



Church in Regina Newsletter

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

2 King 5:11, "...He will surely come out to me and stand and call on the name of Jehovah his God, ..."

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 Joseph'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

APPROVED BY GOD

1 Thessalonians 2:4 says, "*But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.*" God's entrusting depends on His approval by His testing. The apostles were first tested and approved by God and then were entrusted by Him with the gospel. Hence, their speaking, the preaching of the gospel, was not of themselves to please men, but was of God to please Him. He proves, examines, and tests their hearts all the time.

The word approved in 1 Thessalonians 2:4 implies being tested. God tested the apostles before He approved them. Based upon this approvedness, God entrusted them with the gospel. God did this in a careful way, for He knows our hearts.

According to our opinion, since God already knows everything, it is not necessary for Him to test us. Yes, before we were born, He already knew what kind of person we would be. **Why, then, does God test us?** God's testing is not mainly for Himself; it is primarily for us. God knows us, but we do not know ourselves. Because we do not know ourselves adequately, we may think that we are upright, honest, and faithful. However, when we are put to the test, we shall see what we really are and discover that in ourselves we are not honest, faithful, or trustworthy. **God's testing, therefore, proves us to ourselves.** Only after God proves us in this way shall we have approvedness.

I would encourage the young people not to have confidence in themselves, for they have not yet been tested. I have the assurance that God will use the young people. But God's using of them will come after His testing of them. God cannot entrust anything to us until we have the approvedness that comes from His testing. God's entrusting is based on our approvedness. But we cannot approve ourselves. Only after God has tested us will He grant us approvedness. Then He will entrust something to us and begin to use us.

It was in this way that God entrusted the apostles with the gospel. Because the apostles had been entrusted with the gospel, they spoke **not as pleasing men, but as pleasing God**, who proves our hearts. Their speaking was based on God's entrusting. Because He had entrusted them with the gospel, they spoke as pleasing God.

We must be approved and then have something entrusted to us. Then we need to speak as pleasing God, the One who proves us. This indicates that we need to pass through testing, approving, and entrusting. Then we shall have something to preach and teach.

NO FLATTERY OR PRETEXT

1 Thessalonians 2:5, the apostles were never found with flattering speech. **We all must avoid flattery, never speaking in a way to flatter others.** In this verse Paul also says that the apostles did not have a pretext, a cloak, for covetousness. They did not have an evil motive that was covered in some way. Because they did not have any pretext or pretense, they did not peddle the word of God or adulterate it. To adulterate something is to mix it with an inferior material, for example, to mix gold with copper or wine with water, and then to sell it as if it were pure.

From verse 5 we learn to avoid flattery and a pretext for covetousness. **In our Christian work we must give no place to such unclean things. No servant of the Lord should use flattery or have some kind of pretext for covetousness.** May the Lord have mercy on us and purify us from all these things. May we be able to say that God is our witness that we do not speak words of flattery or have any pretext for covetousness. (Raising Up the Next Generation for the Church Life, Chapter 9, Section 3)

ANNOUNCEMENTS:

1. There will be a blending **conference in Winnipeg** this coming November 3 - 5. The deadline for registration is October 22. Please let brother Hendrick or sister Kim know by next week, if you can go.

2. The **Semi-annual Training** this winter in Anaheim is going to be on the week of December 25-30, 2017. The deadline for registration is going to be November 1. Consider this week before the Lord.

Upcoming Activities:

- ▶ October 08, 2017 - Love Feast
- ▶ October 09, 2017 - Church Pursuit: Experience of Life , Msg 13
- ▶ October 29, 2017 - Churching to Lloyminster
- ▶ October 29, 2017 - Brother's Meeting

PRAYER BURDEN

“...I will most gladly spend and be utterly spent on behalf of your souls...”

1. Lord, we **yield** ourselves to You, touch us, and restrict us to ensure that the work we are doing is fully **in** life, **of** life, **with** life, and **is** life; make us the **proper persons** doing proper things.
2. Lord, You are our life, regulate us by the law of life, that in whatever state we have attained to in our spiritual life, we all **must walk** by the **same rule**, in the **same path** to pursue You toward the goal of Your calling.
3. Lord, we look to Your mercy that we may **live out** the gospel that we preach; that our **ministering of the gospel** is not only by word but is a life that displays the power of God.
4. Lord, purify us, that we may be a proper **pattern** to all, not to speak words of flattery, never have any pretext, and **never should seek glory** for ourselves, but only to feed and foster others.
5. Lord, we depend on You as we speak the gospel, examine, test and approve our hearts so that our speaking is not of ourselves to please men, but is of God to please You.
6. Lord, we want to live a **clean** and **upright life**, to walk in a manner worthy of Your calling, that we may be **holy** towards You, **righteous** towards others and **blameless** to all, even to Satan.
7. Please pray:
 - That the Lord will take a major step in His move in **Europe** through the propagation of His interpreted Word, and the blending of the saints in one accord
 - For the saints in and around **Houston**, in the **Caribbean**, in **Florida**, and through out the **Southeast** that were affected by the **hurricanes** to be strengthened and encouraged inwardly and may their material needs be met.
 - For those who are now in the process of **emigrating** to **Germany** will find housing and jobs and will obtain visas to live and serve long-term in Germany
8. Lord, remember us here in **Regina**, that we may be willing to spend and to be spent for Your increase.
 - gaining students through the **campus work**
 - Chinese speaking saints **small group**
 - strengthen sister **Young Ok**, and family
 - brother **Nan Shang** finding a job
 - trainees** financial need
 - the **recipients** of the Bible would open it, read it, and receive life and light

This Weeks’s Pursuit:

Cooperating with the Heavenly Ministry of the Ascended Christ - (Message 3)

The Pattern of the Apostle Paul in Cooperating with Christ’s Heavenly Ministry to Shepherd People for the Building Up of the Body of Christ

Scripture Reading: Acts 20:17-20, 28, 31; 26:16-19; 2 Cor. 11:28-29; 12:15; 1 Thes. 2:1-12

I. Paul was a pattern of cooperating with Christ’s heavenly ministry to shepherd people for the building up of the Body of Christ—Heb. 13:20; John 10:11, 14-15; 1 Pet. 2:25; 5:4; Acts 20:17-20, 28, 31; 26:16-19; 2 Cor. 11:28-29; 12:15; Eph. 4:11-12, 15-16.

II. The apostles were a pattern of the glad tidings that they spread—“you know what kind of men we were among you for your sake”—1 Thes. 1:5b:

In the church **the most important thing is the person**; the person is the way, and the person is the Lord’s work; what you are is what you do. We need to follow the pattern of the apostles to pay more attention to life than to work.

III. Paul was a pattern to the believers of living and ministering Christ as the Spirit in his spirit for the building up of the Body of Christ—1 Tim. 1:16; 4:12; Rom. 8:16:

The Lord appeared to Paul to make him a **minister** and a **witness** of the things in which Paul had seen Him and of the things in which He would appear to Paul. Paul took Christ as everything—as his living, pattern, goal, and secret. Paul lived by the Spirit, walked by the Spirit, sowed unto the Spirit, and ministered the Spirit as a spiritual man who lived and served in his spirit. Paul was infused with God to shine forth God in the ministry of the new covenant, which is the ministry of the Spirit, the ministry of righteousness, and the ministry of reconciliation. Paul lived and did everything **in the Body, through the Body, and for the Body**.

IV. The best way to shepherd people, to cherish and nourish them, is to give them a proper pattern; Paul fed his spiritual children with his own living of Christ—1 Thes. 2:1-12; 2 Cor. 1:23 —2:14; 11:28-29; 1 Cor. 9:22; Acts 20:28:

- The apostles not only preached the gospel but also **lived it**, their ministering of the gospel was not only by word but also by a life that displayed the power of God, a life in the Holy Spirit and in the assurance of faith. The saints in Thessalonica became imitators of the apostles; this led them to follow the Lord, to take Him as their pattern, thus making them a pattern to all other believers.
- The apostle Paul stressed repeatedly the apostles’ entrance toward the believers; this shows that their **manner of life** played a great role in infusing the gospel into the new converts.
- The apostles were struggling and speaking the gospel to the Thessalonians in the **boldness of God**.
- The apostles were **free from deception, uncleanness, and guile**.
- The apostles were first **tested and approved by God** and then were entrusted by Him with the gospel; hence, their speaking, the preaching of the gospel, was not of themselves to please men but of God to **please Him**; God proved, examined, and tested their hearts continually.
- The apostles were **never found with flattering speech** or with a pretext for covetousness. To have any pretext for covetousness is to peddle or adulterate the word of God. It is also to pretend to be godly for the sake of gain.
- The apostles **did not seek glory from men**. To seek glory from men is a real temptation to every Christian worker; many have been devoured and spoiled by this matter. How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men.
- The apostles **did not stand on their authority** or dignity as apostles of Christ. To assert authority, dignity, or right in Christian work damages that work; the Lord Jesus, while on earth, gave up His dignity, and the apostle preferred not to use his right. If we follow this pattern, we shall kill a deadly disease germ in the Body of Christ, the germ of assuming a position.
- The apostles **cherished the believers** and yearned over them as a nursing mother would cherish and yearn over her own children. To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way. To cherish people in our natural humanity is not genuine; we must cherish people with the Lord’s presence as the charming factor, as the reality of resurrection. Cherishing includes nourishing; to nourish people is to feed them with the all-inclusive Christ in His full ministry of three stages.
- The apostles not only **imparted the gospel of God** to the Thessalonians; they also **imparted their own souls**. To live a clean and upright life and to love the new converts, even by giving our own souls to them, are the prerequisites for infusing them with the gospel. Paul was willing to spend not only what he had but also himself, his very being, on behalf of the saints.
- The apostles considered themselves as fathers in **exhorting the believers** to walk worthily of God, to have a walk that will enable them to enter into the kingdom of God and usher them into the glory of God.

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
Sept. 24 - Sept. 30, 2017	21	10	8	11	\$500.00
Oct. 01 - Oct. 07, 2017	20	11	7	10	\$490.00

LIFE-STUDY OF JOHN**October 2, 2017, Monday**Message Thirty-Nine: **LIFE'S PRAYER (2)**

In the last message we covered the subject, the central thought, of the Lord's prayer in John 17. In this message we come to the second part of this prayer. The first part, verses 1 through 5, gives us the subject of the prayer, and the second part, verses 6 through 24, deals with oneness. **The purpose of oneness is for the glorification of the Son that the Son may glorify the Father.** The people in this oneness include all the disciples, all those whom God has chosen and given to the Lord Jesus, all those to whom the Lord has given eternal life.

The real oneness, the building up of the believers, is in the Father's name by the eternal life. Eternal life is the reality of the Father's name. The Father's name is Father, and the reality of the Father is the divine life. This is even true with respect to our physical father, for our physical father's reality is his life. If our father had no life to impart into us, he could never have been our father. **My father is my father in reality because he has the life which has been imparted into me.** The very life which has been imparted into me by him is the reality of his being my father. The word Father must not merely be a title; it must be a reality. The divine life, which is the eternal life, is the reality of the title Father.

The first aspect of oneness, which is the building up of the believers, is the oneness in the Father's name by His divine life. In this aspect of oneness, the believers born of the Father's life enjoy the Father's name, that is, the Father Himself, as the factor of their oneness. **We are one because we have one Father. We not only have one God but one Father. This** sweet title, Abba Father, has been made fully known to us in an experiential way because we have His life. Now we are one in Him by His life. **The first ground and reason for our oneness is that we all are sons of God having the same divine life and that God is the Father of us all.** Because God is your Father and mine, we are of the same family, the family of God.

1) "The real oneness, the building up of the believers, is in the **Father's name** by the eternal life. "

2) "The first aspect of oneness, which is the building up of the **believers**, is the **oneness** in the Father's **name** by His divine life. In this aspect of oneness the believers born of the Father's life enjoy the Father's **name**, that is, the Father Himself, as the factor of their oneness. We are one because we have one **Father**. We not only have one God but one Father.

October 3, 2017, TuesdayMessage Forty: **LIFE'S PRAYER (3)**

In this message we come to the second factor of genuine oneness. The first factor is being in the Father's name by the eternal life, and the second is being in the Triune God through sanctification by the holy word (vv. 14-21). The holy word is the sanctifying word. **The second stage, or the second ground, of oneness is separation from the world by the word.** If we have been attracted by such worldly things, although we are all children of the Father and have the same life, it will be difficult for us to keep the genuine oneness because we are still in the world and are un sanctified. After we have been born again as the children of God, we must be separated from the world by the holy word of the Lord. **The word of the Lord has the sanctifying power to separate us from the world. Once we have been separated from the world by the holy word, we shall be centralized to realize genuine oneness.**

Now we come to the third factor of genuine oneness: in the divine glory for the expression of the Triune God (vv. 22-24). As we have seen, the **first ground of oneness is regeneration, receiving the life of the Father, and the second ground is sanctification, being separated from everything other than God.** The world is simply everything outside of God. When we have been separated from everything outside of God to God Himself, then we are on the ground of sanctification, being separated from all worldly places and worldly things unto one center. This one center is the Triune God, the Father in the Son as the Spirit. The third ground of this oneness is even deeper and higher than this. **It is the oneness in the manifestation of the divine glory.** After we have been regenerated, we must be sanctified by giving up the world, and after being separated from the world, we must live, through the denying of ourselves, by Christ as our life who is the hope of glory within us (Col. 1:27).

In order that the believers might participate in this oneness, the Son has given them three things: the eternal life for the first aspect of oneness (v. 2), the holy word for the second aspect of oneness (vv. 8, 14), and the divine glory for the third aspect of oneness (v. 22). We may have the divine life and be separated from the world through the holy word and still not be shining with God's glory. When we realize that we have the divine life and the divine nature with the sonship to express God the Father in His fullness, we shall shine with glory. At such a time, our oneness will not only be in the eternal life and by the holy word but also with the divine glory for the expression of God. **Now we see that our oneness has a goal—to express God the Father in His fullness, even during this dark age on this corrupted earth.** Sometimes in the local churches we have experienced this glorification. We have been in His holy glory, in His divine glory, expressing the Father in all His fullness. **As we read the Lord's prayer in John 17, we need to see that genuine oneness is by His life, by His word, and in the divine glory for the expression of God**

1) What is the second stage, or the second ground, of oneness? a) **Separation from the world by the word**

2) What are the three things that the Son has given them in order that the believers might participate in this oneness?
- **The eternal life; The holy word; The divine glory**

October 4, 2017, WednesdayMessage Forty-One: **LIFE'S PRAYER (4)**

We have seen how the Son was glorified in His resurrection. Now in what way will the Son be glorified today so that the Father might be glorified in and through the Son? It is by the church. **When the church has been regenerated, sanctified, crucified, and united with Christ in glory, then the Son of God will be expressed and manifested.** The Son of God will be glorified in the oneness of the church. The Son of God being thus glorified, the Father at that time will also be glorified in and through the Son.

The third factor of oneness is found in verse 22. "And the glory which You have given Me I have given to them, that they may be one, even as We are one." **The third factor of genuine oneness is glory—in the divine glory for the expression of the Triune God.** Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory. What is glory? **Glory is the sonship given to the Son by the Father with the Father's divine life and nature to express the Father in His fullness.** Notice that there are four aspects of glory: sonship, the Father's life, the Father's divine nature, and the expression of the Father in His fullness. These four things together equal the glory. This is the glory, which is a divine right and privilege, that we have in the Son. The Father has given this glory to the Son, and the Son is privileged to express the Father in this way. This is the very glory which has been given to us by the Son.

The first stage of oneness is the oneness of life, the second stage is the oneness of sanctification, and the third stage is the oneness in the glorification of the Triune God. The last stage, the glorification of the Triune God, is simply the manifestation of the Triune God, that is, the glory of sonship. When we come together realizing that we have been regenerated, sanctified, and crucified, then we are one to express God, to manifest God, and to be perfected into the glorification of the Triune God.

1) What is the third factor of genuine oneness? - **Glory**

2) "The first stage of oneness is the oneness of life, the second stage is the oneness of sanctification, and the third stage is the oneness in the glorification of the Triune God. The last stage, the glorification of the Triune God, is simply the manifestation of the Triune God, that is, the glory of sonship. When we come together realizing that we have been regenerated, sanctified, and crucified, then we are one to express God, to manifest God, and to be perfected into the glorification of the Triune God."

October 5, 2017, Thursday

Message Forty-Two: LIFE PROCESSED FOR MULTIPLICATION (1)

John 18 through 21 reveal that life has undergone a process so that it might be multiplied. One grain has been multiplied into many grains (12:24). One unique only begotten Son has been multiplied into many sons. When we come to chapter twenty we shall see that the unique only begotten Son has produced many brothers in His resurrection and that these many brothers are His multiplication. **How could the Lord have this multiplication? Only by passing through the process of death and resurrection.**

In 18:10 and 11 we see that the Lord did not offer any resistance to His arrest. **By delivering Himself up to death, the Lord proved that He was life.** Without death, how could He have proved that He was life? When the Lord became a man, He firstly proved that He was God. From chapter one through chapter seventeen, the Lord was among men proving that He was God. **Now, in chapters eighteen and nineteen, He was going into death to prove that He is life.** How can we know that the Lord is life? It is by His going into death and not being subdued by it. The Lord was not frightened, troubled, controlled, or governed by death. As we read these two chapters, we discover that when the Lord went into death, He conquered and subdued it.

Praise the Lord Jesus! Only He could do this. **Through His crucifixion, He finished the work of His all-inclusive death by which He accomplished redemption, terminated the old creation, and released His resurrection life to bring forth the new creation to fulfill God's purpose.** In the process of death, He proved to His opposers and His believers by the way He behaved that He was life. The dreadful environment of death did not frighten Him in the least. Rather, it provided a contrast which proved strongly that He was life versus death, a life which could not be affected by death in any way.

1) "How could the Lord have this multiplication?" - **By passing through death and resurrection**

2) "By delivering Himself up to death, the Lord proved that He was **life**."

October 6, 2017, Friday

Message Forty-Three: LIFE PROCESSED FOR MULTIPLICATION (2)

We have seen that the Gospel of John reveals the Lord as the very expression of God coming to us as life. **By imparting Himself into us, He becomes everything to us and meets all our needs that He may bring God into us and bring us into God, mingling God with us until God is one with us and we are one with Him.** In other words, the Lord is the very expression of God, imparting Himself to us as life, meeting all our needs, and mingling God with us as one. This is the main thought of chapters one through seventeen.

This second aspect of the Lord's death is the life-releasing, life-propagating, life-multiplying death, the generating and reproducing death. When the Lord Jesus said that He was a grain of wheat falling into the ground to die that many grains might be produced (12:24), He was referring to the life-imparting aspect of His death. The dying of this grain of wheat was not for redemption; it was absolutely for imparting into the many grains the life that was in the original grain. On the negative side, Christ's death removed our sins; on the positive side, it imparted the divine life into us. **As we believe in Him today, our sins are removed by His redemptive death, and eternal life is imparted into us by His life-imparting death. This life-imparting death is also the life-releasing, life-propagating, and life-multiplying death. It is the generating and reproducing death.**

We also arrive at the correct understanding of the Lord's death by comparing the record of the Gospel of John with the records of Matthew, Mark, and Luke. These three Gospels show that the Lord died for redemption, but the Gospel of John reveals that **He not only died for redemption but especially for the release of life. Thus, by His death, we have been redeemed and have had His life released and imparted into us.**

1) What is the second aspect of the Lord's death? - **The life-releasing, life-propagating, life-multiplying death, the generating and reproducing death**

2) "We also arrive at the correct understanding of the Lord's death by comparing the record of the Gospel of John with the records of Matthew, Mark, and Luke. These three Gospels show that the Lord died for redemption, but the Gospel of John reveals that He not only died for redemption but especially for the release of life. Thus, by His death, we have been redeemed and have had His life released and imparted into us."

October 7, 2017, Saturday

Message Forty-Four: LIFE PROCESSED FOR MULTIPLICATION (3)

In this message we come to John 20, a chapter about the Lord's resurrection. The Lord's death was for His resurrection. In 12:24 He said that He was the grain of wheat which would fall into the ground and die that it might be released to impart its life into many other grains. In other words, He had to die that He might rise up and become

many grains. **By being put into death, He gained the victory because death became a door and an entrance into resurrection.** Indeed, His death was for His resurrection. **Without death, He never could have produced the church. Without death, He never could have regenerated us to be the members of His Body.**

The Lord resurrected "on the first day of the week" (20:1). The resurrection of the Lord was a new start opening the way to a new generation and a new age. This is why the Lord resurrected "on the first day of the week." **This day is the greatest day in the Bible. That it is called "the first day of the week" means that it is a new beginning.** A week is a period of seven days, and the first day denotes a new start. Why did the Lord not rise up on the sixth or seventh day, or on any other day of the week? **Because His resurrection ushered in a new period, a new age, a new generation.** By the resurrection of the Lord Jesus another generation was newly started. Now, after the seven days, there is a new start with another first day. In other words, by the resurrection of the Lord, the old creation has passed away and a new creation has begun; the old generation is over and the new generation has started. **Thus, the first day of another week signifies the beginning of a new creation, a new generation, and a new age.**

In the eyes of God, the entire old creation was buried in that tomb. This is a wonderful fact, whether you believe it or not. **The old creation, including your old man and your old self, was buried in the tomb with Jesus and left there.** When the all-inclusive Christ went into the tomb, we went there with Him. When He resurrected, He left us there. In this universe there is such a wonderful, all-inclusive tomb where our old man has been buried and still remains. **Now our old man is in the tomb, and our resurrected new man is in the church.**

1) What does it signify when the Lord resurrected on the first day of the week?

- This signifies a new start, a new beginning, a new period, a new generation, a new age, a new creation, and a new day.

2) What was buried in the tomb with Jesus and left there? a) Old self b) Old man c) The old creation d) **All of the above**