



Church in Regina Newsletter

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

Psalms 105:1, "Give thanks to Jehovah; call upon His name; Make known His deeds among the peoples."

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

What is God's Thought concerning Reward and Punishment? — Part 2

Our Father is very wise. On the one hand, motivated by His love, **we are saved by grace through faith**. On the other hand, the Father understands us and knows our fallen nature. He realizes that many of us will not be serious with Him for our whole life on earth. He knows that many of us will not obediently follow the divine revelation in the New Testament. This means that although we are saved, **our lives may amount to nothing with respect to the carrying out of God's economy**. Knowing this, the Father has taken a portion of time, the millennial kingdom of a thousand years, and makes that either a reward or a time of punishment to all the believers in Christ. This is done to serve as an incentive to us. Without such an incentive, the vast majority of believers would not pursue the Lord sufficiently, and as a result, God's purpose would not be fulfilled through them. So although we are saved eternally by grace through faith (Eph. 2:5, 8-9), God Himself in His government has set up a system of reward and punishment for His children. **Both reward and punishment are focused on the coming kingdom age** (Matt. 25:21-30; Heb. 12:28; Rev. 20:4, 6).

We present this truth for your consideration. We urge you to examine the Scriptures again in this light. We uncompromisingly testify that eternal salvation is a gift (Rom. 6:23; Eph. 2:8). **But** we also uncompromisingly bear witness to the fact that **reward or punishment are related to how we live our Christian life and how we serve the Lord during the entire course of our Christian life** (Matt. 16:27; 1 Cor. 3:8-15; 4:5; Rev. 22:12).

An obvious fact must impress us deeply: we are not in charge here. We are not the One on the throne setting up the principles by which we are to live. There is One on the throne administrating on behalf of God's interests. Our Lord is the One who establishes the principles by which we must live and serve (2 Tim. 4:8). We may try to avoid this unpopular truth, but there is no way to avoid it permanently. **Sooner or later what is written in the Word of God will be applied to us as we give an account to the Lord** (Rom. 14:10, 12).

Please soberly and prayerfully consider those words in Matthew, 1 Corinthians, Hebrews, Revelation, and elsewhere in the New Testament concerning reward and punishment. It is a fact that at the judgment seat of Christ every child of God will hear an explicit word from the Lord Jesus, not concerning eternal salvation but concerning dispensational reward or punishment (2 Cor. 5:10). If we realize this and if we mean business with the Lord, surely we will want to live and serve in such a way that when we meet Him the Lord Jesus will say, *"Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master"* (Matt. 25:21, 23).

ANNOUNCEMENTS:

- ▶ There is a memorization requirement for SST. These verses are required to be recited to serving ones prior to SST. It is better if you finish sooner because there is a memorization challenge for the ones who will finish early.
- ▶ The registration for the Edmonton conference will be due on July 9, 2017. The conference will be held at the Edmonton meeting hall on July 21 - 23, 2017.

Upcoming Activities:

- ▶ June 25, 2017 - Brother's Meeting
- ▶ July 07, 2017 - Young People's Big Event
- ▶ July 01, 2017 - Church Pursuit (Experience of Life - Msg.10)
- ▶ July 09, 2017 - Love Feast

This Weeks's Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 5

PRAYER BURDEN

“I beseech you therefore ... to walk worthily of the calling with which you were called,”

1. Lord, we trust in Your grace and power for everything. We depend on the **eagle's wings** as the **Spirit of power** and we receive grace from the **dove** as the **Spirit of life**. Thank You for caring for us and bringing us into God.
2. Lord, we hide under Your **wings** for **protection** and we rejoice **under Your covering**. Give us more experience of Your overshadowing presence as we **express** the faces of the four living creatures to others.
3. Lord, balance us in our daily living. We want to be God-men who have **faith in God** to supply all our needs and who **work with our hands** under Your grace. We pray for the **divine nature** to be added to our humanity so that the attributes of God will be **expressed in our human virtues**.
4. Lord, we want to live like how You live on the earth. We want to live the **human life** by means of the divine life and the divine nature. We want to attain the condition in which we are found in You; that whether through life or through death, we would **magnify You** in our bodies.
5. Lord, we need more of your Spirit because we know that our own cleverness and daily walk is crooked and fleshly. We pray that our walk would be with **calves hooves**. Lord teach us how to **walk** in a straight, honest, faithful and frank way.
6. Lord, give us the **proper discernment** to know what is right and wrong in Your eyes. Lord, we take You as our knowledge and discernment so that our **walk** will shine like **burnished bronze** that gives light, life and understanding to others.
7. 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.
8. 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 FTFA
 - Sister Karen Bodemer and family

**The Wings of an Eagle,
 the Hands of a Man, and the Feet of a Calf**

Scripture Reading: Ezek. 1:5-11; Isa. 40:31; Acts 16:7; Eph. 4:1; 1 Cor. 2:15

I. The wings of an eagle signify the resurrection power of Christ, God's power in life applied to us and becoming our grace (Ezek. 1:6b, 9, 11b; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10):

The Bible uses the eagle as a symbol of the Spirit when it speaks about the Spirit of power. When God saved the Israelites out of Egypt and brought them to Himself at Mount Sinai, He told them that He bore them like an eagle, carrying them upon His wings; this was a word of grace to let them know that He was full of grace toward them.

Psalm 103:5 says that God can satisfy us so that our youth is renewed like the eagle; it is possible for us to have our youth renewed like the eagle by taking Christ as our life. “Those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not become weary; / They will walk and will not faint”. To wait on Jehovah, the eternal God, means that we terminate ourselves, that is, that we stop ourselves with our living, our doing, and our activity, and receive God in Christ as our life, our person, and our replacement. Such a waiting one will be renewed and strengthened to such an extent that he will mount up with wings like eagles; as a transformed person, he will not only walk and run but also soar in the heavens, far above every earthly frustration.

What we are and what we do should not be according to our own wisdom, strength, and ability but by the grace of God, for we have no boast in ourselves or in anything else but only in the Lord.

The grace, power, and strength of the Lord are both for moving and for covering us: On the one hand, the Lord's grace is the **power for us to move**; on the other hand, the Lord's **power is our protection, our hiding place**. The front face of the four living creatures is the face of a man, but the body is that of an eagle. The living creatures look like a man but move like an eagle. The two wings for moving and the two wings for covering indicate that there is something mysterious about us and that this gives others the impression of the Divine Being.

II. The spiritual significance of the hands of a man is that a normal Christian should always do things exactly like a man (v. 8a; Acts 20:34):

Paul's writings indicate that although he experienced the eagle's wings, he was still very human in his living, taking the human way and doing things in a human way. No matter how much the grace of God is with us and no matter how much the Lord is empowering us, we must nevertheless do things in a human way. **Under the eagle's wings there should be human hands, and these hands should always be working. We need both the wings of the Lord's empowering grace and the hands of a man, cooperating with God in a human way.** The highest humanity is one in which divinity is added to our humanity and in which the divine attributes are expressed in our human virtues. Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us.

We all need to learn to be human Christians, living in a **Jesusly human** way according to the humanity of Jesus, which is His human life in resurrection. To damage humanity is to ruin both the means and the channel created by God for His economy. The more spiritual we are, the more human we will be. If we would live Christ, we need to learn to be human in a genuine way. On the one hand, we have the divine nature; on the other hand, we are normal human beings. The fact that we have the divine nature with the divine life does not mean that we no longer need to be human. We need to live a genuinely human life by the divine life and nature; in this way we will be able to live the highest human life, a life like that of the Lord Jesus. When Christ comes into us as life, He is the eternal life with both the divine life and nature and the human life and nature; now our wonderful Savior lives, acts, moves, and works as life within us in a quiet, normal, ordinary way and also in a very human way.

The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 11 - June 17, 2017	21	15	5	8	\$220.00
June 18 - June 24, 2017	21	15	7	6	\$310.00

Jesus. We need to experience the Spirit of God as the Spirit of Jesus. The Spirit of Jesus refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well.

III. The spiritual significance of the feet of a calf is that we should walk like a calf, having straight feet; we should walk not according to our crooked human feet but with the feet of a calf (Ezek. 1:7; 2 Cor. 1:12):

The apostle Paul speaks of walking with the straight feet of a calf. The calf's feet are not only straight but also cloven, divided; the divided hoof signifies that in our Christian walk we need discernment of what is right and what is wrong in the eyes of God.

The development of the ability to discern is based upon learning and experience. The degree of the learning and experience we have before God is the degree of the discernment we will have. The most profound discernment comes from the most profound dealings.

"This I pray, that your love may abound yet more and more in full knowledge and all discernment". Discernment is the ability to sense things; the Greek word for discernment means "sensitive perception, moral tact." According to Paul, we should love with a mind full of knowledge and discernment: This knowledge and discernment are Christ Himself; when we experience Christ, He becomes our knowledge and discernment, our perceptive power. The more we experience Christ, the more we will discern matters not by our cleverness but by the Christ who lives within us. We need to discern between ethics and Christ, for ethical teachings are not of Christ, of the Spirit, of resurrection, or of the new creation. Romans 8 reveals that the best way to discern a matter—the secret of discernment—is to discern according to life or death.

In the Bible a calf signifies freshness, livingness, and vigor. The calf's feet "sparkled like the sight of burnished bronze"; this indicates that we need a walk that has been tested and burned by the Lord so that it will be like shining bronze, enlightening and testing others. A calf is young, vigorous, and full of energy; this indicates that our Christian walk should be a "skipping walk," a walk that is full of life. If we enjoy grace and live in the presence of God, we will always be new and fresh, and with us there will be no oldness.

IV. If as living creatures we have the wings of an eagle, the hands of a man, and the feet of a calf, we can be coordinated and become one corporate entity for the carrying out of God's economy.

"One Life-Study a Day Makes One Holy"

LIFE-STUDY OF MATTHEW

June 19, 2017, Monday

Message Twenty – Three - **THE DECREE OF THE KINGDOM'S CONSTITUTION (11)**

Apparently, the Lord's intention in 7:1-12 is to cover the principles according to which the kingdom people deal with others. Actually, His intention here is to encourage us to forget ourselves and to take care of others. In the two previous chapters, the Lord has dug out our temper, our lusts, our inner being, the self, the flesh, and our anxiety. Now He brings us to the point where we must learn to take care of others. When you judge others, you must judge them according to how you want them to judge you. To consider the matter in this way is to take care of others.

We all must learn to take care of others and to pray, "Lord, show me the way." First you need to ask. If the way does not open up, then you must seek. If the way still does not open up, then you must knock. To knock means to come close to the One whom you are seeking. When you ask, there may still be a distance, but when you knock, there is no distance. Rather, you are directly in front of the One you are seeking. Thus, you need to spend time to seek the Lord. In contacting others, we need the asking, the seeking, and the knocking. Then the door will be opened, a straight way will be given to contact people, our contact will be profitable, and we shall be saved from making mistakes. We shall also know to beware of the dogs and the hogs. This is the significance of the insertion of verses 7 through 11 between verses 6 and 12.

June 20, 2017, Tuesday

Message Twenty - Four - **THE DECREE OF THE KINGDOM'S CONSTITUTION (12)**

As we consider the constitution of the kingdom of the heavens as a whole, we see that it fully reveals what the kingdom people are, what they should be, and what they should do. It also reveals where they are and where they are going. It reveals that on the constricted way, we must do the will of the heavenly Father and we must build a house according to the word of the heavenly King. In the last section of the constitution there is no anger, lust, self, flesh, anxiety, nor any word about our attitude toward others. Instead, there are four crucial words: gate, way, will, and house. Here we have the narrow gate, the constricted way, the will of the heavenly Father, and the house built upon the rock, which is the wise word of the heavenly King. If we are not the people described in the nine blessings and if we are not those fulfilling the complemented and changed laws, we cannot enter through the narrow gate, walk on the constricted way, do the will of the heavenly Father, or build a house on the rock. Thus, this last section is the consummation of the constitution.

Again I say that the consummation of the constitution of the kingdom of the heavens is to usher us through the narrow gate and into the constricted way. Now we are running on this constricted way. We should not care for prophesying, for casting out demons, or for works of power. Instead, we should care only for doing the will of our heavenly Father. You may wonder how we can know the Father's will. We can know it by the Father's life and nature within us. The Father's nature will always tell us "yes" or "no." If you are running according to the divine nature and within the constricted lines, the divine nature will indicate, "Yes, you are right; go on." But if you are not running according to the divine nature or if you step outside the lines, the divine nature will say, "Don't go this way." There is no need for anyone to tell you what to do, for the regulating, constricting, divine nature is within you. This nature tells you where you are. Because a runner in a race can see the lines, he needs no one to tell him whether or not he is inside the boundaries. Likewise, we have the constricting lines within us, the lines of the divine life and the divine nature, and we can tell where we are. According to the divine nature within us, we cannot use rock music in our meetings. Although you may try various worldly methods, the divine nature would disagree with them all and indicate that you are transgressing the lines. All those who are the kingdom people, all those who have been regenerated by the Father, have His life and nature within them. The Father's life and nature indicate whether or not we are in the constricted way. Let us all run the race according to the Father's nature.

June 21, 2017, Wednesday

Message – Twenty – Five – **THE CONTINUATION OF THE KING'S MINISTRY (1)**

In the constitution of the kingdom of the heavens there are four verses that tell us how we can enter into the kingdom of the heavens. The first is Matthew 5:3, which says, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens." The second says, "Blessed are those who have been persecuted for the sake of righteousness, for

theirs is the kingdom of the heavens” (5:10). Both of these verses refer to the present. If we would be in the reality of the kingdom today, we need to be poor in our spirit and to be persecuted for the sake of righteousness. The reality of the kingdom today depends mainly upon righteousness. We are ushered into the reality of the kingdom by being poor in spirit. After we have had a change in our mind, we turn to the Lord and become empty in our spirit. In this way the Lord enters our spirit with His heavenly kingdom. From that moment, we begin to live in the reality of the kingdom. By being righteous, we are kept in this reality. However, if we are unrighteous, we are outside the reality of the kingdom. As long as we maintain righteousness, we are preserved in the reality of the kingdom. Examine your daily life. If you are loose, too free, and careless about righteousness, you are immediately separated from the reality of the kingdom. If we would be in the reality of the kingdom today, we must be poor in our spirit, and we must keep ourselves in righteousness, willing even to suffer for the sake of righteousness.

We see two ways to follow the heavenly King. First, as we follow Him, we should not expect to have any material enjoyment. Second, in order to follow Him, we must ignore the requirements of the dead. The Lord told the disciple to “leave the dead to bury their own dead.” The first dead refers to the people who are spiritually dead, as mentioned in Ephesians 2:1, 5; the second refers to the physically dead father of the disciple. Eventually, the spiritually dead will fulfill the duty of burying the physically dead. Through experience we have learned that we should not go back to fulfill the duty for the dead. Let the dead perform these duties on behalf of the dead. We are the living ones and we must go on to follow the King. But do not expect any material enjoyment, for you may have no nest, no roost, no place to lay your head. If you do not expect any material enjoyment and if you will leave the dead duties to the dead, you can go on to follow Him.

June 22, 2017, Thursday

Message – Twenty – Six - THE CONTINUATION OF THE KING’S MINISTRY (2)

Verse 26 says, “Then He arose and rebuked the winds and the sea, and there was a great calm.” As the Lord and the disciples were sailing across the sea, on their way to cast out the demons, something in the air and under the sea began to cause them difficulty. In the air there were the fallen angels, and in the water there were the demons. Thus the Lord’s command was not actually spoken to the winds or to the sea, but to the fallen angels in the air and to the demons underneath the water. A rebuke is not given to things without life, but to things with personality. The King rebuked the winds and the sea because in the wind are the fallen angels of Satan (Eph. 6:12), and in the sea are the demons (Matt. 8:32). The fallen angels in the air and the demons in the water collaborated to frustrate the King from going to the other side of the sea, because they knew He would cast out the demons there (vv. 28-32). As soon as the King commanded the fallen angels and evil demons to stop, they immediately obeyed, and there was a great calm. The calm being great was in contrast to the measure of their faith, which was little (v. 26).

Verse 3 says, “And behold, some of the scribes said within themselves, This man blasphemes.” The scribes, assuming that they knew the Scriptures, thought that only God had authority to forgive sins, and that Jesus, who in their eyes was only a man, blasphemed God when He said, “Your sins are forgiven.” This indicates that they did not realize that the Lord was God. By uttering such a word, they rejected the King of the heavenly kingdom. This was the first rejection by the leaders of the Jewish religion. According to the scribes, the Lord Jesus was assuming to be God and was blaspheming Him. But the Lord Jesus, of course, did not blaspheme at all, for He is God. As God, He not only has authority over the natural environment and over demons; He also has the full authority to forgive people of their sins.

If we put together all the cases recorded in 8:1—9:8, we see a clear picture of who this heavenly King is. He is the Savior of the Jews and also of the Gentiles. He will be the Savior of the repentant Jews, and He will also be the One who will restore the entire earth in the millennium. He has authority over the wind, the sea, and the demons. He also has authority to forgive people of their sins, and to cause these people to rise and walk. If we would follow this heavenly King, we must not expect any material enjoyment, and we also need to ignore the dead obligations and duties. This bird’s-eye view of this portion of the Word affords us a vivid portrait of who the heavenly King is.

June 23, 2017, Friday

Message – Twenty - Seven - THE CONTINUATION OF THE KING’S MINISTRY (3)

To follow the Lord includes believing in Him. No one follows Him unless he believes in Him. To believe in the Lord is to be saved (Acts 16:31), and to follow Him is to enter the narrow gate and walk the constricted way to participate in the kingdom of the heavens (Matt. 7:13-14).

The Gospel of Matthew is a book of the kingdom, yet it is also a book full of the riches of the heavenly King. This heavenly King is our Physician with healing authority. His healing is not simply a matter of power; it is a matter of authority. To heal us there is no need for Him to touch us directly. He needs only to speak a word, and His authority will come with His word. Remember the case of the healing of the centurion’s servant. The centurion said to the Lord, “Only speak a word, and my servant boy shall be healed” (8:8). Furthermore, the centurion could say, “I am also a man under authority, and many others are under me. I simply speak a word, and they obey it, because with my word there is authority. Lord, You don’t need to come to my home. Simply give a word, and Your authority will go with Your word.” The Lord’s word heals us not with power, but with authority. Often Christians think that the Lord heals because He is able to heal. This is a natural concept. The Lord’s healing is not a matter of His ability to heal; His healing is a matter of authority. He simply needs to say, “Illness, go away.” This is authority. With this same authority He is also fully able to command mental illnesses to flee. Thus, He heals us with authority.

June 24, 2017, Saturday

Message – Twenty - Eight – THE CONTINUATION OF THE KING’S MINISTRY (4)

This is the meaning of the Lord’s word in 28:19, “Go therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.” The reality of the name is in the Spirit. To baptize people into the name means to baptize them into the Spirit, who is Christ as the all-inclusive *pneuma*. Christ became incarnated, He lived on earth, He was crucified and accomplished redemption, and He was resurrected. After everything was finished, He became the all-inclusive *pneuma* in His resurrection. Incarnation is included in this *pneuma*; crucifixion and redemption are included in this *pneuma*; resurrection, the power of His resurrection, and the life of the resurrection are all included in this *pneuma*. When we were baptized into Him, we were baptized into this *pneuma*. When we were baptized into Him, we put Him on. We must put on Christ as the new garment, and this new garment is the all-inclusive Spirit. Christ is no longer the untreated cloth; He is now the finished garment. In this finished garment we have redemption, resurrection power, and all the elements of the divine Person. This new garment is not just a piece of clothing, but the divine *pneuma*, the all-inclusive Spirit, including Christ’s incarnation, His crucifixion, His redemptive work, His resurrection, and His resurrection power. Now He is the finished garment for us to put on. Hallelujah, we can put on such a Christ!

We see then that the new wineskin is the church life. The church is actually the enlargement of Christ. The individual Christ is our wine within us. When this individual Christ is enlarged into a corporate Christ, that is the church. This corporate Christ is the wineskin, the container, to contain the individual Christ as our wine. Never consider the church a religion; the church is a corporate entity full of Christ, because the church is Christ enlarged. Christ is not only our new garment and new wine, but, being increased, He is also our new wineskin to contain the wine. He is our outward qualification, He is our inward satisfaction, and He is in a corporate way the church, the Body (1 Cor. 12:12), capable of holding the wine. Christ is everything. He is the Bridegroom, the new garment, the new wine, and also the corporate vessel to contain what we enjoy of Him. The meaning here is very profound.

We must also realize that the wineskin is not only the container of the wine, but also the means for us to drink the wine. Many of us can testify that whenever we come into a church meeting, we discover that it is truly the place where we can drink Christ. It is here that we drink the Lord as never before. The church life is not merely a container, but a vessel from which we may drink. We need Christ as the new garment, we need Christ as the new wine, and we also need Christ in a corporate way as the new wineskin. We need the church life. We do not care for religion, forms, or rituals. We care only for Christ in you and Christ in me. This is the new wineskin.