



# Church in Regina Newsletter

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

*Psalms 116:17, "To You I will offer a sacrifice of thanksgiving, And I will call upon the name of Jehovah."*

## Church Address:

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## Contact Numbers:

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## Meeting Schedule:

### Lord's Table Meeting

Lord's Day  
10:00AM to 12:00PM

### Prayer Meeting

Tuesdays & Wednesdays  
Saints Homes  
8:00PM to 9:00PM

### YP Meeting

Fridays  
7:00PM to 9:00PM  
Brother Hedrick's Place

### Small/Home Meeting

Friday Evening  
Saint's Home

## Seven Annual Feasts

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

## God-man

Many of us know the term **God-man**, but we need to be able to give a clear portion in the New Testament where this God-man is mentioned. We may want to use John 1:14 and Matthew 1:23, but these are not the best verses. John 1:14 says that the Word became flesh. This verse implies the God-man because the Word refers to God Himself who became a man in the flesh. Matthew 1:23 says that the Lord's name would be called Emmanuel, which means God with us. He is God and He is also God incarnated to dwell among us.

But the best verses that reveal the God-man are **Romans 1:3 and 4**. These verses say that **our Lord Jesus Christ was out of the seed of David according to the flesh and was designated the Son of God according to the Spirit of holiness out of the resurrection of the dead**. The Son of God is God Himself. Our Christ has two sources and two elements. One is the flesh. The other is the Spirit of holiness. The flesh refers to His humanity. The Spirit of holiness refers to His divinity. This is one Man with two natures—human and divine.

Without Romans 1:3-4, which was spoken by Paul, we would not have a clear view concerning Christ being the first God-man with two natures and two sources. This God-man is the prototype for mass reproduction. He is the first God-man, and we are the many God-men. **Second Peter 1:4** says that **we are partakers of the divine nature**. John 1 tells us that in the Word, which is God, is life, and this life is the light of men shining in the darkness. Whoever would receive this shining receives the life in the Word, and authority is given to him to be a child of God.

If those who are born of God as God's children are not gods, what are they? Are not the children and the Father of the same species? John 3:6 says, *"That which is born of the flesh is flesh."* Both you and your parents are of the same species, the species of flesh. Verse 6 also says, *"That which is born of the Spirit is spirit."* The two spirits are of the same species and also of the same source. We are born of God to be the many God-men, the children of God. Also, our Lord, in whom we believe and whom we worship and follow, is the first God-man.

... In Genesis 1 all things were created according to their kind, their species. But man was created according to God's kind because he was created in God's image and after God's likeness (v. 26). In this sense, Adam was the son of God in image and likeness, but he had only the image of God without the life and nature of God. We are different. We are not only **created by God** but also **born of God**, so God is our real, genuine, Father, and we are His real, genuine, children. We have the authority to say that we are the children of God. **We have God's image and His life and nature**. Romans 8:16 says that the Spirit and our spirit witness together that we are the children of God. This is a great thing. The children of God are the God-men. When we received the Lord Jesus and He came into our spirit, right away an authority was given to us. That authority was the divine life and with this life is the divine nature. We have the life and nature of God because we were born of God to be His children. We are God-men.

**We should not forget our status as God-men**. This will affect the way that we live. Our admission that we are God-men is not that thorough. If we realize that we are God-men and we mean it, right away we uplift our status... We should be another class of Christians. We are today's God-men because we have been born of God. He is our divine Father, and we are His divine sons. With this realization we could not behave so lightly or speak that freely. Dear saints, whatever our profession is, whether we are teachers or doctors, we should not forget that our status is that of a God-man. **A God-man needs to have a God-man living**.

## ANNOUNCEMENTS:

1. For the young people: Continue to memorize your memorization portion. Recite them to the serving ones.
2. Next week, many of the saints will not be here due to the conference in Edmonton.

## Upcoming Activities:

- ▶ July 21 - 23, 2017 - Edmonton Conference
- ▶ July 30, 2017 - Churching to Lloydminster; and Brother's Meeting
- ▶ August 13, 2017 - Love Feast

**PRAYER BURDEN**

“... much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”

1. Lord, deeply impress us with the fact that You are still **on the throne as a man**, and that today You are working Yourself into us, to make us the same as You are that we may **express You and live You out**.
2. Lord, today we are Your duplication to express You and to exercise Your dominion over all things and to subdue Your enemy. **Come to us** as “**fire**” and burn our natural elements until something will remain in us and You will be formed in us as “**electrum**” **staying in us**.
3. Lord, we want to be one with You in Your intention to **bring us into glory** and to **set us on the throne**, until Your **kingdom come** in full and Your enemy will be subdued.
4. Lord, thoroughly gain us to **be up to the standard** of being **dealt with**, with our flesh and natural constitution, fill us with the Holy Spirit and even more, to **reign** with You in all things to execute Your authority and Your kingdom come upon the earth.
5. Lord, give us the **desire** to positively and actively **reign** for You, **ruling** over all things. We want to **eat** more of You, so that every bit of our daily walk will be conformed with Your humanity in our spirit.
6. Lord, we **come** to You, as an **open** vessel to be **filled** with the **abounding grace**, we ask You to remove all insulations and frustrations between us, and we **stay open** to be **filled more** of **Your grace** that will overflow from within us, causing us to **reign in life by grace over** sin, death, and Satan.
7. Please pray for:
  - **Europe**: the proofreading of the Polish NT Recovery Version that will begin on August 4, 2017;
  - **Germany**: to cooperate with God’s move of migration, and pray for the church in Düsseldorf;
  - **Israel**: the blending of the saints from Jordan with the saints in Galilee; and for those coming to the church life in Tel Aviv
8. Lord, make us all desire to reign in life as kings today. Remember the church in **Regina**:
  - ▶ to have receive more abounding grace
  - ▶ live the God-man living
  - ▶ SST, gaining of young people
  - ▶ Sister Berly going to the FTFA
  - ▶ Sister Olivia, Sherilyn, and Heather to enjoy the church life

**The Man on the Throne**

**THE LORD JESUS BEING A MAN ON THE THRONE**

Praise the Lord! We can boast that **today there is a man on the throne!** Before Bethlehem and before the cross, there was not a man on the throne. The Lord Jesus traveled through Bethlehem, through Nazareth, through Jerusalem, and to the hill of Golgotha. Through His resurrection and ascension He was brought to the throne. Praise the Lord! A real man whose name is Jesus is on the throne. This is why we say, "**Jesus is Lord!**" and this is why we say, "**Lord Jesus!**" God has always been the Lord, but a man has not always been the Lord. Through His resurrection in His ascension, God made this same Jesus, "*both Lord and Christ*" (Acts 2:36). Jesus was a normal man, a little Nazarene, but God made Him the Lord. God made a man the Lord. Today, the Lord of the heavens and the earth is a man! Do you really realize that the Lord of the universe today is a man, our Lord Jesus? Hallelujah for this man! It would not seem strange for us to say that Jehovah Elohim is the Lord of the universe. But, it is hard for us to see that a man who was so small that people could crucify Him, kill Him, and bury Him could be the Lord of the universe. When Judas and the multitude came to the garden, He did not run away. He willingly made Himself weak and allowed them to arrest Him and put Him on the cross. They killed Him and buried Him, but God resurrected Him. Furthermore, God raised Him up and set Him at His right hand, making Him the Lord of all the universe. Today, the Lord of the universe is a man.

**THE LORD JESUS BEING THE PIONEER TO THE THRONE**

We also need to see that the Lord Jesus **led the way to the throne**. He was the **pioneer** cutting the path to the throne (Heb. 2:10, Gk.). But He is not the only man destined for the throne. He has cut the path in order **that we may follow**. He was the first one to the throne, and we will come after Him. We are marching to the throne. God is going to bring us into glory and put us on the throne.

**THE APPEARANCE OF THE MAN ON THE THRONE**

The appearance of The Man on the Throne has two aspects: from His loins upward He looks like **electrum**, and from His loins downward He looks like **fire** (1:27). The upper part of a man from his loins to his head is the part of feeling, of sensation. This part signifies his nature and disposition. According to His nature and disposition, the Lord Jesus on the throne looks like electrum. The lower part of a man's body is for moving. The appearance of fire from the loins downward signifies the Lord in His move. **When the Lord comes to us, He first comes as fire. When He stays with us, He becomes electrum.** Whenever the Lord moves through us, He moves like fire to burn, enlighten, and search. After the burning, something will remain, and that will be electrum, a mixture of gold and silver signifying the Lamb-God, the redeeming God. God wants us to gain Him as the electrum, but He first has to come to us as fire to enlighten, to search, and to burn. Through the fire, He will become electrum to us. If we would gain Him as the electrum, we must experience Him as the burning fire.

Do you realize that nothing good dwells in us? (Rom. 7:18). We may even itemize some of the negative things that are in us: division, strife, hatred, envy, temper, self-love, self-goal, ambition, selfishness, ego, and so many other ugly, evil things. We are full of these things, but we have little of the Lord. We need the Lord to come to us and to **burn out all the negative things**. After we have been burned out, the redeeming God as the **electrum will remain in us**. No matter how clear our sky is and no matter how much we may have the throne in our sky, we need the Lord's presence as the fire, enlightening, searching, burning, and remaining as the electrum. This is the visitation of the Lord with us. This is the Lord's move with us and upon us. We are very blessed because we are under the Lord's visitation. The Lord comes to visit us as a consuming fire, and we gain Him as electrum, the redeeming God. When others are with us, they should be able to sense that we have such a God Who is the electrum.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 02 - July 08, 2017	20	11	8	16	\$625.00
June 09 - July 15, 2017	22	10	10	11	\$480.00

“One Life-Study a Day Makes One Holy”

### LIFE-STUDY OF MATTHEW

**July 10, 2017, Monday**

Message Forty-One: **THE TREASURE AND THE PEARL**

The parables of the treasure hidden in the field and the pearl out of the sea are puzzling. What facts of history fit in with these parables? The **true believers** are the **fulfillment of the wheat**; the **false believers**, of the **tares**; Christendom, of the big tree; the apostate church, of the woman; the evil things of heathenism and various heretical teachings, of the leaven; and Christ as food for God and man, of the meal. But what is there in history that can be regarded as the fulfillment of the treasure and the pearl? As I was considering this matter before the Lord, He showed me that in history besides the real believers, the false believers, Christendom, the apostate church, the heresies and heathen practices, and Christ as food, there have been the overcomers, who are more solid, genuine, precious, and valuable in the eyes of God than the wheat. In God's eyes these overcomers are likened to the treasure hidden in the field and to the pearl out of the sea. From the first century until the present, among the many real Christians represented by the wheat, there have been a small number of more solid ones like the transformed precious stones hidden in the field. This is especially true today. In the Lord's recovery there are a good number of saints who love the Lord, who have given up the world, and who do not live by their natural life. Although they have had some failures, they still like to live in the spirit, spend time in the presence of the Lord, stay in the Lord's will, and be one with Him in a practical way. Those who are like this are not just the wheat, bulky in size and abundant in quantity; they are the transformed precious stones, smaller in quantity and hidden under the earth. Not many people can see them, but the Lord sees them.

In the first four parables the Lord covers Christendom in a general way, and in the next two parables He covers His overcomers in a particular way. The seventh parable, the parable of the net, covers the nations. At the time of the Lord's coming back there will be three peoples on earth: those in Christendom, those in the Lord's recovery, and those among the nations. In the parable of the net the nations are likened to fish in the sea. These “fish” are brought to the presence of the Lord, and the Lord exercises His judgment upon them. This will mark the completion of the age at the Lord's coming back. All this is covered by the seven parables concerning the mysteries of the kingdom of the heavens. We are neither in the first four parables nor in the seventh, but in the fifth and sixth. We are the treasure and the pearl. These parables of the treasure and the pearl are most precious. What a privilege it is to be the fulfillment of these parables!

**July 11, 2017, Tuesday**

Message Forty-Two: **THE PATHWAY TO GLORY (1)**

The first thing we face on this pathway is rejection. Because Christ is the rejected One, we must be rejected also. We have no choice. Do not expect to be welcomed, for no one will welcome you until the glory comes. Instead, you must be willing to be rejected. In 13:53—14:13 we see the increase of rejection. Many of us have experienced some measure of rejection by those who opposed our coming into the church. But I need to tell you that this rejection will not decrease; rather, it will increase. There will be rejection upon rejection. Be prepared for this.

Thus far, we have seen the first two stations on the pathway to glory. The first station is the **rejection by natural knowledge**, and the second is the **rejection by politics**. The rejection both by culture and by politics compelled the heavenly King to retreat. When He heard of the execution of John the Baptist, “He departed from there in a boat to a desert place privately” (14:13). Due to the rejection by all the religious, cultured, political peoples, the heavenly King left them for a desert place. This indicates that henceforth He would hide Himself privately in a desert, in a place without culture, away from the religious, political, and cultured people. He did this in a boat, implying He would do this through the church. Due to the rejection of the civilized world, the Lord, through the church, has always been hiding Himself privately from the religious and political circles in a realm without much culture.

**July 12, 2017, Wednesday**

Message Forty-Three: **THE PATHWAY TO GLORY (2)**

May the Lord be merciful to us! Do not think that this is merely a story about the Lord Jesus feeding five thousand men plus women and children with five loaves and two fishes. You may be familiar with the story of this miracle, but you may still lack the revelation or the light it contains. But today we are under the Lord's enlightenment. All of us are Peters. When we think that we know what to do and can tell others what to do, we are a Peter under the law. We are not one under grace. One who is under grace will always say, “Lord, I have nothing to give. There is a great need, but I cannot meet it. I realize that today is the day of grace, not the day of the law. Nevertheless, I have nothing to give. Grace exposes me.” Are you under the law or under grace? If you are under the law, you will still feel that you have something to boast of—your smart mind, your foresight, your knowledge, your ability to instruct others. But when the Lord puts you under grace, your poverty and nothingness will be exposed, and you will have to admit that you have nothing to give, even nothing with which to feed yourself. Here we see clearly the principle of the law and the principle of grace.

Now we can say that this pathway is very good. Although here we have rejection and want, He is our life supply. He takes care of our physical needs and renders the rich life supply, even with an overflow, to meet our spiritual need. Therefore, we can say, “*The Lord is my Shepherd; I shall not want.*” Not only are we without want—we are rich, we are satisfied, and we have twelve baskets full. With Him we have the material supply and the life supply. As we follow Him, even in the desert, we enjoy Him as our source of supply. Thus, **we are not afraid of anything. Because He is with us, we shall not want. As long as we have His presence, everything is all right.** We welcome the rejection and, in a sense, we even welcome the situation of being in want, for we have Him. Our need affords Him an excellent opportunity to do something for us.

**July 13, 2017, Thursday****Message Forty-Four: THE PATHWAY TO GLORY (3)**

As we follow the Lord on the pathway to glory, we first experience rejection, and then we suffer the lack of our daily necessities. After this, we experience the storm on the way (14:22-33). The storm in chapter fourteen indicates that on the pathway where we follow the rejected King there will always be troubles. From the end of chapter thirteen to the end of chapter sixteen, there are many negative things. Humanly speaking, as we follow the rejected King on the pathway to glory, there is nothing good. It seems that everything is a problem. Do you like rejection? Do you enjoy lacking the things you need for your daily living? Do you appreciate the storm on the sea? If on our pathway there is no rejection, shortage of daily necessities, or storm, it is an indication that we are not actually on the pathway. If we are truly on the pathway to glory, we shall have problems and hardships.

Do not be troubled by any storms, for we are in the boat, the Lord's church. Even if we cannot see the Lord or feel that He is with us, we may be assured that He is on the mountain interceding for us. Perhaps He is even on the way to the boat. Whether He is on the mountain interceding or on the waves walking toward us, we should not be disturbed. At times we may not only have peace inwardly, but even receive a word from Him to walk on the waves. When we receive such a word, we should simply walk on the stormy sea. Do not be bothered by the opposition and persecution. With the Lord's word we may walk to meet Him, even walking through all the opposition and upon it. This is faith.

In typology, the land visited by the Lord after the boat came to shore was a figure of the millennium. In the millennium there will be a great deal of healing. Nevertheless, the healing to be found in the millennium should be experienced today. The church people should have a foretaste of the millennium. **We must live out the uplifted humanity of Jesus to have the virtue that can heal those surrounding us.** For others to be healed means that their corrupted character is changed. Those around the church life are all in darkness and corruption. But if the church people live out the uplifted humanity of Christ, this will cause a healing power to flow into them. Even other Christians will be healed.

**July 14, 2017, Friday****Message Forty-Five: THE PATHWAY TO GLORY (4)**

Praise the Lord for the record in Matthew 15! All the aspects of this record coincide with our situation today. The Lord Jesus and His followers were accused by the traditionalists, and today we are accused by the religionists. In answering those who accused His disciples, the Lord seemed to say, "You Pharisees accuse My disciples of breaking your traditions. You need to see that you have broken God's commandment by holding to your tradition, and you continue to break it." In this way the Lord brought them back to the pure Word, telling them what was the commandment of God and what was man's tradition. It is the same today. We are accused of not following the historic church, that is, of not following the traditions. We answer that we must come back to the pure Word and not care for the traditions of the historic church. In the various councils and creeds of the historic church, there is no mention of the seven Spirits. This means that if we follow the traditional concept of the Trinity, we shall neglect the seven Spirits. Our critics say, "You don't honor the ancient councils which formulated the creeds regarding the Trinity." We respond, "We don't follow the creeds. They are man's teaching and tradition. Instead, we come back to the pure Word. In the Bible we find something more than what is included in the creeds, for the Bible speaks of the seven Spirits. Can you find a word about the seven Spirits in your creed?" This is merely one illustration of the gap between the Lord's recovery and traditional Christianity. This gap exists because the recovery is based wholly upon the pure Word, whereas Christianity is filled with traditions.

Those who follow the traditions are blind leaders of the blind. This is true today. Many opposers are also blind leaders of the blind. They may claim to know the Bible, but actually they are completely blind and have no light at all. Hence, they lead others into blindness. I feel very sad about all those who are being misled. I appeal to your conscience and ask this question: Can you deny that there is some amount of reality in the Lord's recovery? In the recovery genuine help has been rendered to assist you to experience Christ in a subjective way and to enjoy Him. I think that you all can say from your conscience that never before and in no other place were you helped so much to enjoy Christ. Nevertheless, a number are opposing us. But they have missed the blessing and enjoyment. As the Lord Jesus said, these blind leaders have not been planted by the Father. Rather, they are self-assuming ones, not God-planted ones. Their blindness will cause them to be uprooted. Their follies, quackery, and errors will uproot them.

**July 15, 2017, Saturday****Message Forty-Six: THE PATHWAY TO GLORY (5)**

In verse 26 the Lord answered the Canaanite woman: "It is not good to take the children's bread and throw it to the dogs." The heavenly King's ministry in all His visits created opportunities for Him to reveal Himself further. In the situations created in chapters nine and twelve, He had opportunities to reveal Himself as the Physician, the Bridegroom, the new cloth, the new wine, the Shepherd, the real David, the greater temple, the Lord of the harvest, the greater Jonah, and the greater Solomon. Here another opportunity was created for Him to reveal Himself as the children's bread. The Canaanite woman considered Him the Lord, a divine Person, and the Son of David, a royal descendant, great and high to reign. But He unveiled Himself to her as small pieces of bread, good for food. This implies that, as the heavenly King, He rules over His people by feeding them with Himself as bread. We can be the proper people in His kingdom only by being nourished with Him as our food. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom.

In 15:32-39 we see the **corporate eating**. The purpose of the section about the feeding of the five thousand is to show us that as we are following our rejected King on the pathway to glory, He is able to take care of us. But the purpose of the record of the feeding of the four thousand is to show that we should not simply eat Jesus as crumbs individually as dirty dogs. We also need to eat Him in a corporate way together with many others. Let us all eat Him together. In this corporate eating we do not eat the crumbs, but the whole bread, and a surplus remains. Today in the church life we are no longer dirty dogs eating. Rather, we are proper men eating Him in a corporate way. Every church meeting is a time of corporate eating. When we first came into the church life, we came as dirty dogs, and we ate under the table. But now we are no longer under the table; we are sitting at the table. Although we are in the desert, we are nevertheless at the table. This is the corporate eating, an eating that is complete. The full bread is on the table of the saved ones.