



The Church in Regina Weekly Newsletter

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“By all means we have to keep the oneness. Be general.”

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

- June 2015 - YP conference, June 21
- Love Feast, June 21
- July 2015 - Love Feast, July 12
- Children's Fun Day,
July 12 at Wascana Park
- Aug. 2015 - Love Feast, August 9
- Churching, TBA

Church Building

Visiting saints from Calgary:

1. Brother Jonathan & brother Johan
(fellowship - Bibles for Canada)
2. Brother Lin Cao and family
(churching in Atlantic Canada)

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 GENERALITY OF THE CHURCH LIFE

Scripture Reading: Rom. 14:1-7, 12-21; 15:3-5; 1 Cor. 8:4-13; 10:25-29; 9:20-22; 7:7-8, 25-26; 1 Tim. 5:14

In the church life we all must be general. However, before we can be general we must be special. Concerning the six items of our Christian faith, we must be very specific, very particular. If we are general about it, we are wrong, but this is just one side. **We need balance.**

PRACTICING THE GENERALITY

Should we as Christians **eat the sacrifices offered to the idols**, or should we not eat them? ... It is not a matter of yes or no; it is a matter of generality. To say definitely that one should not eat (1 Cor. 8:4-8; 10:25-27) offered to idols will cause problems. This will exclude several of the members. However, to say yes (1 Cor. 8:9-13; 10: 28-29) will also cause trouble. It will cause more damage.

Suppose a believer among us insists to **eat only vegetables**. What should we do? ... We should say to him that we have no problems with it. When he eats only vegetables, we eat vegetables with him. Again, this does not mean that Paul was not clear about the doctrine of foods. He was very clear, but he did not insist.

In Romans 14 there is also **the matter of keeping days** (vv. 5-6)... Suppose a brother of the Seventh Day Adventists begins to meet with us and insists to keep the Sabbath. What would you do? ... We should say to him, "Brother, if you like to keep the Sabbath, you do it. If we have the time, we will come to be with you. We have no problem with you, and we have no argument." This is the attitude, the spirit, taken by Paul in Romans 14. But, this does not mean that Paul was not clear about the doctrine of the Sabbath. He was very clear, but he did not insist. We are clearly told by him in Colossians 2 that the Sabbath was a shadow of the Christ who was to come. The Sabbath was a shadow, and now that the Body has come the shadow is over. However, in Romans 14 Paul still tolerated it.

In 1 Corinthians 7, **concerning marriage**, Paul's attitude was that it is better for the saints not to get married, to keep their virginity (vv. 7-8), and if they do not have a wife, to remain as they are (v. 27). He also said in verse 26, "I consider then that this is good because of the present necessity, that it is good for a man to be as he is." This was Paul's attitude in 1 Corinthians. But if you go to his later writing, he says in 1 Timothy 5:14, "I will therefore that younger widows marry, bear children, rule the house, give no occasion to the opposer for reproach." In 1 Corinthians 7 he discourages people from getting married; yet, in 1 Timothy 5 he encourages the young women to marry, bear children, and guide the house... It is not a matter of yes or no. It is a matter that depends on the circumstances. You should not say yes, neither should you say no. There is nothing legal or definite.

PRACTICING THE GENERALITY TOWARD OTHER LOCAL CHURCHES

... Every local church must learn to follow all the other local churches. For example, the church in Los Angeles followed the church in San Francisco in the matter of pray-singing. Neither was pray-reading started in Los Angeles. The church in Los Angeles, as also a follower of the other churches, learned the pray-reading from the church in Taipei and the pray-singing from the church in San Francisco.

We all have to learn to be general. We should not say that a certain way is the best way to practice the church life, or that a certain way is the best way to have a local church... We should not be so definite, so set. We should be open, and we should be general.

THE BETTER THINGS FOR BUILDING UP A LOCAL CHURCH

There is something better—the exercise of the spirit, the growth in life, the pray-reading, and the feeding on the Lord. These are the **better things** for the building up of a local church. I do not mean that teachings are absolutely of no use; neither do I mean that gifts are absolutely of no use... To say that the teachings and the gifts are absolutely of no use is wrong. However, to build the local church with life, with the growth in life, and with oneness is the better way. Nothing can surpass the way of life, the way of enjoying Christ for growth, and the way of oneness.

We should **never try to adjust or correct other churches**... To try to convince others of your way will only cause division. If you think your way is the best and it indeed is the best, others will see it and will learn of it. If others do not care to learn of it, that is up to them. **Never be bothered by something different from your concept. If you hold the concept that the meetings have to be quiet, yet you get into a meeting that is noisy, do not be bothered. You have to learn to be general and go along with it. If your concept is to have a noisy meeting, a meeting that is full of praises, and you come to a meeting that is quiet, do not be bothered. Be quiet with them. Be general.**

By all means we have to keep the oneness. Do not make anything definite. Do not make anything specific. Do not have anything set. We should be open, and we should be general, and we should be learning all the time. Today the Lord's recovery is mainly of the oneness. If we are going to have the oneness, we have to become so general. (The Speciality, Generality, and Practicality of the Church - chapter 3)

Prayer burden

1. Lord, thank you for Your **sovereign leading** and **control**, bringing us to the “wilderness” a place of separation from “Egypt”. We sense that we have been brought out of the old realm into a new realm, the **realm of resurrection** where we can **walk in the newness of life**.
2. Lord, we realized that as we walk in the realm of resurrection, we are also being led to a place of bitterness, to “Marah with bitter water,” where we can apply the “tree to the bitter water,” **apply the cross** to our situation and live a **crucified life**.
3. Lord, we apply You as the **resurrected One** into our bitterness and allow You to come into our situation. Turn our bitter situation of murmuring into the **sweetness** of Your ordinance to praise You and shout of joy.
4. Lord, we also apply You as our **Healer** to every aspect of our being. We need to **be healed** in our mind, our will need to **be adjusted**, and our emotion **be balanced**. We hearken to Your voice, listen to Your statutes, and obey Your commandments.
5. Lord, continue to lead us until we arrive at “Elim, where there are twelve springs of water” to experience the **flowing life** in a **perfect** and **complete** way, and with “seventy palm tress” to experience the **growing life** that is **flourishing, rejoicing** in satisfaction to carry out Your administration.
6. Pray for the church in **Regina**. Pray for the **Bible distribution** in September at the University of Regina. We will be distributing Bibles “holding palm branches” expressing God’s rich life and full victory.
7. Pray for the upcoming **conferences** - Summer training in Anaheim, and College Training in Chicago.

Give yourself to enjoy Christ’s growing and flowing life within you so that you may be one with Him to fight for His interest on earth to build up His Habitation, the Church!

This Week’s Pursuit: Crystallization-Study of Exodus (2)

The Experiences of Marah and Elim

Scripture Reading: Exo. 15:22-27

I. “Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them. And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you”—Exo. 15:22-26:

The children of Israel went three days in the wilderness and found no water; then they came to Marah, whose name means “bitterness.” Three days signifies resurrection; this indicates that it was in resurrection that the people of God were separated from Egypt. Negatively, the wilderness signifies a place of **wandering**, but here it signifies, positively, a place of **separation** from the world. A journey of three days corresponds to baptism, which brings people out of the world through Christ’s death and into a wilderness, a realm of separation, in Christ’s resurrection.

In the realm of resurrection there is no natural water, no natural supply. The third day may be considered as the day of resurrection since the Lord Jesus was raised on the third day, we may say that the tree is **the resurrected Christ** because this tree was cast into the waters of Marah after the children of Israel had traveled three days in the wilderness. **If we would put the resurrected Christ into our bitterness, allowing the resurrected Christ to come into our situation, the bitter waters will become the sweet waters. The more we drink of the living water, the sweet water of the resurrected Christ, the more we are regulated; the statute and ordinance made at Marah may have been that there was to be no more murmuring or complaining. If we murmur all the time, we will be sick; murmuring opens the door to the enemy to bring in all kinds of diseases. If we are those who murmur and complain, we are the same as the Egyptians, the worldly people; in most worldly associations or societies, the people murmur, complain, and even fight with one another.**

In addition to signifying the resurrected Christ, the tree also signifies **the cross of Christ**, the crucified Christ... When we cry out to the Lord in prayer, He shows us a vision of the crucified Christ; we need to see a vision of the cross; seeing this vision, we apply the cross of Christ to our situation, and immediately the bitter waters become sweet.

We do not experience the bitter waters of Marah once for all; as long as we live on earth, we shall walk in the realm of resurrection, in newness of life, and come to Marah again and again. This principle is basic in our Christian life.

The fact that Jehovah was their Healer indicates that the children of Israel were sick. This signifies that not only the waters of our circumstances are sometimes bitter, but also we ourselves are bitter and in need of healing. We are sick physically, psychologically, and also spiritually; there is bitterness in our body, soul, and spirit, and we need to apply the cross of Christ to every aspect of our being... We may sense the need for healing in the mind, or realize that our will needs to be adjusted, or see that our emotion needs to be balanced; at other times we may become conscious that our spirit is bitter toward others and needs to be healed. Real healing takes place as we receive the dealing of the cross; we are healed when we are subdued and when we hearken to the voice of God, listen to His statutes, and obey His commandments; then Christ’s resurrection life becomes our healing power, and the Lord becomes our Healer.

II. “And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters”—Exo. 15:27:

Elim means “mighty ones,” “strong ones,” or “great trees.” Israel’s experience at Elim is a picture of the experience of the resurrection life, which issues from the experience of the cross at Marah. At Elim there were twelve springs flowing and seventy palm trees growing. In the Bible a spring signifies life that flows out of God in resurrection into His chosen people, and palm trees signify the victory of the evergreen life that is flourishing, rejoicing satisfaction, and victorious over tribulation.

At the end of Exodus 15:27 we are told that the children of Israel “encamped there by the waters”. The word encamped indicates that God’s people had been formed into an army; the flowing and growing life supplies God’s people as His army. At Elim God’s people were full of the enjoyment of life that made them qualified and equipped for fighting; this enabled them to fight to carry out God’s purpose to build His habitation. The result of the flowing and growing life is an army strengthened to fight for God’s purpose.

In our experience the waters that have been changed from bitter to sweet must become the flowing waters in which, by which, and with which we grow like palm trees to express God’s rich life and full victory for praising the Lord.

WEEK	LORD’S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
June 07 - June 13, 2015	19	11	13		\$190.00
June 14 - June 20, 2015	19	11	12		\$200.00