crucial word in verse 2 is kingdom. In the preaching of John the Baptist, repentance, as the opening of God’s New Testament economy, was to have a turn for the kingdom of the heavens. This indicates that God’s New Testament economy is focused on His kingdom. The third crucial word in verse 2 is heavens. John said to repent for the kingdom of the heavens. The term “the heavens,” a Hebrew idiom, does not refer to anything plural in nature; rather, it refers to the highest heaven, which according to the Bible is the third heaven, the heaven above the heaven.

The baptism in water practiced by John was preliminary to the kingdom of the heavens. It was a preparation for the coming of the kingdom of the heavens. Many nominal Christians have been baptized in water. But whether they participate in the baptism in the Spirit or suffer the baptism in fire depends on whether or not they repent. If they truly repent, the Lord Jesus will put them into the Spirit. If not, the Lord Jesus as the Judge on the great white throne will cast them into the lake of fire. Therefore, in the Bible there are three kinds of baptisms: the water baptism, the Spirit baptism, and the fire baptism. The water baptism of John was a preparation for the kingdom to come, the Spirit baptism was the beginning of the kingdom, and the fire baptism will be the termination of the kingdom. We should not continue to be a brood of vipers. Neither should we be the chaff in chapter three nor the tares in chapter thirteen. Rather, we must become wheat, the living children of God. In order to become the children of God, you must be baptized through water into the Spirit. John 3:5 says that you must be born of water and of the Spirit. Firstly, we are baptized through water; then we are baptized in the Spirit. In this way we are regenerated. Therefore, we have the two kinds of positive baptism, the baptism in water and the baptism in the Spirit. But we want nothing to do with the baptism in fire.

June 3, 2017, Saturday

Message - Ten - THE KING’S ANOINTING (3)

In the New Testament, Galilee, a despised region, signifies rejection. Jesus did not come from Bethlehem because at that time Bethlehem was a place of honor and welcome. If you came out of Bethlehem, everyone would honor you and give you a warm welcome. But if you came from Galilee, everyone would despise you and reject you. Jesus came from such a despised and rejected place. This place was not rejected by God, but it was rejected by religion and culture. All those who come to the Lord’s recovery do not come from Bethlehem; rather, they come from Galilee. Do not try to come from a place of honor and warm welcome, but come from a place that is despised and rejected by religion and culture. Even if the president of a nation took the way of the church, he would also have to be one coming from Galilee to the Jordan. Throughout my years of watching and observing, I have seen that those of a high rank who turned to the way of the church were despised and rejected by today’s religion and culture. I am quite certain that if you are still honored and welcomed by today’s religion and culture, you are not on the way from Galilee to the Jordan. The way from Galilee to the Jordan is the correct way for the church. The way of today’s church life is not from Bethlehem to Jerusalem; it is from Galilee to the Jordan.

Righteousness is a matter of being right with God. Suppose God opens a door in the ceiling of a room and says that this is the proper way to enter the room. Anyone who does not enter the room through that door is not right with God. Perhaps you would say, “I don’t agree with entering the room through that door. According to my concept, this door is not right. The front door or the side door is the right door.” Your way may be right in your eyes, but not in God’s eyes. Righteousness is not a matter of your opinion; it is a matter of God’s ordination.