

# Church in Regina Newsletter

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

## THE WASHING OF THE WATER IN THE WORD BEING NECESSARY FOR THE CHURCH LIFE

Ephesians 5:26-27 says, "That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish." The washing of the water in the word is a crucial matter for the church life. In order to have a proper church life, we need the washing of the water in the word.

The washing of the water in the word is different from the washing of the blood of Christ. The **washing of the blood of Christ** deals with our sins (1 John 1:7), but the **washing of the water in the word** deals with our spots and wrinkles. Spots are defects that come from wounds or from the natural life we received by birth; wrinkles come from oldness. When a church is young, it may not have any wounds or oldness. However, as the church goes on, it may become older, causing it to have wrinkles. The church also may be hurt by an event or certain persons. As a result, the church will have some spots. To wash away the spots and wrinkles, the church needs the washing of the water in the word.

## THE WASHING OF THE WATER IN THE WORD BEING AN INWARD, METABOLIC WASHING

The washing of the water in the word is not an outward washing but an inward washing. If we become dirty outwardly, we can easily wash off the dirt. However, wrinkles cannot be washed away outwardly, even with the strongest soap. To wash away wrinkles, we need to be renewed inwardly. Inward renewing requires metabolism, which comes mainly from eating and drinking. When we eat nourishing food, we have a healthy metabolism, and our oldness is washed away. However, if we do not eat for several days, we will begin to look old. Eating and drinking produce an inward, metabolic washing. The washing of the water in the word is this kind of washing.

*If we have not memorized many of the verses in the Bible, it is best to carry a pocket version. When I was a new believer, I carried a book of the Bible in my pocket all the time. Even when I was at work, I would occasionally read a few verses.*

## EATING THE WORD OF GOD

As growing Christians, we must daily eat the word of God. In Matthew 4:4 the Lord said, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God." The word that comes out of the mouth of God, which is the word in the Bible, is our spiritual food. We need to eat the word of the Bible every day and even several times a day... The more regular times we have to eat the word of the Bible each day, the better.

## THE WATER IN THE WORD BEING THE FLOWING LIFE OF GOD

The water in the word is the life supply from God, the flowing life of God. In the Old Testament time the children of Israel drank of the water that flowed out of the cleft rock, signifying the flowing life of God that was released when the Lord Jesus was smitten on the cross (Exo. 17:6; 1 Cor. 10:4; John 19:34). When the Lord was on the earth, He told the Samaritan woman at the well, "Everyone who drinks of this water shall thirst again, but whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life" (4:13-14). Then at the Feast of Tabernacles the Lord cried out, "If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water" (7:37-38). The living water is the Spirit of God. Finally, Revelation 22:1 says, "He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street." The river of water of life signifies the flowing life of God. **Today this living water is in the Bible.** The word of God in the Bible is our life supply. (Crucial Aspects of the Experience of Christ Revealed in Paul's Epistles, Chapter 7, Section 1)

*The washing of the water in the word sanctifies, nourishes, and cherishes us. We need to spend time in the word not only by reading but also by praying. Prayer is the way that we feed on the word. We need to eat the word several times a day.*

## Church Address:

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## Contact Numbers:

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## 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 12-14, 2016
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA - April 8-10, 2016
3. Memorial Day Conference Washington, DC May 27-30, 2016
4. Summer Training Anaheim, CA - July 4-9, 2016
5. International Training for Elders and Responsible Ones (Fall) Gold Coast, Australia - October 6-8, 2016
6. Thanksgiving Conference San Jose, CA - November 24-27, 2016
7. Winter Training Anaheim, CA - December 26-31, 2016

## Upcoming Activities:

- ▶ July 24, 2016 - Brother's Meeting
- ▶ August 14, 2016 - Love Feast & YP Conference
- ▶ August 28, 2016 - Brother's Meeting

This Weeks's Pursuit: The Crystallization Study of Exodus 3, Msg 7

PRAYER BURDEN

1. Lord, we praise You that You've passed through the altar which is the cross of judgement and entered into resurrection and became the life-giving Spirit who washes us.
2. Lord, open our eyes to see that Your blood washes away our sins and also to see the need of the washing of the laver of the defilement that comes from our contact with earthly things.
3. Lord, we thank You for the washing of regeneration that purges away all the things of our old nature, of our old man, and the renewing of the Holy Spirit that imparts the divine essence of the new man—into our being.
4. Lord, continue the process to recondition us, remake us, and remodel us, with Your divine life that You may present the church to Yourself glorious, not having spot or wrinkle, but that she would be holy and without blemish.
5. Lord, we pray for the migration of people to Germany and for the strengthening of the churches among the local Germans and the refugees.
6. Lord we pray for the Anti-Terrorism law in Russia, that the heavens will rule and will oversee the enforcement of the new law so that the preaching of the gospel by the saints in Russia will not be hindered.
7. Lord we pray for the upcoming Summer School of Truth.
8. Please pray for the church in Regina: Lord we pray for the preaching of the gospel, for the spread and increase of the church.

"THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD, BY MEANS OF ALL PRAYER AND PETITION, PRAYING AT EVERY TIME IN SPIRIT."

The Laver of Bronze

Scripture Reading: Exo. 30:17-21; John 13:1-17; Titus 3:5; Eph. 5:26-27

**I. It is crucial that we understand the significance of the laver of bronze— Exo. 30:18:**  
 The laver of bronze typifies the washing power of the life-giving Spirit issuing from the death of Christ. The locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us. The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited.

**Bronze** signifies God's righteous judgment. The bronze used to make the laver came from the mirrors of the serving women who served at the entrance of the Tent of Meeting, implying that the laver of bronze was a mirror that could reflect and expose. This indicates that the judgment suffered by Christ on the cross has the power to expose our uncleanness and our need to be washed. The laver was put between the altar and the Tent of Meeting to continue the work of the altar for the entrance into the tabernacle. The location of the laver was after the altar, but the function of the laver was before that of the altar. The water put into the laver signifies the washing of the life-giving Spirit. The washing of the laver signifies not the washing away of sin by the blood of Christ but the washing away of the defilement that comes from contacting earthly things, by the life-giving Spirit.

The priests were required to wash in the laver before serving, lest they die; this indicates that if we try to serve God without washing away our earthly defilement by the life-giving Spirit, we will suffer spiritual death. The laver of bronze was for the operation of God's dwelling place, for the operation of the tabernacle. Without the laver, nothing in the tabernacle or in the outer court could operate. Unless the priests washed in the laver, there was no way for the tabernacle to operate. If the laver had been removed from the outer court, everything else in the tabernacle and the outer court would still have been complete, but there would not have been any way for these things to operate. The service of the priests in the outer court and in the tabernacle depended on their washing in the laver.

**II. We need to experience the laver, the washing of the life-giving Spirit—John 13:1-17; Titus 3:5; Eph. 5:26-27:**

The laver is the place where we wash away our earthly defilement and are made clean. Although we have the divine life, we are still living in the fallen flesh on the earth, and through the earthly touch we are often dirtied; we cannot avoid the earthly touch. If we would be real priests and practice the priesthood, all defilement from the earthly touch must be washed away. Before we believers, as the New Testament priests, can serve God by Christ and His cross, we must wash away the defilement that comes from the contact with earthly things and matters. If we remain in the defilement that comes from the earthly touch, we cannot serve God, we cannot pray, and we cannot function in the meetings. Every day we need to come to the laver to be washed by the Holy Spirit from the earthly touch. This washing is not by the blood but by the spiritual water, which is the Holy Spirit.

In John 13:1-17 we have an experience of the laver portrayed by the Lord's washing of the disciples' feet. In their spirit the regenerated ones are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth. Through their contact with earthly things they often become dirty. Because the dirt from the earthly touch frustrates fellowship, they need to be washed by the water in the laver. The water in verse 5 signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and life (John 19:34). The foot-washing in John 13 is a sign having spiritual significance; the significance of spiritual foot-washing is that it is for maintaining pleasant fellowship with the Lord and with one another. The Lord's washing of the disciples' feet was a matter of love to the uttermost; to wash one another's feet, therefore, is a matter of brotherly love.

Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit. The Greek word translated "washing" literally means "laver," which is for the washing away of uncleanness. In verse 5 the Greek word for regeneration refers to a change from one state to another; being born again is the commencing of this change. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation, a process that makes us a new man—Eph. 4:23-24: a. This washing is a kind of reconditioning, remaking, or remodeling, with the divine life. The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being. In this process there is a passing from our old state into a wholly new one, from the old creation into the new creation. Both the washing of regeneration and the renewing of the Holy Spirit are working in us continually throughout our life until the completion of the new creation.

In His heavenly ministry the ascended Christ is cleansing the church "by the washing of the water in the word". The Greek word for washing in verse 26 is literally "laver". In Greek the definite article is used before this word, causing it to refer to the laver, the laver that was known to all the Jews. In the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); now the laver, the washing of the water, washes us from defilement. The water in Ephesians 5:26 refers to the flowing life of God, which is typified by the flowing water. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as spots or wrinkles. We are now in such a washing process so that Christ may "present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish".

WEEK	LORD'S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
July 03 - July 09, 2016	20	11	went to Calgary		\$250.00
July 10 - July 16, 2016	20	10	10	7	\$60.00