



The Church in Regina Weekly Newsletter

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“...the favour of Him who dwelt in the thornbush...”

Meeting Schedule

Lord's Table Meeting - Lord's Day
 - YWCA 9:30 - 11:30 AM
 Prayer Meeting, - Tuesday & Wednesday
 - Saints Homes 8:30 - 9:30 PM
 Small Group Meeting - Saturday evening
 - Saints Homes
 Young People's Meeting - Fridays
 - Bro. Hendrick's House 7:00-9:00PM

Upcoming Activities

May 2015 - Church Pursuit, May 18
 All-inclusive Christ Msg 13

June 2015 - YP conference, June 14
 - Love Feast, June 14

Church Building

We must know that
 the God who calls
 us is and that we
 are not

Seven Annual Feasts

1. International Chinese-speaking Conference - Taipei, Taiwan
 February 21-22, 2015
2. International Training for elders and Responsible Ones - Anaheim, CA
 March 27-29, 2015
3. Memorial Day Conference - St Louis, MO
 May 22-25, 2015
4. Summer Training - Anaheim, CA
 June 29 - July 4, 2015
5. ITERO - Aguas de Lindoia, Brazil
 October 1-3, 2015
6. Thanksgiving Conference
 Jacksonville, FL
 November 26-29, 2015
7. Winter Training - Anaheim, California
 Dec. 21-26, 2015

THE EXPRESSION OF THE CHURCH

The church could never be expressed without the local churches. Every local church is the practical expression of the church. This is why in Matthew 16:18 the Lord Jesus mentioned the building of the church upon the rock. But in Matthew 18:15-20 the Lord said something about the local church. The church mentioned in Matthew 18 must be a local church, because it is a place where we can go. The Lord said that if you have some problem with a brother, go to him first. If he listens to you, the problem is solved. But if he does not, you must bring one or two with you to witness to him, expecting him to listen to them. If he still does not listen, then you are to bring the problem to the church. Of course, this must be the local church. It could not be the universal church. We could never bring a problem to the universal church.

According to the Bible, the church is exceedingly practical. In Matthew 18 the Lord Jesus tells us that if we have a problem with a brother and it cannot be solved with two or three brothers, we must bring it to the church. There is no doubt that this is the local church in practicality.

Then in the book of Acts we immediately see the first expression of the church on the earth: “The church which was in Jerusalem” (8:1). It does not speak of the church in the heavens, but the church in Jerusalem. It is a local church, and this local church is the expression of the universal church. In Acts 13:1 there is the local church in Antioch. This is another expression of the church, another local church. Now we can see one church with at least two expressions: one is in Jerusalem; the other in Antioch. All local churches are the expressions of the one (universal) church.

As we continue through the New Testament, we see “the church which is in Cenchrea” (Rom. 16:1) and “the church of God which is in Corinth” (1 Cor. 1:2; 2 Cor. 1:1). The Bible never speaks of churches in one place but always of the church in a certain place—in other words, the church in Jerusalem, the church in Antioch, the church in Cenchrea, and the church in Corinth. Every local church is an expression of the one church. **The church is one, but the expressions of the church are many, and these many expressions of the church are the local churches.** “The churches of Judea” (Gal. 1:22; 1 Thes. 2:14), “the churches of the Gentiles” (Rom. 16:4), the churches of Syria and Cilicia (Acts 15:41), “every church” in every place (1 Cor. 4:17; Acts 14:23), “the churches of God” (1 Cor. 11:16), “the churches of Christ” (Rom. 16:16), “all the churches of the saints” (1 Cor. 14:33), and “all the churches” (7:17) mentioned in the New Testament refer to local churches, which were many local expressions of the one universal church in the first century on this earth both in the Jewish world and in the Gentile world.

ONE CITY, ONE CHURCH

In one province you may have many churches, but in one city you should not have many churches. **One city should only have one church**, one local church. So Revelation 1:11 tells us that in the province of Asia there were at least seven local churches in seven cities. There was a church in the city of Ephesus, in the city of Smyrna, in the city of Pergamos, in the city of Thyatira, in the city of Sardis, in the city of Philadelphia, and in the city of Laodicea. In each one of these seven cities, there was one local church. In many cities there are many local churches, but in one city there must be only one local church. **The local churches are the expressions of the one universal church. When we say the practical expression of the church, we mean the local churches.**

... The church in the universe is one, and the expression of the church in any locality must also be uniquely one. **There is no choice.** If we mean business with the Lord for the Body life and the oneness of His Body, why must we be separated? Why do we not come together as one unique local expression of the church since we are all in the same city? (The Practical Expression of the church, chapter 3)

Prayer burden

- Lord, we can only **be what we are**. We cannot pretend or perform, but we know one day we all shall reach the point where we consider ourselves good only for death. We can only pray that **the cross always works the divine element into us**, bringing Yourself into us.
- Lord, we are not content with our present situation, lead us to the **"back of the wilderness"** where we can meet You. Lord appear to us
- Lord, in ourselves, we are nothing; we are mere **thornbushes**, but You still treasures us and desires to manifest Yourself as aflame of fire from within us. We treasure Your burning by **never putting any trust in what we are** according to the natural man.
- Thank You Lord for the purpose of Your **calling**, delivering us out of the tyranny of the "Egyptians" and bringing us to "Canaan."
- Pray for the church in **Vancouver:** (devastating fire at Hall 1)
 - Above all that the Lord would gain the reality of the Body of Christ in all of us. Surely the Lord has some speaking through this environment.*
 - That the meeting arrangements would be the best possible for the building up of the Body of Christ.*
 - That our insurers and the roofer's insurer would have agreement and come to the proper assessment.*
 - That the City would be favorable to our needs and grant all necessary permits for reconstruction.*
 - That the neighbors would be favorable to the facility we need to build. (In this respect, at the time of the fire and later many neighbors came out and we were pleasantly surprised at the positive comments and support from so many).*
- Lord prepare Your glorious church that will match You. Lord we pray ourselves into You. Lord remember the church in **Regina**. Pray for the **Bible distribution** on September in the University of Regina.
- Pray for Michael and Melissa Bearce a couple from **Williston, North Dakota, USA**. They are inviting believers to meet once a month to worship the Lord together outside denominations.

In ourselves, we are nothing; we are mere thornbushes. But God still treasures us and desires to manifest Himself as a flame of fire from within us. We should treasure His burning by never putting any trust in what we are according to the natural man.

A Complete View of God's Calling of Moses as the Standard Model of God's Servant

Scripture Reading: Exo. 3:2, 6, 8, 14-15; 4:3-4, 6-7, 9, 14b-16, 24-26

I. The case of Moses is the best one to illustrate the matter of rejecting the natural strength and ability; no other person in the Bible is as good as Moses in this aspect.

The natural strength and ability have no divine element; act on their own, not according to God's will; seek their own glory and satisfy their own desire. Moses was educated in all the wisdom of the Egyptians and was powerful in his words and works. He was put aside by God for forty years, forced by God to live as a shepherd in the wilderness, as the years went by, **he lost everything**—his confidence, his future, his interest, and his goal. Moses learned to serve God according to His leading and to trust in Him. His natural ability was dealt with, so it became an ability in resurrection; the ability in resurrection corresponds with God's move. Actually, God was wrought into Moses' ability; his ability eventually was full of God. **Everyone called by the Lord must pass through a period of time in which he loses his confidence, realizes his inability, and considers himself good only for death.**

II. The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible; Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants.

The place of God's calling was **the back of the wilderness**, to be at the back side means that **we are discontented and dissatisfied with our present situation**. In Exodus 3:5 God said to Moses, "Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground," holy ground in this verse refers to land untouched by man: This indicates that God's calling occurs in a place where there is no human interference and no human manipulation or opinion, if we would be called by God, we must be in a place reserved wholly for Him. The fact that God called Moses from the midst of a thornbush indicates that **the place of God's calling is within us**.

III. A person who is called by God must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2-6a:

Everyone who is called by God must realize that he is a redeemed thornbush (a redeemed sinner who was under God's curse) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel. The God of glory, as the holy fire, should burn within us but that we should not be exhausted, **we should work for God without using the natural life as the fuel but by letting God burn within us**.

IV. A person who is called by God must have a revelation of who God is:

The One who called Moses was first the Angel of Jehovah, the I Am, the God of his father, the God of resurrection: We must know the God of Abraham, signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him; the God of Isaac, signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace; the God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life so that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply — the resurrecting Triune God. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection.

V. A person who is called by God must know the purpose of God's calling—Exo. 3:8:

The purpose of God's calling, negatively, is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt, positively, is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey.

VI. A person who is called by God must know how to deal with Satan, the flesh, and the world—1 John 3:8; Gal. 5:17; 1 John 2:15:

Anything that we rely on apart from God is a hiding place for the serpent. Our flesh is a constitution of leprosy—sin, rottenness, and corruption. The world with its supply, entertainment, and amusement is filled with the blood of death.

VII. A person who is called by God needs the experience of matching and cutting:

A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission. **May every aspect of God's calling be our experience in the Lord's recovery today.**

WEEK	LORD'S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
May 03 - May 09, 2015	19	11	11		\$380.00
May 10 - May 16, 2015	18	11	11		\$270.00