



Church in Regina Newsletter

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

Psalms 116:4, "But I called upon the name of Jehovah. O Jehovah, I pray, deliver my soul."

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 Economy?

"And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things." Eph. 3:9

Because God has a purpose, He needs an economy. The Greek word for economy is *oikonomia*. This Greek word is composed of two words—**oikos** meaning house or household and **nomos** meaning law. Economy is a "house law," a household administration. This household administration is for the carrying out of God's purpose, God's plan. **God's economy is God's planned administration to carry out His eternal purpose....**

If you trace the root of the word economy, it goes back to a word that refers to the parceling out of food, the distributing of food as in parcels. Joseph is a good illustration of this. His job was to distribute all the food supply of Pharaoh to feed all the hungry people. This root word also means to distribute food to the cattle for grazing. To distribute is to dispense. **In God's economy, He dispenses Himself into His people as life, as life supply, and as everything to them. God wants to dispense Himself as food to us.**

The Holy Bible tells us that God is rich as food to us. The Lord Jesus declared that He was the bread of life (John 6:48), and Paul said that he was charged to preach the unsearchable riches of Christ (Eph. 3:8). **Christ is life, and His riches are unsearchable.** All these riches of life are to be dispensed into His believers. Paul was commissioned to be a dispenser of these riches, a steward. He was to be a steward in the same way that Joseph was a great steward to distribute the rich life supply of Pharaoh's household.... By this we can see what the proper denotation of the word *oikonomia* is—**God's household administration to dispense the divine riches of the Triune God as life and life supply into His chosen and redeemed people....** (The Divine Economy, pp. 7-10, by Witness Lee.)

ANNOUNCEMENTS:

- ▶ We have our continuation for our Morning Revival for weeks 7-12 of Ezekiel. Please get your copies after the meeting.
- ▶ Also, 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. We have given the verse list already.
- ▶ 3. The deadline for the registration for Edmonton conference will be next week. we want to know today who really are going to this trip so that we can submit the registration for it. Amen.

The Divine Trinity is for God's dispensing. The matter of dispensing is revealed in Ephesians 3:2 and Colossians 1:25-27. In these verses the word stewardship has the sense of dispensing. **God's stewardship is the dispensing of the processed Triune God in Christ into His chosen, redeemed, and regenerated people that He may be their life and everything, to produce the unique Body of Christ in the universe to be His corporate expression.** This Body is the church in this age and the New Jerusalem in eternity.

This is what God is after. God saves us for this. He regenerates us, transforms us, makes us spiritual, and causes us to be seeking, all for this. **We are not saved, regenerated, transformed, spiritual, or seeking, for ourselves. Rather, we become such in order that we may be delivered from the natural life and the self so that we can be built up with all the saints into God's habitation.** This is God's economy and dispensing. (The Economy and Dispensing of God, pp. 8, 20.)

Upcoming Activities:

- ▶ July 01, 2017 - Church Pursuit (Experience of Life - Msg.10)
- ▶ July 07, 2017 - Young People's Big Event
- ▶ July 09, 2017 - Love Feast
- ▶ July 30, 2017 - Churching to Lloydminster

This Weeks's Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 6

The High and Awesome Wheels

Scripture Reading: Ezek. 1:15-21

PRAYER BURDEN

“Each one as he has purposed in his heart, not out of sorrow or out of necessity, for God loves a cheerful giver”.

1. Lord, thank You for Your economy, appear to us that we may spontaneously **consecrate** ourselves, that we cannot do anything other than to **live for You**. Nothing can occupy our hearts anymore, make our conscience at peace before You that we can boldly say we have **not held back one thing from You**.
2. Lord, we praise and thank You for Your move to **deify us**, making us God in life and in nature but not in the Godhead, and to bring forth the one new man for Your **corporate expression**.
3. Lord, we want to **participate** in Your move, to go in Your going, to give in Your giving and pray in Your praying; make us realize that each one of us have a high and **awesome wheel** to act together for the accomplishment of Your economy .
4. Lord, we want to cooperate with You through our **prayer**, make us realize that **by** ourselves, **with** ourselves, and **in** ourselves, we are nothing. We want to do everything **in** You, **with** You, and **through** You.
5. Lord, thank You for showing us the vision of the “**wheel within the wheel**,” Your move with our move, Your prayer in our prayer. Lord, make us the genuine **rim**, **moving** through You as the real **hub**.
6. Lord, we are just the **little ones**, but beside us is a **high and awesome wheel with many eyes**. Lord open us to see, that the move of the church depend on **our moving**, and the more we move the more we can see, and we become persons of many eyes to see not only the physical things but more so the spiritual things.
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, make us **proper** and **moving** that we may become the reality of the wheel within the wheel.

Lord, remember the church in **Regina**:

- appear to each and everyone of us
- to build an altar and live in a tent
- SST, gaining of young people
- Sister Berly going to the FTTA
- practice the “God Ordained Way”

... By the side of every living creature there is a **wheel**. This wheel is so high that it is dreadful; it is dreadfully high. A wheel is for moving, not in an ordinary way but in a special way. At home, when we walk from the kitchen to our bedroom or living room, we do not need a wheel. But when we travel a distance, we need a wheel. When we do something to fulfill a purpose, we may also need a wheel. Thus, the move by a wheel is not an ordinary move but a special move with a purpose. The wheel in Ezekiel 1 implies a move with a purpose. Furthermore, the wheel implies that this move is not by our own strength.

FOR THE MOVE OF THE LORD

Manifest to All

... Everyone can see the great wheel, high and dreadful, for it is at the side of the living creatures for all to see. The wheel is simply there. Every local church needs to have such a high and dreadful wheel beside it. Furthermore, **every individual believer**, if he is proper and normal, **should also have a wheel**.

An Extraordinary Move

The living creatures have more than one way to move. First, they can move **by flying** because they have the wings of an eagle. They can also move **by walking** on the calf's hoofs. These two ways of moving are an ordinary move. But when they need **to move in a special way**, they move **by a wheel**.

DETAILS CONCERNING THE HIGH AND DREADFUL WHEELS

The Wheels Being at the Side of the Faces of the Living Creatures

The wheels were at the side of the faces of the living creatures, indicates that if we would have the Lord's move, **we must first live out the Lord, expressing Him**. If we live out the expression of Christ, we will have the wheel of the Lord's move.

The Wheels Being upon the Earth

In verse 15 we are told that the wheels are upon the earth. Do not expect that the move of the Lord will be in the heavens. God has angels to carry out His move in the heavens. What He needs is a move on earth.

The Wheels Having the Appearance of Beryl

Verse 16a says, “The appearance of the wheels and their work was like unto the color of a beryl.” According to Daniel 10:6 beryl was the appearance of the Lord when He was moving. This indicates that within the move of the wheels is the appearance of the Lord.

The Wheels Having the Same Appearance

Verse 16b says, “They four had one likeness.” Here we are told that all four wheels have the same appearance, the same likeness. This indicates that the move of the Lord has the same likeness and appearance in every church. All the moves bear the same appearance of the Lord.

The Wheels Going in Four Directions

“When they went, they went upon their four sides: and they turned not when they went” (Ezek. 1:17). The wheels went on the four sides—in four directions—not turning as they went. This indicates a **move in coordination**, without any turns.

The Wheels Being Dreadfully High

Ezekiel 1:18a says, “As for their rings, they were so high that they were dreadful.” Here I would point out that we should never try to make ourselves great; instead, **we should be little ones**. However, the wheel beside us should be so high that it is dreadful. In our locality we should not have a small wheel only a few inches in diameter. On the contrary, in our city there should be a high wheel, a wheel that is dreadfully high and that will surprise others. The wheel in every church should be so high that it is dreadful.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 18 - June 24, 2017	21	15	7	6	\$310.00
June 25 - July 01, 2017	20	11			\$200.00

The Wheels Being Full of Eyes

Verse 18b goes on to say, “And their rings were full of eyes round about them four.” Here we see that the high and dreadful wheels are **full of eyes**. If we apply this to our spiritual experience, we will realize that it is absolutely correct to say that the wheels are full of eyes. If a church has no move and no wheel beside it, that church is blind. If you do not have any move, yet you claim that you have some move, you are surely blind. You have no eyes. If your church has a high and dreadful wheel, a high and dreadful move, within that move there will be many eyes. As a result, **you will have insight, foresight, and other kinds of sight**.

We need to be impressed with the fact that the wheels are full of eyes. As the wheel moves, it sees. The more it runs, the more it sees. **If the wheel were to stop moving, it would stop seeing**. This is the way the church should be today. We see by going on. The more we go on, the more we see. It may be that today we can see only to a certain extent, but tomorrow we will go on and see more. If we stop moving, we will stop seeing. We Christians should be a moving people. The church must move in order to see.

A Wheel within a Wheel

Verse 16c says, “Their appearance and their work was as it were a wheel in the middle of a wheel.” It is very significant that the wheels look like a wheel within a wheel. When we speak of a wheel, we say that the circumference is the **rim**, that the center is the **hub**, and that in between are the **spokes**. Thus, we have the three main parts of a wheel: the rim, the hub, and the spokes. But in Ezekiel 1 there is no hub, and there are no spokes. Instead, there is a wheel within a wheel.

James 5:17 may help us to understand this. This verse tells us that Elijah prayed earnestly. Literally, the Greek words translated “prayed earnestly” mean “prayed in a prayer.” This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. Rather, he **prayed in the prayer** given by the Lord for the accomplishing of His will. For Elijah to pray in a prayer means that there was a prayer within his prayer. This is the wheel within a wheel.

We may apply this matter of a wheel within a wheel to the church life. If the church is proper and is moving, then within the church’s moving there will be the move of the Lord. This means that in our move there is the Lord’s move. **While we are moving, the Lord is moving in our moving**. The inner wheel is the source of power for the moving. This means that the inner wheel is the “motor” which causes the wheel to move. If our move is genuine, it must be that within our move is the move of the Lord.

Every wheel has a hub which turns the wheel. If the hub stops, the wheel stops. We may say that the hub is the little wheel within the rim of the big wheel. The big wheel turns because the little wheel is being turned. In the church life, the Lord Jesus is the hub—the wheel within the wheel—and we are the rim. If the churches do not move with the Lord, they have no way to go on because there is no wheel within the wheel. But **when the churches move with the Lord Jesus, He becomes the wheel within the wheel**.

The Wheel Following the Living Creatures

Ezekiel 1:19 says, “When the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.” This verse tells us not that **the living creatures follow the wheels** but that **the wheels follow the living creatures**. When the creatures move, the wheels move. When the creatures stop, the wheels stop. When the creatures are lifted up, the wheels are lifted up.

This is contrary to the concept, held by many believers, that we need to wait until the Lord moves before we can move. I have been burdened by the Lord to tell His children that there is no need for them to wait for the Lord to move. The Lord has been waiting for nearly two thousand years. If we go on, the Lord will follow us. If we do not exercise to move, there will be no wheel, but if we move, the wheels will follow us. **The move of God’s work, the move of the gospel, and the move of the church all depend on our moving. We need to have the confidence, the assurance, and the faith to go on boldly. If we move on boldly, the wheels will follow us**. Let us act boldly and move on to take this country and to take the earth.

The Spirit Being in the Wheels

Verse 20 continues, “Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.” **The wheels follow the creatures, and the creatures follow the Spirit, but the Spirit is in the wheels**. It is hard to tell who follows whom. We are one with Him. One day when we meet the Lord we may say, “Lord, we followed You,” but the Lord may say, “No, I followed you.”

If we have the wheel with the coordination, it is difficult to determine who follows whom. We are one with the Lord, and the Lord is one with us. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. This is the Lord’s move on earth today, and this is the Lord’s recovery.

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF MATTHEW

June 26, 2017, Monday

Message Twenty-Nine: **THE CONTINUATION OF THE KING’S MINISTRY (5) AND THE ENLARGEMENT OF THE KING’S MINISTRY (1)**

In 9:18-34 we have the repetition of signs with dispensational significance. These verses give a brief picture of this age and the coming age. Hence, this record is also with dispensational significance, as that in 8:1-17. The daughter of the ruler of the synagogue represents the Jews, and the woman with the hemorrhage represents the Gentiles. When the daughter died, the woman was healed. After the woman was healed, the daughter was revived. Following this, two blind men and one dumb man were healed. This is a type, showing that when the Jews are cut off, the Gentiles are saved and that after the fullness of the salvation of the Gentiles, the Jews will be saved (Rom. 11:15, 17, 19, 23-26). Following this, the millennium will begin, and at that time all the blind and the dumb will be healed (Isa. 35:5-6).

We all need to see a vision of the Lord Jesus as the Lord of the harvest. In verse 38 the Lord told us to beseech the Lord of the harvest that He may thrust out workers into His harvest. Firstly, in His economy, God has a plan to accomplish. Then His economy requires His people to beseech, to pray, for it. In answering their prayer, He will accomplish what they have prayed concerning His plan. Many times when we sense the need for workers, we sound out the call for help. But from now on, whenever you sense the need for workers, you must firstly pray to the Lord of the harvest, saying, “Lord, here is Your harvest. You are the Lord of the harvest. We call on You to thrust out some reapers. Lord, send more reapers into Your harvest.” Praying like this will make a difference. To pray like this means that we have seen a vision that our Christ, the kingly One, the Shepherd, is the Lord of the harvest. Whenever you pray that the Lord would send reapers into His harvest, you honor Him very much. How different this is from inviting people to help you in your work! When you do that, you do not honor Christ as the Lord of the harvest. Rather, it is a matter of your work, not of His harvest. You become the master of that work, and He is not considered as the Lord of the harvest. Therefore, we need to call on Him and say, “Lord, You are the Lord of the harvest. The work in this field is Yours, and this harvest is Your crop. We call on You for Your crop. Lord, send Your reapers.”

June 27, 2017, Tuesday

Message Thirty: **THE ENLARGEMENT OF THE KING'S MINISTRY (2)**

The Lord Jesus did not come firstly to the Gentile world. He came to a nation that was supposed to be the holy people of God. This nation had the holy Scriptures, the holy city, the holy temple, the holy priesthood, and the holy sacrifices. He came to this nation with the purpose of establishing the kingdom of the heavens. It seems that there should have been no difficulty whatever. But when this heavenly King was sending out His apostles for the spread of His ministry, He warned them that He was sending them out as sheep in the midst of wolves. The Lord seemed to be saying, “Those in the Sanhedrin, the ones who care for the holy Scriptures, will persecute you, and those in the synagogue, the ones who teach the Word of God, will scourge you. Be careful! They are not the holy people of God—they are wolves. They are not for God; they are against Him.” The Lord did not say that the soldiers in the Roman army were wolves, but that those in the Sanhedrin and in the synagogues, those handling the Word of God and teaching it to God's people, were wolves. Throughout the centuries, the situation has been the same in principle.

In 10:40—11:1 we have the matter of identification with the heavenly King. Verse 40 says, “He who receives you receives Me, and he who receives Me receives Him Who sent Me.” The apostles sent by the heavenly King, having been entrusted with His authority (v. 1) and peace (v. 13) and having been indwelt by the Spirit of the Father (v. 20) and identified with the King in His suffering (vv. 22, 24-25) and death (vv. 21, 34-39), were one with Him. Thus, he who receives them receives Him. To participate in such an identification with the heavenly King requires us to love Him above all, at any cost, and to follow Him by taking the narrow way of the cross, as revealed in verses 37 through 39. Not only do the sent ones have the King's authority and peace and the Spirit of the Father, but they are also one with the King and are identified with Him. To receive the King's sent ones means to receive the King Himself, because the sent ones are identified with the King. This is an encouragement to those who are sent. In the Lord's recovery we have the authority, the peace, the Spirit, and the identification with our King. We are one with Him. Whoever receives us receives the King, and whoever rejects us rejects the King. This is not an insignificant matter. It is very serious. We all need to have the assurance that we have the authority, the peace, the Spirit, and the identification. All this is for the spreading of the King's ministry. The King is still spreading His ministry today, and we are His sent ones with the authority, the peace, the Spirit, and the identification.

June 28, 2017, Wednesday

Message – Thirty-One: **THE RESULT OF THE KING'S MINISTRY**

In Matthew 11 we see the result of the King's ministry. The record of chapter ten indicates that both the King's ministry and the enlargement of His ministry by the twelve apostles were rejected. In chapter ten the Lord told the apostles that they would be persecuted and hated, even by the so-called holy people in the Sanhedrin and in the synagogues. He warned them that they would be persecuted even by their relatives. In chapter eleven we see that three ministries are rejected: the ministry of John the Baptist, the ministry of the King, and the ministry of the King's sent ones, the twelve apostles. John was rejected, the Lord Jesus was rejected, and according to His charge to the twelve apostles, their ministry also was to be rejected. In chapter eleven we see how the King deals with this rejection. The main point in this chapter is how we should face rejection.

We need to realize in what age we are living. Peter, John, and even Paul were in the beginning of the kingdom age, but we are in the closing of this age. Where would you rather be—in the beginning, in the middle, or in the conclusion? Martin Luther was in the middle, but we are neither in the beginning nor in the middle, but at the end. Great men like Martin Luther stood on the shoulders of the early apostles, but now we are on the shoulders of Martin Luther and other great ones. Hence, we are higher than all of them. Even the smallest among us is able to give a strong testimony on being justified by faith both objectively and subjectively. Do not regard this day as an insignificant day.

The Lord said that if we take His yoke upon us and learn from Him, we shall find rest to our souls. The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest; it is not anything merely outward in nature. If we are opposed as we minister, and we resist, we shall not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we shall have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we shall have rest in our souls.

June 29, 2017, Thursday

Message – Thirty-Two: **THE ESTABLISHMENT OF THE KING'S REJECTION (1)**

Matthew 12:1 says, “At that time Jesus went on the Sabbath through the grain fields; and His disciples were hungry and began to pick the ears and to eat.” “At that time” joins chapter twelve to chapter eleven. At the time the Lord called people to rest from striving to keep the law and religious regulations, He went on the Sabbath through the grain fields, and His disciples began to pick the ears and to eat, seemingly breaking the Sabbath. Remember, in his record Matthew puts certain facts together to present a doctrine. The record in the other gospels is not exactly the same as the record here. The phrase “at that time” is very important. It refers to the time of calling people into His rest. At that time, all His disciples were hungry. Whenever we are hungry, we do not have rest. Rest includes satisfaction. When you are satisfied, you are at rest. But if you do not have satisfaction, you do not have rest.

This portion of the Word reveals that, on the one hand, the Lord is bold and that, on the other hand, He is merciful. On the one hand, He is strong; on the other hand, He is merciful and meek. This is the King who established the kingdom of the heavens, and this is the way for Him to establish His kingdom. Do not think that in chapter twelve the Lord was defeated. That is a mistaken concept. He was not defeated; He was establishing His kingdom. It is the same with us today. Do not say, “There is so much attack and opposition. Many rumors are being spread against us. How difficult it is for the Lord's recovery. The recovery will be defeated.” This is wrong. Although we are so small in number, it seems that all of Christianity is rising up against us. But actually, we are not wrong. Although He was a little man, the enemy of God knew that He was the One who would defeat him and establish the kingdom of the heavens. The principle is the same today. The enemy knows that this is the Lord's recovery and that the recovery will defeat him and establish the kingdom of the heavens. Never consider the Lord's recovery as an ordinary Christian work. The more opposition, persecution, criticism, and attacks there are, the more we are confirmed. Do not expect the opposition to decline. If no one opposed us, that would be a sign that we are wrong, that we have lost the testimony. But as long as we are being opposed and attacked, this is an indication that we are right. Instead of losing by being attacked, we are gaining. This is the way the kingdom of the heavens is built. It is built through being attacked, persecuted, and criticized. In Matthew chapter twelve the Lord Jesus was

not losing the battle—He was gaining. It is the same today. Praise the Lord that we do not fight the battle in a human way, but in the way of the Lord Jesus. While He was being attacked, He was gaining the victory. Likewise, the more the recovery is attacked, the more the kingdom of the heavens will be established. Without doubt, it is being established among us in the Lord's recovery. Praise Him!

June 30, 2017, Friday**Message – Thirty-Three: THE ESTABLISHMENT OF THE KING'S REJECTION (2)**

Now we must see that in order for the kingdom of the heavens to be established, there is the need of a spiritual battle, of spiritual fighting. This fighting is implied in 12:22-37. In the establishment of the kingdom a fight is raging on. Although we have covered many things, we have not yet seen that the establishment of the kingdom requires spiritual fighting. As Christ, the heavenly King, was establishing the heavenly kingdom among men on earth, He was fighting. People, however, did not see this warfare. They saw what He did outwardly, but they did not realize what was taking place inwardly. Thus, Matthew selected another historical fact to point out the fighting that was going on as the King was establishing the heavenly kingdom.

The way to bind the strong man is to pray. When we come to chapter seventeen, we shall see that the disciples came to the Lord and asked Him why He could cast out the demon and they could not. In 17:21 the Lord told His disciples, "This kind does not go out except by prayer and fasting." If you do not pray and fast, you simply cannot cast out this kind of demon. The Lord's word to His disciples indicates that before He cast out a demon, He surely fasted and prayed. In order to bind the strong man, we must fast and pray. The Lord fasted and prayed secretly. The disciples did not see this. We must learn of the Lord to fast in secret and to pray in secret. I believe that when the Lord Jesus was on earth, He often fasted and prayed to fight the battle and to bind the strong man. We all must be in the same spirit today. Every day our spirit must be a fasting spirit and a praying spirit so that we may daily bind the strong man, who is Satan, the king of the kingdom of darkness.

July 1, 2017, Saturday**Message – Thirty-Four: THE ESTABLISHMENT OF THE KING'S REJECTION (3)**

The Lord Jesus proceeded to tell them the significance of the sign of Jonah. In verse 40 He said, "For as Jonah was in the belly of the sea monster three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." This was to be a very meaningful sign to them. "The heart of the earth" is called the lower parts of the earth (Eph. 4:9) and Hades (Acts 2:27), where the Lord went after His death. Hades, equal to Sheol in the Old Testament, has two sections: the section of torment and the section of comfort (Luke 16:23-26). The section of comfort is paradise, where the Lord went with the saved thief after they died (Luke 23:43). Hence, the heart of the earth, the lower parts of the earth, Hades, and paradise are synonymous terms, referring to the one place where the Lord stayed for three days and three nights after His death and before His resurrection.

At the end of chapter twelve the Lord Jesus made a clear declaration to the whole universe that He was through with Israel according to the natural blood. Thus, Romans 11 says that Israel was cut off. This cutting off took place at the end of Matthew 12. Romans 11 also says that the Gentiles have been grafted in. This also took place at the end of Matthew 12. In the next message we shall see the mysteries of the kingdom. In that chapter we shall no longer see Israel, but the Gentiles who have been grafted in as the church.