



# The Church in Regina Weekly Newsletter

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“The faith is the speciality of the church life”

## 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

## Church Building

*God's unique intention is to have a church, to have a Body. The recovery of the church life is basically dependent on the recovery of the oneness and reality of the church. This is why oneness is the ultimate recovery of the Lord. Without oneness there is no proper ground for the church life.*

## 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 SPECIALITY OF THE CHURCH LIFE

Eph. 4:13-16; Gal. 1:23; 2 Tim. 4:7; 1 Tim. 6:12; Jude 3, 24; Acts 6:7; 13:8; 14:22; Gal. 3:25; 6:10; 1 Tim. 1:19; 3:9; 4:1, 6; 5:8; 6:10, 21; 2 Tim. 3:8; Titus 1:13; Rev. 14:12

### THE FAITH

The speciality of the church life is the faith. In the New Testament the word faith is used with two different meanings. First, it means **the action of believing**. We have faith in the Lord Jesus, and this is the action of believing. This is the subjective meaning of the word faith. There is also the second meaning, that is, the objective meaning of the word faith. Faith used in this way refers to **the things in which we believe, the object of our faith, our belief**. So when we say **the speciality of the church life is the faith, we mean the faith which is the object of our believing**. This is what we call our Christian faith. As Christians we have a unique faith, which is composed of the beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church.

### Concerning the Bible

The Bible is the Word of God. We believe that the Bible, word by word, is divinely inspired by God, as the breath of God. The genuine Christians do not have any doubt about this point. We must believe that the Bible is God's infallible Word.

### Concerning God

God is uniquely one, but triune, the Father, the Son, and the Spirit. The Godhead is distinctively three, but They are not three Gods separately. In the Old Testament and in the New Testament the Bible tells us definitely that God is one... We could only believe what is clearly revealed in the Holy Word, that is, God is one but triune. This is the second item of our Christian faith.

### Concerning Christ

Christ was the very God in eternity (John 1:1) and became a man in time. His deity is complete and His humanity is perfect. Hence, He is both God and man, possessing both divinity and humanity. As a man He was anointed by God with the Spirit to accomplish God's eternal purpose. Hence, He is the Christ, the anointed One. He is the Son of God, who is the image of God, the effulgence of God's glory and the express image of His substance subsisting in the form of God and equal with God; all the fullness of the Godhead dwells in Him bodily. Thus, He is God Himself

### Concerning the Work of Christ

Christ first became a man in incarnation and died on the cross for our redemption. Then He rose from the dead for our regeneration, ascended to the heavens to be the Lord of all, and will come back as the Bridegroom to the church and the King of kings to all the nations. These are the main aspects of the work of Christ. These aspects include His incarnation, His crucifixion, His resurrection, His ascension, and His coming back. No genuine Christian has any argument about these aspects of the work of Christ.

### Concerning Our Salvation

A sinner must repent to God and believe in Christ for forgiveness of sins, for redemption, for justification, and for regeneration in order that he may have the eternal life to become a child of God and a member of Christ. This is our salvation by God through faith.

### Concerning the Church

The church, composed of all the genuine believers in Christ, as the Body of Christ, is universally one, and a local church as the expression of the Body of Christ is locally one - one city, one church.

### CARING ONLY FOR THE FAITH

All Christians are **the same in the faith**, but we may be very, very different in the doctrines. Then what shall we emphasize? Shall we emphasize the doctrines? If so, we will become divisive and eventually will be divided. **We should not emphasize the doctrines, but only our Christian faith**. We can emphasize this because with the faith there is no argument. In the faith we have no problems. We all are the same.

### THE NEED TO GROW

However, we all have been infected, influenced, damaged, distracted, and even divided by all kinds of doctrines. Therefore, **we need to grow, and as we grow, we will arrive at the oneness of the faith**. The more we grow, the less we emphasize the doctrines. All the doctrines are like toys. The more childish we are, the more we like to play with the toys of doctrine. A full-grown man, especially a grandfather, has no interest in toys. The more mature we are, the less toys we have. So we all need to grow until we arrive at the unique oneness of the faith.

(The Speciality, Generality, and Practicality of the Church - chapter 1)

**Prayer burden**

1. Lord, in You we have **peace and joy**, in the world we have affliction. Thank you that “by the strength of Your hand” You have brought us out of “Egypt” and saved us from “Pharaoh’s usurpation. Lord, continue to subdue our environment to encourage us, even to compel us **never go back to the world**.
2. Lord, we thank you for “a night of watching” - **observing** and **watching** our situation. We would like to cooperate with You, in everything we do, we need to be strict, and straight. We do not want to be loose but be watchful, observant, and vigilant to be Your corporate army to enter the good land to enjoy Your riches and become Your testimony here on earth.
3. Lord, we take You as our **substitute** to live in us that we maybe **sanctified**. We want to experience the “month of Abib”, a period of time that we enjoy new life, to have a daily living that is worthy of being a memorial,
4. Lord, guide us through the Spirit and, guide us through Your word. We need Your instant and living **guidance** that in our Christian life there should be no difference between day and night. We simply call on Your name and our “night” becomes “day”.
5. Lord, give us a clear view of the significance of “crossing the Red Sea” as type of baptism, that brought us into a **realm of freedom** in You. Lord we are full of faith that we have been freed from all bondage and slavery to fulfill Your purpose to build up the church as Your dwelling place.
6. Pray for the church in **Regina**. Pray for the **Bible distribution** in September at the University of Regina. Pray for the upcoming conferences - Summer training in Anaheim, and College Training in Chicago.

*We need to feast on Christ throughout our Christian life so that we may be inwardly empowered to make the exodus and so that He may be able to release His power even in an outward way. The more we eat Christ and feast on Him, the more we are inwardly strengthened and the more God can operate around us to release us so that we may break away from the world!*

**This Weeks’s Pursuit: Crystallization-Study of Exodus (1)**

**The Exodus from Egypt and the Crossing of the Red Sea**

Scripture Reading: Exo. 12:37-42; 13:1—14:31

**I. In order to deeply impressed with the significance of the exodus from Egypt, we need both the picture in the Old Testament and the words in the New Testament.**

The children of Israel did not make their exodus from Egypt of their own accord or by their own power; rather, the exodus was accomplished by the saving God. The exodus required a thorough subduing of the environment; God first subdued Pharaoh, the one who had usurped the children of Israel, and then He subdued the Egyptians. “By strength of hand” the Lord brought the children of Israel out of Egypt from Pharaoh’s usurpation. Pharaoh and the Egyptians were subdued to such an extent that they drove the children of Israel out of Egypt. The children of Israel plundered the Egyptians of their silver, gold, and clothing.

“It was for Jehovah a night of watching, to bring them out from the land of Egypt”. During the night of the passover God was watching over His people to bring them out of the world, and they **cooperated** with Him by watching with Him and to Him. In order to make an exodus from the world, we should be watchful, vigilant, and alert. God’s people left Egypt as an army arrayed for battle. **God’s complete redemption produces an army to fight for His interests on earth**. Israel’s exodus from Egypt typifies **the believers’ breaking away from the world**. The children of Israel’s being severed from Egypt typifies **the believers’ being severed from the world**. The children of Israel’s being able to go on a journey to sacrifice to God typifies **the believers’ being able to follow the Lord to worship God**. The children of Israel’s being able to enter the good land to enjoy its riches typifies **the believers’ being put into Christ to enjoy all His riches**.

The purpose of the exodus of God’s people from the world is to be sanctified to the Lord. Sanctification is based on redemption. According to the divine requirement, all who are redeemed must also be sanctified. Redemption is for the security of God’s people; sanctification is for the fulfillment of God’s purpose.

The bones of Joseph were brought out of Egypt with the children of Israel. A bone signifies an unbreakable life, a life in resurrection; thus, the bringing of Joseph’s bones out of Egypt into the good land signifies resurrection. In the eyes of God all the children of Israel had been dead and buried in Egypt (Exo. 1:6); the exodus from Egypt, therefore, was actually a resurrection. The exodus from the world, the genuine sanctification to the Lord, and a new beginning of a sinless life can be accomplished only by the resurrection life. “Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night”. In typology the cloud signifies the Spirit, and the fire, for enlightening, signifies the Word of God; the instant, living leading from God comes through either the Spirit or the Word.

The two pillars symbolize God Himself, for He is both the Spirit and the Word, and the Word is also the Spirit. **God, the Word, and the Spirit** are one to lead and guide us continually, whether by day or by night. **In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.**

**II. Exodus 14:1-31 describes Pharaohs last struggle and Israel’s crossing of the Red Sea.**

God used Pharaoh to glorify Himself and to carry out His salvation for His chosen people. Pharaoh’s opposition created an environment that made the **passover**, the **exodus**, and the **crossing** of the Red Sea possible. In the same principle, God uses Satan’s opposition for the accomplishing of His people’s salvation. The children of Israel crossed the Red Sea by faith.

After God spoke to Moses (vv. 15-16), spontaneously they had the faith to walk into the sea. **At their baptism new believers should be encouraged to exercise faith in God as the One who operates in baptism**. Pharaoh and his army were terminated and buried in the Red Sea; this signifies that Satan and the world were judged and buried in baptism. **The crossing of the Red Sea is a type of baptism**. The waters of the Red Sea were used by God to save His people and separate them from Pharaoh and Egypt.

The children of Israel were saved through the Red Sea into the wilderness, a realm of **resurrection** and **separation**, where they were free from all bondage and slavery to fulfill God’s purpose by building the tabernacle as God’s dwelling place on earth. Through baptism the New Testament believers are saved from Satan and the world into a realm of resurrection and separation, in which they are free to accomplish God’s purpose by building up the church as the dwelling place of God. God’s complete salvation of His chosen people included the passover, the exodus from Egypt, and the crossing of the Red Sea. The passover, typifying Christ with **His redemption, was sufficient to save God’s people from God’s righteous judgment**. In order to be saved absolutely from the tyranny of Pharaoh and the enslavement in Egypt, the children of Israel needed the exodus and the crossing of the Red Sea. After enjoying Christ’s redemption to be saved from God’s judgement, **the New Testament believers need to leave the world and be baptized**.

WEEK	LORD’S TABLE ATTENDANCE	PRAYER MEETING	YP MEETING	GROUP / HOME MEETING	OFFERING
May 31 - June 06, 2015	18	11	11		\$200.00
June 07 - June 13, 2015	19	11	13		\$190.00