



Church in Regina Newsletter

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

Psalms 145:18, "Jehovah is near to all who call upon Him, To all who call upon Him in truth."

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

EATING JESUS BEING OUR ETERNAL PORTION

We need to **eat Jesus**. Eating is the unique matter in the whole Bible. The Bible starts with the **eating of the tree of life**, and it ends with the same thing. In the New Jerusalem in the last chapter of the Bible, out of the throne of God flows a river, and on either side of the river grows the tree of life, producing fruits every month to supply the need of all the people of the New Jerusalem. Revelation 22:14 says, *"Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city."* **Our eternal right is to eat the tree of life...** This is our eternal portion and enjoyment.

EATING JESUS BEING THE REVELATION OF THE BIBLE

Jesus is sweet, precious, enjoyable, and available. ... In John 6:57 He said, *"He who eats Me, he also shall live because of Me."* This is good enough. They argued that this is not good English, but no one could find a better English word. This troubling is absolutely due to the old concept. We should not regulate the revelation of the Bible. Rather, our concept needs to be regulated.

Eating Jesus is not my teaching; this is the teaching of the holy Word. **The Lord Jesus is our eternal portion** not merely for us to learn about but mainly to eat. I have been eating food for over sixty-five years. Today I do not know what vitamin C and vitamin D are; I only know their names. I do not know much about vitamins, but daily I take in many vitamins. We must simply eat Jesus and not care for knowledge.

OVERCOMING BY EATING JESUS

We may be assured that **by eating the Lord Jesus we will be overcomers**. According to my age, I may be a grandfather, but I am younger than many young people. They are not as living as I am. I am younger than they, not by myself but by Jesus. Jesus is so living! In my speaking, some may think that I am "crazy," but in my private room I am more "crazy" with Jesus, because my Jesus is enjoyable. I cannot help myself; I have to be crazy. My Jesus is the living Jesus, not a doctrinal Jesus. My power, my message, and my impact is my enjoyment of Jesus.

We can never return to the old Christianity because our Jesus is too enjoyable. **Simply by eating Jesus we will be the overcomers**. We will overcome the world, the degraded situation of Christianity, and all the teachings. We will declare, "We do not care for teachings; we only care for our Jesus!"

Yes, I read the Bible, but I do not read it for knowledge; I read it for enjoyment. I may **pray-read** the beginning of Matthew 1: "Abraham begot Isaac. Amen! Isaac begot Jacob. Amen!" I may not know all about Abraham and Isaac, but oh, the enjoyment I have! The Bible is no more a book of knowledge to me. It is no more a tree of knowledge; it is the tree of life, a book of life, a book of the living Jesus.

By enjoying Jesus in this way, we become the overcomers. Then to be sure, we will try our best to **find** where there are other Christians like us. We will be anxious to have **fellowship** with them. This produces the **church life**, and eventually out of this comes the **man-child**. By the Lord's mercy, the **overcomers** are the man-child. We know that the man-child in Revelation 12 is the overcomers because verse 5 says that the man-child will shepherd all the nations with an iron rod. This is similar to 2:26 and 27, which say, *"He who overcomes and he who keeps My works until the end, to him I will give authority over the nations; and he will shepherd them with an iron rod."* The overcomers are the man-child, and the man-child is the overcomers. (Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ, Chapter 17, Section 5)

ANNOUNCEMENTS:

1. Today is **sister Berly's** last Table Meeting before going to the training. The fall term starts **August 14** so please continue to pray for her.
2. Because all the YP has memorized the required portion of **memory verses**, the memorization challenge is also handed out. This list is the subject of the books of the Bible and is optional but it is very good to memorize **for SST** as well.
3. The **SST handouts** will be given today. It includes our **itinerary** and stopovers, important dates and addresses, things to bring and things not to bring. Read the handouts carefully and if you have any questions, ask the serving ones.

Upcoming Activities:

- ▶ July 30, 2017 - Churching to Lloydminster; and Brother's Meeting
- ▶ August 07, 2017 - Church Pursuit: Experience of Life, Msg. 11
- ▶ August 20, 2017 - Love Feast
- ▶ August 20, 2017 - Young People's Conference

PRAYER BURDEN

“... I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.”

1. Lord, how sweet are your words to our taste and become **gladness and joy** of our heart, we want to enjoy You more through Your word not for learning but for **nourishment** that we may be constituted with Your element.
2. Lord, as newborn babes, we long for the **guileless milk of the word** that we may be **nourished** in our soul in order that by it we may **grow unto salvation**.
3. Lord Jesus, we want to advance from drinking the **milk of the word** to the solid food in the word. Save us from remaining infants, may we be **brought** on to maturity by **eating** the **solid food, the word of righteousness**.
4. Lord, open our eyes that we may see You as our **life and life supply in us**, that You are the living bread that came down from heaven and by **eating You** as the bread of life, You become the fiber, tissue, cell of our being.
5. Lord, we want to live a life according to Your **ordination**, according to Your words - *“He who eats me shall live because of Me.”* We want to have a life of daily **breathing, drinking, and feeding** on You, **taking** You as our very element and essence.
6. Lord, be merciful to us, keep our whole being with all our inward parts open to You, we **call on You** to get into us and fill us until we can boldly say, **“It’s no longer us who live, but it is You who lives in us.”**
7. Please pray for:
 - brother **Dave Sisson** to recover completely and be revitalized for the Lord’s purpose
 - the church in **Lloydminster**
8. Lord, we pray that we may advance from the “Milk of the Word” to the “Word of righteousness”.
Remember the church in **Regina**:
 - ▶ SST, the Lord to be with them
 - ▶ Sister Berly safe travel going to the FTTA
 - ▶ Sister Olivia, Sherilyn, and Heather to enjoy the church life
 - ▶ Brother Nan Zhang and family from China
 - ▶ Saints in Moose Jaw and saints in Alida to enjoy the Lord’s grace

This Weeks’s Pursuit: THE CRYSTALLIZATION STUDY OF EZEKIEL (1) - Message 10

Eating the Scroll— Eating and Digesting the Word of God

I. In Ezekiel 2:8-3:4 the prophet Ezekiel ate the scroll and spoke with God’s word, and in Revelation 10:8-11 the apostle John ate the scroll and prophesied.

A **scroll** was spread before Ezekiel, and he was told to **eat it** and then speak to the house of Israel. In Revelation 10:8-11 John was also told to take the opened scroll that was in the hand of Christ as another Angel, **devour it**, and prophesy over many peoples, nations, tongues and kings. We must receive the divine revelation in the way; both Jeremiah and Ezekiel ate the scroll and John devour the scroll. To eat/devour anything is to receive it into our being.

II. “The words were found and I ate them,/And Your word became to me / The gladness and joy of my heart” (Jer. 15:16a).

According to the divine revelation in the Holy Bible, God’s word are good for us to eat, and we need to eat them. God’s word is the divine supply as food to nourish us. **Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element.** When we eat God’s words, His word becomes our heart’s **gladness and joy**.

III. We need to eat the words in the Bible (John 6:63; 1Pet. 2:2-3; Heb. 5:12-14).

The word of God is not mainly for knowledge but for nourishment. Although the Bible is a book of teaching , its teaching is not merely to impart mental knowledge but to minister food to us.

In John 6:63b, the Lord Jesus said that the words which he spoke to us are spirit and are life. The words of the Lord Jesus are the embodiment of the Spirit of life. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit, who is life.

We need to be nourished with the guileless milk of the word of God. The guides milk is **conveyed** in the word of God to nourish our inner man **through** the understanding of our rational mind and is assimilated **by** our mental faculties. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer.

We need to advance from the **milk of the word** in 1 Peter 2:2 to the **word of righteousness** as the solid food in Hebrews 5:13-14. The milk is mainly for infants and solid food is for the mature. The word of righteousness embodies the thought of God’s justice and righteousness in His dispensational and governmental dealings with His people.

IV. The way for the believers to experience the divine dispensing of the Divine Trinity in their daily living is to eat, digest, and assimilate the Lord Jesus as food by feeding on the word of God (John 6:35, 51-57, 63).

God’s economy is that we **eat, digest, and assimilate** Christ to be constituted with Him in order to express Him and represent Him. **The Triune God becomes our life and life supply by entering into us organically to be assimilated into the fibres of our spiritual being.** To eat the Lord Jesus is to receive Him into us so that He may be disgusted and assimilated by the regenerated new man in the way of life.

As we eat the Lord Jesus, we need to have proper spiritual digestion. We need to keep our whole being, with all our inward parts, **open to the Lord so that the spiritual word will have a thoroughfare within us**; if we do this, we will have a proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God.

Any believer who receives the divine dispensing of the Divine Trinity by eating, digesting, and assimilating the Lord Jesus will **live because of Him**.

Because we all partake of Christ as the one bread, we are one Body - the corporate Christ, the Body-Christ - to carry out God’s administration for the fulfillment of His eternal purpose.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
June 16 - July 22, 2017	18	11	Edmonton	6	\$190.00
June 23 - July 29, 2017	16	10	10	10	\$340.00

“One Life-Study a Day Makes One Holy”

LIFE-STUDY OF MATTHEW

July 24, 2017, Monday

Message Fifty–Three: **THE KINGDOM REQUIREMENTS**

In this message we come to 19:1-22, a portion in which Matthew places together certain incidents in Christ’s life to show the requirements of the kingdom. In 19:3-12 the Pharisees tempt the Lord by asking Him about divorce, and in 19:16-22 a rich man inquires of Him concerning eternal life. The Gospel of John does not mention either of these cases. But in Matthew they are not only recorded; they are put in the same portion of Matthew’s Gospel. In chapter nineteen we see the matter of divorce and the matter of loving riches. Between these two things we have the matter of receiving the little children (vv. 13-15). Apparently, these three things are not related. But when we get into the depths of the significance of these things, we see that all are related to entering the kingdom of the heavens. Hence, they are the requirements of the kingdom.

We have seen three requirements for entering into the kingdom of the heavens: dealing with lust, dealing with pride, and dealing with the love of riches. To deal with the love of riches is to deal with the self. Those who love money do so for two reasons: for security and for pleasure. People in this country are worried about their security. They are anxious to provide for their future and their old age. Others love money for the pleasure it gives them. They enjoy counting how much money they have in the bank. Both security and pleasure are related to the self. Thus, the love of money is a matter of the self. To deal with the love of money is to deal with the self, although the self is dealt with indirectly.

July 25, 2017, Tuesday

Message Fifty–Four: **THE KINGDOM REWARD AND THE PARABLE OF THE KINGDOM REWARD**

The kingdom reward is of two parts. The first part is in this age, and the second part is in the coming age. The first part of the kingdom reward is mainly related to material things and natural things. If, for the kingdom’s sake, or for the sake of the Lord’s name, we leave all these things, the Lord will reward us a hundredfold. In verse 29 the Lord said, “Everyone who has left houses, or brothers, or sisters, or father, or mother, or children, or lands for My name’s sake, shall receive a hundredfold and shall inherit eternal life.” To receive a hundredfold, houses, lands, and relatives, is to be rewarded in this age (Mark 10:30). This refers to the enjoyment of the brothers and sisters in the Lord with their possessions today. I can testify that I have left everything to follow the Lord, including my relatives. I hardly have a friend outside the local church. But I have hundreds of brothers, sisters, and mothers. In the church life we all have many mothers, brothers, and sisters. In a sense, those in the church life love me more than my relatives do. This is a reward. We need to believe the promise of the Lord that if we leave everything behind us to follow Him, we shall receive a reward, even in this age.

I believe that we are in the last group of workmen, those hired at five o’clock in the afternoon. But we shall be the first to be rewarded, although we shall not work as long as Peter, James, John, and Paul, who have been working for nearly twenty centuries. They have labored the entire day, bearing the scorching heat. But we have labored for such a short time, at the most a number of years. Perhaps as we are receiving the reward, Peter will say to John, “Look, these people are receiving the reward before us.” But that will be the fulfillment of the Lord’s word that the last shall be the first and the first last. Perhaps John will say to Peter, “Peter, be patient. If these last ones are receiving such a reward, we shall certainly receive much more.” However, Peter and John may be surprised to receive the same reward as those hired last. But the Lord may say to Peter and to all those hired first, “Didn’t I make an agreement with you? Was not My promise satisfactory? Do not complain, but take your reward and go to the throne. Do I not have the right to do things according to My desire? Am I wrong for being good?” One day, we shall receive the same reward as Peter, and we shall receive it first. Peter’s reward will be a denarius, and ours will be the same. This denarius denotes the full enjoyment of the divine life in glory in the manifestation of the kingdom. This will be our reward.

July 26, 2017, Wednesday

Message Fifty–Five: **THE THRONE OF THE KINGDOM AND THE CUP OF THE CROSS**

There are times when the Bible apparently contradicts itself. For example, in Matthew 23 the Lord says that we should not be called a teacher. But in Ephesians 4 Paul says that Christ gave some teachers. Furthermore, Matthew 23 says that we should not have any leaders. But in the Epistles we are told that there are leaders in the church (Heb. 13:17, 24). The Bible, however, is not contradictory. We need to see that what is in the mind of the Lord is utterly different from what is in our natural mentality. In the mind of the Lord the elders or the leaders should not control others. In the church life there should not be any control. But this does not mean that there is no governing, no ruling. To rule is one thing and to control is another. All the leaders in the churches must be clear about this. In the Lord’s churches we need ruling, but not controlling.

In Matthew 23 the Lord Jesus said that among us there should be no teachers or leaders, but that we should all be brothers. But when the Apostle Paul refers to teachers and leaders, he does not mean kings or a hierarchy. Thus, both the Lord Jesus and the Apostle Paul spoke the same thing, and the Bible is not contradictory. I am thankful for Paul’s word in 1 Corinthians 12:28 and for the Lord’s word that those who take the lead should become slaves. Because ambition for position kills the kingdom life, we need to slay the concept of position and hierarchy.

July 27, 2017, Thursday**Message Fifty-Six: THE WARM WELCOME OF THE HEAVENLY KING, THE CLEANSING OF THE TEMPLE, AND THE CURSING OF THE FIG TREE**

The welcome given to the Lord here was carried out under His sovereignty. In verses 2 and 3, the Lord told two of His disciples, “Go into the village opposite you, and immediately you will find a donkey tied and a colt with her; loose them and lead them to Me. And if anyone says anything to you, you shall say, The Lord has need of them, and immediately he will send them.” If I had been there, I would have said, “Lord, how do You know there will be a donkey tied there and a colt with her? And how do You know that the man will allow us to take them?” Here we see the Lord’s omniscience and sovereignty. He wanted His disciples to know that He was the sovereign King who owned all things. Thus, the donkey and the colt belonged to Him. The Lord also indicated to them that He was omniscient, for He could see things clearly without physically being in a certain place. In exercising His authority as King, the Lord is both omniscient and sovereign.

Verse 12 says, “And Jesus entered into the temple and cast out all those who were selling and buying in the temple, and He overturned the tables of the moneychangers and the seats of those who were selling the doves.” When the Lord entered the city of Jerusalem, the first thing He did was cleanse the temple. Any earthly king, upon entering the capital, would immediately have ascended to the throne. But the Lord did not do this because He was not for His own interests, but for God’s interests. His heart was not for His kingdom, but for God’s house.

The concern of the meek King is for God’s house and God’s satisfaction. He cleanses us that we may offer proper worship to God, and He deals with us that we may bear fruit for God’s satisfaction. In the practical kingdom life in the church today, Christ must be welcomed as the King. Then He must cleanse God’s temple, that is, He must purify our spirit. Then we, as the kingdom people, shall bear fruit for God’s satisfaction. Otherwise, we shall be cursed until the day of restoration. This was the situation with the nation of Israel when the Lord was on earth, and it is the situation among Christians today. Because the nation of Israel was dried up, the kingdom was taken away from them and given to another people. If we are not cleansed in our spirit to offer God the proper worship and to bear fruit for His satisfaction, the kingdom will also be taken away from us and given to others.

July 28, 2017, Friday**Message Fifty-Seven: THE HEAVENLY KING BEING TESTED (1)**

Verse 27 says, “He also said to them, Neither do I tell you by what authority I do these things.” This indicated that the Lord knew the Jewish leaders would not tell Him what they knew; hence, neither would He tell them what they asked. They lied to the Lord in saying that they did not know. But the Lord spoke the truth wisely to them, exposing their lie and avoiding their question. In this way, the Lord Jesus passed the first test, and no defect was found in Him.

Apart from such a building the church is vain, and without the church the kingdom has no life. The church is the kingdom life, and the reality of the church is the building. How we need to experience Christ as the building stone! He is the building element, the building life. Christ is life to us not only for victory, but all the more for building. The inner life people have spoken a great deal about Christ as the victorious life. But I never heard any one of them give a message saying that Christ is the building life. He is not only the victorious life, but also the building life. If you simply experience victory through Christ as life, your experience is not yet adequate. You must go on to experience the building life of Christ. Ultimately, Christ as life within us is for God’s building. You may be victorious, but still not be built. We need to be built. When we are built, we shall have the reality of the church life, and the church will be the life-pulse of the kingdom. Then the kingdom will be here in actuality.

July 29, 2017, Saturday**Message Fifty-Eight: THE HEAVENLY KING BEING TESTED (2)**

In the foregoing parable, the Old Testament was likened to a vineyard, with the focus mainly on the matter of labor under the law; in this parable, the New Testament is likened to a marriage feast, with the focus mainly on the matter of enjoyment under grace. The vineyard is not mainly for enjoyment, but for labor. But in a marriage feast there is no labor. Instead, there is full enjoyment. No one attends a marriage feast for the purpose of laboring; all attend for enjoyment. Thus, the parable of the vineyard depicts labor under the law, and the parable of the marriage feast depicts enjoyment under grace. We in the Lord’s recovery are not laboring under law, but are enjoying under grace. What a contrast between these two parables! Today, we are not under law, but under grace. We are not laboring, but enjoying. This is the basic principle in understanding these parables.

The wedding garment signifies our qualification to participate in the marriage feast. The New Testament mentions this feast at least twice, in Matthew 22 and in Revelation 19. According to Revelation 19, those invited to the marriage feast are clothed in white linen. The white linen in Revelation 19 is the marriage garment in Matthew 22. This white linen signifies the surpassing righteousness. Matthew 5:20 says, “For I say to you, that unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” This surpassing righteousness which qualifies us to participate in the manifestation of the kingdom in the coming age is typified in Psalm 45, where we are told that the queen has two garments. We, the believers, should also have two garments. We all have the first garment, the garment that qualifies us to be saved. This garment is the objective Christ whom we received as our righteousness before God. In Christ, who is our righteousness, we have been justified and saved. But after receiving Christ, we need to live Him out. We need to live by Christ so that Christ may become our subjective righteousness. This subjective righteousness, Christ lived out of us in our daily life, is the white linen, the second garment, the marriage garment that qualifies us to participate in the marriage feast.

In verse 14 the Lord concludes: “For many are called but few are chosen.” To be called is to receive salvation (Rom. 1:7; 1 Cor. 1:2; Eph. 4:1), whereas to be chosen is to receive a reward. All believers have been called, but few will be chosen as overcomers. The overcomers, the chosen ones, will be rewarded and qualified to participate in the marriage feast of the Lamb.